

REFORMATION OVERVIEW

VIDEO CURRICULUM

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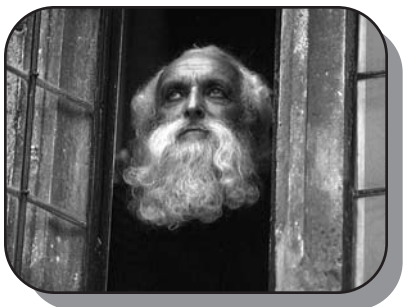
Christian History Institute

We wish to thank EO-TV, Holland, who provided camera crew and production services in Europe to prepare the introduction and transition interpretations used in the video adaptations.

Our thanks also to producers of the full-length, dramatic films who granted permission to use scenes from their films for these classroom abridgements. We suggest you consider placing the full-length programs in your library. For further information see the product sheet in your curriculum package or inquire at our address on the back cover of this guide.

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INTRODUCTION

THE PROGRAMS AND YOUR VIDEOCASSETTES

Your curriculum package comes with two videocassettes, each containing three programs. The tapes are clearly labeled as Tape 1 and Tape 2. The programs follow in an approximate chronological order. They are as follows:

TAPE 1

John Wycliffe

John Hus

Martin Luther

TAPE 2

Swiss Reformation: Ulrich Zwingli and John Calvin

The Anabaptists: Michael and Margaretha Sattler

William Tyndale

NOTE REGARDING THE LONGER DRAMATIC PROGRAMS

Each of the programs on video in this series (except one) was excerpted from a longer dramatic feature program from the Gateway Films/Vision Video Church History Film series. The one exception is the Swiss Reformation: Zwingli/Calvin program that was created for this series and for which there is no longer dramatic film available. You may have interested participants who want to see the full original films of one or more of the programs. They are listed on the form enclosed with this package and ordering information is supplied there.

TIPS ON PLANNING YOUR USE OF THIS SERIES

The series is built around six video programs. Each are between twenty-five and thirty minutes long. You will also find ample support material in your video kit. There is probably more material in the package than you will want to use. This allows you ample selection of the emphases you wish to highlight and provides flexibility to structure the number of sessions that will work best in your situation.

OPTIONS FOR UTILIZATION

Here are some suggested plans.

Plan A	Six Sessions	Use one video tape for each session. For six one-hour programs allow five minutes for introduction of the video tape, thirty minutes for showing the tape and twenty-five minutes for discussion after the showing.
Plan B	Twelve Sessions	In this guide there is introduction and discussion material that relates to the content of each video program. A separate section entitled "Optional Bible Study," is provided as a follow-up to each program on a major Reformation theme integral to that video program. Under this approach you would show a video at alternate sessions and have the follow-up Bible study in the sessions in between. This provides a handy format for a twelve session program.
Plan C	Thirteen Sessions	This is a slight modification on Plan B for those who want to fill out an entire quarter of 13 weeks. In this case we suggest you follow the procedure for B above and for the 13th week add an extra session at the beginning to provide an overview introduction, or at the end as a wrap-up summary time. Please note Appendix A and B on pages 46 and 47. They provide additional summary material that would fit well into an introductory or concluding session.
Plan D	Crash Courses	For those with very limited time available you can cover the six programs by showing two a week for three weeks. Or you could show all six in an intensive three-and-a-half-hour marathon. These, we caution, are the least advisable alternatives as they do not allow proper time for introduction of the videos and discussion or reflection afterwards. We mention it, however, because we find in video series such as these it often happens that others outside of class hear about the programs and want to see them. It may not be possible to arrange another full class for those interested, but these more intensive alternatives might be used to widen the utilization of the programs.
Plan E	Flexible Exploration	If you are not locked in to a limited number of weeks or sessions, you might consider an open-ended approach where you simply proceed at the pace dictated by group interest. For example, if you get to a particular Bible study session and find group interest and interaction so lively that you want to extend it for an additional session, then let the level of group response chart the course for what schedule you will follow in getting through the material.

REGARDING COPYING OF MATERIAL IN THIS PACKAGE

We strongly urge that you provide each member of your group or class their own copy of the student work sheets and the Glimpses bulletin inserts. There is an order form included in this package to order additional quantities of these materials. If you have misplaced that form you may call us at 610-584-1893, fax us at 610-584-4610, or write us at P. O. Box 540, Worcester, PA 19490.

If you prefer to make your own copies of these materials for distribution to your group, then please accept the statement below as your authorization, and there is no further need to contact us for permission.

WE HEREBY AUTHORIZE PURCHASERS OF THE REFORMATION OVERVIEW VIDEO CURRICULUM SERIES TO MAKE COPIES OF THE STUDENT WORK SHEETS INCLUDED IN THIS PACKAGE AND THE GLIMPSES BULLETIN INSERTS INCLUDED IN THIS PACKAGE FOR USE IN PRESENTING THIS CURRICULUM IN CHURCHES, SCHOOLS, DISCUSSION GROUPS AND BIBLE STUDIES.

USE OF THE GLIMPSES BULLETIN INSERTS

In your curriculum package you will find seven bulletin inserts dealing with the subjects of the six programs in this series. (Note that program four on the Swiss Reformation covers two persons, Zwingli and Calvin, and there are inserts for both thereby making the total of seven for the six programs.)

We suggest that you use these inserts in one of three ways:

1. The leader may want to use them as an additional resource for preparation of introductory or concluding remarks before or after the video showing.
2. You may wish to obtain quantities from Christian History Institute, or make additional copies yourself (see permission granted above) and give them out a week before the related program is shown to prepare the participants for what is coming.
3. You may prefer to give out the related insert after the program is shown as a take-home reinforcement on the subject of the day.

GETTING ACQUAINTED WITH YOUR LEADER'S GUIDE

For each program you will find a section containing the following items:

- Introduction
- Teacher background and information
- Questions for study or discussion

- Conclusion
- Material in the margins with additional features:
 - Chronology of key dates for the subject
 - “Behind the Scenes,” a column by Christian History Institute president and host of the video programs, Dr. Ken Curtis, who provides background and anecdotes to the films
 - Note also that in the Optional Bible Studies you will find original source quotations in the margins. Even if you do not use the Bible Studies, you may still want to consider these quotes for other purposes.

SET THE SCENE

It is vital that the leader set the scene for each session by giving some background material, reviewing the previous session, and/or pointing out what items should be noticed in the video. The INTRODUCTION provides you material to set the scene. The TEACHER BACKGROUND AND INFORMATION provides additional historical background to the video’s presentation and for the optional follow up Bible study for that program. The leader must decide how much of this information he or she wishes to share with the viewers. Some of the material can best be used in the preliminary comments you will make before showing the video. Other items you may want to save for use in follow-up class discussion after the viewing. The questions in DISCUSSION AFTER VIEWING FILM may be used in a variety of ways. You will want to modify and adapt as best fits your situation. You will notice that following most of the discussion questions there are suggested lines of response included in italics. The various items in the margins (Chronology, “Behind the Scenes,” and original source quotations) are intended as further resources for you to use as time and need require.

SET YOUR EXPECTATIONS HIGH!

As you dig in and prepare for what we pray will be one of the most meaningful programs you have ever conducted, the following observations, one ancient and one modern, may help prepare your heart and mind for the wonderful opportunity before you to lead your group through the weeks ahead.

Bernard, master of the episcopal school of Chartres in the middle of the twelfth century, made an observation that is as relevant today as it was when first uttered centuries ago:

We are as dwarfs mounted on the shoulders of giants, so that we are able to see more and further than they; but this is not on account of any keenness of sight on our part of height of our bodies, but because we are lifted up upon those giant forms. Our age enjoys the gifts of preceding ages, and we know more, not because we excel in talent, but because we use the products of others who have gone before.

Present day Reformation scholar, Dr. Timothy George, in his book *Theology of the Reformers* sets a tone we hope will pervade your use of this series:

The reformers remind us that God is to be found by us only where it pleases Him to seek us. All of our efforts to find God from within ourselves issue only in baseless speculation and projection which, ultimately, becomes idolatry. The abiding validity of Reformation theology is that, despite the many varied emphases it contains within itself, it challenges the church to listen reverently and obediently to what God has once and for all said (Deus dixit) and once and for all done in Jesus Christ. How the church will respond to this challenge is not a matter of academic speculation or ecclesiastical gamesmanship. It is a question of life or death. It is the decision of whether the church will serve the true and living God of Jesus Christ, the God of the Old and the New Testaments, or else succumb to the worship of Baal.

USE OF STUDENT WORKSHEETS

Each four-page student worksheet has more than enough material for a single class session. Decide how to best utilize it for your class level and teaching style. Here are some alternatives:

- Hand out the whole set at the beginning of the course and let individuals work their way through at their own pace, hopefully keeping up with the programs.
- Hand out one a week (or session) for the next meeting for members to work on in preparation.
- Hand out sheets a week in advance and assign particular questions to individuals and ask them to come to the next gathering prepared to report on the specific question(s) assigned to them.
- Hand out the particular program's worksheet the day of the program and break up into small groups, assigning each group some questions to cover. Regroup at a designated time to have each small group report on their questions.

SOME IMPORTANT GENERAL CONSIDERATIONS

1. This series is just an introduction.

You are beginning a series on a movement that decisively influenced the shape of our modern world and the Christian churches. We have titled this series an "Overview" with the awareness that at best we can just introduce some key moments, people, and issues. It must be acknowledged that we are barely scratching the surface. We are dealing with a movement and an era with complex dimensions and diverse forces that led up to it. Many leaders of extraordinary significance are not included or are only mentioned in passing. Please emphasize that this series is only an introduction for those with little or no awareness of the great themes of the Reformation.

2. This series has direct practical value for the everyday lives of your group or class.

The subjects covered are more than just interesting history. They impacted the formation of our Western civilization and their influence is still with us today. The themes raised are still important for our self understanding, as the struggles of the reformers continue as decisive issues for Christians today. We, like Wycliffe, must deal with what is our ultimate authority. With Hus we still

seek to understand the church. Like Luther we must ask how we find grace and forgiveness before the coming judgment of a holy God. With Zwingli and Calvin we still pray to understand God's providential working. Like the Anabaptists we continue the struggle even to the present day on the relationship between church and state. With Tyndale we must ascertain what the role of the Bible should be in the life of the individual believer. *In the deepest sense we consider this series not to be just a pilgrimage into our historical past but a compelling present exercise in discerning what it means to be a Christian and part of the people of God.*

3. This series is not intended as a diatribe against the Roman Catholic church.

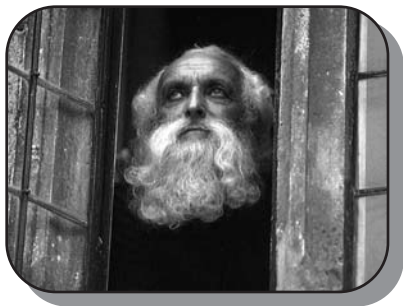
We cannot emphasize this point strongly enough. Those responsible for the preparation of this series and the leadership of Christian History Institute are unapologetically Christian believers from an evangelical Protestant orientation. Of necessity, most of the programs depict the particular subject in conflict with the Roman church. That is how things happened. But a few comments are in order that may help place this in context and manifest the spirit in which we hope this series will be received by viewers.

A. While the behavior and attitudes of some of the Roman Catholic leaders depicted in the films will sometimes appear deplorable, we can at least be charitable to recognize that in their day most considered they were acting in the best interests of preserving the church in the midst of tumultuous times. It will do us well to recognize that no matter which denomination we belong to, we have had our share of political opportunists among leaders, mean-spirited spokesmen, and doctrinal deficiencies that have required further elaboration or definition.

B. Most reputable Catholic historians today readily acknowledge that the Catholic church was in desperate need of reform and in many cases they now acknowledge with gratitude the positive contributions of the Reformers. The Roman church at the Second Vatican council took a major step in reassessing Reformation history by no longer considering Protestants as condemned heretics but referring to them instead as "separated brethren." This change in attitude should be noted and we should caution viewers that Catholic attitudes today are not always the same as those times and incidents portrayed in the films.

C. Without exception all of the reformers treated in this series were children of the Roman Catholic church. Their initial love for God and commitment to Christ were born within that communion.

D. Without denying the serious differences that arose between Protestants and Catholics, and still continue to this day, it is important to pause and recognize that there are many central orthodox convictions we continue to share in common. Minimally these include: God is our creator, the scriptures are God's Word, Jesus is the incarnate Son of God who died for our sins, the Holy Spirit is present in this world creating and sustaining the people of God, and there is a final judgment before which we must all appear. There are, of course, many others. And there are serious differences. (See the appendix on page 46 for an overview summary of the major differences.)



John Wycliffe: The Morning Star

PROGRAM 1

INTRODUCTION:

The Protestant Reformation was an important movement in shaping our modern world. (The name “Protestant” was first used by the Lutheran party in 1529 when they formally protested a decree of the emperor Charles V and the Diet of Spires. The name “Protestants” was later extended to the followers of Calvin and those of the Reformed churches.) In many ways the Reformation broke with traditions which had built up during the Middle Ages. In fact, as we look at John Wycliffe (our first important person in this Reformation series), we will be in the Middle Ages or the Medieval Period—this was the period of knights, castles, cathedrals, and a centralized church with vast wealth, authority, and power.

TEACHER BACKGROUND AND INFORMATION:

THE FOURTEENTH CENTURY WORLD

Barbara Tuchman in *The Distant Mirror*, a masterful history of the fourteenth century, noted that the century had long been ignored by the historians because it was so dismal. Corruption in government, decadence in morals, natural disasters, warring nations, and an antique economic system all worked together to produce a dark and bleak century.

In England, William Langland wrote a satirical allegory, *The Vision of Piers Plowman*, to point out the clerical abuses, the decadence of the courts, the hard conditions of the day laborer of the period, and the general corruption which abounded on all sides and in all areas of life. As new issues came to the fore, Langland revised his work several times between 1362 and 1393. Throughout these revisions he continued to look for a coming reformer who would change the world. Langland recognized that the solution to the many problems facing England was a good plowman who, following the teaching and example of Christ Himself, would produce and provide spiritual food for the people.

John Wycliffe seemed the answer to Langland’s dream. Wycliffe saw beyond the need for surface changes in the medieval system and called the people and the leaders back to the Bible. He believed the Bible, not church traditions, provided guidance and direction for individuals and society at large.

WYCLIFFE’S RESPONSE TO MEDIEVAL CHURCH

Wycliffe found no basis in Scripture for three major aspects of the medieval church of his day—indulgences, transubstantiation, and papal authority. What was the medieval teaching on these subjects?

Indulgences: The Church taught that there was a treasury of merit bought with the suffering and righteousness of Christ and the saints. The Pope, as the keeper of the keys of St. Peter, could unlock this treasury and bestow a remittance from punishment for sins, both in time and in purgatory. In Wycliffe’s day and later, such indulgences could be bought for a price. It was possible to lessen one’s time in purgatory—or a loved one’s time in purgatory—by buying an indulgence. (Purgatory according to Catholic doctrine was an intermediate place where souls went after death for sins to be purged in preparation for Heaven.) Indulgences could also be obtained by saying prayers or performing certain religious acts (ex. going on pilgrimages or visiting certain holy shrines). The earliest record of an indulgence was in 1016 when the archbishop of Arles gave an indulgence of a year to those who helped erect a church building. Popes regularly granted indulgences to those who participated in the crusades.

Wycliffe opposed the entire concept of indulgences, especially the selling of them. He reasoned sin cannot be pardoned for money, and righteousness cannot be bought and sold. If the pope had the power to unconditionally forgive sin, he should forgive the sins of everyone!

Indulgences remain part of Roman Catholic doctrine today, but since the Reformation the buying and selling of indulgences has been strictly prohibited.

Transubstantiation: Transubstantiation was introduced into the church in the eleventh century, and by 1215 Pope Innocent III had sanctioned it as an official doctrine of church orthodoxy. Most simply, transubstantiation means that the words of consecration at the mass transformed the bread and wine of the Eucharist into the literal body and blood of Jesus Christ, though in appearance (“accidence” was the technical term from medieval philosophy) the elements continued to be that of bread and wine. This doctrine elevated the importance of the mass itself into a repeated sacrifice of Christ’s body and blood. The priest’s power was greatly increased with his claim to offer the actual body and blood of the Savior. The cup was no longer given to the laity for fear of spilling the very blood of Christ.

Wycliffe regarded transubstantiation as a recent doctrine without Scriptural warrant and opposed it as such.

Papal authority and priestly privileges: Pope Innocent III (1198-1216), who had officially sanctioned transubstantiation, also did much to assert the spiritual and temporal authority of the papacy and the idea of papal infallibility. As Christ’s representative on earth, the pope had dominion over the church and over the whole world. As God gave Christ power in heaven and earth, so Christ entrusted such rule to Peter and his successors in the papacy. In 1302 Pope Boniface VIII even more forcefully stated in his *Unam Sanctum* that the pope was the head of the Church and all Christians were to be subject to him for salvation. The pope was superior to all human authority and was to be judged solely by God. All Christians owed him obedience.

Wycliffe vehemently attacked such papal claims and boldly called the pope the antichrist (among other things)! He wrote that the Great Schism, when there were two or more popes vying for authority, was the Lord’s gracious means of exposing the papacy’s evil. Wycliffe wrote that the popes and their cardinals were positions created by the devil, not Christ. Christ paid tribute to Caesar and so should the pope—papal aspirations to temporal, earthly authority should be abandoned. The keys of the kingdom were the spiritual power given not just to Peter but to all believers.

Wycliffe equally ridiculed the false priests who did not know or follow the law of Christ.

CHURCH AND STATE

Wycliffe also had important thoughts on the proper relationship of the Church and the State or the government. He wrote that all rule or dominion, both of the State and the Church, comes from God. The State holds temporal power while the church has spiritual authority, but both hold their authority from God. According to God’s law outlined in Scriptures, the church is not to hold temporal power. Christ Himself taught that the State or Caesar was to have dominion over temporal affairs. Wycliffe held that Christ also encouraged His followers to live in poverty, without accumulating temporal wealth. When wealth was accumulated and misused as it had been in the monasteries, the State, under God, had the right to take the property and redistribute it. It is interesting to note that when reform did finally come in the English church, it began in a way similar to that outlined by Wycliffe—with the State disendowing the Church.

Wycliffe also held that the true Church is made up of those predestined by God. Many in the visible Church, including popes, might not even be part of the true Church. Therefore, it was necessary for the government to properly assert its authority under God in areas where the visible Church erred.

PEASANTS’ REVOLT

In 1381 England suffered from the Peasants’ Revolt led by Wat Tyler and John Ball, among others. John Ball claimed to have Lollard (a name for Wycliffe’s followers) sympathies, and several writers accused Wycliffe’s “poor priests” of being responsible for stirring the people up to revolt against their lords. No legal accusations were ever brought against the poor priests, however, and Wycliffe soon brought out a tract outlining the Biblical duty of servants to their masters. Wycliffe showed from Scriptures that the Christian servant is especially to have a pleasing attitude to his master. From both the Old and New Testaments Wycliffe showed what the proper relationship between the servant and the lord should be, while also recognizing that the lords do often wrong poor servants. Even though Wycliffe had neither encouraged nor approved the Peasants’ Revolt, his influence suffered from it.

WYCLIFFE CHRONOLOGY

c. 1330	Born in Yorkshire
1337	One Hundred Years War Begins
1345	Entered Oxford
1360	Master of Balliol College
1362	English officially became the national language [after French dominating since the Norman Invasion of 1066]
1366	Becomes one of the king’s chaplains
1372	Doctor of Theology
1374	Among commissioners to Bruges negotiating problems of papal & royal jurisdiction
1377	Pope Gregory sent bulls to England condemning Wycliffe’s writings as dangerous to Church & State. Began sending out poor preachers.
1378	Lambeth Palace—Wycliffe explained his views to the archbishop and bishops Queen Mother urged council not to bring judgment against Wycliffe Wrote <i>De Ecclesia</i> on the nature of the church
1379	Wrote against doctrine of transubstantiation
1381	Peasants’ Revolt
1382	Blackfriar’s Synod summoned by Archbishop Courtney to consider Wycliffe’s views; views pronounced as heresies Forbidden to teach at Oxford Retired to pastoral living at Lutterworth Stroke left him partially paralyzed, but work continued
1384	Second stroke and death
1415	Council of Constance posthumously condemned Wycliffe
1428	Wycliffe’s remains disinterred, burnt to ashes, & cast into the River Swift

LOLLARD PREACHERS AND THE ENGLISH BIBLE

In his move to return to the strength of the primitive church, Wycliffe did not set up a new order of monks as previous medieval reformers had done. Rather, he sought to strengthen the teachings and moral character of the parish priests. Wycliffe's Christianity was more Scriptural than sacramental, and he saw the role of the parish priest as primarily teaching the Scriptures to his flock. The sermons of the friars consisted mostly of legends and tales of saints. Wycliffe showed his true opposition to the contemporary medieval tradition in his strong emphasis on Scriptural exegesis in his sermons. This of course led to the translation of the Bible into English for even the common people to read. Though Wycliffe did not translate the entire Bible himself, it is indisputable that he was the inspiration and guide behind the translation work.

Wycliffe in his *On the Office of Pastor* outlined three main duties for the pastor. First, he must preach the gospel. Declaring God's Word was the most worthy deed the priests could do. Standing contrary to the entire religious establishment of his day, Wycliffe taught that preaching was more important than administering the sacraments, since it was by preaching the Word of God that Christ's Body, the Church, was truly built up. Besides preaching God's law, the pastor also had the duty of keeping his sheep from wolves, whom Wycliffe primarily interpreted as the friars. Thirdly, the shepherd should "grease" or anoint the "scabbed sheep," giving them the medicine of God's law whereby they can be made whole. Wycliffe sent out his poor preachers into the countryside on the premise that right thinking leads to right living. By teaching the truth to the people, their lives would naturally become more Christian.

Wycliffe's method of sending out preachers to teach the people God's law was in some ways similar to the program of John Wesley centuries later. Both reformers recognized that only by the people of England receiving instruction in the truths of God could a true reformation take place resulting in a regeneration of English life in all areas.



DISCUSSION AFTER VIEWING FILM:

1. What were the social, economic, political, and religious problems/conditions of Wycliffe's world? *Black Death, 100 Years War, Great Schism, superstition in religion*

2. Wycliffe protested several of the teachings and practices of the medieval church. Name three medieval practices and teachings to which Wycliffe objected. *Indulgences, transubstantiation, papacy*

What was the root cause to his objection to all of these practices? *They were not taught in the Scriptures.*

3. In what situations did Wycliffe believe the State could exercise authority over the church? *Wycliffe taught that all dominion, both spiritual and governmental, comes equally from God. If the church misused or corrupted its authority, then the civil authority had the right and duty to correct that abuse.*

What support for his theory of dominion (or the authority of the Church and the State) did he find in Scripture? *The Church should follow the pattern of Christ and the apostles and live in poverty, not accumulate earthly wealth to itself. The Church's true authority should be the Word of God, not an earthly hierarchy.*

Do you believe his arguments for the State's right to take over church property are valid? Why or why not?

4. How did Wycliffe believe the Church should use its wealth? *To feed the poor and starving.*

5. When Wycliffe and John of Gaunt were discussing transubstantiation, John of Gaunt said, "It is believed throughout the whole of Christendom." Wycliffe replied, "The fact that something is believed by the multitudes does not necessarily make it true." What in the church today might have a "majority rule" but which does not follow Scripture?

6. The authorities tried to weaken Wycliffe's influence by removing him from Oxford. As the film notes, however, "a great loss can provide great opportunity to reassess one's life, to discover a new direction." How did Wycliffe's influence actually increase after he left Oxford? *His encouragement of Bible translation and training of preachers caused his Scriptural teachings to spread throughout the English countryside.*

7. What were some arguments the Church used against putting the Bible in English? *Latin is the language of learning; translating the Scriptures into the common language would debase the Scriptures and strip them of meaning. The common language cannot adequately convey the meaning or the wisdom of the Bible. If the Scripture is placed in the hands of the common people, they will abuse, misuse, and misinterpret the Scriptures.*

What counter arguments could Wycliffe and his followers use for putting the Bible in English? *Men cannot live under the authority of the Word of God unless they know the Word of God. Most of the clergy don't know Latin and so they too are cut off from the Scriptures. Keeping the Scriptures away from the common people has not prevented their abuse at the hands of the church hierarchy. The Holy Spirit will guide God's children in the interpretation of the Scriptures.*

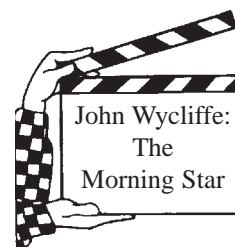
8. In what ways was Wycliffe's influence still felt after his death? *Wycliffe's "poor preachers" continued to carry forth his teachings, though hunted down and suppressed. Many of his writings were carried to Bohemia where they influenced the teaching of John Hus.*

CONCLUSION:

John Wycliffe lived in a period of the church when tradition and custom were replacing the Bible's authority. What traditions and customs are we following today which have usurped the Bible's authority? How can we apply the lessons of Wycliffe's life and ministry to our times?



Archbishop Courtenay saw Wycliffe as a danger to church and determined to stop him.



Behind the Scenes

with Ken Curtis

During the preparation phase of the production, our director, Tony Tew and his family, moved from London to Dorset in the south of England. One day a woman in her eighties welcomed him to the neighborhood. She inquired about Tony's profession. He told her he was a filmmaker preparing a film on a late medieval clergyman named John Wycliffe. The dear lady was stunned and almost passed out. When she was able to speak she revealed her name as Marcella Wycliffe-Thompson, the only known living descendant of John Wycliffe, from the lineage of Wycliffe's sister. She had lived her life as a Christian and devout daughter of the Church of England and never heard the life and ministry Wycliffe emphasized. That a film would now be made on his life exceeded her fondest dreams that her ancestor would not be forgotten. What a joy it was to bring this aged woman to the set and let her meet the actors. She gazed for a long time into the face of Peter Howell, who played the role of Wycliffe, in beard and costume. Then she asked him a few questions, before turning to me to say—"yes, that is he all right!" She of course had drawn her impression of Wycliffe from historic paintings just as we had in preparing the actor.

This film played an unusual role in sparking another film, the story of William Tyndale, titled *God's Outlaw*. See the "Behind the Scenes" for that on page 43.



John Wycliffe's Rules for Studying the Bible

- Obtain a reliable text
- Understand the logic of Scripture
- Compare the parts of Scripture with one another
- Maintain an attitude of humble seeking
- Receive the instruction of the Spirit

Wycliffe on Christ

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. There must be atonement made for sin, according to the righteousness of God. The Person to make this statement must be God and man.

Wycliffe on Preaching

The highest service to which man may attain on earth is to preach the law of God. This duty falls peculiarly to priests, in order that they may produce children of God, the end for which God had wedded the Church. For this cause Jesus Christ left other works and occupied himself mostly in preaching. So did the Apostles and on this account God loved them. But now priests are found in taverns and hunting; and playing at their tables, instead of learning God's law and preaching.

OPTIONAL BIBLE STUDY FOR PROGRAM 1: JOHN WYCLIFFE Knowing and Studying the Scriptures

Sola Scriptura

INTRODUCTION:

How important is the Bible to the Christian faith? After all, the Apostles' and Nicene Creeds don't mention the authority of Scriptures at all. Is this a minor issue? John Wycliffe and the leaders of the Reformation didn't think so! *Sola Scriptura*, the Scriptures alone, was one of the battle cries of the Reformation.

Christianity's uniqueness is that God has revealed Himself in the person of Jesus Christ and in the Scriptures. When God spoke to Moses on Mount Sinai, He revealed His law and actually wrote out His Word for man—"The tablets were the work of God; the writing was the writing of God, engraved on the tablets (Exodus 32:16)."

Wycliffe was the driving force behind the first complete translation of the Bible into English. Historian Barbara Tuchman in *A Distant Mirror* wrote of the great appeal the Wycliffe Bible had: *In the...fierce reaction after the Peasants' Revolt, when Lollardy was harried as the brother of subversion, and mere possession of a Bible in English could convict a man of heresy, the making of multiple copies of the manuscript Bible was a labour of risk and courage. In view of 175 copies that still survive and the number that must have been destroyed during the persecutions and lost over the centuries, many hundreds must have been laboriously and secretly copied out by hand.*

TEACHER INFORMATION:

Some quotes by Wycliffe on the importance of the Scriptures:

Neither the testimony of Augustine nor Jerome, nor any other saint should be accepted except insofar as it was based on Scripture...Christ's law is best and enough, and other laws men should not take, but as branches of God's law.

Science of God feeds men well, other science is meet for hogs, and maketh men fat here but not after doomsday.

The New Testament is full of authority, and open to the understanding of simple men, as to the points that be most needful to salvation...He that keeps meekness and charity hath the true understanding and perfection of all Holy Writ...Christ did not write His laws on tables, or on skins of animals [i.e.parchment], but in the hearts of men...the Holy Ghost teaches us the meaning of Scripture as Christ opened its sense to His Apostles.

[To inquire whether the pope's orders are in conformity with the Bible] *is the reason why every catholic ought to know the sacred scriptures.*

...to be ignorant of the Scriptures is to be ignorant of Christ.

[All those who love Christ, whether priest, knight or laborer, must] *carefully study the gospel in that tongue in which the meaning of the gospel was clearest to them; for all the faithful were bound to follow the Lord Jesus Christ, and the more closely they followed Him, the more and the better did they love Him; and, since the deeds and teaching of Christ were more clearly expressed in the gospel than elsewhere, it was obvious how much the careful study of this book profited the faithful.*

Christ and His apostles converted much people by uncovering of scripture, and this in the tongue which was most known to them....why then may not the modern disciples of Christ gather up the fragments of that same bread? The faith of Christ ought therefore to be recounted to the people in both languages.

[There was] no man so rude a scholar but that he might learn the words of the gospel according to his simplicity,...and that these considerations should move all the faithful to learn the gospel...

From Wycliffe's A Short Rule of Life

First, when you are fully awake, think upon the goodness of your God...

Second, think on the great sufferings and willing death that Christ suffered for mankind...

Third, think how God has saved you from death and other mischief ...And for this goodness and mercy, thank God with all your heart. Pray him to give you grace to spend in that day, and evermore, all the powers of your soul (as mind, understanding, reason, and will) and all the powers of your body (as strength, beauty, and your five senses), in his service and worship, and in nothing against his commandments, but in ready performance of his works of mercy, and to give good example of holy life, both in word and deed, to all men about you.

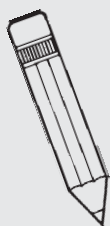
Be well occupied, and no idle time, for the danger of temptation.

Take meat and drink in measure, not too costly, not too lickerish, and be not too curious thereabout. But such as God sends you with health, take it in such measure, that you be fresher in mind and understanding to serve God. And always thank him for such gifts.

Besides this, do right and equity to all men, your superiors, equals, and subjects, or servants; and stir all to love truth, mercy, true peace, and charity; and help all people to be in harmony with one another.

Most of all, fear God and his wrath; love God and his law, and his worship; and ask not principally for worldly reward...but maintain a virtuous life.

At the end of the day, think about how you have offended God...and amend it while you may. And think...how graciously God has saved you ...And pray for grace that you may dwell and end in his true and holy service, and real love, and according to your skill, to teach others to do the same.



EXAMINING THE SCRIPTURES:

Go to the accompanying study sheets on
Knowing and Studying the Scriptures.

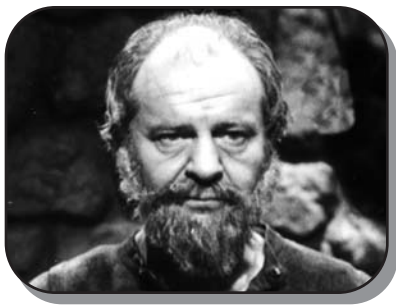
PAGES 1-4

CONCLUSION:

In his last epistle, Paul encouraged Timothy with words which would also encourage Wycliffe and the Reformers—II Timothy 4:2-5. What do we need to do in our lives and churches to similarly stand firmly on the authority of the Word of God?



Every copy of Wycliffe's Bible was done by hand. It could take up to a whole year for a single copy.



John Hus

PROGRAM 2

INTRODUCTION:

In the church's earliest days, there were many martyrs. The second century Christian Tertullian even said that the "blood of the martyrs was the seed of the church." Many became Christians when they saw the way believers courageously faced torture and death for their faith.

But martyrdom is not confined to the early church. Some have estimated there have been more Christian martyrs in the twentieth century than all the earlier centuries of Christian history combined. One of the important Christian martyrs of a previous age was John Hus, whose story is the focus of today's lesson.

TEACHER BACKGROUND AND INFORMATION:

NATIONAL HERO

John Hus has been a national hero for the Czech people, both Christian and non-Christian, communist and anti-communist alike. His biography has been interpreted from a wide variety of viewpoints. When the communists were in control of Czechoslovakia, they sponsored the restoration of Bethlehem chapel as a monument to the proto-socialism of the Hussites! When a revolt against communist rule occurred in Czechoslovakia in the 1960's, Hus' statue in the center of Prague was surrounded with flowers and people proclaiming the liberty of conscience for which Hus had died! Hus' life and ministry at the Bethlehem Chapel was tremendously important for the development of Czech nationalism, a fact recognized by people on all sides of the political spectrum.

John Hus actually ministered at a time when the nationalistic or at least ethnic spirit of the Czechs was stirring. The University of Prague was founded in 1349, the first university of central and eastern Europe. In 1355 a law was passed requiring the parish priest to preach to the people in their native Czech language. The Chapel of the Holy Innocents of Bethlehem, or Bethlehem Chapel, was founded in Prague in 1391 specifically for preaching in the Czech language on every Sunday and on fast days. Several devoted ministers had faithfully ministered the gospel to the Czech people in their own language before Hus was appointed rector in 1402.

WYCLIFFE'S INFLUENCE

Hus' preaching was particularly influenced by the writings of John Wycliffe. In 1382 King Wenceslaus' sister, Princess Anne of Bohemia, married the English King Richard II. A woman of education, Princess Anne brought with her to England personal copies of the Scriptures in Latin, Czech, and German. As contacts between England and Bohemia remained close, many Czech students went to Oxford to study—and they returned to their Bohemian homeland with copies of the writings of John Wycliffe. Jerome of Prague, a supporter of Hus, who was martyred the year after Hus, studied at Oxford and brought back many of Wycliffe's spiritual treatises to the University of Prague. Hus imbibed deeply from Wycliffe's works. The Royal Library of Stockholm has five of Hus' copies of Wycliffe's writings. Many of Hus' works, including his most important work on *The Church*, are almost verbatim copies of Wycliffe's works, with slight adaptations to fit the particular circumstances in Bohemia. Hus did not share all of Wycliffe's ideas, but he did share Wycliffe's teachings on the authority of the Scripture, the nature of the true church as distinct from the visible church hierarchy, and the evils of the papacy.

A spiritual revival swept Prague and Bohemia under Hus' teaching. In a letter to Richard Wyche, an English Lollard, Hus expressed thankfulness "that under Christ's direction Bohemia received from the blessed England...already so much good." He continued to rejoice at the receptiveness to the Scriptures: *Under the direction of our Savior it is most*

ardently received by the multitude, the lords, knights, burghers, and the common people...Be assured, dearest brother, that the people wish to hear nothing but the sacred Scriptures, especially the gospel and the epistles. Wherever in city or town, in village or castle, a preacher of the holy doctrine appears, the people flock together in crowds, disdaining the incapable clergy.

The claims of Wycliffe and Hus were indeed revolutionary. They opposed the authority of the church hierarchy with the personal conviction of their conscience based upon Scripture. As Hus told the Council of Constance, "I am humbly ready to retract anything that shall be proved erroneous to me according to the Scriptures." This is the same Scriptural conviction which Luther would later boldly express at the Diet of Worms.

Like Wycliffe before him, Hus believed that the true church was made up of those whom God had chosen. There might even be many in the official hierarchy of the visible church who were not part of the true church. True Christianity was not to be found in monastic orders, indulgences, masses, or "wishing to be pious by the piety of others." True Christians may be recognized by whether they seek the glory of God and the salvation of men. It matters little to inquire whether one is sent by a pope or a bishop or whether he has certain papers or confirmations. Instead we should recognize that he is sent of God when he diligently seeks the salvation of men and the praise of God.

On the walls of Bethlehem Chapel Hus had painted various pictures and inscriptions which contradicted the unscriptural teachings which he believed had developed in the Roman church. One, for example, showed the pope in resplendent dress riding a large horse while Christ is shown in poverty carrying His cross.

COUNCIL OF CONSTANCE

If a poll asked church historians to name the most misguided, unproductive gathering in medieval church history, the Council of Constance might be at the top of the list. More than 50,000 people came to the Swiss town of Constance for the Council, which met from 1414 to 1417. Delegates from all Europe included 33 cardinals, 238 bishops, a thousand university scholars, representatives of 83 kings, and 2000 musicians. There were also over 700 prostitutes. The atmosphere was more like a fair with tournaments, dances, acrobatic shows, and music. It was not the scene of sober piety one would expect at a church gathering. John Hus wrote, "This Council is a scene of foulness..a generation will not suffice to cleanse Constance from the sins which the Council committed in this city."

The Council met to resolve the Great Schism between Gregory, Benedict, and John XXIII who each claimed to be pope. Ridding the church of all three, the Council persuaded Gregory and Benedict to resign, and deposed John by convicting him on charges of simony, sodomy, lying, and unchastity. The council elected Martin V the new pope.

Though John XXIII was convicted of grievous sins and immorality, the Council simply deposed him and allowed him to leave the city. The righteous-living John Hus, however, was burned at the stake for his beliefs. The Council formulated 42 articles against John Hus' teachings. Thirty-six of these were taken from his work *The Church*, which in turn was almost a direct translation of a work by Wycliffe. Some of Hus' teachings to which objections were made were the following:

1. The true Church is made up of those chosen or predestined by God.
2. Christ, not Peter, is the Rock on which the Church is built.
3. There should be no secular punishment for heresy.
4. A preacher should continue preaching if he has been *unjustly* excommunicated.
5. If a pope, bishop or prelate is in mortal sin he is not a true minister.
6. Most aspects of the interdict of Prague were unscriptural.
7. Wycliffe should not be condemned completely without proper Scriptural refutation.

Hus was also accused of articles which he did not believe. For example, Wycliffe had denied the doctrine of transubstantiation, and Hus was accused of doing the same, though he had never done so. One ridiculous charge was that Hus claimed to be the fourth person of the Trinity!

HUS CHRONOLOGY

1372	Born in Husinec in South Bohemia—75 miles Southwest of Prague
1390	Began studies at the University of Prague
1400	Ordained a priest
1401	Appointed Dean of Faculty at University at Prague
1402	Rector and preacher at Chapel of Holy Innocents of Bethlehem
1408	Deposed as synodal preacher
1410	Excommunicated and forbidden to preach
1412	Interdict placed upon Prague. Hus withdrew from Prague, writing and preaching in the countryside
1413	Wrote his major work, <i>De Ecclesia—The Church</i>
1414	Traveled to Constance and was arrested
1415	July 6—Condemned and burned at the stake



DISCUSSION AFTER VIEWING THE FILM:

1. The hierarchy of the Roman Catholic Church repeatedly tried to stop John Hus from preaching. Why did they want to stop this Christian priest? *He followed many of Wycliffe's teachings and taught the people the Scriptures, opposing some of the Church's official teachings.*

What are some of the specific methods they used to try to shut him up? *Hus was banned from preaching at Bethlehem chapel and then excommunicated. Prague was then placed under an interdict. All churches in the city were closed and religious services were suspended.*

2. What crisis was the Roman Church itself undergoing at this time? *The Great Western Schism, when 2-3 popes existed at one time!*

What moves were taken inside the Church to settle the crisis? *A church council was called to meet at Constance in Southern Germany.*

3. Why did John Hus agree to go to the Council of Constance when he had not agreed to go to Rome when summoned by the Church? *The interdict placed on the city of Prague compelled Hus to take some action for the sake of his own people.*

4. The Emperor Sigismund at first wanted to defend John Hus and allow Hus to freely present his ideas before the Council. What arguments did Sigismund put forth in Hus' defense? *Sigismund said he had never heard Hus preach an error. He was a man of God dedicated to the faith. He deserves to be able to present his views to the Council. As a subject of the emperor, Hus deserves the emperor's protection.*

What finally caused him to change his mind and not enforce the safe conduct he had promised Hus? *Cardinal Anthony threatened Sigismund with excommunication for protecting a heretic.*

5. John Hus and the Roman Catholic Church, represented in the film by Cardinal Anthony, had different ideas of the church's role, function, and purpose. What were some of these differences? *The church considered itself the mediator between man and God on earth. Hus believed that Jesus Christ was the only mediator between man and God.*

What did each think the final authority in the Church should be? *The Church placed authority in the Pope. Hus believed Christ was the head of the church and that the Bible was the final authority in deciding matters of doctrine.*

6. What basis is there for questioning the fairness of Hus' trial? *Hus never had an opportunity to make a serious defense. There were no actual witnesses brought forward, and some of the accusations made against Hus had absolutely no basis in fact but were fabricated lies.*

What accusations were made at his "trial?"

Hus was accused of appealing directly to God, being a disciple of the heretic Wycliffe, and teaching Wycliffe's errors. He was also accused of denying the doctrine of transubstantiation and teaching that the pope was not the head of the church.

At one point Hus is accused of the grievous error of appealing directly to God—why would that be a grievous error? *The Church would consider that a neglect of the intermediary functions of the church.*

How did Hus defend his right to appeal directly to God? *The Bible says there is only one mediator between man and God, the man Christ Jesus (1 Timothy 2:5).*

7. Both John Wycliffe and John Hus are often cited as forerunners of the Reformation. How would you compare and contrast the ministries and lives of these two heroes of the faith?

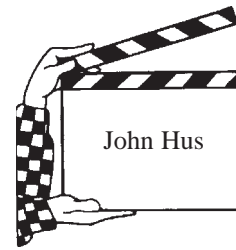
8. Paul Roubiczek and Joseph Kalmer in their biography of Hus, *Warrior of God*, wrote: *Today, we probably stand at the end of the epoch which we call the Modern Times. It therefore seems important to be clear about its beginnings in order to recognize wherein its significance lies. Human freedom, which recently seemed victorious and secure, is once more threatened and once more called in question. It grew in detaching itself from the religious soil but threatens to die now that that soil is destroyed. The struggle of Hus, who unconsciously united divine truth and human freedom, can perhaps teach us how they may consciously be united.* What do you think Hus can teach us about the relationship between divine truth and human freedom?

CONCLUSION:

John Hus willingly suffered death rather than deny the truths of Scripture. He was a humble man whose courage and faithfulness are a stirring example of the strength and confidence the Holy Spirit bestows in time of severe trial. Those who knew Hus in both a private and a public way, however, could best describe Hus the Christian. May 13, 1416, the University of Prague gave this beautiful tribute: *O matchless man shining above all by the example of splendid sanctity! O humble man flashing with the ray of great piety, who condemned riches, and ministered to the poor even to the opening out of his bosom; who did not refuse to bend his knees at the beds of the sick, who brought with tears the hardened to repentance and composed and softened untamed minds by his unspeakable sweetness; who burned against the vices of all men and especially the rich and proud clergy, basing his appeals upon the old and forgotten remedies of the Scriptures as by a new and unheard of motive....showing in all things the works of love, pure faith, and undeviating truth!*



Hus preached reform at the Bethlehem chapel in Prague.



Behind the Scenes

with Ken Curtis

This film holds a special place in our hearts because it was the catalyst for Gateway Films finding its special calling in concentrating on church history films and it had an important role in leading to the founding of Christian History Institute.

When we first prepared to put out this film we held pre-views for churches and asked how many knew who John Hus was. Only a few had even heard of him. I was continually amazed to see the stunned silence when the film was over. Viewers were starved for a knowledge of our predecessors in the faith and they immediately recognized how this film story of faith related to the Christian life today.

So we prepared a sixteen-page discussion guide to go along with the film. The guide went over so well we began to think of how we might enhance that printed supplement format for future projects.

The John Hus film opened our eyes to the abysmal lack of awareness of our Christian heritage among believers today and led us to commit our energies to the production of an ongoing series of Church history films. As for the 16 page study guide, that format was expanded and developed for the printed supplement to our next film—FIRST FRUITS—on the Moravian missionary movement, and it went on to become *Christian History* magazine, now published as an ongoing quarterly magazine.



OPTIONAL BIBLE STUDY FOR PROGRAM 2: JOHN HUS

What is the Church?

Facing an Uncertain Future

For He is God; we are His creatures. He is Lord; we are servants. He is King of the whole world; we are poor weaklings. He is without sin; we are sinners. He needeth nothing; we are needy. If He suffered, being what He is, why should not we? ...Surely it cannot fall to the lot of His faithful servant that he shall perish, if with His help he shall persevere.

Therefore, beloved brothers, pray earnestly that it may please Him to grant me perseverance and to keep me undefiled. And if my death contribute aught to His glory and your advantage, may it please Him to enable me to meet it without sinful fear. But if it shall be more to your advantage, may it please Him to bring me back to you, guiding me to and fro undefiled, that united a while longer we may be taught His gospel and tear asunder some of Antichrist's nets and leave a good example to our brothers to come.

From letters of Hus to his friends
in Bohemia, written Christmas, 1412.

INTRODUCTION:

When the Council of Constance condemned John Hus, 26 of the 39 articles against him were taken from his work *The Church*. Hus, and Wycliffe before him, believed the true church was made up of those chosen by God and that there were many in the hierarchy of the visible church who were not even a part of the true church. Hus clearly taught that Christ, not the Pope, was the head of the Church. The church historian Philip Schaff wrote that Hus' only offense was his definition of the church and his denial of the infallibility of the papacy and its necessity for the being of the church. These charges constitute the content of all the thirty articles against Hus except the 25th. Luther said brusquely but truly, that Hus committed no more atrocious sin than to declare that a Roman pontiff of imperious life is not the head of the Church catholic.

The Scriptures were the source of Hus' understanding of the Church. What do the Scriptures say about the church, its nature, function and head?

TEACHER BACKGROUND AND INFORMATION:

John Hus on the church:

The holy, catholic, that is, universal church is the body of all the predestined, past, present, and future.

...the holy universal church is one, the church which is the totality of the predestinate, including all, from the first righteous man to the last one to be saved in the future. And it includes all who are to be saved who make up the number, in respect to the filling up of which number all the saints slain under the altar had divine assurance that they should wait for a time until the number should be filled up of their fellow servants and brethren (Rev. 6:9-11). For the omniscient God, who has given to all things their weight, measure, and number, has foredetermined how many shall ultimately be saved.

...Christ is the rock of that church and also the foundation on whom she is builded in respect to predestination, she cannot finally be overthrown by the gates of hell, that is, but the power and assaults of tyrants who persecute her or the assaults of wicked spirits. For mightier is Christ the King of heaven, the Bridegroom of the Church, than the prince of this world. Therefore, in order to show his power and foreknowledge and the predestination wherewith he builds, protects, foreknows, and predestines the church, and to give persevering hope to his church, he added, 'And the gates of hell shall not prevail against it.'

The first Czech who explained the Greek word "ekklesia" understood it wrongly, for he stupidly translated it by the word "kostel" or "cierkev," which would mean that the bride of the Lord Jesus Christ is a stone church or a building made of wood. But if he had explained that this word "ekklesia" means an assembly [sbor] they would not have made this mistake.

Samuel Wesley's hymn *The Church's One Foundation* is actually an impressive compendium of Scriptural references on the church arranged into a hymn. You might want to detect the many Scriptures that form the basis for this hymn as another way of completing a Bible study on the church! For example, here are citations for the first two verses of that hymn:

The Church's one foundation is Jesus Christ her Lord; (I Cor. 3:11, Eph. 2:20-21)

She is His new creation by water and the Word; (II Cor. 5:17, Eph. 5:26, John 3:5)

From heav'n He came and sought her to be His holy bride; (John 3:13, Eph. 5:23)

With His own blood He bought her, and for her life He died. (Eph. 1:7, I Cor. 15:3-4)

Elect from ev'ry nation, yet one o'er all the earth, (Acts 2:5, I Pet. 2:9)
Her charter of salvation, one Lord, one faith, one birth; (Eph. 4:4-6)
One holy name she blesses, partakes one holy food, (Acts 4:12, I Cor. 10:17)
And to one hope she presses, with ev'ry grace endued. (Eph. 4:4, II Cor. 9:8)



EXAMINING THE SCRIPTURES:

Go to the accompanying study sheets on
What is the Church?

PAGES 5-8

CONCLUSION:

John Hus had a passion for the Scriptures and a passion to minister the Word of God to his church in Prague. He once wrote, "By the help of God I have preached, still am preaching, and if his grace will allow, shall continue to preach; if perchance I may be able to lead some poor, tired, or halting soul into the house of Christ to the King's supper." His was a life dedicated to Christ, the head of the Church. It was Christ, not any earthly ruler or pontiff to whom Hus owed his allegiance. At the conclusion of a chapter in *The Church* on "Christ the head of the elect," Hus wrote a prayer which is a fitting conclusion for our study today: *Almighty Lord, who art the way, the truth, and the life, thou knowest how few in this present time walk in thee, how few imitate thee as their head, in humility, poverty, chastity, diligence, and patience. Open is the way of Satan; many walk therein. Help thy weak flock, that it may not forsake thee, but follow thee unto the end in the narrow way.*



Hus was burned at the stake. He died singing.

Luther on Hus

I have hitherto taught and held all the opinions of Hus without knowing it. With a like unconsciousness has Staupitz taught them. We are all of us Hussites without knowing it.

Martin Luther in 1529

A Prayer from Prison

O loving Christ, draw me, a weakling, after Thyself; for if Thou drawest me not, I cannot follow Thee. Grant me a brave spirit that it may be ready. If the flesh is weak, let Thy grace prevent, come in the middle, and follow; for without Thee I can do nothing, and, especially, for Thy sake I cannot go to a cruel death. Grant me a ready spirit, a fearless heart, a right faith, a firm hope, and a perfect love, that for Thy sake I may lay down my life with patience and joy. Amen.

From letters of John Hus to his friends
 at Constance, June 23, 1415



Martin Luther

PROGRAM 3

INTRODUCTION:

One of the most influential men in all of history was Martin Luther, an Augustinian monk whose search for peace and righteousness in his own soul led him on a spiritual journey and adventure which brought Europe to a crucial turning point in its history. The seeming unity of the medieval church was shattered, but the truth of the gospel shone brighter than ever before. Our story today is about Luther's important breakthrough—and its continuing effects today.

TEACHER BACKGROUND AND INFORMATION:

John Wycliffe and John Hus were important forerunners of the Reformation. They spoke out against weaknesses and errors they perceived in both the doctrines and hierarchy of the medieval church. They also emphasized the importance of the Scriptures and the invisible church as the true, universal church of Christ, rather than the temporal, earthly church. But the monumental changes they called for did not come quickly or easily.

One hundred years later, however, Martin Luther echoed many of the Wycliffe and Hussite themes, and the church and society were never the same. The Reformation truly exploded. The soil, however, had been carefully prepared before Martin Luther planted the seed which would sprout into German evangelicalism.

ERASMUS AND THE HUMANISTS

At the end of the fifteenth century, a number of humanist scholars began going back to the classical sources to study the roots of our culture in their original languages. Besides works of the ancient Greek and Roman writers, Biblical studies in Greek and Hebrew began to increase. Erasmus of Rotterdam's printed edition of the Greek New Testament led many to a closer study of the Scriptures. Erasmus himself thought that all Christians should understand the Scriptures, and he believed the renewed knowledge of Biblical languages would make the Word of God better known and more a part of the lives of the people. He even believed a new golden age, inspired by the early church, was about to dawn. In his Preface to his commentaries on the Gospels, Erasmus wrote, *The light of the Gospels has come again...so that there has been no other age since the end of the primitive Church's decline under Constantine when there has been such great knowledge of languages, or such a wide and complete discovery of the whole world.*

Medieval scholasticism had been highly speculative, disputatious, and philosophical. Erasmus and the humanists of the day believed reason had asphyxiated faith, and they believed that Biblical knowledge taking root in people's souls could lead to a reform of morality. Erasmus' *Enchiridion* was a manual of Christian instruction designed to bring about just such a new way of life.

At first Erasmus supported Luther's reforming efforts. He agreed with Luther's attack on the selling of indulgences, and he recognized as much as Luther the corruption and materialism which controlled the church hierarchy. However, Erasmus never had Luther's deep sense of man's sin or God's saving grace, and he remained a faithful member of the Roman church.

Ulrich Zwingli, the Swiss Reformer and contemporary of Martin Luther, received a humanist education at Basle, where he met Erasmus and other leading humanists. In discussing Zwingli's humanism, Jaques Courvoisier explained the difference between the humanist and reformed attraction to the study of the Scriptures: *What interested them [the humanists] in the Christian religion was less the revelation of salvation in Jesus Christ than the discovery of a religious truth concerning the human spirit in general. The humanists saw Christ as the Master and the model of morality, while the Reformers saw him as the Savior who pardons, the one through whom eternal life is attained.*

PRINTING

Undoubtedly one of the reasons Luther's teachings spread throughout Europe more quickly than the ideas of Wycliffe and Hus a century before was the development of the printing press around 1450. In his own lifetime there were 4,000 editions of Luther's works published! One third of German literature of the day were the writings of Martin Luther.

THE POLITICAL SCENE

In the central Europe of Luther's day, there were two mighty powers to reckon with—the Holy Roman Empire and the Roman Catholic Church. The Holy Roman Empire was established by Charlemagne in 800 and continued in some form until 1806. Charlemagne had effectively established the dream of Christendom or a Christian Empire, but by the fifteenth century that dream had begun to fade. The Emperor's authority was tested by a growing nationalism in France as well as a growing political independence among the German princes. The political protection of Frederick the Wise of Saxony allowed Luther to continue his ministry in spite of the Emperor's edicts against him. When Emperor Charles V determined to crush Luther's "heresy" in the empire, a group of Lutheran princes banded together in 1531 in the Schmalkald League to oppose the Emperor. After sporadic civil war, the Peace of Augsburg was agreed to in 1555, allowing each prince to decide the religion of his subjects. This political situation was very different from that faced by Sigismund in the days of John Hus—and was a factor in the Lutheran Reformation's success.

RESULTS

What kind of changes did the Reformation bring to European Christendom? The following are some results to consider:

1. Worship in the common language of the people.
2. Justification by faith alone led to a de-emphasis of external rituals and focused on the inner spiritual life.
3. Authority of Scripture replaced the authority of the pope and medieval traditions.
4. Preaching, even by lay preachers, became more important.
5. Monasticism as the ideal of holiness was replaced by the priesthood of all believers. Each person's calling was considered an area of divine service.
6. The significance of the sacraments was re-evaluated, and the sacraments were now considered only two: baptism and the eucharist.
7. The liturgy was redesigned to accord with the Scriptures.
8. The family began to be seen as a household of faith. Martin and Katherine Luther became an example of the Protestant home.

LUTHER CHRONOLOGY

1483	Born at Eisleben
1501	Entered University of Erfurt
1505	July 2 in thunderstorm vowed to become a monk Entered Augustinian monastery at Erfurt
1512	Doctor of theology at Wittenburg
1515	95 Theses
1519	Leipzig debate with John Eck
1520	<i>Exsurge Domine</i> , papal bull condemning Luther's teachings
1521	Diet of Worms Excommunicated by Rome Condemned as heretic "Kidnapped" and hidden in Wartburg Castle
1522	Comes out of hiding and returns to Wittenburg
1524-25	Peasant Uprising
1525	Married Katherine von Bora
1527	Fights sickness and depression, writes <i>A Mighty Fortress</i>
1529	Marburg Colloquy with Zwingli
1530	Augsburg Confession
1534	Publication of complete German Bible
1546	Death at Eisleben



DISCUSSION AFTER VIEWING FILM:

1. Martin Luther began his spiritual journey as a monk in the Augustinian order. What were some characteristics of monastic life? *Monks were bound to God by vows of poverty, chastity, and obedience. They lived a life separated from the world; by mortifying their bodies and living a disciplined life, they sought to be dead to the world, the flesh, and the devil.*

What are some reasons Christians might choose such a life? *Recognizing the laxness in the church and the evils in the world, a person might want to flee the world to find peace and solace with God.*

How does the Reformation itself militate against the premises of monasticism? *The Reformers taught that all life is to be lived before God. Rather than seeking to live outside of the world, the inner life was to be transformed so the believer could be a light shining in the world!*

2. Though Martin Luther lived an exemplary life within the monastic tradition, he was not satisfied with his life. Why? *He had an overwhelming sense that he was a sinner and God would judge him. No physical punishment he endured could remove his sense of guilt before God.*

What was Luther's attitude towards God at this point? *He could not think of God as a loving Father, and he could not love God.*

What did the monastic leaders recommend that Luther do to assuage his guilt feelings? *Visit Rome, the center of Christendom, and find peace in the traditional practices of the church.*

How did Martin Luther discover the truth that salvation was by faith in Christ Jesus alone? *By studying Paul's book of Romans in preparation for teaching at the University of Wittenberg.*

3. What had the medieval church put in place of faith in Jesus Christ for salvation? *The saints and relics.*

What substitutes has the modern church made for faith in Jesus Christ?

4. The Dominican friar John Tetzel wasn't selling just ordinary indulgences. What was the money raised by the sale of his indulgences to be used for? *To build St. Peter's Cathedral in Rome. These were plenary indulgences. They promised the full forgiveness of all sins, even without any confession.*

How were they more powerful than regular indulgences? *Regular indulgences might only shorten the time in purgatory, not totally remove purgatorial punishment. They also might require certain acts of penance for effectiveness.*

5. Why was Martin Luther so opposed to the sale of indulgences? *Jesus Christ's suffering and death on the cross already paid for salvation. No one should try to exact further payment. The price has already been paid. God's grace cannot be bought.*

6. In Luther's debate with John Eck at Leipzig, Eck accused Luther of being a follower of John Hus. Though Luther came to his views independently of reading Hus, once he reread Hus' writings, he agreed with much of what Hus said. What were some of Hus' ideas Luther would agree with? *That there is only one universal church and that it is not necessary to be subject to the Roman Pope for salvation.*

7. Luther repeatedly said he must follow his conscience and his conscience was bound by the Scripture, not the authority of popes or councils. To what degree was this a good position to hold? Weren't Luther's opponents following their consciences too?

8. In 1520 the pope issued *Exsurge Domine*, a papal bull [*bulle* being the official seal on the document] listing 41 of Luther's beliefs as heretical and calling on Luther to repent and repudiate his views under threat of excommunication. The bull began, "Arise, O Lord and judge Thy Cause. A wild boar has invaded Thy vineyard." What did Luther do in response to this proclamation? *Luther publicly burned the papal bull.*

9. Why did Luther spend 10 months in the Wartburg Castle? *Duke Frederick arranged to capture Luther and place him in hiding for his own protection!*

How did he occupy his time while there? *Worked on his translation of the Bible into German.*

10. While Luther was in the Wartburg, some of his followers began using their new-found freedoms to implement more radical reforms, tearing down religious statues and disrupting the church services. Luther came from his Wartburg retreat to restore order. What argument did he use against a disruptive, chaotic use of Christian liberty? *Freedom must be used as Jesus Christ would have, doing nothing which in any way would hurt one's neighbor.*

How did he say a Christian should use his/her liberty? *Christian liberty must be used in love.* What application can we make of such admonition today?

FOR THE ARTISTIC:

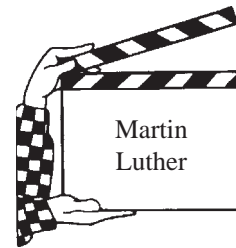
Woodcuts of religious cartoons were often made into broadsides and circulated during this period. The papal hierarchy with its venality and corruption as wolves in sheep's clothing contrasted with Luther the good shepherd, or (for the other viewpoint) wild boar Luther disrupting the vineyard of the church. Consider the Scriptural images of the church from last week's Bible study and, using one of those images, create a cartoon illustrating in some detail Luther's role and effect on the church in his day.

CONCLUSION:

Was Luther a preserver or destroyer of Christ's church? Did the splintering of the church into numerous denominations begin with Luther? Did that destroy the unity of the Body of Christ which had been preserved during the Middle Ages? Had unity been preserved in the Middle Ages? By what methods?



Luther sought inner peace for his troubled soul by becoming a monk.



Behind the Scenes

with Ken Curtis

The film from which this segment was produced is rather old. It was made in the 1950's and is in black and white. The surprising and incredible success of *SCHINDLER'S LIST* showed that a film in black and white can still attract wide audiences. Our experience agreed with that as we have found that this old Martin Luther film continues in great demand year after year.

The film was originally made for cinemas and was shown in theaters throughout the world. It was nominated for an Academy Award. I remember first seeing the film as a teenager. Its first release provoked a storm of controversy. Roman Catholic leadership spoke out publicly against the film and warned their laity not to see it. As an indication of how things have changed, I was talking some time ago with Father Joseph Schnaubelt, head of Augustinian Historical Institute at Villanova University. I asked if he would ever consider showing the film on Martin Luther to his classes at the University. He smiled and said he already had, and added: "To us he is Brother Martin. Don't forget, Luther was an Augustinian."

Christian History Institute is now involved in planning a new film of Luther. The writer is Vincenzo LaBella (producer of such films as *A.D.* and *JESUS OF NAZARETH*). LaBella is a Catholic and an eager and enthusiastic student of Luther. One of his great goals in life is to tell the story of Luther on the screen for youth today.



In Luther's Own Words

He hated God!

I greatly longed to understand Paul's Epistle to the Romans and nothing stood in the way but that one expression, "the justice of God," because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him. Therefore I did not love a just and angry God, but rather hated and murmured against him. Yet I clung to the dear Paul and had a great yearning to know what he meant.

The Door to Paradise Opens!

Night and day I pondered until I saw the connection between the justice of God and the statement that "the just shall live by his faith." Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the "justice of God" had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gate of heaven.

Simultaneously Holy and Sinners!

We are in truth and totally sinners, with regard to ourselves and our first birth. Contrariwise, insofar as Christ has been given for us, we are holy and just totally. Hence from different aspects we are said to be just and sinners at one and the same time.

OPTIONAL BIBLE STUDY FOR PROGRAM 3: MARTIN LUTHER Justification by Faith Alone

INTRODUCTION:

Some years ago psychologist Karl Menninger wrote a book entitled *Whatever Became of Sin?* Indeed, it does seem that a consciousness and awareness of personal sin is difficult to find in our contemporary society. People bemoan growing crime and violence. However, often these evils are not seen as the results of sin, but as societal evils which must be solved by appropriate government programs. Along with a disappearing notion of sin, our times have witnessed a failing awareness of God's holiness. Most people conceive of God as loving, patient, merciful, and forgiving. A God of wrath, judgment, even absolute righteousness—well, that is just not their God. By minimizing our sinful natures as well as God's supreme holiness, modern man has tried to escape the whole question of justification and the need for salvation.

Yet, it was with these very real facts of man's sinfulness, indeed his own personal sinfulness, and God's righteousness that Martin Luther struggled. How could he, an Augustinian monk irreparably trapped in a sinful nature, ever hope to gain eternal acceptance with the ineffably holy and righteous Creator-God of the universe? The Church spoke of accumulating good works, and Brother Martin tried them all—flagellations, fasts, endless prayers, hours of confession and penance, and pilgrimage to Rome. But the burning awareness of his own sinfulness was unassuaged. He could not help but be angry at the God whose judgment and wrath against him seemed so certain. Martin Luther's sense of his own sinfulness was too deep and his awareness of God's matchless holiness too grand to even hope for a humanly achieved peace between the two. It was a great day, however, when Luther discovered Paul's teaching on justification by faith.

TEACHER BACKGROUND AND INFORMATION:

LUTHER'S DISCOVERY OF JUSTIFICATION BY FAITH ALONE (*Sola fides justificat*): Romans 1:17 was the verse over which Luther stumbled—and the verse which held the key to his understanding of justification by faith. When he first studied the verse, the sense of the "justice of God" filled his soul with despair and even hatred against God.

As he continued to study the Scriptures, however, Luther realized there was a connection between the justice of God in the first half of Romans 1:17 and "the just shall live by faith" in the last half of the verse. Through faith God's righteousness could become the sinner's righteousness.

Luther knew it was impossible for man in himself to attain the righteousness of God. What he came to see was that we become righteous by receiving Christ's righteousness. Christ became sin for us on the cross so that we might have His righteousness. Luther called this the "sweet exchange" between Christ and the sinner:

Therefore, my dear brother, learn Christ and Him crucified; learn to pray to Him despairing of yourself, saying, "Thou, Lord Jesus, art my righteousness and I am Thy sin; Thou hast taken on Thyself what Thou wast not, and hast given to me what I am not."

Throughout the Middle Ages, since the time of Augustine, theologians had interpreted "to justify" as "to make righteous." The scholastics and others understood justification to be a gradual, progressive righteousness in a person's life. After carefully studying the Greek word, however, Luther believed that "to justify" meant to declare righteous. It was a legal term and involved a legal pronouncement by God. When an individual had faith in Christ's

atonement for sins on the cross, then God declared that person legally righteous. This was not a gradual process, but a once and for all declaration. God accepted Christ's righteousness as the believer's own, and sin no longer counted against him. A person could be certain of a right standing before God by faith in Christ's sacrifice on the cross.

WHAT ABOUT WORKS?:

Justification by faith produced a paradox. Being legally declared righteous by God did not mean the believer was no longer a sinner. Luther wrote that while in this world the believer is always righteous and a sinner at the same time! Justification was not produced by works, but justification would result in sanctification, or increasing fruit and works in a believer's life. An epigram from the Reformation put it this way, "Faith alone justifies, but not the faith that is alone."



EXAMINING THE SCRIPTURES:

Go to the accompanying study sheets on
Justification by Faith Alone

PAGES 9-12

CONCLUSION:

Justification by faith alone was a truth which was at the heart of the Protestant Reformation, yet the average Christian has little understanding of these truths. How has this affected the modern church? How can we reinstate this truth at the core of Christian teaching?



"Here I stand," Luther declared, affirming the Bible as final authority.

From the 95 Theses

From Introductory Letter to the Theses

Papal indulgences are being carried about, under your most distinguished authority, for the building of St. Peter's. In respect of these I do not so much accuse the extravagant sayings of the preachers, which I have not heard, but I grieve at the very false ideas which the people conceive from them, and which are spread abroad in common talk on every side—namely, that unhappy souls believe that, if they buy letters of indulgences, they are sure of their salvation; also, that, as soon as they have thrown their contribution into the chest, souls forthwith fly out of purgatory; and furthermore, that so great is the grace thus conferred, that there is no sin so great—even, as they say, if, by an impossibility, any one had violated the Mother of God—but that it may be pardoned; and again, that by these indulgences a man is freed from all punishment and guilt.

Thesis 1

Our Lord and Master Jesus Christ, in saying "Repent ye," etc., intended that the whole life of believers should be marked by repentance.

Thesis 43

Christians should be taught that he who gives to a poor man, or lends to a needy man, does better than if he bought pardons.

Thesis 45

Christians should be taught that he who sees any one in need, and passing him by, gives money for pardons, is not purchasing for himself the indulgences of the Pope, but the anger of God.

Thesis 84

As for instance: Why does not the Pope empty purgatory for the sake of most holy charity and of the supreme necessity of souls—this being the most just of all reasons—if he redeems an infinite number of souls for the sake of that most fatal thing, money, to be spent on building a basilica—this being a very slight reason?



PROGRAM 4

INTRODUCTION:

What do the Pilgrim Fathers, the Scotch Presbyterians, the French Huguenots, the “Beggars” of Holland, and the English Puritans all have in common? They are all part of the Reformed faith which arose out of the Reformation in Switzerland. The Lutherans and the Reformed Christians (with a capital “R”—a different and distinct branch of the larger “Reformation”) share many beliefs—the concept of sin and man’s depravity, Christ as the Savior and Revealer of the true God, grace bringing salvation apart from works, faith as a means of receiving God’s gift of grace, and the Word of God as God’s revelation to man. Those of the Reformed faith, following the teaching of Ulrich Zwingli and John Calvin, developed some important distinctives from the Lutherans, however. Today we will examine the lives of the Reformers Zwingli and Calvin and learn of their particular contributions to Christ’s church.

TEACHER INFORMATION AND BACKGROUND:

REFORMED DISTINCTIVES

Though the Lutherans and Reformed Christians shared a belief in the Reformation truths of *sola Scriptura*, *sola fide*, and *sola gratia*, there were some different emphases and beliefs between the two groups. While Luther tended to eliminate anything from the church which was contrary to the Scriptures, the Reformed thinkers tended to disallow any practices not commanded by Scriptures. The Lutherans, then, allowed more medieval practices and beliefs to remain than the Reformed Christians. The Reformed worship services were less liturgical and their churches were free of images and Catholic symbols. Expository preaching was central to Reformed worship, and an educated ministry became a key characteristic of the Reformed faith. Though Luther himself believed the church and the state each were responsible to God in their own spheres, political circumstances made this difficult to achieve. The pattern developed in Germany among the Lutheran churches was for the head of the state to become the head of the church. The Reformed churches had an independent church with more of a congregational government. The laity had important positions in church government. Historians generally agree that the Calvinistic congregational or Presbyterian church government was preparatory to modern movements towards democracy in the secular realm. Reformed Christians emphasized the sovereignty of God over His creation and men’s affairs as well as the importance of the Holy Spirit in sanctifying the believer. Good works were important evidences of the sanctifying work of the Holy Spirit in the believer’s life, and the Reformed Christians emphasized an ethical, active, almost crusading Christian life.

MARBURG COLLOQUY

Politics were inextricably intertwined with the Reformation. Zwingli’s meeting with Luther at the Marburg Colloquy itself was brought about by political events. After Luther was condemned at the Diet of Worms in 1521, Emperor Charles V had been unable to deal with the Protestant rebels because he was preoccupied with the advancing Turks in the east, a war with France in the west, and papal opposition to imperial policies! By 1529, however, France and the emperor had come to terms, and the Turkish advance had been stopped. The Emperor was eager to prepare a “suitable medicine...to deal with the dangerous plague,” as he called the Protestants.

Landgrave Philip of Hesse hoped an alliance of the various Protestant leaders might be organized to oppose the emperor’s plans. The Swiss and German Protestants had major differences over the eucharist, however. Philip proposed a conference at his castle in Marburg in October, 1529, to see if the differences between the two Protestant groups could be overcome. Luther and Melancthon attended as well as Ulrich Zwingli, Johann Oecolampadius, and Martin Bucer. After four days of debate these Reformation leaders agreed on fourteen of fifteen major points of the Christian faith, but one they could not agree on was the meaning of the Lord’s Supper. Both sides rejected the Catholic doctrine of transubstantiation. Luther,

The Swiss Reformation: Ulrich Zwingli & John Calvin

however, believed that the body of Christ was “in, with, and under” the bread of communion. Zwingli taught that Christ was spiritually present in the Lord’s Supper and that the bread and wine were symbols of the body and blood of Christ. Luther and Zwingli could not come to an agreement. They did not shake hands, and the Protestant camp remained divided. When the two sides parted, Zwingli tearfully said, “There are no people on earth with whom I would rather be at one than the Wittenbergers.”

CHRISTIAN COMMUNITY

The ministries of Zwingli and Calvin are both intimately associated with the cities in which they ministered—Zurich and Geneva. The Swiss cities were independent government units much like the ancient Greek city-states. The Reformed teaching of Zwingli and Calvin led the city councils of Zurich and Geneva to make changes in the city government which would support the Reformed faith. Salvation was for individuals, but there were important social effects as well. Calvin especially taught that though people are not saved by keeping the Old Testament Mosaic law, once they are saved they will keep the moral aspects of the law by the power of the Holy Spirit. Society itself would then be transformed. City councils of Zurich and Geneva began to make rulings to encourage the citizens to follow the Scriptures more closely in their daily lives.

Calvin has sometimes been called the “dictator of Geneva” and has been ridiculed for trying to establish a theocracy. This is a distortion. Calvin, as a Frenchman, never even became a citizen of Geneva until late in his life, and he never held a position in the city government. He never issued commands to the city council. He did, however, have a great influence by his preaching, consultation, and personal persuasion. Calvin’s training in law as well as his Biblical perspective made his advice useful to the city council, even when the council was often at odds with the city’s talented preacher.

When William Farel persuaded John Calvin to remain in Geneva, the city bordered on anarchy. Under Calvin’s influence the city government was transformed. When John Knox was in Geneva he thought it “the most perfect school of Christ that ever was in the earth since the days of the Apostles.”

AN INTERNATIONAL MOVEMENT

Geneva in Calvin’s day became an international training center for the Reformed faith. Refugees from throughout Europe fled religious persecution in their own lands and flocked to Geneva for the Biblical teaching they could find nowhere else. In 1559 Calvin established the Genevan Academy, and 900 students enrolled at its opening—French, English, German, Scotch, Swiss, and others came to learn the Scriptures. Many, including John Knox, later returned to their homelands and brought back with them Calvin’s distinctive teaching. According to C.S. Lewis, sixteenth century Calvinism had a freshness, progressiveness, and audacity. It was a break with the obsolete medieval and feudal past. Where monasticism had been the spiritual ideal of the medieval period, Calvinism claimed all of life as under God’s sovereign rule. One historian called this the “secularization of holiness,” every sphere of human existence was brought under God’s authority. The Christian should not be of the world, but he should be living his Christian life immersed in the affairs of the world, bringing all under the rule of Christ. Work became part of a Christian’s calling under God. Since the world was God’s creation, the believer could serve God in every sphere of worldly existence. Even the most mundane, routine activities in this way had religious significance. All of life was to be lived before God.

Such a perspective deeply influenced the Puritans in England, many of whom immigrated to become colonists in North America. Through the Puritans, Calvinism had a strong impact on developing attitudes in America, so much so that recent studies of contemporary American culture continue to discern Calvin’s impact on our culture, though in an increasingly secular form.

ZWINGLI CHRONOLOGY

1484	Born in Toggenburg Valley of canton of St. Gallen, Switzerland
1502-6	Studied at Basel
1506	Ordained; Parish priest at Glarus
1516	Priest at Einsiedeln
1519	Began ministry at Zurich
1520	Plague comes to Zurich
1523	First Disputation in Zurich; 67 Articles
1525	Created <i>Prophezei</i> , a school for study of the Old Testament
1526	Condemned by Diet of Swiss Confederation at Baden
1529	Marburg Colloquy
1531	Died at Battle of Kappel

CALVIN CHRONOLOGY

1509	Born in Noyon in Picardy, France
1521-1526	University of Paris
1527-1529	Orleans University
1529-1531	Bourges University
1535	Fled Paris
1536	First edition of <i>Institutes of the Christian Religion</i> Settled in Geneva
1538	Banished from Geneva with Farel
1540	Marriage to Idelette de Bure
1541	Returns to Geneva
1548	Idelette dies
1559	Established Genevan Academy Final edition of <i>Institutes</i>
1564	Death



DISCUSSION AFTER VIEWING FILM:

Zwingli

1. Zwingli's conversion was marked by several key events which the video called "turning points" in Zwingli's life. What were these turning points? (1) As a young priest he accompanied the Swiss mercenary troops and saw over 6,000 young men killed at Marignano. (2) As a priest at Einsiedeln, a pilgrimage center to the Virgin Mary, he began to question forgiveness of sins through indulgences. (3) He began reading Erasmus' Greek New Testament. (4) The plague came to Zurich and Zwingli hovered near death for three months.

2. The more Zwingli studied the Scriptures the more he questioned many of the teachings of the Catholic church. Which teachings did he question? *Indulgences, purgatory, the position of Mary, the sacrifice of the Mass.*

3. When Zwingli began preaching in Zurich on January 1, 1519, his sermon was considered unusually bold. Why? *He did not follow the lectionary, but began preaching straight through the book of Matthew.*

4. What was the unusual event at Froschauer's print shop which further distanced Zwingli from Rome? *The men were working late during Lent and ate some sausages when they were hungry, breaking the fast rules. Zwingli wrote a pamphlet supporting their action.*

5. What role did the city governments of Zurich and Geneva have in the process of Reformation? *The city governments of Zurich and Geneva instituted the process of Reforming practices of the church.*

How did the political situation in Switzerland compare with that in Germany during the Reformation? *The German princes decided what faith would be legal in their provinces.*

6. When the Zurich city council accepted the Reformation, what changes did it implement in the city? *Rejected the Mass and transubstantiation; simple and unadorned communion cups and plates were used. Government took over the monasteries, transforming their buildings into schools and hospitals. The needy were provided for by the public; those who needed work were provided jobs. Statues, images, and the trappings of Catholic worship were removed, including the organ.*

Do you think this was a bona fide role for the city council to take? Why or why not?

7. What was the goal of the Marburg Colloquy? *A meeting of Reformation leaders called by Philip of Hesse to try to bring about a statement of agreement about their beliefs.*

Was the goal attained? *Luther and Zwingli agreed on 14 of 15 points, but they could not agree on the nature of the Lord's Supper.*

How can two men committed to the Scriptures fail to unite in their service for Christ? Can you think of other examples where like-minded believers refuse to cooperate?

Calvin

8. How would you compare the preparation Luther, Zwingli, and Calvin each had for their leadership in the Reformation movement?

9. What are some similarities and differences in the work of Zwingli and Calvin?

10. What are two accusations made against Calvin? (1) *Taught that God predestined some people to heaven and others to hell.* (2) *Had Michael Servetus burned at the stake.*

Do you think these are justified?

11. How has Calvin influenced Christianity throughout the world even though his adult ministerial life was mainly spent only in the city of Geneva? *Wrote a tremendous number of commentaries and doctrinal works and trained hundreds of pastors and missionaries. He believed that everything in the universe belongs to Christ.*

12. How did Calvin decide on a “career” in Geneva? *He didn’t choose. He stopped in Geneva for one night and was intimidated by Farel to stay.*

Why would Calvin go back when he had been kicked out of Geneva and had such awful memories of that city? *Calvin sought to obey God and was convinced God had called him to serve Geneva.*

13. What was Calvin’s motto? *Promptly and sincerely in the service of God.*

How did his life exemplify this?

14. Can you visit Calvin’s grave? *No one knows where he is buried. However, there is a major monument in the University Park recognizing Calvin and other reformers.*

CONCLUSION:

Alister McGrath concluded his book on John Calvin by noting that *...to study Calvin is not merely to study the past—it is also to gain a deeper understanding of the present. Modern western culture continues to be shaped by memories of the past. Although Calvin lies buried in an unmarked grave somewhere in Geneva, his ideas and influence live on in the outlooks of the culture he helped to create.*

What evidences of Calvin’s influence can you see in our world today?



Zwingli, with wife Anna by his side, pleads with young students who want faster and more radical reform.



Behind the Scenes

with Ken Curtis

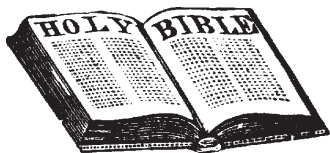
When we decided to abridge our longer Reformation related dramatic films into half hour classroom versions we knew that we could not offer a Reformation overview without giving proper attention to Zwingli and Calvin. But we had no dramatic film on these two leaders as we had on the other leaders treated in this series.

We found our solution in two earlier projects done in Europe. First in regard to Zwingli, we discovered a film on his life made in German for Swiss television in the German speaking part of that nation.

For Calvin we arranged to use footage from the E.O. Dutch television company’s documentary on the life of the Genevan reformer.

So from these two European films, one in German, the other in Dutch, we were able to make an English language program treating the two reformers.

I am also happy to report that as this guide is being prepared we are also at work on preparing a script for a full length drama on the life of Calvin to be shot in English. It will be 90-100 minutes long. There is strong interest from potential backers and we are encouraged to think that this project will come to fruition. It will take a couple of years and we look forward to the opportunity of sharing the life and ministry of Calvin with the present generation through a high quality drama.



OPTIONAL BIBLE STUDY FOR PROGRAM 4: SWISS REFORMATION God's Providence

INTRODUCTION:

From Zwingli's *The Shepherd*

Here you see the type of love that is necessary for the shepherd before all other godly virtues. Just as the shepherd strikes some sheep—some with the hand, pushing some with the feet, calling others with a whistle, lures some with a piece of salt—so others if they are weak he carries and others he leaves at home until they are strong enough. All this he still does for the good of his Lord so that the little sheep increase in number and become pure and healthy. Thus the shepherd of God should do all things out of love for the increase and advancement of the sheep of God, now rough, now hard, according as the sheep require it and as God may permit it. In short: where there is love it never fails.

Therefore, all you most beloved brothers and co-workers in the vineyard of Christ, do not let yourselves be frightened by the anxiety and turbulence of these stormy times, so that Christ rebukes you as being of little faith. [Cf. Matthew 8:18, 23-27; Mark 4:35-41; Luke 8:22-25] For he does not sleep, but he is testing you to see how steadfast you are. And if it pleases him he will command the wind to be still and will hold you upon the water so you do not sink. He does not let you be tempted beyond your ability to bear it, but always shows you the way out of the misery or out of the world [cf. 1 Cor. 10:13].

John Newton, the eighteenth century pastor and author of "Amazing Grace" was friends with poet William Cowper. Together they published a collection of hymns they had written called the *Olney Hymns*. "God Moves in a Mysterious Way" was one written by Cowper which frequently found its way into later hymnals. The theme of Cowper's hymn was God's Providence. Notice in the hymn what kinds of things God is described as doing:

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

Deep in the unfashionable mines
Of neverfailing skill
He treasures up his bright designs
And works his sovereign will.

Ye fearful saints fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He has a smiling face.

Rain, storm, difficulties, blessings, and prosperity are all part of God's will and under God's control. Providence, God ruling in His creation and the world of men, was an important truth about God emphasized by the Swiss Reformers Zwingli and Calvin. Providence remained an important emphasis of the Reformed faith into the twentieth century. That there was a Providence ruling in the affairs of men was considered part of the "given" of life as much as the sun's rising and setting. In the last century, studies in Freudian psychology, Darwinian evolution, and Marxist economics all began to undermine the truth of the working of Providence, whether in man's soul, the creation, or human society. Today our Bible study will cause us to re-examine this truth about God so important to the Reformers.

TEACHER INFORMATION AND BACKGROUND:

Both Zwingli and Calvin wrote important works dealing in whole or in part with the subject of divine providence. At the Marburg Colloquy, October 1-4, 1529, Zwingli gave a sermon before Philip of Hesse *On the Providence of God* which Zwingli rewrote and published as a philosophical treatise the next year. Though Zwingli did refer to the Scripture in his work, his reasoning and arguments were frequently based on Aristotelian or Stoic philosophy as well.

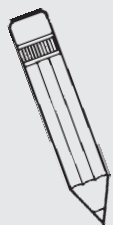
Calvin's *Institutes of the Christian Religion* contains a much more Biblically-based treatment of Providence. The first edition of his *Institutes* was published in 1536 and included a dedicatory preface to King Francis I of France. The small book of six chapters was a catechism explaining the Reformed faith. Modeled after Luther's catechism, the first edition of Calvin's *Institutes* began with expositions on the Ten Commandments and the Apostle's Creed and went on to discuss the law, faith, prayer, and the sacraments.

Calvin continued to revise the *Institutes* for the next twenty years. His second edition, published in 1539, is three times as long as the first and adds chapters on the knowledge of God and human nature, the doctrine of the Trinity, the nature of the Christian life, and the relation of providence and predestination. Calvin wrote that the purpose of his work was "to prepare and train students of sacred theology for the study of the word of God that they might have an easy access into it, and be able to proceed in it without hindrance."

In revisions made during the 1540's Calvin added a major section on the doctrine of the church which included an important section on church organization. With all these changes and additions, the *Institutes* had become unwieldy and itself lacked organization. Calvin then totally reorganized the work for what became the final, 1559 edition.

In its final form the *Institutes* was organized into four books, still following the arrangement of the Apostle's Creed. Book One dealt with God and included chapters on the knowledge of God, His creation, His revelation in Scripture, and His Providence. It is important to notice that when Calvin first treated the doctrine of Providence, in the 1539 revision, he included it in a chapter concerning predestination and man's salvation. In his final edition, he places Providence with the subject of God Himself (I. xvi-xviii). By understanding Providence we have a better understanding of God Himself. In Book Two of the last edition Calvin dealt with man's fall and the work of Christ in redemption. Book Three discussed the Holy Spirit's application of the work of Christ to the individual. Justification by faith, election, prayer, the future life, and the last resurrection were all subjects in Book Three. Book Four examined the life of the church, the redeemed community.

Though Calvin did at times quote Augustine or a father of the early church, his treatment throughout the *Institutes* was always thoroughly Biblical. Calvin was not interested in building up a logical system of "Calvinistic" theology. Though his work was well organized and logically presented, Calvin's goal was to open the Scriptures and allow the Scriptures to plainly speak for themselves. Alister E. McGrath in his book *A Life of John Calvin* observed that: "With the 1559 edition of the *Institutes*, Calvin had written "the most influential theological work of the Protestant Reformation, eclipsing in importance the rival works of Luther, Melancthon, and Zwingli."



EXAMINING THE SCRIPTURES:

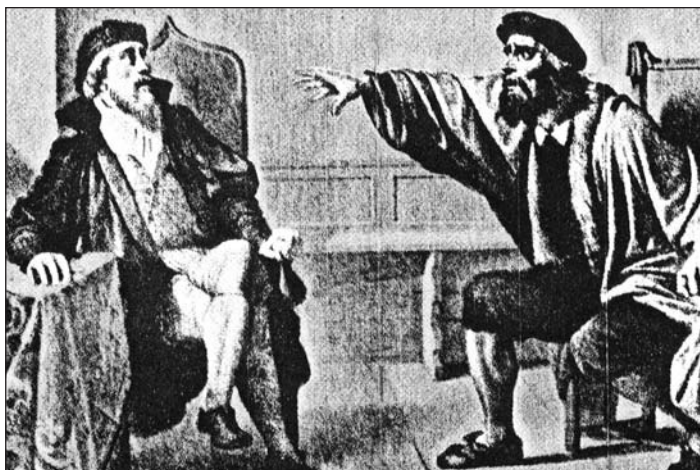
Go to the accompanying study sheets on
God's Providence

PAGES 13-16

CONCLUSION:

Calvin wrote that "ignorance of Providence is the greatest of all miseries, and the knowledge of it the highest happiness (Institutes I, xvii, 11)."

An understanding of God's Providence gives the Christian "gratitude in prosperity, patience in adversity, and incredible security for time to come (I.xvii.10)." Providence is the source of the Christian's comfort and strength: when once the light of Divine Providence has illumined the believer's soul, he is relieved and set free, not only from the extreme fear and anxiety which formerly oppressed him, but from all care. For as he justly shudders at the idea of chance, so he can confidently commit himself to God (Institutes I, xvii, 11).



Farel threatened God's curse upon Calvin if he refused leadership in Geneva!

Calvin on the Believer's Calling

Finally, this point is to be noted; the Lord bids each one of us in all life's actions to look to his calling. For he knows with what great restlessness human nature flames, with what fickleness it is borne hither and thither, how its ambition longs to embrace various things at once.

Therefore lest through our stupidity and rashness everything be turned topsy-turvy, he has appointed duties for every man in this particular way of life. And that no one may thoughtlessly transgress his limits, he has named these various kinds of living 'callings.' Therefore each individual has his own kind of living assigned to him by the Lord as a kind of sentry post so that he may not heedlessly wander about through life.

Institutes III, x, 6

Whose We Are: God and Goals

We are not our own; let not our reason nor our will, therefore, sway our plans and deeds. We are not our own; let us therefore not set it as our goal to seek what is expedient for us according to the flesh. We are not our own; insofar as we can, let us therefore forget ourselves and all that is ours. Conversely, we are God's; let us therefore live for Him and die for Him. We are God's; let His wisdom and will therefore rule all our actions. We are God's; let all the parts of our life accordingly strive toward Him as our only lawful goal.

Institutes III, vii, 1



The Radical Reformation: The Anabaptists

PROGRAM 5

INTRODUCTION:

John Calvin called them “fanatics,” “deluded,” “scatterbrains,” “asses,” “scoundrels,” and “mad dogs.” Martin Luther called them Schwärmer, an uncontrollable buzzing of bees. Heinrich Bullinger said they were “devilish enemies and destroyers of the church of God.” Who were they? The Anabaptists—everyone’s enemy in the sixteenth and seventeenth centuries. Zwingli, who also opposed the Anabaptists, had to also admit that *If you investigate their life and conduct, it seems at first contact irreproachable, pious, unassuming, attractive, yea, above this world. Even those who are inclined to be critical will say that their lives are excellent.*

Even with such exemplary lives, every one of the leaders of the early Anabaptists—Felix Manz, Conrad Grebel, Michael Sattler, and Balthasar Hubmaier, suffered violent deaths for their faith. Today, we’ll be looking at the Anabaptist story.

TEACHER BACKGROUND AND INFORMATION:

ANABAPTIST BELIEFS:

The Anabaptists were never a unified group, and there was great diversity of belief among the various people often grouped together as Anabaptists. Baptism was not the only issue with these Radical Reformers. Another main issue was the relationship of the Church and the government, with other issues becoming involved as well.

Heinrich Bullinger, Zwingli’s successor at Zurich, wrote two treatises against the Anabaptists, and he summarized their main beliefs:

One cannot and should not use force to compel anyone to accept the faith, for faith is a free gift of God. It is wrong to compel anyone by force or coercion to embrace the faith, or to put to death anyone for the sake of his erring faith. It is an error that in the church any sword other than that of the divine Word should be used. The secular kingdom should be separated from the church, and no secular ruler should exercise authority in the church. The Lord has commanded simply to preach the Gospel, not to compel anyone by force to accept it. The true church of Christ has the characteristic that it suffers and endures persecution but does not inflict persecution upon anyone.

The Anabaptists sought to make a radical break with the past centuries of their society’s culture and go back to the church as it was in the New Testament—a voluntary church not made up of the entire population but made up only of committed believers whose lives were transformed by the Word of God. They believed that obedience to all the commands of Christ was the essence of Christianity. The life of a true Christian disciple would manifest obedience in every area of life. The church itself was not an institution but a family of believers. Living in the world but not of the world, the Anabaptists sought to manifest a Christian ethic of love and nonresistance. Christ’s words in the Sermon on the Mount were to be lived now—and they readily accepted Jesus’ words in Matthew 5:10-12, *Blessed are you when men cast insults against you, and persecute you, and say all kinds of evil against you falsely, on account of Me. Rejoice and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.*

THE DONATISTS AND THE ANABAPTISTS

There had been rebaptizers in an earlier century under different circumstances. To give the name “Anabaptist” or “Rebaptizer” to the people of the sixteenth century allowed laws against the earlier group to be applied again.

At the beginning of the fourth century a group of Christians under the leadership of Bishop Donatus separated themselves from the church. The Donatists wanted a holy, perfect church and separated themselves from those who had compromised with the State. They considered themselves soldiers of the cross and guardians of church purity. They condemned those who had betrayed the Scriptures during the time of the Roman persecution. Any preacher who had betrayed his faith was not allowed to resume his office, and any baptisms performed by such false preachers were considered invalid. People baptized by them had to be rebaptized!

Augustine of Hippo believed the Donatists were wrong and tried to show them their error from the Scriptures. He taught that the validity of baptism did not depend on the person administering the ritual. The church could not be perfect and sinless on earth; we must be patient with others. God, in his final judgment, will separate the wheat and the tares.

When the Donatists continued their extreme separation from the church, Augustine called on the emperor to compel the Donatists into conformity. He thought the force of the State could be used to help save souls. It was this idea, a questionable interpretation of Luke 14:23, “...compel them to come in,” which backed the persecutions, Inquisitions, Crusades, and religious wars of the middle ages.

Though the Anabaptists of the Reformation period held very different beliefs from the Donatists, by calling them “Rebaptizers,” as the Donatists had been called, officials were able to use the old laws against the Donatists to persecute the Anabaptists.

THE MÜNSTER REBELLION

A deviant group of Anabaptists, who were by no means representative of the larger movement, did much to hurt the reputation of Anabaptists by the notorious Münster rebellion. Those who persecuted the Anabaptists argued in part that separation of church and state would totally disrupt the fabric of the social order and bring anarchy. One group of Anabaptists who sought special visions for guidance felt led to establish the “Kingdom of God” in the German city of Münster in 1534-35. The revolutionaries who took control of the city crowned John Leyden, a tailor, as a second King David. Thousands came to the city which some even called the “heavenly Jerusalem.” “King David” introduced polygamy and abolished all private property. Any who disagreed with the rulers were banished or killed. The bishop of Münster and his troops finally recaptured the city and brought it back under Catholic control after much bloodshed. The events at Münster gave the Anabaptists a bad name for centuries, even though these particular revolutionaries did not accept such important Anabaptist beliefs as separation of church and state and pacifism or non-violence.

ANABAPTISTS CHRONOLOGY

1523	Second Zurich Disputation Radical followers break with Zwingli
1525	First believer's baptism in Zurich First Anabaptist congrega- tion of 35 converts established in Zollikon Arrest and first imprison- ment of Anabaptists in Zurich Bolt Eberle executed—1st Protestant and Anabaptist martyr
1527	Schleitheim Brotherly Union Felix Manz drowned in Zurich Sattler burned in Rottenburg Hans Hut dies in Augsburg prison
1528	Hubmaier burned in Vienna
1529	Tyrolean Anabaptists flee to Moravia
1533	Hutter joins Moravians, beginning the Hutterites
1534-1535	Münster Rebellion— attempt to set up Kingdom of God
1536	John Leyden, “King” at Münster executed
1536	Menno Simons becomes Anabaptist leader in Netherlands



DISCUSSION AFTER VIEWING FILM:

1. How did the very architecture of Zurich's Grossminster reflect the close association which had existed for centuries between the church and the state? *At the top of the church is a statue of Emperor Charlemagne, who ordered the construction of the church in the 8th century.*

2. Why was Zwingli so loyal to the city council? *The city council had made the Reformation possible in Zurich.*

3. On January 17, 1525 the Zurich city council upheld the practice of infant baptism. At that point what three choices were opened to those who opposed infant baptism? *They could change their minds, they could leave Zurich, or they could stay and face arrest!*

4. Consider the attitudes of those in the sixteenth century. What did the practice of infant baptism imply about the nature of the church (Protestant and Catholic)? *Everyone in the society was baptized, so everyone in the society was considered part of the church.*

Why could opposition to infant baptism be considered treason? *It would be denying the all-encompassing nature of the church in society.*

If adult "believer's baptism" replaced infant baptism as the norm, in what ways could the nature of the church be changed? *The church would be made up only of believers, and a large portion of the society would be left out of the church.*

"Anabaptist" was a name of ridicule given to these Christians by their enemies. Why did they say they were not rebaptizing adults who had been baptized as infants? *They did not consider the christening of infants a true baptism.*

5. What reasons did Michael Sattler have for leaving the monastery? *He found no peace in the church or the monastery, especially when forced to collect taxes from the poor peasants.*

6. As a weaver, Sattler used the image of "one bad thread." What lessons did this teach him? *One bad thread can spoil the cloth. If man's authority is combined with God's, the church is corrupted.*

What image used by Jesus taught a similar lesson? *A little leaven leavens the whole lump.*

7. Why did the Anabaptists think the church would be strengthened and improved if separated from the state? *Separated from the world, the church would no longer be corrupted by the world system.*

8. Besides adult "believer's baptism" and the separation of church and state, many Anabaptists were also pacifists. What was the political threat Europe faced at this time which made pacifism seem especially treasonous? *The Moslem Turks were threatening Europe from the east.*

9. The Schleithem Confession became a charter of the Anabaptist movement. What were some of its key points? *To baptize those who have repented of their sins and have made an adult commitment; to swear no oaths; to reject warfare.*

10. When Sattler is in prison, he tells his captor, "In matters of conscience, Christ's followers must choose God's laws above man's." His captor replies, "So, a man may choose by conscience which laws to disregard? A state would crumble if it allowed such freedom." Sattler answers, "Unless Christ's followers claim such freedom—the church withers." How are these differences in attitude to be resolved? If freedom of conscience is to be allowed, how can anarchy in the government be avoided?

11. When the Countess of Hechingen visited Margaretha in prison and learned she shared her husband's beliefs, she asked Margaretha, "Your beliefs. You can be sure of them?" When Margaretha affirmed she could, the countess said she felt envious! What was it about the beliefs and actions of the Anabaptists which consistently caused them to be admired, even by their opponents?

12. How have the Anabaptists influenced our world today? *They were crucial in giving the modern world the concepts of separation of church and state, religious toleration, and non-violence. The Anabaptists today have about a million descendants among the Amish, Mennonites, Hutterites, and the Brethren in Christ.*

CONCLUSION:

Do you think the sweeping secularism and immorality in our culture today could have been prevented if we had continued to have a State Church, and if the Anabaptist principles of separation of Church and State and freedom of conscience had not become accepted beliefs? Why or why not?



The tranquil waters at Rottenburg on the Neckar River in Germany, where Michael and Margaretha Sattler were tried and executed.



Behind the Scenes

with Ken Curtis

The films on which this program was based, **THE RADICALS**, was made by a group of communications professionals who have formed a group called *Sisters and Brothers* as a film ministry avocation. They made this film on what seemed an impossibly small budget. But they were helped by scores of Christian people in Europe who wanted to help bring the film to pass. For example, 50 women from various churches prepared over 500 historical costumes for the actors. The budget did not allow for any big name actors but qualified people were found and the result was a film that played in a good number of theaters in several countries of the world.

At the end of our abridged version I gave the conclusion in Rottenburg, Germany by the banks of Neckar River where Michael Sattler was executed and where his wife Margaretha was drowned three days later. As you may have noticed in the video, it was a beautiful day when we filmed there with many townspeople out enjoying the day. They listened with fascination to the comments put on film and then several mothers told me that they never heard that such things had happened here in their own community. They invited me to share the larger story with their children. It was a privilege to come as a stranger and visitor and acquaint them with that sad but significant moment from their history.



Tales of Two Cities

...for all the difference of the many and very great nations throughout the world in religion and morals, language, weapons, and dress, there exist no more than the two kinds of society, which, according to our Scriptures, we have rightly called the two cities. One city is that of men who live according to the flesh. The other is of men who live according to the spirit. Each of them chooses its own kind of peace and, when they attain what they desire, each lives in the peace of its own choosing...

From Augustine's *City of God*

...since things are changeable and can never be at rest, what man in his right mind will deny that the wise man ought, as I have said, to depart from them to that city which stays at rest and abides to all eternity? This is the City of God, the heavenly Jerusalem, for which the children of God sigh while they are set in this land of sojourn, oppressed by the turmoil of the things of time as if they were oppressed by the Babylonian captivity. For, inasmuch as there are two cities—the one of time, the other of eternity; the one of the earth, the other of heaven, heavenly; the one of the devil, the other of Christ—ecclesiastical writers have declared that the former is Babylon, the latter Jerusalem.

From Otto of Friesing's *The Two Cities*,
Written in the 12th century

OPTIONAL BIBLE STUDY FOR PROGRAM 5: RADICAL REFORMATION Separation of Church and State

INTRODUCTION:

Should there be prayer in the public schools? Can the Ten Commandments be placed in the classroom? Should Christian morality be enforced by the government? Exactly what should the relationship of the church be to the government? In our society today, toleration for various religions and the separation of church and state have become accepted beliefs, but they have not always been so. To trace the roots of those ideas we have to go back to the Anabaptists, the Radical Reformation of the sixteenth century. What do the Scriptures say about these pressing issues?

TEACHER BACKGROUND AND INFORMATION:

THE TWO CITIES

The word "Christendom" was earlier used to refer to the community of believers with Jesus Christ as its head. Augustine in his *City of God* written between 413 and 427, was the first to use the term in an almost political sense. Augustine defined a state as a community of people sharing the same purpose. Throughout all history he saw two states or cities warring against each other—the city of God and the terrestrial city. What we see, then, is that two societies have come from two kinds of love. Worldly society has flowered from a selfish love which dared to despise even God, whereas the communion of saints is rooted in a love of God that is ready to trample on self. In a word, this latter relies on the Lord, whereas the other boasts that it can get along by itself. The city of man seeks the praise of men, whereas the height of glory for the other is to hear God in the witness of conscience. The one lifts up its head in its own boasting; the other says to God: 'Thou art my glory, thou liftest up my head [Psalm 3:4].'

Augustine's concept of the two cities shaped the historical perspective and much of the theology of the medieval period. In the twelfth century, for example, Otto of Friesing wrote a history from the beginning of creation to his own day which he called *The Two Cities*. In it he wrote of the inherent opposition between Babylon and Jerusalem.

CHURCH AND STATE

Under Lutheranism, the State had control over the Church. After all, it was the protection of the German princes which allowed Luther to live and continue his work. With the Peace of Augsburg in 1555, each prince could decide whether his subjects were to be Catholics or Lutherans (there were no other options allowed). This type of mass conversion was similar to that used by Charlemagne against the German people centuries earlier. Citizens of the State automatically became members of the established church, and much of the world was brought into the church. Personal lives often remained untouched and unchanged. Luther himself complained of the low morality and loose living of many of the Protestant churches.

Calvin believed the church should be independent of the State, and even come to influence and control the State. He strongly advocated the use of church discipline to control the moral order of the community. Though the relationship between the Church and the State developed differently under Lutheranism and Calvinism, both Luther and Calvin still thought in terms of the concept of "Christendom." Infant baptism was accepted by both as a means of children becoming part of the covenant community of the church.

The Anabaptists, however, believed church members should only be those who had a personal relationship with Christ, people whose lives had been transformed. The Anabaptists wanted to establish a true Christian church after the first century pattern, not just a national church. Because Lutherans, Catholics, and Calvinists all shared the medieval perspective of "Christendom," they all persecuted the Anabaptists as treasonably opposing the Christian Community.



EXAMINING THE SCRIPTURES:

Go to the accompanying study sheets on
Separation of Church and State

PAGES 17-20

CONCLUSION:

Having examined many of the key Scriptures dealing with government, what conclusions can you draw?

- A. The Church should have authority over the State.
- B. The State should have authority over the Church.
- C. The State and the Church are separate, with each responsible to God in its own area.
- D. Another view:

Which view do you think has the best Scriptural support?



The Anabaptists were treated as traitors and hunted down.
They were opposed by Catholics, Protestants and political leaders.

Whom to Obey for What

Christians obey the sovereigns of this world with body and goods. But they are obedient to the Sovereign of heaven, our Lord Jesus Christ with the soul and everything that pertains and belongs to faith. For in him dwells the fullness of deity. He alone is Lord of all lords and the King of all kings, a Healer and Saviour of the human race.

Leonhard Schiemer

Letter to the Church at Rottenburg, 1527

Wait for God's Judgment

In the 16th century heresy was a capital offense. An early Anabaptist wrote in opposition to this.

The law that condemns heretics to the fire builds up both Zion in blood and Jerusalem in wickedness. Therefore will they be taken away in sighs, for the judgments of God (whose right it is to judge) either convert or harden them, that the blind lead the blind and both the seduced and the seducer go from bad to worse. This is the will of Christ who said, 'Let both grow together till the harvest, lest while ye gather up the tares ye root up also the wheat with them' (Matt. xiii., 29)...The inquisitors are the greatest heretics of all, since, against the doctrine and example of Christ, they condemn heretics to fire, and before the time of harvest root up the wheat with the tares. For Christ did not come to butcher, destroy and burn, but that those that live might live more abundantly (John x., 10). We should pray and hope for repentance, as long as man lives in this misery. A Turk or a heretic is not convinced by our act, either with the sword or with fire, but only with patience and prayer; and so we should await with patience the judgment of God.

From Balthasar Hübmaier (1485-1528),
*Concerning Heretics and Those Who
Burn Them*



God's Outlaw: William Tyndale

PROGRAM 6

INTRODUCTION:

For ten years he eluded capture, though the English king and his ministers had repeatedly sent spies to Europe to track him down. What was his crime? Murder? Insurrection? Embezzlement? Plotting to overthrow the government? No. William Tyndale's life was a model of holy living. Even Sir Thomas More, one of Tyndale's bitter opponents, admitted Tyndale was well known. Thomas noted Tyndale was:

...a man of right good living, studious and well learned in Scripture, and in diverse places in England was very well liked, and did great good with preaching...(he was) taken for a man of sober and honest living, and looked and preached holily.

If that was the kind of man Tyndale was, why was he hunted down like a menace to Church and State? Because of his passion to translate the Scriptures into English. He wanted an English Bible so that even the common plowman could read it!

TEACHER BACKGROUND AND INFORMATION:

THE BIBLE IN ENGLISH

Like several of the other Reformers, Tyndale came to see the importance of the Scriptures by first reading Erasmus' edition of the Greek New Testament. Tyndale's dream of having an English Bible which every plowboy could read was an idea first expressed by Erasmus in the preface to his New Testament: *Christ wishes his mysteries to be published as widely as possible. I would wish even all women to read the gospel and the epistles of St. Paul, and I wish that they were translated into all languages of all Christian people, and that they might be read and known, not merely by the Scotch and the Irish, but even by the Turks and the Saracens.*

Tyndale affirmed that *it was in the language of Israel that the Psalms were sung in the temple of Jehovah; and shall not the gospel speak the language of England among us?...Ought the church to have less at noonday than at dawn?...Christians must read the New Testament in their mother tongue.*

To have the Bible in English was illegal, however. Wycliffe's English Bible had been translated from the Latin Vulgate and had been strongly resisted by the authorities. In 1408 Parliament passed the "Constitutions of Oxford" which forbade anyone translating or reading a part of the Bible in the language of the people without permission of the ecclesiastical authorities. Whoever read the Scriptures in English could forfeit their lands, goods, and life. They were considered heretics to God, enemies to the Crown, and traitors to the kingdom. Men and women were burned for teaching their children the Apostles' Creed, the Lord's Prayer, and the Ten Commandments in English.

MORE AND TYNDALE

Sir Thomas More, author of *Utopia*, was the greatest literary man in England. That he would think it necessary to write against the work of Tyndale is an indication of how effective Tyndale's work was. Since More was a layman and not ordained, he had to receive a special license from the bishop to read Tyndale's "heresy" without penalty! In June 1529 his work *Dialogue...Touching the Pestilent Sect of Luther and Tyndale* was published. Between 1532 and 1533 More published his five volume *Confutation of Tyndale*. What did More find wrong with Tyndale's work?

Sir Thomas believed that the Church made the Scriptures and that the teaching of the Church was as authoritative as the Scriptures themselves. God daily raised up prophets and preachers within the Church who could speak with the same authority as the Scriptures themselves. Besides, the Scriptures were very difficult to understand. Theologians with years of learning

still found difficulties in the Scriptures...how could any ordinary, unlearned person possibly understand them? Church scholars ever since Origen in the third century had interpreted the Scriptures allegorically. The common people did not have the training in such methods, so they could not have a proper interpretation, thought More. Tyndale, however, believed in a literal, non-allegorical interpretation of Scripture, and there was no reason why the common people of England could not understand the same words that were first addressed to the common people of Israel.

The idea that faith and repentance could put out the fires of hell and purgatory also seemed impossible to More. These were too slight to eradicate the judgment due men. Yet, More thought the worship of images of Christ and the saints was the simple man's way of worshipping Christ Himself.

Sir Thomas strongly objected to some of Tyndale's choice of words. Though technically correct translations, More felt they had a bias against the established church. Tyndale, for example, routinely used the word "congregation" for the church. If he had used the word church, he felt people would think of the Roman church with all its corruption and errors...and that was not what the New Testament meant by church! For similar reasons, Tyndale used the word "senior" for priest and "love" for charity. This raised cries of heresy among some.

CHURCH AND STATE

Tyndale's best known work to his contemporaries was *Obedience of a Christian Man*, published in 1528. Basically it answered charges that the reformers were teaching disobedience and stirring up rebellion. Both Wycliffe and Luther had been accused of causing peasant revolts. Tyndale wrote to encourage obedience to the government, since it was established by God. He discouraged forceful rebellion against an unjust government. If it were necessary to disobey the government in order to obey God, Tyndale said the Christian should submit to the government's punishment:

Our teaching is that of Christ, to obey the civil powers and leave all vengeance to God. What then is the duty of the Christian in this terror? He must disobey ungodly commands but he must not resist by force. If the king, at the bidding of the Bishops makes Bible reading a treason against the State and punishes it with prison and the fire, true believers will stand firm and suffer every penalty for Christ's sake.

Tyndale's attitude about government was very Biblical, and he taught Christians how to die for their faith if necessary. When Thomas Bilney, the early Reformation martyr, was executed at Norwich, he had a copy of Tyndale's *Obedience* in his hand.

Anne Boleyn had a copy of *Obedience* which (in a marvelously strange way!) found its way into King Henry's hand. When Henry read it, he was pleased with the obedience theme and said, "This is a book for me and all kings to read!"

TYNDALE'S INFLUENCE IN TRANSLATION

Tyndale's translation of the Bible into English was not only an important precedent, but it was a good, literate translation which was copied by others. His prose was excellent and established a literary standard for translation work. Just four months after Tyndale's arrest, his friend Myles Coverdale issued a Bible with the encouragement of Thomas Cromwell. Much of the New Testament was Tyndale's translation. Dedicated to Henry VIII, Coverdale's Bible was the first to circulate in England without active persecution and was the first complete Bible printed in English.

Tyndale's associate John Rogers issued "Matthew's Bible" in 1537 ("Matthew" was a pseudonym used for protection). This included Tyndale's New Testament, Pentateuch, and his translation of Joshua through Chronicles. This was basically Tyndale's work, and Matthew's Bible became the basis for the King James Bible. The King James Bible became the historic authorized version and became the most influential book in the history of the English language. William Tyndale's translation provided over 90% of the wording of the King James version.

TYNDALE CHRONOLOGY

1494	Tyndale born in the Cotswolds
1506	Studied at Magdalen Hall at Oxford
1512	Graduates B.A.
1513	Ordained
1519	At Cambridge
1521	Little Sodbury Manor
1523	Seeks Tunstall's patronage for Bible translation
1524	At Hamburg and Wittenberg
1525	Prints part of New Testament at Cologne
1526	First complete printing of New Testament at Worms
1528	<i>Obedience of a Christian Man</i>
1529	Translates Pentateuch
1531	Meets Steven Vaughan, refuses invitation of Henry VIII to return to England Sir Thomas More begins writing against Tyndale.
1535	Betrayed by Henry Phillips, arrested at Antwerp, imprisoned at Vilvoorde
1536	Strangled and burned at Brussels



DISCUSSION AFTER VIEWING FILM:

1. Who were some of the leading men in England with whom Tyndale had to contend?
Henry VIII, Cardinal Wolsey, Sir Thomas More

Why were they so opposed to Tyndale translating the Bible into English? *They were afraid if the common people had the Scriptures in their own language, the existing order of things in church and state would be upset. They would lose some of their own power and position. The common people could not be expected to properly understand the Scriptures.*

2. Tyndale and his evangelical cohorts were smuggling the Bible and religious works into England from continental Europe. Wasn't that going against the laws of England? Don't the Scriptures say the Christian is to be obedient to the powers that be? Was Tyndale right in breaking the laws in this way? Support your opinion with Scripture.

3. What does the house Cardinal Wolsey built for himself tell you about Wolsey's character and his attitude to his priestly office? *He used his office to accumulate wealth and fortune for himself. It is said that at one point he was wealthier than the king of England himself!*

4. Why would teaching children the Lord's prayer and Ten Commandments in English be considered such a crime? Do you think any such laws could be passed in our modern world today?

5. What was the great idea Tyndale conceived while a tutor at Little Sodbury Manor? *To translate the Bible into English so that every plowboy in England would have the Scriptures.*

What abilities did he have to accomplish this? *Excellent linguist; knew 7 languages.*

6. Why did Tyndale want to work for Cuthbert Tunstall, the Bishop of London? *He needed an official patron so that translating the Bible into English could be legal.*

What objections did Tunstall give for accepting Tyndale's proposal? *Everything must be taken in its time. Meat should not be given to babes, and the common people are not yet ready for the strong meat of the entire Word of God.*

7. How did the merchants encourage the cause of Reformation in England? *They smuggled evangelical literature into England from the continent.*

8. Even in Europe, Tyndale faced obstacles to preparing a Bible in English for his countrymen. What difficulties did he face? *He still was hunted down by the English authorities as well as the imperial authorities and others who disapproved of the Reformation and Tyndale's translation work.*

9. How did the Archbishop of Canterbury unwittingly help Tyndale in his work? *When he bought up copies of Tyndale's New Testament to be burnt, Tyndale was able to use the money to finance a new and better revised edition!*

10. After having escaped capture for years, Tyndale was finally arrested by the authorities. How did this come about? *By the betrayal of the false friend Henry Phillips.*

How did you feel about Henry Phillips' treatment of Tyndale?

What did Phillips do right before Tyndale's arrest which revealed the depths of his degraded character? *Borrowed some money from Tyndale so he could take from him as much as he could before betraying him to the authorities.*

11. Tyndale was arrested by the agents of the Emperor Charles, not by any authority of the King of England. The accusations brought against Tyndale again show the close association between Church and State in that day. What were the accusations? *Tyndale believed in justification by faith alone, that forgiveness of sins and embracing the mercy offered in the gospel*

is enough for salvation, that tradition does not bind the soul, and that neither the virgin nor the saints should be prayed to.

12. What was Tyndale's belief about the roles of faith and works in the believer's life? *A man is reconciled before God by faith alone; works only serve to make known before men whether a man is justified or not.*

How does that compare with the other Reformers we have studied?

13. What was William Tyndale's dying prayer? *"Lord, open the King of England's eyes..."*

Was it ever answered? *Two years after Tyndale's death, Henry ordered every church in England to place an English Bible in it!*

CONCLUSION:

John Foxe began his famous *Book of Martyrs* by quoting Jesus' words in Matthew 16:18, "...I will build my church and the gates of hell shall not prevail against it." Foxe noted that in these words three things are to be noted: first, that Christ will have a Church in this world; secondly, that the same Church should be mightily impugned, not only by the world, but also by the powers of hell; and thirdly, that the same Church, notwithstanding the efforts of the devil, should continue.

Tyndale's life and death are tremendous reflections of these observations.



Tyndale was a tutor in the home of Sir John Walsh at Little Sodbury Manor. Here his vision for the English Bible developed.



Behind the Scenes

with Ken Curtis

After the film on John Wycliffe was made, the actor who played Wycliffe, Peter Howell, went to a friend who was the head of Channel 4 England and asked if he would put the film on television. Channel 4 is a nationwide television channel in Britain. Mostly, I suspect, as a favor to his old friend, the television executive arranged for the program to be transmitted but scheduled in a low rated throw-away time period on a Saturday afternoon. The response of the public amazed Channel 4. Calls and letters poured in thanking them for putting on this program. Channel 4 asked what might be produced to follow up this program. We proposed a drama on the life of William Tyndale. They accepted, and we had the wonderful blessing of a secular television company putting up over half the budget to make this Christian-themed drama.

In our early script planning meetings we ran into the problem of how to show Tyndale in a human light. Tyndale was almost too good to be true. Even his distinguished and capable opponent, Sir Thomas More, conceded he was a devout and pure man. To present a hero without flaws would not make a good film. Obviously we could not invent flaws, so we felt the best approach was to reveal his vulnerabilities, his disappointments, and especially to show his sometimes naivete, as well as his very human driving passion.



OPTIONAL BIBLE STUDY FOR PROGRAM 6: WILLIAM TYNDALE The Priesthood of All Believers

Tyndale on Why Love God

For to love God truly is to love our neighbor for His sake, for upon His person thou canst bestow no benefit...If we love God for the benefits we receive, then we love ourselves. But if we love Him to do Him pleasure again, that we can not otherwise do than in loving our neighbors for His sake, them that are good—to continue them in their goodness, them that are evil—to draw them toward good. Love is the instrument wherewith faith maketh us God's sons and fashioneth us like the image of God.

INTRODUCTION:

The Reformation was dealing with the most important issues of life: How can anyone have a relationship with God? How is a person made right with God? What means or intermediaries are necessary to approach God?

The Roman Catholic Church had taught that the most efficacious prayers were those addressed to the Virgin Mary and the Saints. They had the most pull with God and could get prayers answered better. The seven sacraments of the Church also bestowed a grace which drew man closer to God. Those in holy orders, the bishops, priests, and deacons, had special privileges in ministry and a closer contact with God than did ordinary Christians.

Once the Reformers looked to the Scriptures, they could not find any support for praying to the Virgin or to the Saints. Neither did they find a special sacramental blessing in holy orders. Rather, they discovered that every believer is a priest! What do the Scriptures say about the universal priesthood of the believer?

TEACHER BACKGROUND AND INFORMATION:

AN ESTABLISHED CLERGY

Under the law of Moses, the Israelites had a group of priests who served as the nation's representatives before God. Detailed instructions in Leviticus and other books of Moses prescribed in detail the dress, functions, and ceremonies of the priestly life. The early Christians, however, had no such priesthood. They believed Christ's death on the cross was the final sacrifice of propitiation. When He died, the veil in the temple was torn from top to bottom; believers could enter God's presence, the Holy of Holies. Christ was their High Priest, and Christians were a kingdom of priests serving God and worshipping Him.

Over the centuries, however, the Christian clergy developed a position of superiority to the Christian populace, and the clergy adopted some of the unique distinctives of the Levitical priesthood of the Old Testament. Though the belief in the universal priesthood of the believer was never totally abandoned, it retreated into the background. By the fourth century, the role and nature of the priesthood had begun to take the form which prevailed in the Middle Ages, and in the Catholic Church down to the present day.

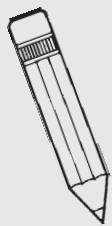
Also by the fourth century in the western church, the strong influence of monasticism made the celibacy of the priesthood an important requirement. The Eastern Orthodox church has always allowed marriage for the lower clergy. There was no Biblical basis for requiring celibacy for the priests, and it has been very difficult for the Catholic Church to enforce. Throughout the middle Ages clerical concubines were common, and the Church could not adequately enforce its celibate rulings. The Reformers recognized this as a non-Biblical requirement and allowed the clergy to marry.

A SACRAMENTAL RELIGION

Under the Roman Catholic system which developed during the Middle Ages, a faithful priest was not a preacher but one who administered sacraments. He was, in a very literal sense, a master of ceremonies, and the ceremonies and rituals were most important. By the fifth century, the idea of sacraments began to be used in a technical sense as sacred forms of worship by which divine blessings were mystically bestowed. Augustine said the sacraments were visible signs of an invisible grace or divine blessing.

The first sacraments recognized were baptism and the eucharist, which developed into the ceremony or sacrifice of the mass. By the thirteenth century, seven sacraments were recognized: baptism, confirmation, eucharist, marriage, ordination for holy orders, penance/confession, and extreme unction or the last rites. Baptism and the eucharist were considered necessary for salvation. The other sacraments gave grace for the spiritual struggle. The unique power of the clergy or priesthood lay in its ability to administer the sacraments, and it was this authority and position of the clergy which the Reformers believed went contrary to the Scriptures.

David Schaff well summarized these differing views: *In the authority to administer them [the sacraments] lay the power of the priesthood to open and shut the kingdom of heaven, to pass the judgment of bliss or woe for this life and for the life to come. The sacramental theory...substituted the mechanical efficiency of sacramental grace for the Saviour into whose immediate presence the soul has a right to approach through penitence of heart and prayer. The sacramental system became the Church's Babylonish captivity, as Luther called it in his famous tract, in which the rights and liberty of the Christian believer are fettered by the traditions of men.*



EXAMINING THE SCRIPTURES:

Go to the accompanying study sheets on
The Priesthood of All Believers

PAGES 21-24

CONCLUSION:

By the sixteenth century, the church was festering with corruption. The Reformers, each with different emphases and in different situations, challenged the church to return to the Scriptures, to realize that becoming right with God was not achieved through any institutional system or ceremony. They stripped away many of the trappings which had enshrouded and asphyxiated the church, and they drew attention to the spiritual nature of the people Christ called to Himself. All who had been redeemed could now draw near to God and offer to Him the sacrifices of praise, thanksgiving, and indeed dedicate their entire lives to Him.



King Henry VIII fulfilled Wycliffe's dying prayer by ordering an English Bible in every church.

Practical Advice from God's Outlaw

Because we are blind, God has appointed in the Scripture how we should serve and please Him. As pertaining unto His own person, He is abundantly pleased when we believe His promises and the holy testament which he has made unto us in Christ, and [hence] for the mercy which He there showed us, [we] love His commandments.

All bodily service must be done to man in God's stead. We must give obedience, honor, toll, tribute, custom and rent unto whom they belong. Then if thou have ought more to bestow, give unto the poor which are left here in Christ's stead, that we show mercy to them....

Moreover, Christ became poor, to make others rich and bound, to make others free. He left also with His disciples the law of love. Now love seeketh not her own profit, but her neighbor's.... The spirituality [the clergy], therefore, are condemned by all the laws of God, who through falsehood and disguised hypocrisy have sought so great profit, so great riches, so great authority and so great liberties; and have so beggared the laymen, and so brought them into subjection and bondage, and so despised them, that they have set up franchises in all towns and villages, for whosoever robs, murders or slays them, and even for traitors unto the king's person also.

Concluding Summary

Now go to reader, and according to the order of Paul's writing [referring to the Epistle to the Romans], even so do thou. First behold thyself diligently in the law of God, and see there thy just damnation. Secondly turn thine eyes to Christ, and see there the exceeding mercy of thy most kind and loving father. Thirdly remember that Christ made not this atonement that thou shouldest anger God again: neither died he for thy sins, that thou shouldest live still in them: neither cleansed he thee, that thou shouldest return (as a swine) unto thine old puddle again: but that thou shouldest be a new creature and live a new life after the will of God and not of the flesh. And be diligent lest through thine own negligence and unthankfulness thou lose favour and mercy again.

From a paragraph Tyndale added to his translation of Luther's *Prologue to the Epistle to the Romans*

APPENDIX A

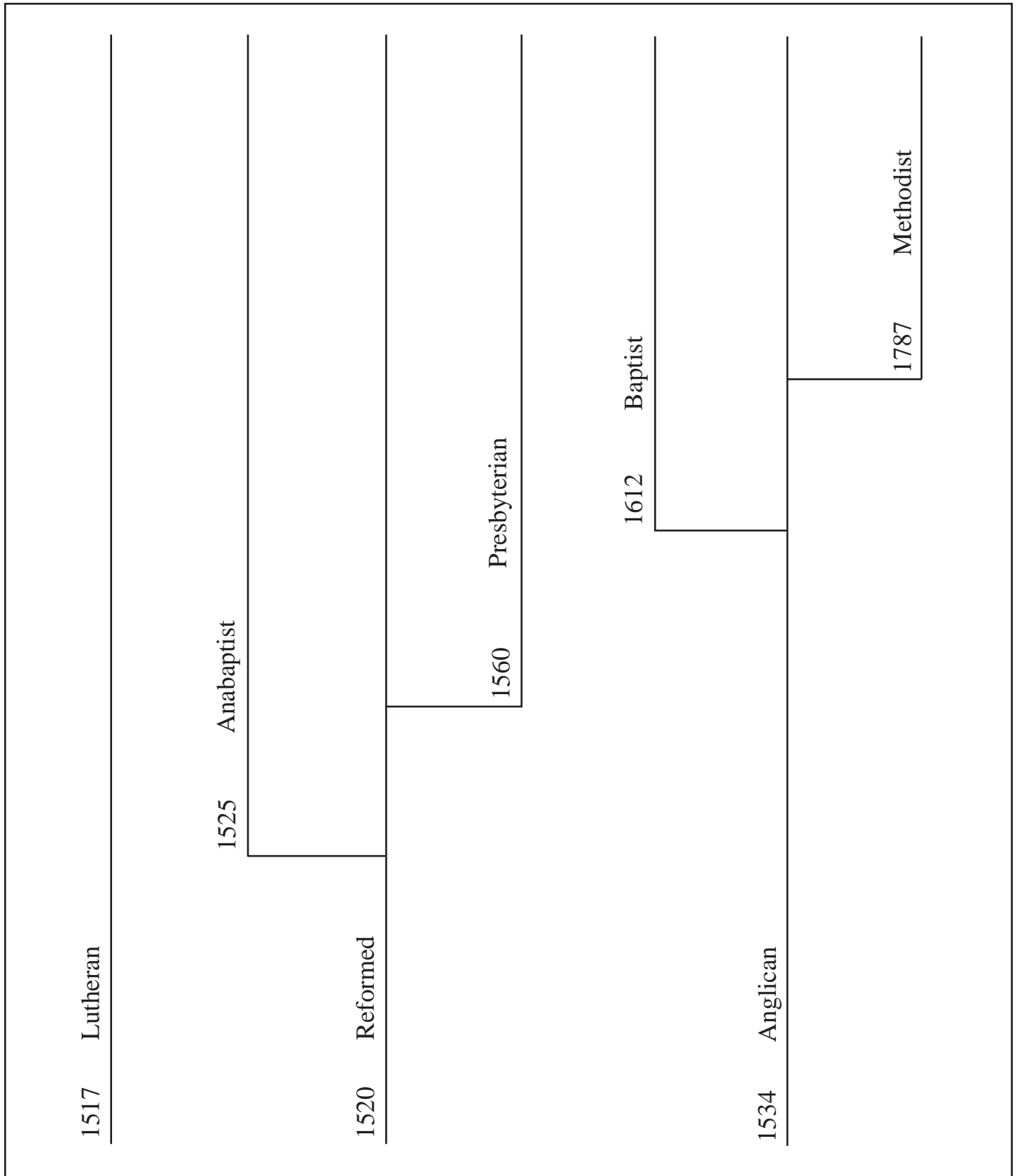
Theological Issues: Protestant vs. Catholic

AREA	ISSUE	PROTESTANT POSITION	CATHOLIC POSITION
SCRIPTURE	SUFFICIENCY	<i>Sola Scriptura</i> Scripture alone	tradition of equal authority with Scripture
	APOCRYPHA	rejected	accepted
ANTHRO- POLOGY	ORIGINAL SIN	total depravity and guilt inherited from Adam	corruption and predisposition to evil inherited from Adam
	HUMAN WILL	in bondage to sin	free to do spiritual good
SOTERIOLOGY	PREDESTINATION	rooted in God's decrees	rooted in God's foreknowledge
	ATONEMENT	Christ's death a substitutionary penal sacrifice	Christ's death the merit for bless- ings of salvation—blessings passed on to sinners through sacraments
	GRACE OF GOD	common grace given to all; saving grace given to elect	prevenient grace, given at baptism, enabling one to believe; effica- cious grace cooperating with the will; enabling one to obey
	GOOD WORKS	produced by the grace of God, unworthy of merit of any kind	meritorious
	REGENERATION	work of the Holy Spirit in the elect	grace infused at baptism
	JUSTIFICATION	objective, final, judicial act of God	forgiveness of sins received at bap- tism, may be lost by committing mortal sin, regained by penance
ECCLESIOLOGY	CHURCH AND SALVATION	distinction between visible and invisible church	outside the (visible) church there is no salvation
	SACRAMENTS	means of grace only as received by faith	convey justifying and sanctifying grace <i>ex opere operato</i>
	PRIESTHOOD	all believers priests	mediators between God and man
	TRANSUBSTANTIATION	rejected	affirmed
ESCHA- TOLOGY	PURGATORY	denied	affirmed

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APPENDIX B

Beginnings of Protestant Denominations



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NOTES