

500-Year Anniversary:
Remembering the Reformation



Luther schlägt die 95 Thesen an.

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July 23, 2017



Sunday School, 9:30 a.m.

**Luther's Amazing Accomplishments in the Reformation
or, The Emergence of the Evangel in Europe**

10:40 a.m.

**The Spectacular Success of the Reformation
or, The Secret of America's Greatness**

12:00 p.m.

Family Fellowship Dinner



6:00 p.m.

**The Remarkable Providence in the Publication of the
New Testament – An Untold Story of the Reformation**



A Warm Welcome to Everyone!

Come and Hear
Manfred E. Kober, Th.D.

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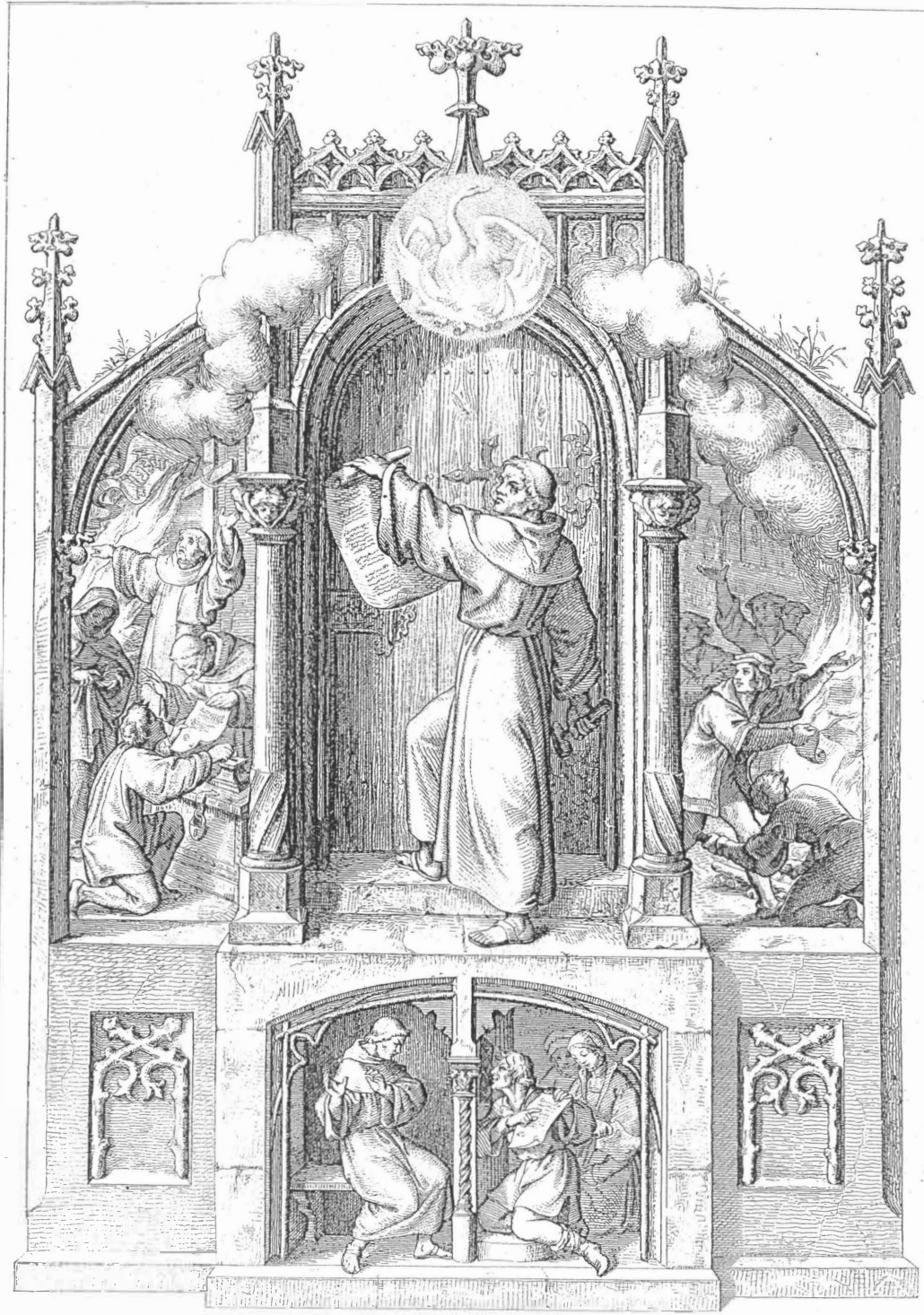
Calvary Baptist Church
109 N. Hartman St. Charles, IA 50240

Pastor Doug Helton
(641) 396-2747

Luther's Amazing Accomplishments in the Reformation

OR

The Emergence of the Evangel in Europe



Manfred E. Kober, Th.D.

The Emergence of the Evangel in Europe

1A. THE LOYALTY OF LUTHER:

1b. Luther's search:

While Luther was a law student, he was journeying through the Thuringian Forest during a thunderstorm. As history records, his friend, Alexis, walking beside him, was struck dead by lightning. In despair Luther cried out: "Holy St. Anne, help me! I will become a monk." Luther, faithful to his vow to his patron saint, entered the strict Augustinian monastery of Erfurt.

Luther gave up a very promising legal career, and thus began his search for peace with God. In typical monkish manner, Luther attempted to approach God by a self-denial, self-torture and starvation. At last Luther discovered a copy of the Bible at the university library, and gradually the Word began to do its work. The Abbott of the monastery, Johann von Staupitz, recommended to Luther a trip to Rome where he might be overwhelmed by the spirituality and sacredness of the city. Repulsed by the immorality and idolatry, Luther returned to Germany in 1511 in even greater despair.



Luther im Gewitter bei Stotternheim.

2b. Luther's scholarship:

In Wittenberg a university had recently been established. Luther's reputation as a scholar with a keen mind (and photographic memory) had reached influential leaders at the university. Dr. Bugenhagen encouraged Luther to come and teach theology at Wittenberg. When Luther went there in 1512, he became acquainted with Philip Melanchton, the philologist. They developed a close and life-long friendship, and Melanchton carried out the Reformation after Luther's death. Luther learned Greek and Hebrew from Melanchton and, in turn, taught his friend theology. He also lectured in theology at the university, but insisted that he be permitted to teach a Bible book each semester. This would lead eventually to his salvation.



3b. Luther's salvation:

Pope Leo X in Rome was involved in a most grandiose building program. In an effort to complete the Church of St. Peter, the cynosure of Catholicism, he needed enormous sums of money. His ambassadors were sent abroad to sell indulgences. The monk John Tetzel combed Germany with his cash coffer. For cash he would exempt people from their sin and extricate loved ones from purgatory. He assured everyone, "The coin into the coffer clinks, a soul from purgatory springs." (Die Münze in den Kasten klingt, die Seele in den Himmel springt.)



Luther's revulsion to these ungodly practices, involving buying and selling the gift of the Holy Spirit, prompted him to post his famous ninety-five Theses on the castle church in Wittenberg. This defiant demonstration on October 31, 1517, marked the beginning of the Reformation. One year later, in 1518, Luther had his famous tower experience. Preparing for a lecture on Romans in his tower study, Luther noticed for the first time the blessed truth of Romans 1:17, "The just shall live by faith." The glorious message of salvation by faith and the Christian life lived by faith penetrated Luther's heart.

4b. Luther's stand:

Luther preached his new-found faith in the churches and propagated it in his writings. The holy hierarchy of the Catholic Church was horrified. Luther was requested to appear at the Diet of Worms to defend his errors before the emperor, princes, and Church. His friends assured him it would be suicidal to go. The same fate would surely befall him as that which awaited John Hus of Czechoslovakia. Called to Constance, Germany, in 1415 to defend his views, Hus went because of assurance of safety, but when he arrived was put in chains and soon thereafter burned at the stake. Luther brushed aside his friends' concern with the retort: "Though every shingle on every rooftop in Worms should be a demon, I would still go to Worms." And to Worms he went. He met with the council. They spread all his writings out in front of him and asked him to recant of all his errors. It was one man against the Church, a committed individual against the corrupt institution, when Luther uttered his immortal words, "Unless you convince me by Scripture and right use of reason, I cannot and will not recant. Here I stand, so help me God, I can do no other. Amen."

The die was cast. The break with Rome was complete. The Pope declared Luther vogelfrei (outlaw). Anyone who met Luther could kill him. Indeed, the Pope promised immediate entrance into heaven upon death to anyone who would do him the favor of ushering Luther into the hereafter.

With an holy unconcern, Luther went about his business affairs. While Luther was enroute to visit some relatives near the city of Eisenach, and he and his companions had stopped to drink at a spring, since then named Lutherbrunnlein (Luther's little fountain), he was kidnapped by men on horseback. Commissioned by Frederick the Wise, they spirited the Reformer away to his castle. Frederick liked Luther's Reformation faith and, wishing to protect him, kept him as "Junker Jörg" (Servant George) in his impregnable Wartburg Castle. The castle became his "Isle of Patmos" for the next 300 days, during 1521-22. Reflecting later on God's marvelous protection, Luther penned the "Battle Hymn of the Reformation," "A Mighty Fortress is Our God."



"STEADFAST IN THE
SWORD OF THE
SPIRIT,
STANDING ON THE
WORD OF THE
LORD."

---EPH. 6:17---

5b. Luther's singularity:

Indeed, the ministry of Luther seems to have revolved around castles:

**The Wittenberg Castle, 1517—separation

**The Pleissenburg Castle, 1519—salvation

**The Wartburg Castle, 1521—Scripture

**The Marburg Castle, 1529—sacraments

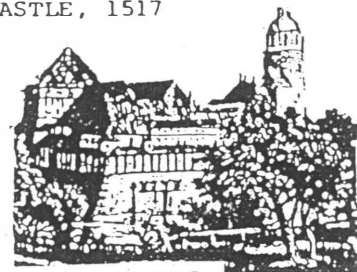
**The Coburg Castle, 1530—spirituality

- 1c. The posting of the ninety-five Theses on the church door of the Wittenberg Castle represents his separation from the un-scriptural doctrines and practices of Rome.



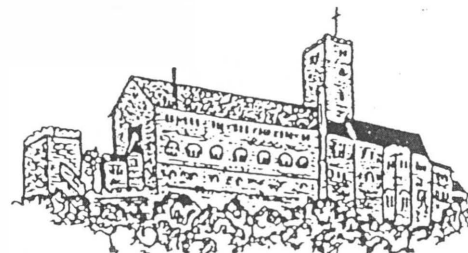
WITTENBERG CASTLE, 1517

- 2c. Luther's debate at the Pleissenburg with his former friend, Dr. Eck, revealed the chasm between the Roman and Reformation concept of sin and salvation.



Pleissenburg Castle, 1519

- 3c. Luther's stay in the Wartburg Castle resulted in the translation of the New Testament into the German language.



WARTBURG CASTLE, 1521-22

- 4c. Luther's dialogue with Zwingli of Switzerland at the Marburg Castle revealed some basic differences in the understanding of the Lord's Supper. Luther maintained a sacramental Eucharist. Zwingli correctly emphasized a memorial aspect.



MARBURG CASTLE, 1529

- 5c. Luther was prevented from attending the Diet of Augsburg where the Reformation hung in the balance. Luther, while safely sequestered in yet another castle, was prevented from participation. He found spiritual strength in his solitude at Coburg Castle through the Scriptures and meditation.



COBURG CASTLE, 1530

THE FIVE LUTHER CASTLES



FIRST PRINTING PRESS

While secluded in the Wartburg Castle, Luther translated the New Testament into German. This monumental ten-week project did not just make the Scriptures available to people. Indeed, in giving the Germans the Bible, Luther also gave them their language. In his translation he selected vocabulary from each of the different languages spoken in the Germanic realm. This felicitous combination of various language elements became the German language. From the Wartburg the light of the Gospel penetrated virtually every corner of Germany. The invention of the printing press by Gutenberg in Strassburg around 1440 made possible the rapid duplication of Reformation literature.

2A. THE ZEAL OF ZWINGLI:

1b. Zwingli's ministry:

Born in 1483, the same year as Luther, Zwingli reached the German-speaking part of Switzerland with the Gospel. In 1518 Zwingli became the people's priest at the Grossmünster in Zurich, where through his systematic preaching through the Bible he turned the town to the Gospel.

2b. Zwingli's martyrdom:

Under Zwingli's influence, the Reformation in Switzerland spread so quickly and far that the Roman Catholic Church formed a military alliance to exterminate the execrable evangelicals and rout out the Reformed faith. During the battle at Kappel in 1531, while Zwingli was helping a wounded soldier, he was killed by the opposing army, a martyr for his Master.



Ulrich Zwingli



3A. THE COMMITMENT OF CALVIN:

1b. Calvin's salvation:

A few years after Luther began to study law at Erfurt, a young lawyer in Paris also gave serious considerations to his standing before God. The Gospel which Luther found in Romans 1:17 had made its way to France. Calvin's uncle and one of his teachers had been influenced by Protestantism. Calvin himself was deeply moved by witnessing French Protestants being led to their death at the stake. And yet these Huguenots, facing a cruel death, had a song on their lips and a smile on their faces. Calvin, witnessing the martyrdom of these individuals, longed to have the assurance and peace they had. He never explained exactly what Scriptures the Lord used in his salvation, but at last the sovereign removal of spiritual blindness brought him the sweet assurance of salvation.



John Calvin

2b. Calvin's scholarship:

When Calvin's friend Cop was installed as rector of the University of Paris, Calvin was asked to give the installation message. He preached with such evangelical fervor that the enraged Catholic hierarchy sought to silence him and Cop. Both fled the city to escape execution.

Calvin found refuge in Strassburg. From there he witnessed his new-found faith in Basel, where he studied and wrote. By the summer of 1535 he had finished the first edition of his *Institutes of the Christian Religion*. In 1536, on a detour through Geneva, "The most fateful traffic diversion in European history" (Tony Lane, *Harper's Concise Book of Christian Faith*, p. 130), he met Farel, the leader of the Genevan Reformers, who urged him to stay in Geneva. Farel had threatened that God would curse Calvin's studies if he refused to minister in Geneva and Calvin was so stricken with terror that he decided to yield. He became the preacher of the prestigious St. Peter's Cathedral. He ministered in Geneva from 1536-1538, and after a short exile in Basel and Strassburg, he returned to the reception of a conqueror in Geneva in 1541. His consistent preaching of the Word brought regeneration to many lives and Reformation to the city of Geneva, known at the time as "the Sodom of Europe."

3b. Calvin's systematizing:

Calvin, like Luther, studied to be a lawyer. Like Luther, he translated the Bible into the language of the people, French. But while Luther was the activist, Calvin was a systematizer. He wrote the *Institutes*, the classical systematic theology of the Reformation. As a supreme exegete, he wrote a commentary on every book of the Bible except for II and III John and Revelation.



Geneva became "The Rome of Protestantism." Calvin established a college to train men in the Reformed Faith. Its fame reached far beyond the borders of Switzerland and it drew students from across Europe.

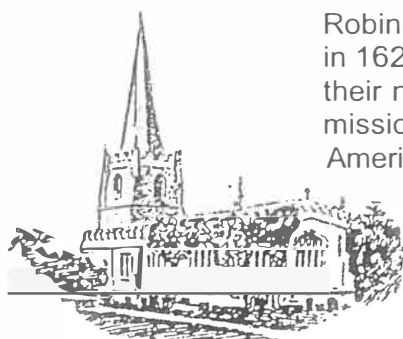
4A. THE COMPLETION OF THE CIRCLE:

1b. The Gospel's expansion in Europe:

Among the Northern Europeans who studied at the feet of the Reformers were men from England and Scotland. John Knox was among the most renown students whose fervent prayer to God, "Give me Scotland or I die," demonstrated his evangelistic zeal. Men who took the Gospel back to England became professors at the English universities, where they were influential in training whole generations of pastors. One of these pastors was John Robinson, who became the spiritual leader of a congregation that eventually brought the Gospel to North America.

2b. The Gospel's arrival in America:

Robinson's persecuted flock escaped from Scrooby, England to Holland in 1620. After residing for 12 years in Amsterdam and Leiden, some of their number launched out into the unknown. The Mayflower became a missionary vessel as 35 Pilgrims brought the Gospel to the North American continent.



SCROOBY CHURCH.

The Gospel which was discovered by Luther in his tower at Wittenburg was spread by the printed word to France and from there to Switzerland. It was taken by Calvin's students to England. From there humble peasants took it with them to Holland and the Word of God became the most precious cargo on the Mayflower. The first settlers in North America were the first missionaries. The faith of our Fathers has been passed on to us. Nearly four hundred years later, it is still preached in our churches.



The emergence of the Evangel in Europe is a thrilling story of God's sovereignty using individuals to accomplish His purpose in salvation. God supernaturally prompted the Apostle Paul to bring the Gospel from Asia to Europe (Acts 16:6ff). As Paul and the other Apostles turned from Asia to Europe (Acts 17:6), so that all the civilized world heard the message of salvation. During the early Christian centuries the Gospel was **perverted**, during the Dark Ages it **perished** almost altogether. Men like Wycliff, Hus, and Savonarola **penetrated** the spiritual darkness but died a martyr's death as witness to the Gospel. It was left up to a medieval monk, permitted by God to live out his life, to **preach** and **publish** the glad tidings. By God's grace we will emulate their faithfulness and expound their faith to our generation.



Girolamo Savonarola



John Wycliff



Erasmus von Rotterdam



Martin Luther (1483—1546)



John Calvin



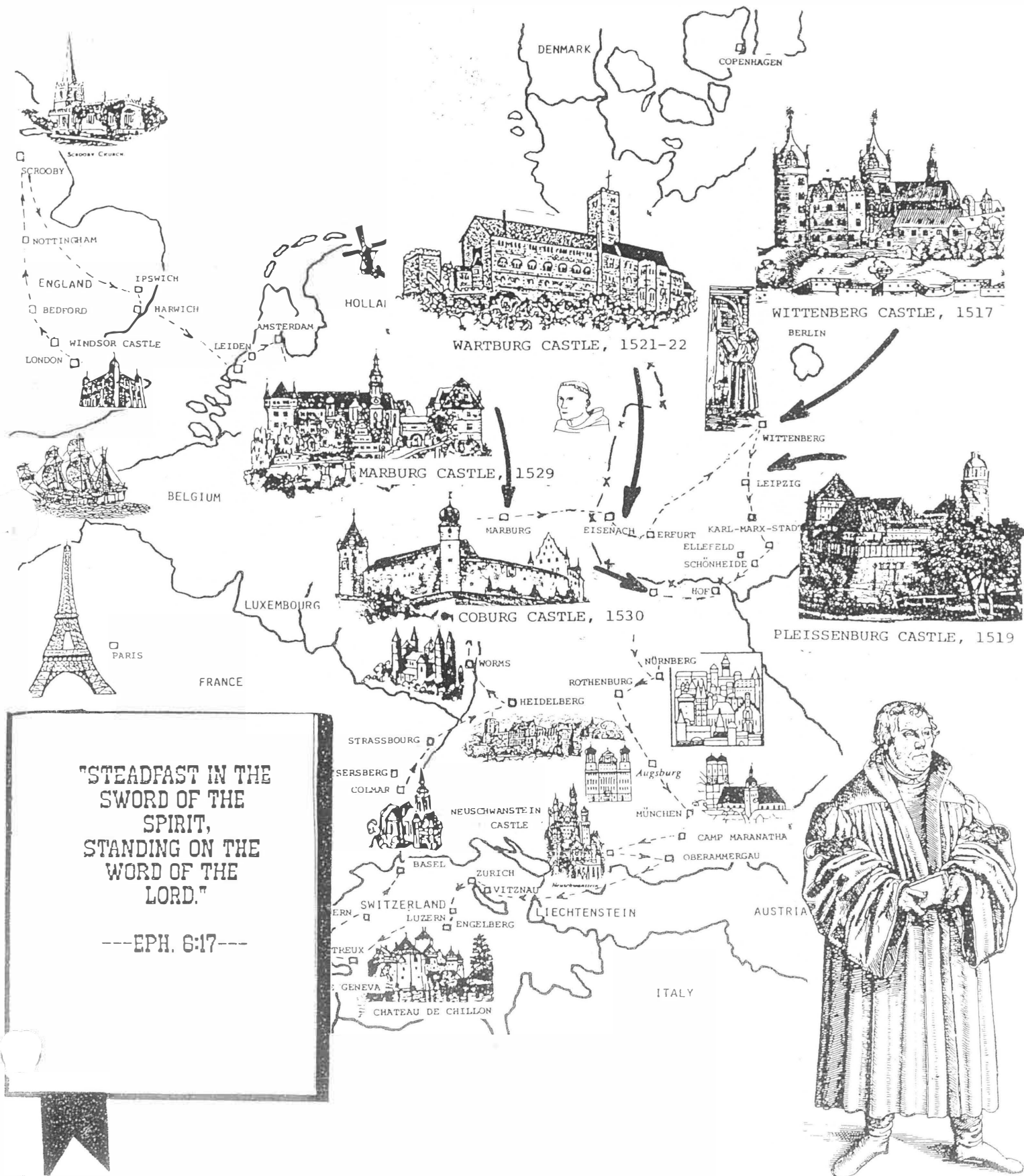
Ulrich Zwingli



Johannes Calvin

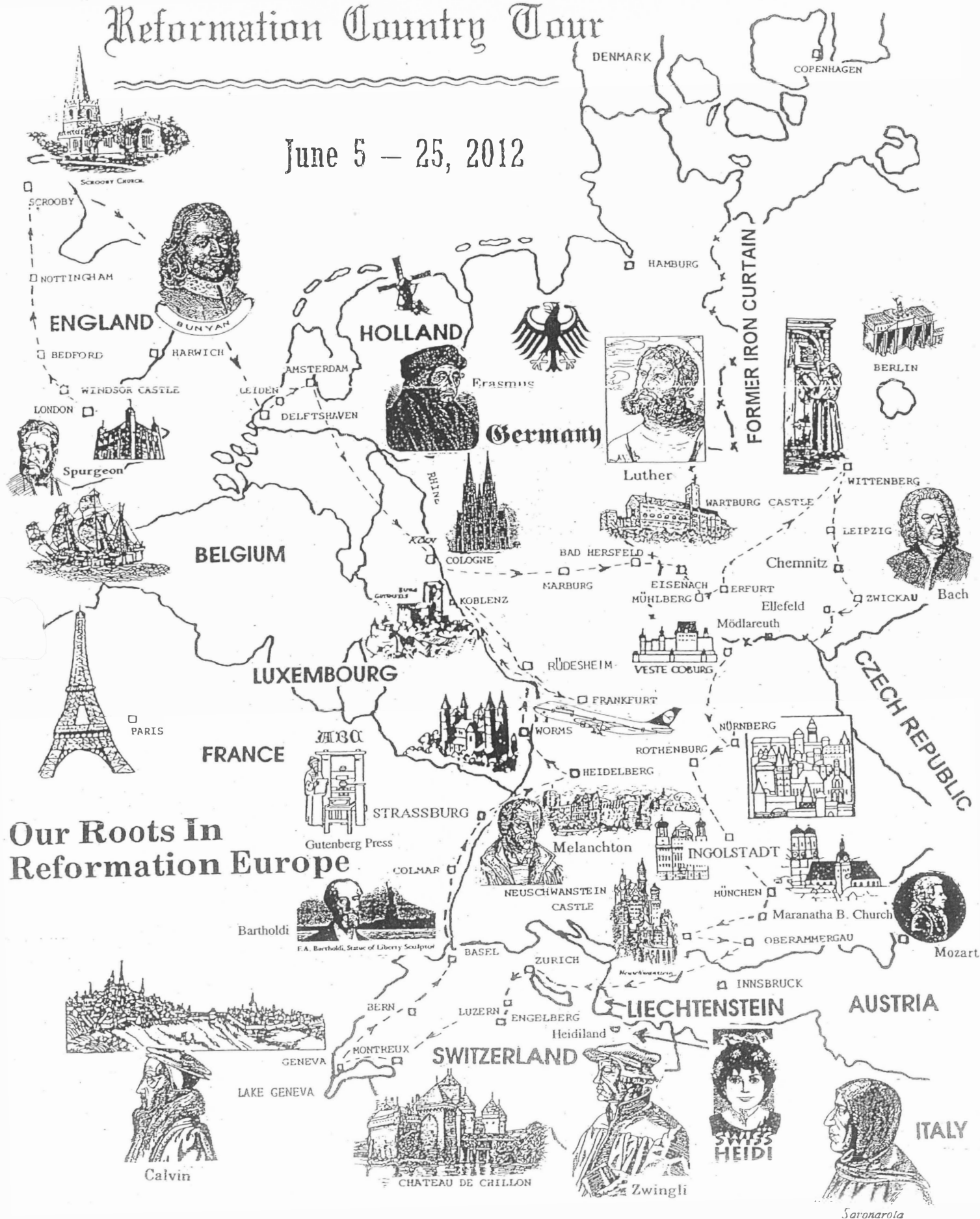
THE FIVE LUTHER CASTLES

OUR ROOTS IN REFORMATION EUROPE



Reformation Country Tour

June 5 – 25, 2012





Martin Luther and the German Reformation

- | | |
|--------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Eisleben, Nov. 10, 1483 | Martin Luther is born as the son of a miner. On the following day, St. Martin's Day, he is baptized with the name of the Holy Martin. |
| 2. Mansfeld | His parents move and send Martin early to school (1488-1497). |
| 3. Eisenach, 1498-1501 | Martin attends the parish school but has to earn his own keep and therefore—as was customary in those times—joined a musical ensemble that went from house to house. |
| 4. Erfurt, 1501-1509 | Luther begins to study jurisprudence. During a thunderstorm, lightning strikes next to him. He vows to become a monk, and in 1505 enters the Augustinian monastery. He goes through stringent rituals of prayers and penance. He studies theology. 1508-1509 is his first teaching activity. |
| April 1512 | After a trip to Rome (1510-1511), Luther becomes professor of theology in Wittenberg. He discovers instead of the punishing God the pardoning God. |
| 5. Jüterbog | The Dominican monk Tetzel sells letters of indulgences. |
| 6. Wittenberg, Oct. 31, 1517 | Luther nails his 95 theses on the portal of the Castle Church. These didactic maxims are especially directed against the sale of indulgences. |
| 7. Leipzig, 1519 | Debate with Dr. Eck (the main opponent of Luther) concerning the Pope and councils. |
| 8. Wittenberg 1520 | Luther publicly burns the papal bull of excommunication. That means war against the Church. |
| 9. Worms, April 17-18, 1521 | Luther defends his views at the Imperial Diet before Emperor Charles V. He is declared an outlaw by the emperor. Anyone may kill him. |
| 10. Altenstein, 1521 | From this time on, Luther's life is no longer safe. On his way from Worms to Wittenberg, he is captured by the people of Count Friedrich of Saxony. |
| 11. Wartburg, 1521-1522 | Luther is in safety as "servant Georg," but he may not leave the castle. He uses this time to translate the New Testament into German. |
| 12. Zwickau, 1522 | Despite the great danger (called outlaw by the emperor!), Luther returns to Wittenberg. He preaches in Zwickau against those who demolish images, Madonnas, and pictures of the saints. |
| 13. Stolberg | Luther attempts to bring peace between the farmers and knights in the Peasant's War of 1525. |
| 14. Wittenberg 1525 | Luther marries the former nun, Katharina von Bora. |
| 15. Marburg, 1529 | In Marburg, a religious dialogue takes place between Luther and Zwingli, the reformer of Switzerland, concerning the matter of the Lord's Supper. They are unable to agree. |
| 16. Coburg and
17. Augsburg, 1530 | As an outlaw (declared such by the emperor!), Luther cannot participate in the Diet at Augsburg. This is why he gives instructions by letter from the Coburg castle to his friend Melancthon. Melancthon represents Luther's teaching before Emperor Charles V in Augsburg. |
| 18. Schmalkalden, 1531
and 1537 | The union of the evangelical counts and cities to the defense of their faith against the emperor. Luther rejects this union. He does not want any political power. In the doctrinal statements of the Schmalkaldian decision, Luther condenses his teaching once more in 1537. In the Schmalkaldian War of 1536-1537, Emperor Charles V is victorious over the evangelicals. |
| 19. Eisleben, 1546 | Luther dies in the city of his birth, while he attempts to bring about peace between the counts of Mansfeld. |
| 20. Augsburg | In 1555, a treaty for religious peace is made in which the evangelicals are recognized. |

THE NUMBERS OF THESE INCIDENTS IN LUTHER'S LIFE CORRESPOND
TO THE NUMBERS OF THE FIGURES ON THE MAP.

The 95 Theses



.. Paschal, as related in a legend.

- Nails his Ninety-five Theses to the door of the Castle Church in Wittenberg, Germany on All Hallows Eve, 1517
 - Salvation by faith alone; he opposed the Catholic Church's beliefs in penance and good works
 - Bible is the only authority for Christian life; Pope is a false authority
 - Priesthood of all believers – each person should have an individual relationship with God and should read/interpret the Bible for him/herself
 - All people are equal in the eyes of God

30. No one is sure of the integrity of his own contrition, much less of having received plenary remission.

31. The man who actually buys indulgences is as rare as he who is really penitent; indeed, he is exceedingly rare.

32. Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.

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

34. For the graces of indulgences are concerned only with the penalties of sacramental satisfaction established by man.

35. They who teach that contrition is not necessary on the part of those who intend to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrine.

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

37. Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.

38. Nevertheless, papal remission and blessing are by no means to be disregarded, for they are, as I have said (thesis 6), the proclamation of the divine remission.

It is very difficult, even for the most learned theologians, at one and the same time to commend to the people the bounty of indulgences and the need of true contrition.

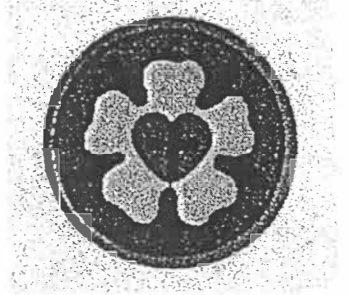
40. A Christian who is truly contrite seeks and loves to pay penalties for his sins; the bounty of indulgences, however, relaxes penalties and causes men to hate them -- at least it furnishes occasion for hating them.

Prince John Frederick, who was the protector of Martin Luther, commissioned a seal for Luther which he would wear as a ring. Luther wrote this letter to Lazarus Spengler of Nuremburg, who was designing the ring.

Grace and peace in Christ, Honored and Dear Lord and Friend,

Since you wish to know whether they have designed my seal the way I wanted it, I will tell you how I originally planned my coat-of-arms as a symbol of my theology.

The first thing should be a cross, black, on a heart retaining the natural red color, to remind me that it is faith in the Crucified One that saves us. A person can only become righteous when he believes with his whole heart. And though this is a black cross, mortifying the flesh and purposely inflicting pain, it does not change the color of the heart or destroy its nature. It does not kill, but instead it preserves life: for the just shall live by faith, that is, faith in the Crucified One.



This heart should be set in the middle of a white rose, to show that this faith yields joy, peace, and comfort such as the world cannot give. This rose is white instead of red, because white is the color of spirits and angels.

This white rose is placed on a field of heavenly blue, because such spiritual joy and faith are a beginning of heavenly joys to come, which even now are possessed by faith and understood in hope, although they cannot yet be seen by the human eye.

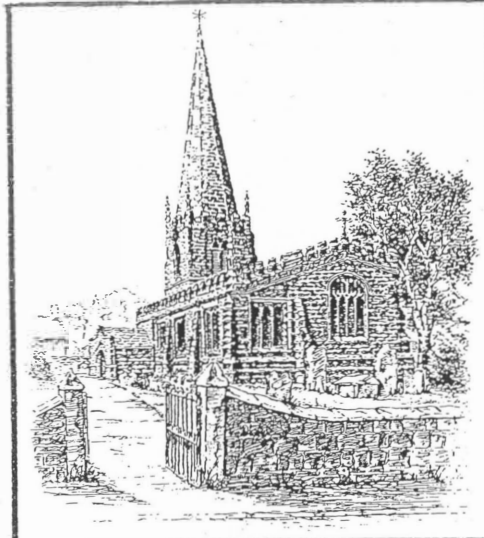
Encircling this field is a ring of gold, to signify that the bliss of heaven endures forever and is more precious than all earthly pleasures and possessions, even as gold is the most precious of metals.

May Christ our dear Lord be with your spirit until it is safe in Heaven.

Amen

	<p>The Five Solas</p> <ol style="list-style-type: none"> 1. Sola Scriptura (by scripture alone) 2. Sola Fide (by faith alone) 3. Sola Gratia (by grace alone) 4. Solus Christus (Christ alone) 5. Soli Deo Gloria (glory to God alone)

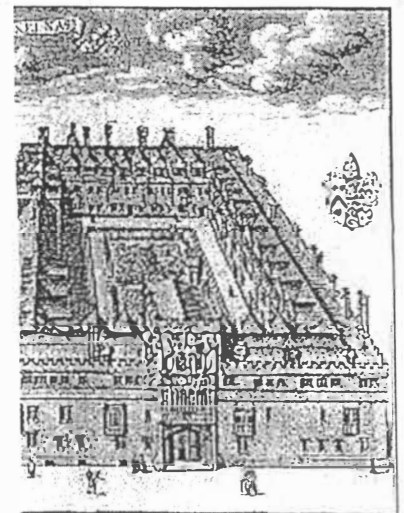
or, The Secret of America's Greatness



Church at Austerfield, Bradford's Birthplace.



Luther als Junker Jörg (Eranach)



John Smith.



Manfred E. Kober, Th.D.

The Secret of America's Greatness

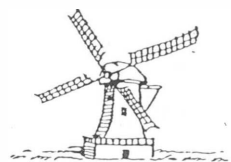
INTRODUCTION: A Forgotten Principle in the Founding of America

1A. The Enduring Persecution of the Pilgrims in England

2A. The Extraordinary Piety of the Pilgrim Fathers

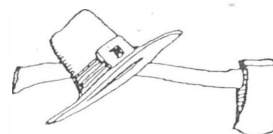
- 1b. Their determination for purity in worship
- 2b. Their departure for the continent
- 3b. Their disappointments in the Netherlands

- 1c. The conflicts in Amsterdam
- 2c. The carnality of the Dutch people
- 3c. Their concern for the next generation



3A. The Eventful Passage of the Mayflower

- 1b. The farewell message by Pastor John Robinson
- 2b. Their sailing to the New World
- 3b. Their settlement at Plymouth
- 4b. The drafting of the Mayflower Compact



4A. The Ensuing Problems in the New World

- 1b. Death of half their number
- 2b. Drought guaranteeing virtual starvation

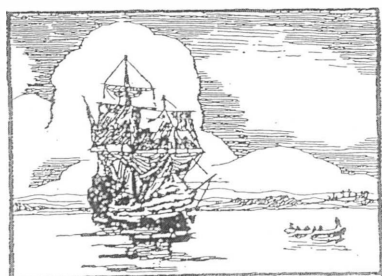


First Seal of Plymouth Colony.

5A. The Evangelical Prominence at Jamestown

6A. The Earlier Plans of Sir Humphrey Gilbert

7A. The Exceptional Prescience of Alexis de Tocqueville



Alexis de Tocqueville

The Secret of America's Greatness

INTRODUCTION: A Forgotten Principle in the Founding of America

God was about to reveal the Ten Commandments to His people at the foot of Mt. Sinai. Here the twelve tribes of Israel were gathered. After 400 years of bondage in Egypt they were about to be fused into a nation. At that time God laid down a most significant principle. This principle is applicable to the foundation of any nation.

Here are the words: Exodus 20:5-6 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;⁶ And shewing mercy unto thousands of them that love me, and keep my commandments.

The principle, easily deduced from the passage, is this: if a nation commences with an ungodly, idolatrous group of individuals, God will bring curses upon it and future generations. However, should a nation begin with a godly nucleus, He promised to bless it for many future generations.

(Deut. 7:9) Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

A little known and frequently denied fact is this: the United States began with a group of godly men and women, perhaps the only nation on the planet with such a commencement, and thus the continuous recipient of God's promised blessings.

The secret of America's greatness is that in its very inception, men and women of God, devoted to His will and Word, laid the foundations of a cluster of settlements which in God's providence merged into the most prosperous and peaceful and powerful nation on earth.

What is the historical proof for the godly roots of our great Republic?

1A. The Enduring Persecution in England:

When Henry VIII broke with the church of Rome, he made himself the head of the English branch of Catholicism, known as the Anglican Church. Soon a movement developed in Anglicanism which attempted to purify the Anglican Church of its Roman Catholic excesses. These reformers, known as Puritans, were greatly influenced by the Protestant Reformation in Germany. They were neither appreciated by the staunch Anglicans nor by the Roman Catholics.



When Mary Queen of Scots (1553-58), an ardent Catholic, ascended to the British throne, she tried to rid Britain of heresy by putting to death the heretics. Thus her by-name, "Bloody Mary."

Queen Elizabeth I ruled moderatingly for 40 years in an effort to please all factions.

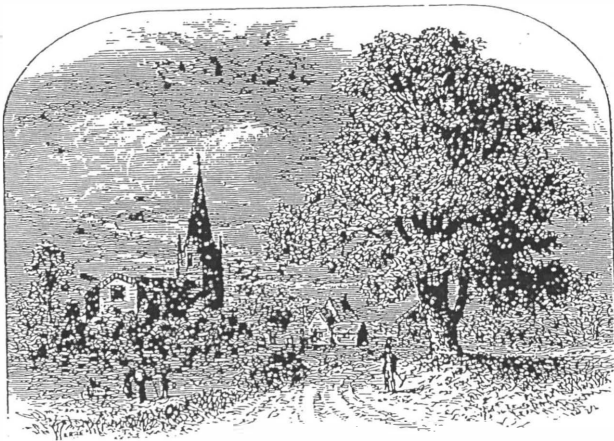
She in turn was succeeded by James I, the king to whom the King James Version of the English Bible was dedicated. While

we applaud him for giving his blessing to the most beautiful and timeless translation of the Word of God into the English language, we deplore his intolerance as an Anglican toward those who were not persuaded of his high church approach.

2A. The Extraordinary Piety of the Pilgrim Fathers:

It was under the reign of James I that severe persecution came to our forefathers who eventually settled in the new world. They did not feel that the Puritans would be effective in purifying the Anglican Church and thus, as separatists, they worshipped in independent congregations.

1b. Their determination for purity in worship:



Site of Scrooby Manor.

Official edicts soon barred them from meeting in churches, thus forcing them to meet secretly. One such band of separatists were barred from their beloved church building, St. Wilfred's, in Scrooby, a small hamlet north of Nottingham. Elder William Brewster provided the congregation with a secret room in a nearby manor house. Both their ancient church, dating from the 14th century, and the vestiges of the manor house can still be visited.

These saints had a burning desire to follow God's Word alone and therefore rejected the ceremonialism and traditionalism of the state church.

2b. Their departure for the continent:

William Bradford, in his classic account of the trials and travels of these Pilgrim separatists, chronicles in his book, *Of Pilgrim Plantation*, their ostracisms and their ridicule by "the profane multitude."

Bradford writes:

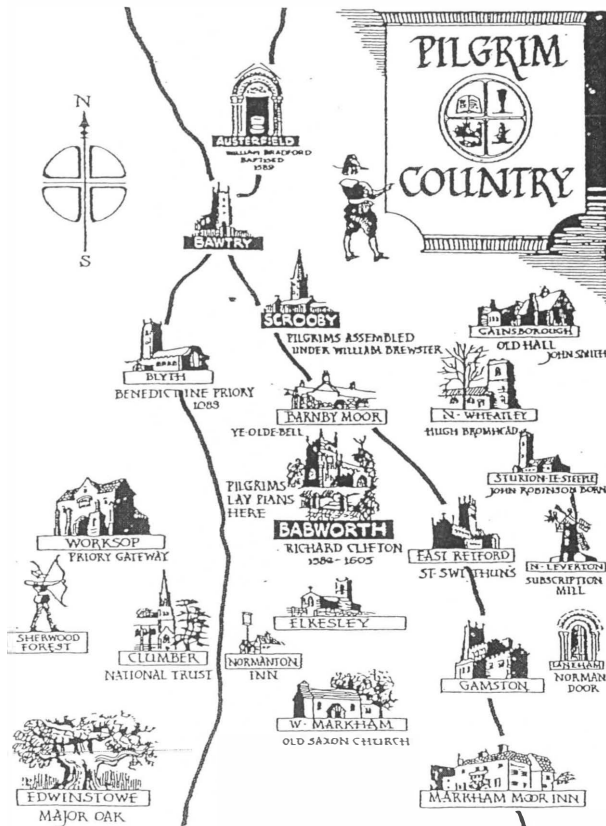
But that I may come more near my intendmente: when as by the travel & diligence of some godly & zealous preachers, & Gods blessing on their labours, as in other places of ye land, so in ye North parts, many became inlightened by ye word of God, and had their ignorance & sins discovered unto them, and begane by his grace to reforme their lives, and make conscience of their ways, the worke of God was no sooner manifest in them, but presently they were both scoffed and scorned by ye prophane multitude, and ye ministers urged with ye yoke of subscription, or els must be silenced; and ye poore people were so vexed with apparators, & pursuants, & ye comissarie courts, as truly their affliction was not smale; which, notwithstanding, they bore sundrie years with much patience, till they were occasioned (by ye continuance & encrease of these troubles, and



SCROOBY CHURCH.



other means which ye Lord raised up in those days) to see further into things by the light of ye word of God. . . So many therefore of these proffessors as saw ye evill of these things, in the parts, and whose hearts ye Lord had touched with heavenly Zeale for his trueth, they shooke of this yoke of antichristian bondage, and as ye Lords free people, joynd them selves (by a covenant of the Lord) into a church estate, in ye fellowship of ye gospel, to walke in all his wayes, make known or to be made known unto them, according to their best endeavours, whatsoever it should cost them, the Lord assisting them. And that it cost them something this ensewing historie will declare. . .



After much patience and endurance, the congregations of several communities resolved to leave their homes and settle on the continent. Their first escape by boat was intercepted by the king's henchmen, when the captain of the boat betrayed them. At last, those jailed were released and as united families they made another desperate attempt to escape to a better life. Incredibly, their journey took them two weeks, as a violent storm seemed to prevent their ever reaching the Netherlands. One wonders if Satan, in premonition of their glorious destiny, was trying to thwart their plans.

3b. Their disappointment in the Netherlands:

The Pilgrim Fathers had good reason to settle in the Netherlands. The first Dutch king, William of Orange, had come to know Jesus Christ in a personal way by reading the Bible.



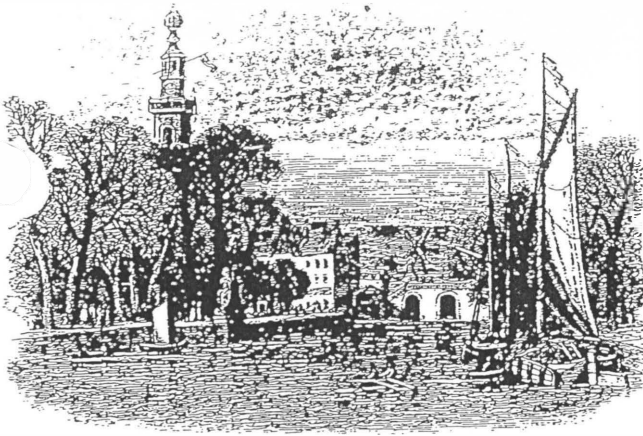
William of Orange

He provided in his country a climate of toleration for those who were religiously persecuted elsewhere.

1c. The conflicts in Amsterdam:

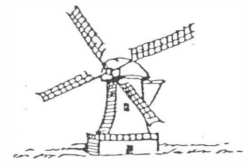
An English congregation had preceded the Pilgrims to Amsterdam. Even today there are English worship services held at the Beginhof, in the Old English Reformed Church.

It appears that during a prayer service, the Pilgrim Fathers received the quiet and settled assurance from God that Holland should not be their final home but that they should launch out to the New World.



Leyden.

Problems among the leadership of the established English congregation prompted the Pilgrims to leave Amsterdam after one year and move to the town of Leyden.



2c. The carnality of the Dutch people:

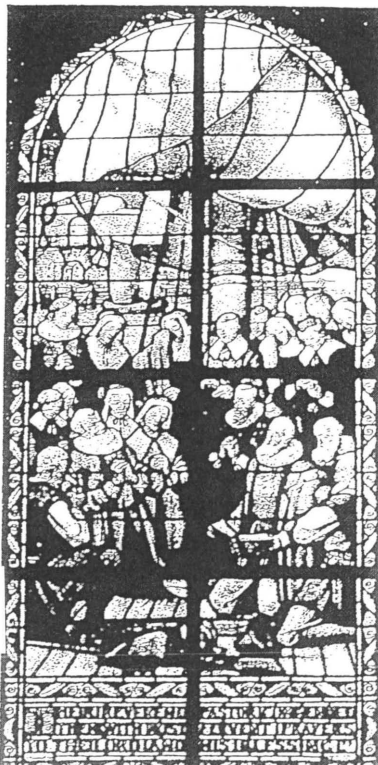
William Bradford describes the difficult environment in which the Pilgrims, who referred to themselves as Strangers, lived. The learning of a new language and a different trade was extremely difficult. Most disappointing was the spiritual callousness and open carnality of many of the Dutch people who had little appreciation for the spiritual struggles endured by the new arrivals.

3c. Their concern for the next generation:

Bradford expresses the congregation's great concern for the young people in their families who, through their association with certain unsavory youth in Leyden, seemed to forsake the godly path of their parents. The band of Pilgrims was blessed with a godly pastor who encouraged a number of his flock to make arrangements to sail to North America.

3A. The Eventful Passage of the Mayflower:

1b. The farewell message by Pastor John Robinson:



After a final church service in the harbor at Delftshaven, Pastor Robinson and his flock accompanied the 35 Pilgrims to their point of embarkation, as they were about to launch out to North America. We are indebted for a summary of this moving challenge by a concerned pastor to his beloved people on the deck of their frail vessel. (An impressive stained glass window in the Old English Reformed Church in Amsterdam captures this touching scene.)

It should be remembered that with this little band commenced the first permanent English colony in North America. Here's Bradford's summary of Robinson's message:

Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall live ever to see your faces more: but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as you ever were to receive any truth by my ministry; for I am very confident that the Lord hath more truth and light yet to break forth out of His Holy

Word. For my part, I cannot sufficiently bewail the condition of the Reformed churches, who are come to a period in religion, and will go no farther than the instruments of their reformation. The Lutherans cannot be drawn to go any farther than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

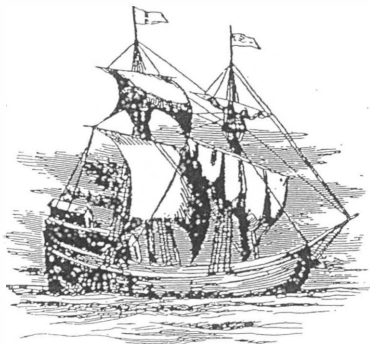
John Robinson's Farewell Letter to the Pilgrims

Sundry other things of importance I could put you in mind of, and of those before mentioned in more words, but I will not so far wrong your godly minds as to think you heedless of these things, there being also divers among you so well able to admonish both themselves and others of what concerneth them. These few things therefore, and the same in few words I do earnestly commend unto your care and conscience, joining therewith my daily incessant prayers unto the Lord, that He who hath made the heavens and the earth, the sea and all rivers of water, and whose providence is over all His works, especially over all His dear children for good, would so guide and guard you in your ways, as inwardly by His Spirit, so outwardly by the hand of His power, as that both you and we also, for and with you, may have after matter of praising His name all the days of your and our lives. Fare you well in Him in whom you trust, and in whom I rest.

An unfeigned wellwiller of your happy success in this hopeful voyage,

John Robinson

2b. Their sailing to the New World:



THE SHIP MAYFLOWER.

After some initial difficulties with the vessel called "Speedwell," two boatloads of passengers, a total of about 135, crowded on the small "Mayflower," whose length hardly exceeded the distance from the pitcher's mound to home plate on a baseball diamond.

The midwinter crossing took 66 long and agonizing days. Finally, after an especially violent storm, land was sighted. To everyone's consternation, it was the tip of Cape Cod in Massachusetts. They had planned to settle near Virginia, close enough to the colony of Jamestown, settled by the adventurer Captain John Smith, to be protected from the colony but far enough away to avoid being under their control.

3b. Their settlement at Plymouth:

When the storm subsided, the passengers of the "Mayflower" did not resume their journey to their original destination hundreds of miles to the south, for they saw in that storm the providential hand of God. Thus they

established a settlement and named it after their last home in England, Plymouth.

This pious band prayed before they left the "Mayflower." Then, as their feet touched the snow-covered New England soil, they fell on their knees again to thank God for the safe voyage and to commit their unknown future into His care.



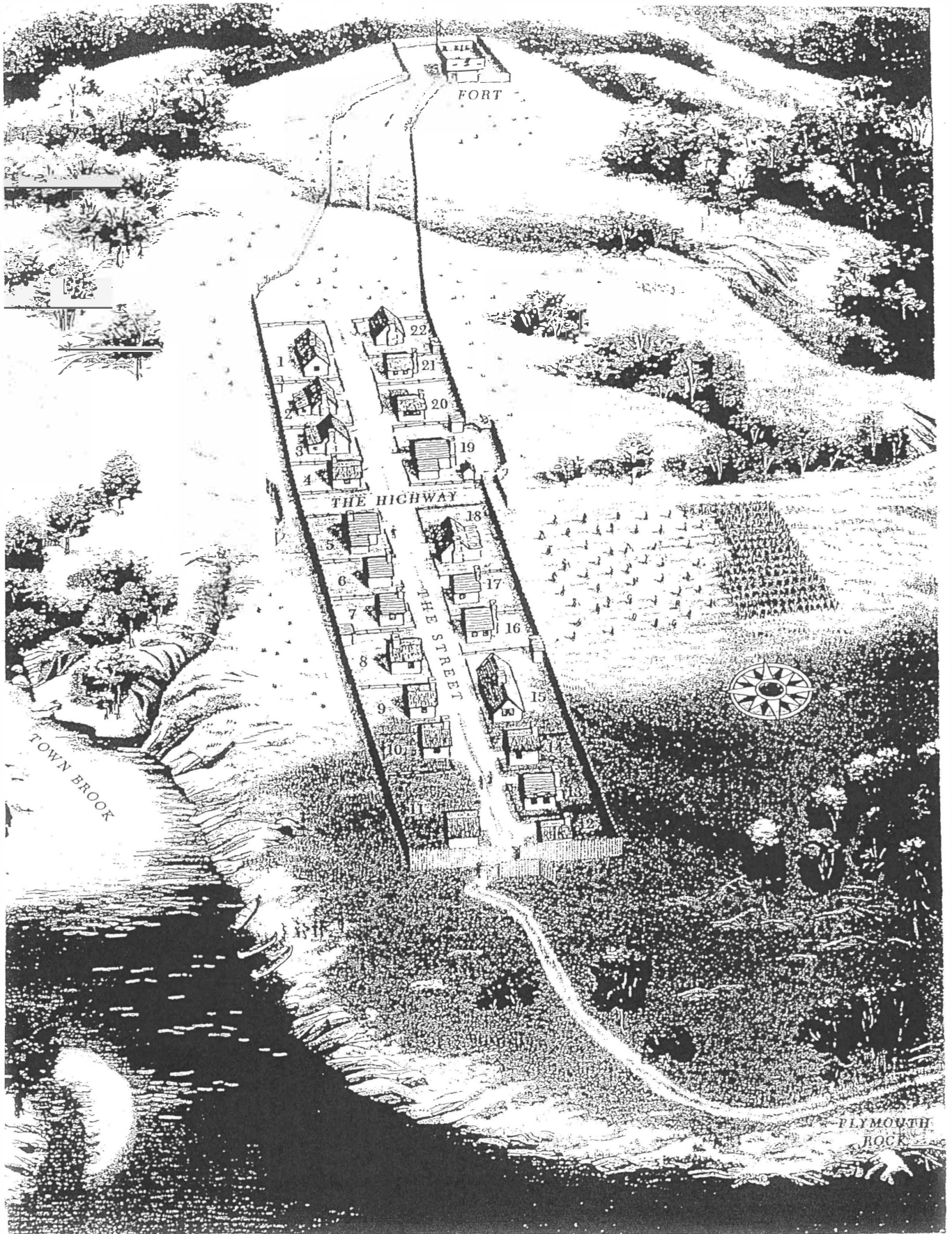
BREWSTER'S CHURCH.

In 1627 there was on Burial Hill, Plymouth, a fort with six 4-pounders on the roof. The lower part of the fort was Elder Brewster's Church.

One would think that upon their arrival around Christmastime in 1620, they would immediately construct shelters to protect them against inclement weather. However, the first building which they constructed was a meeting hall at the top of the hill. Actually, the fort-like structure also served to protect them against Indian attacks. But how telling that their first efforts concerned a place of worship. In Holland, they had experienced religious **toleration** but here they desired to worship God in complete **freedom**. Their faith in God was not some kind of cultural cocoon but their faith governed the very essence of their being.

4b. The drafting of the Mayflower Compact:

Even before an exploration party left the "Mayflower" at Provincetown, the leading men on board sat down and drafted the famous Mayflower



Plymouth Plantation

Compact, one of America's three most important political documents. If anyone questions the Christian beginnings of America, he would do well to read that brief but influential document. The document begins with the name of God and concludes with the name of God: "In the name of God. . .in the year of our Lord 1620."

In the Name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, etc.,

Having undertaken, for the glory of God, and advancement of the Christian faith and honor of our King and Country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony: unto which we promise all due submission and obedience. *In witness whereof* we have hereunder subscribed our names at Cape Cod the *11 of November, in the year of the reign of our sovereign Lord, King James of England, France and Ireland the eighteenth, and of Scotland the fifty-fourth. Ano. Dom. 1620.



John Carver
William Bradford
Edward Winslow
William Brewster
Isaac Allerton
Myles Standish
John Alden
Samuel Fuller
Christopher Martin
William Mullins

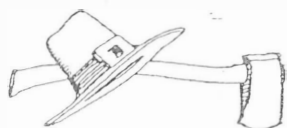
William White
Richard Warren
John Howland
Stephen Hopkins
Edward Tilly
John Tilly
Francis Cooke
Thomas Rogers
Thomas Tinker
John Rigdale

Edward Fuller
John Turner
Francis Eaton
James Chilton
John Crackston
John Billington
Moses Fletcher
John Goodman
Degory Priest
Thomas Williams

Gilbert Winslow
Edmond Margeson
Peter Brown
Richard Britteridge
George Soule
Richard Clarke
Richard Gardiner
John Allerton
Thomas English
Edward Doty
Edward Leister

*Old calendar

Our founding fathers gave three reasons for their voyage to North America, "Having undertaken, for the glory of God, and the advancement of the Christian faith and honor of our King and Country, a voyage to plant a first colony in the northern part of Virginia. . ." It should be noted that the document was signed by all the leading men on board, not just Pilgrims who had left England, live one year in Amsterdam and then 11 years in Leyden.



All the signatories asserted that they came out of 1) a love for God 2) a love for the gospel and 3) a love for their mother country, England. Our founding fathers were loyal to England. (If the king of England had not made it impossible for the colonists by ignoring or suspending every written agreement he had made with them, there never would have been a revolution. In fact, it was the king who 150 years later would revolt against his written compacts and charters with the colonies, so that men like Adams, Jefferson and Washington said that theirs was not a revolution made but prevented. They insisted that the "royal brute of Britain" revolted against his own charters.)



The Mayflower Compact stated that these new settlers came specifically to advance the Christian gospel. But were they not all Christians? To whom would they witness? The fact is that there was a godly nucleus on the vessel, but there were the sailors, soldiers and servants who needed to know Christ. And out in the forest were the noble savages. One of the untold stories of the settlement of North America is how the early believers immediately set out to evangelize the Indians. Much like Martin Luther had done, they put the gospel into songs to teach the Indians, unable to read, certain basic biblical truths. This gospel or good news was that while every man was a sinner, Jesus Christ came to die for all men, and anyone who believes in this substitute Savior becomes in that moment a child of the heavenly Father.

4A. The Ensuing Problems in the New World:

When individuals are committed to glorify God as were the Pilgrims, one would expect God's abundant blessings upon their persons and plans. But God's ways are not our ways.

1b. The decimation of the settlement:

For whatever providential reason, God permitted half their number to perish during that first winter. Bradford chronicles the sad situation without foolishly charging God with indifference. Here is his commentary:

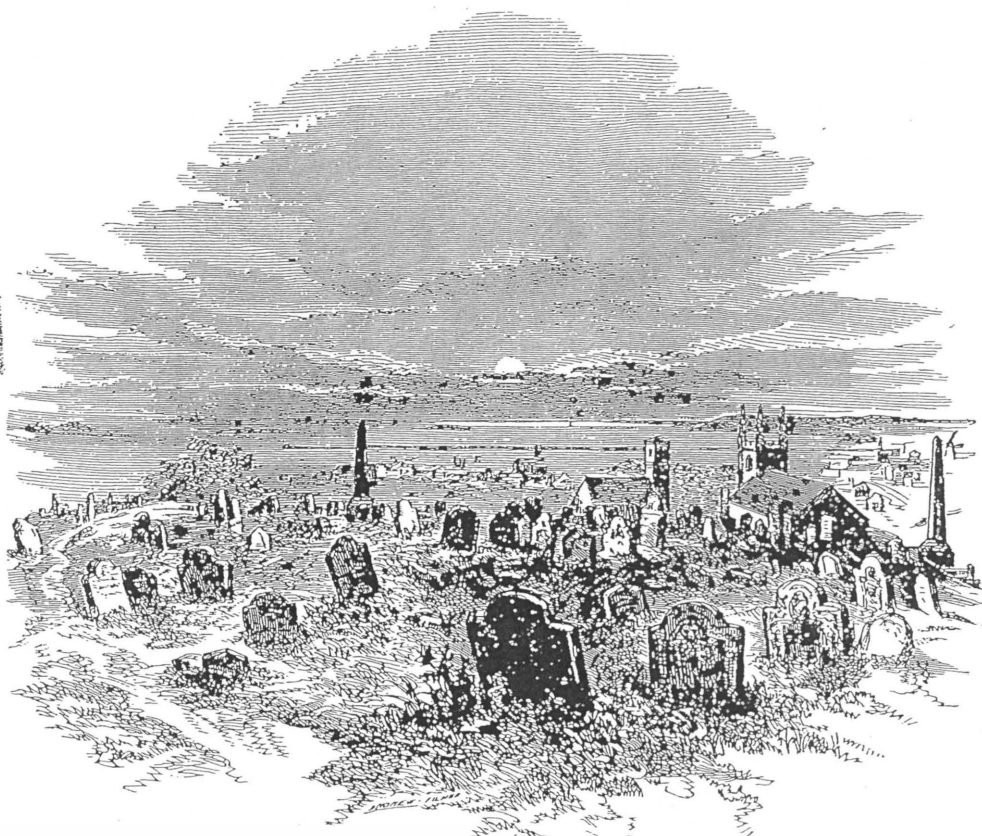
William Bradford Governor
Signature of William Bradford.

In these hard & difficult beginnings they found some discontents & murmurings arise amongst some, and mutinous speeches & carriags in other; but they were soone quelled & overcome by ye wisdom, patience, and just & equall carriage of things by ye Govr and better part, wch clave faithfully together in ye maine. But that which was most sadd & lamentable was, that in 2. or 3. moneths time halfe of their company dyed, espetially in Jan: & February, being ye depth of winter, and wanting houses & other comforts; being infected with ye scurvie & other diseases, which this long vioage & their inacomodate condition had brought upon them; so as ther dyed some times 2. or 3. of a day, in ye foresaid time; that of 100. & odd persons, scarce 50. remained. And of these in ye time of most distres, ther was but 6. or 7. sound persons, who, to their great comendations be it spoken, spared no pains, night nor day, but with abundance of toyle and hazard of their own health, fetched them woode, made them fires, drest them meat, made their beads, washed their lothsome cloaths, cloathed & uncloathed them; in a word, did all ye homly & necessarie offices for them wch dainty & quesie stomacks cannot endure to hear named; and all this willingly & cherfully, without any grudging in ye least, shewing herein their true love unto their friends & bretheren. A rare example & worthy to be remembred. Tow of these 7. were Mr. William Brewster, ther reverend Elder, & Myles Standish, ther Captein & military comander, unto whom my selfe, & many others, were much beholden in our low & sicke condition. And yet the Lord so upheld these persons, as in this generall calamity they were not at all infected either with sicknes, or lamnes.

Had we been in the shoes of our Pilgrim Fathers, we might have concluded that a God of love would not possibly permit us to escape torture or death in England then take our wives and children from us in the new world. Somewhere along the way we must have missed His will.

And thus we would retrace our footsteps back to the Netherlands to see where we took the wrong turn in God's plan.

Not so our forefathers. They remembered the maxim, "Never doubt in the dark what God has revealed in the light." When in the spring of 1621 they Mayflower thawed out and returned to England, not a single Pilgrim joined that eastbound voyage. Rather, they gathered on Burial Hill and prayed for the vessel's safe return to England.



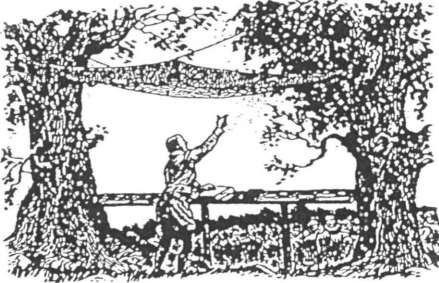
BURIAL HILL, PLYMOUTH.

2b. The drought and incipient starvation:

The broken promises of the English merchantmen to send supply ships to the new colony made the settlers eagerly anticipate a good harvest that first fall. It appears that God in His inscrutable wisdom once again sorely tested the faith of that little band. As Bradford reports, God withheld rain from May to September. Just as the crops were about to wither completely, the Pilgrims declared a day of prayer and fasting. In answer to their fervent prayers God sent a refreshing rain, prompting amazement and adoration on the part of the newcomers and natives.

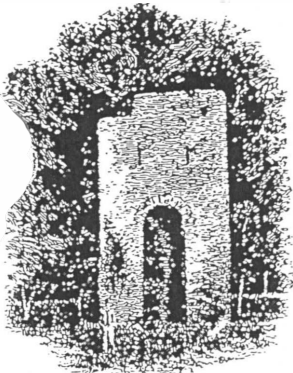
5A. The Evangelical Prominence at Jamestown

It might be argued that while the settlement of Plymouth evidenced genuine piety, this in no way proves that all the earlier colonies evinced such evangelical fervor. Early colonial documents prove the contrary. By way of illustration, one can skip back in time to Jamestown, established as an economic venture by Captain John Smith. But even here genuine Protestant Christianity held a significant place among the adventurers. The First Charter of Virginia of April 10, 1606, declared the following:



We, greatly commending, and graciously accepting of, their desires for the furtherance of so noble a work, which may, by the providence of Almighty God, hereafter tend to the glory of his divine majesty, in propagating of Christian religion to such people, as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages, living in those parts, to human civility, and to a settled and quiet government.

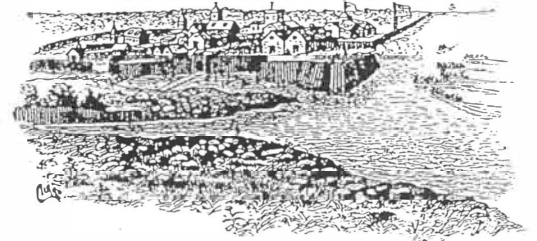
God granted the settlers a true evangelical pastor, Robert Hunt, who fervently preached the Word. John Smith wrote the following in his diary about worship in his colony:



JAMESTOWN : RUINS OF CHURCH.

I well remember wee did hang an awning (which is an old saile) to three or four trees to shadow us from the sunne. Our walles were rales of wood, our seats unhewed trees till wee cut planks, our pulpit a bar of wood nailed to two neighboring trees. . . Yet wee had daily common prayer morning and evening, every Sunday two sermons, and every three moneths the holy communion.

As we know, Jamestown eventually disappeared, primarily due to economic hardships and Indian attacks. In preparation of its recent 400-year anniversary, some of the ancient settlement has been excavated, but



visitors through the years could always identify its location by that lone church steeple above the trees, a silent testimony to early colonial Christianity.

Time and space forbid reference to other colonial settlements, all of which give testimony in their written compacts and charters of their faith in Jesus Christ and their desire to make His salvation known. Just one more example must suffice. The New England Charter, comprised of a whole number of settlements, was no less clear in its gospel orientation than the Mayflower Compact:

The New England Articles of Confederation of May 19, 1643, between the plantations under the government of Massachusetts and those under the government of New Plymouth, Connecticut and New Haven begin with these words:



Early New England

Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ and to enjoy the liberties of the gospel in purity with peace.

Not that every colonist was a born-again believer, but most of those who laid the foundation of the settlements and drafted their constitutions were God-fearing individuals. The other colonists concurred in the religious orientation of the particular colony.

One can take one further step back in America's history and find evidence of genuine biblical Christianity at the very inception of North American colonization.



Map of New France in Cartier's time

6A. The Earlier Plans of Sir Humphrey Gilbert:

Sir Humphrey (1539-1583) was the half-brother of Sir Walter Raleigh. Independently wealthy and the owner of a castle and large estate, he nonetheless fought fiercely on the Continent in defense of the Huguenots who were under Catholic assault. It seems to this writer that Sir Humphrey finally gave up because of his realization that there would never be a country in Europe where Protestants would truly be free to worship God according to their understanding of Scripture.

While not attested in any documents this writer could find, it appears that Sir Humphrey appealed to the queen of England to grant him rights to colonize the North American continent for the British Crown. His one purpose seems to have been to find a northwest passage to the Pacific, but also perhaps



Queen Elizabeth

to establish a refuge for the religiously persecuted in Europe. Captain Edward Hayes lauds Gilbert for the efforts, "of planning a Christian habitation and regiment upon the same. . .but nevertheless it's true that in the active brain of Gilbert was first conceived the project which was the germ of the future power of England in the new world, the seed from whence grew the present United States." (Bryant's *Popular History of the United States*, Vol. 1, I, 232-233).

In 1578 Sir Humphrey received from Queen Elizabeth I a charter giving him power for the next six years to discover "such remote heathen and barbarous lands, not actually possessed by any Christian prince or people" (Op. cit., 235).

In his day, with only primitive navigational maps available and horrifying reports of savages on land in the recently discovered continent and monsters at sea, Sir Humphrey set out to establish a colony in Newfoundland. As he was returning to England, someone asked him whether he was not afraid whether he would lose



H. Gilbert

SIR HUMPHREY GILBERT

his life in the uncharted and unpredictable waters of the Atlantic. To this Sir Humphrey replied, "**Sir, I am just as close to God by seas as by land!**" As it turned out, he did perish at sea in a sudden storm. He was last seen from a neighboring vessel, calmly reading his Bible. This is a testimony of faith and fearlessness. Traces of genuine piety can be traced as far back as the early days of exploration.

Indeed, our country had a godly beginning. Our nation is unique in that respect. And God promised blessings to a thousand generations to that country starting with a godly nucleus. It is a singular blessing from God that our nation qualifies for this promise. As we enjoy a measure of God's blessings

upon our nation today, we are mindful that it is not due to our godliness today but a lasting legacy made possible by these saints who settled here for the glory of God and the witness of the gospel. And may we by God's grace pass on this pure gospel to future generations, if Christ delays His return for His own.

7A. The Exceptional Prescience of Alexis de Tocqueville:

The emergence of the United States of America in less than a generation from a cluster of colonies to the foremost nation on earth occasioned both amazement and admiration in Europe. The Frenchman Alexis de Tocqueville, curious as to the reasons for the ascendancy of America, came to North America in 1835 and criss-crossed the United States in search of the reasons for America's greatness. He returned to his native France and penned perhaps the most incisive book any foreigner has



ever written about our country, entitled *Democracy in America*. His conclusion bears repeating:

I sought for the greatness and genius of America in her commodious harbours and her ample rivers, and it was not there; in the fertile fields and boundless prairies, and it was not there. Not until I went into the churches of America, and heard her pulpits aflame with righteousness, did I understand the secret of her genius and power. America is great because America is good.

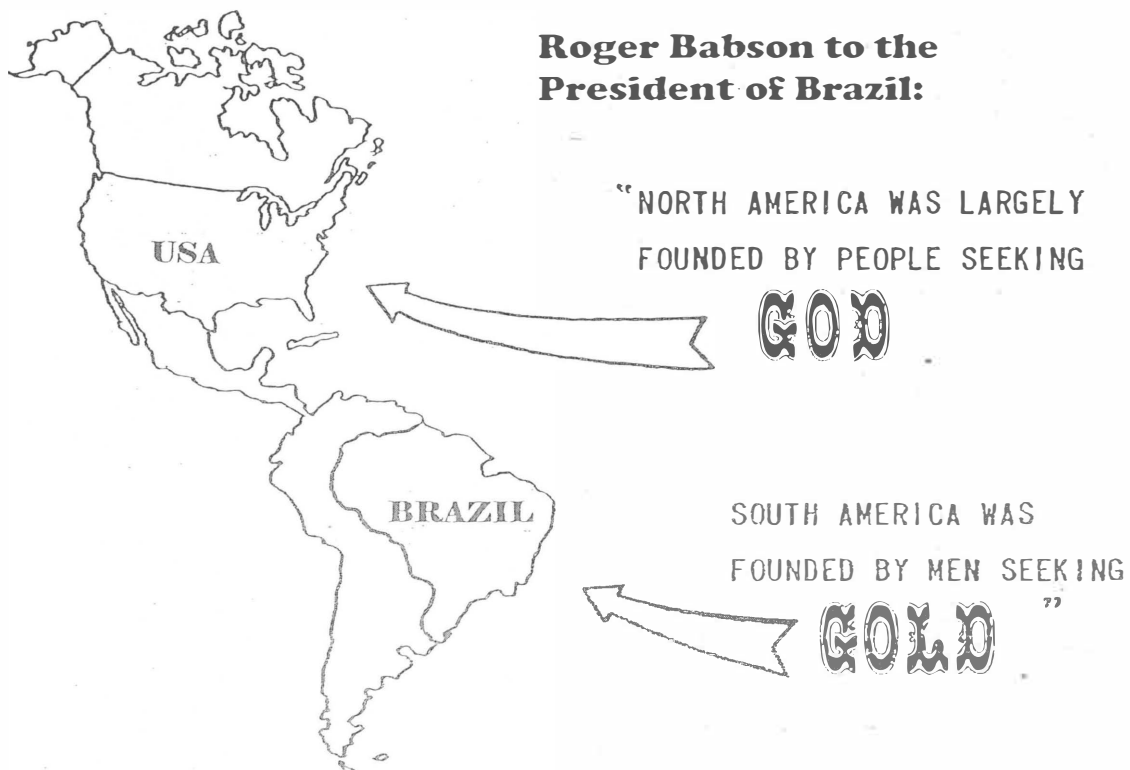
Thus reads de Tocqueville's conclusion in his classic study. His objective observations are worth noting. Two hundred years after the landing of the Pilgrim Fathers, their biblical faith and fervency were witnessed in churches all across America. To this de Tocqueville attributed America's greatness. While today's spiritual climate in America is vastly different, it should be noted that there are some 17,000 fundamental churches still shining as bright beacons of the gospel in America's villages, towns and cities.

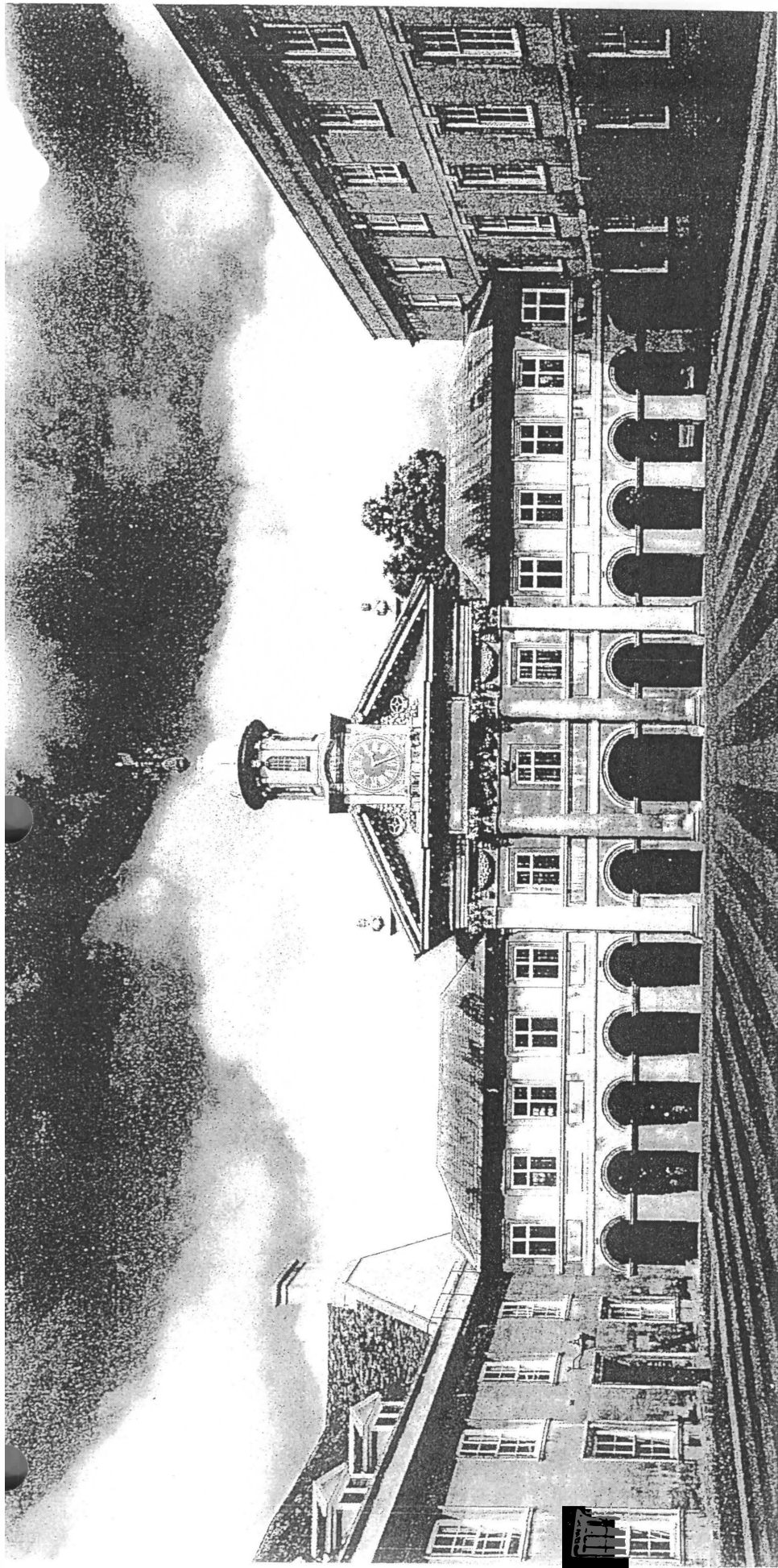
CONCLUSION:

Some decades ago the president of Brazil and American ambassador Roger Babson were engaged in a conversation about their respective countries. The president of Brazil wondered why their two nations, colonized by Europeans about the same time, similar in size and equally rich in raw materials, were so dissimilar. Brazil, said its president, is still one of the most impoverished nations on earth, and yet the United States is the most prosperous and prominent nation on earth. Wherein lies this difference?

Roger Babson put the matter most succinctly. Brazil, he said, was founded by men seeking **gold**. The United States was founded by men seeking **God**.

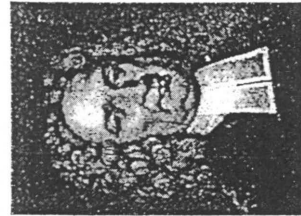
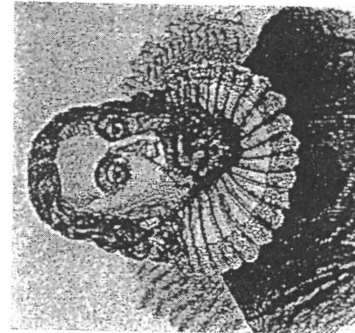
That is the secret of America's greatness.





Graduates of Cambridge University where they were influenced by godly men who studied in Geneva:

John Robinson William Brewster John Winthrop John Cotton Roger Williams Thomas Nelson



Roger Williams





W. Schönschneider del.

The Significance of the Reformation

~~~~~



## 1. The Prophecy of Jan Hus:

As Hus was burned at the stake he predicted in 100 years a swan would arise who would be indestructible.

## 2. The Premonition of Frederick the Wise:

The Duke dreamed three identical dreams about a monk writing on a church door, at the very time Luther posted his theses.

## 3. The Posting of the 95 Theses:

Luther posted 95 theses to occasion a debate about the efficacy of the indulgences and the primacy of the pope.

## 4. The Publication of the German New Testament:

Luther translated the New Testament in the incredible space of 11 weeks and published the first edition in September 1522.

## 5. The Persecution of Luther:

Luther's sworn enemy, Duke George of Saxony, forbade the purchase of Luther's New Testament and instead commissioned his court theologian, Hieronymus Emser, to make a translation for Catholics.

## 6. The Plagiarism of Emser's New Testament:

Emser, Luther's most fierce opponent, began the translation work, swoon gave up and virtually plagiarized the entire Luther's New Testament.

## 7. The Providence of God in Duke George's decree:

The publication of Luther's N.T. was forbidden but Emser's N.T. of 1527 was commanded to be read, which, in fact, differed very little from Luther's translation! The situation is a vivid illustration of Psalmist's assertion that God makes even the wrath of man to praise Him and the remainder of wrath He will restrain (Psalm 76:10).





Na Obráz Dítka Jana Husy/  
Mučedníka Věruho.



**Wörriger Schrifftmeßiger / woldenwürdiger Traum / wessen der Hoff-  
 liche / Gottlicher Gharst in Sachsen / i. c. der Wörriger genant / aussonderer Lufftvermuthung Gottes / gleich ien für hundert Jahren /  
 uersich die Nacht für aller Menschen Abend / 1577. zur Lufftvermuthung uersich nach ostender schick / Als solgender Raps D. Martin Luther seine Sprüche wider  
 Johann Leyser Abgeschieden / so hat es geschicklicher in Lufftvermuthung uersich. Dieses ist die Lufftvermuthung uersich. Dieses ist die Lufftvermuthung uersich. Dieses ist die Lufftvermuthung uersich.**





CHRISTO · SACRVM ·

· ILLE · DEI · VERBO · MAGNA · PIETATE · FAVEBAT ·  
· PERFECTVA · DIGNVS · POSTERITATE · COLLI ·

· D · FRIDR · DVCI · SAXON · S · R · IMP ·  
· ARCHIM · ELECTORI ·

· ALBERTVS · DVRE · NV · FACIEBAT ·

· B · M · F · V · V ·

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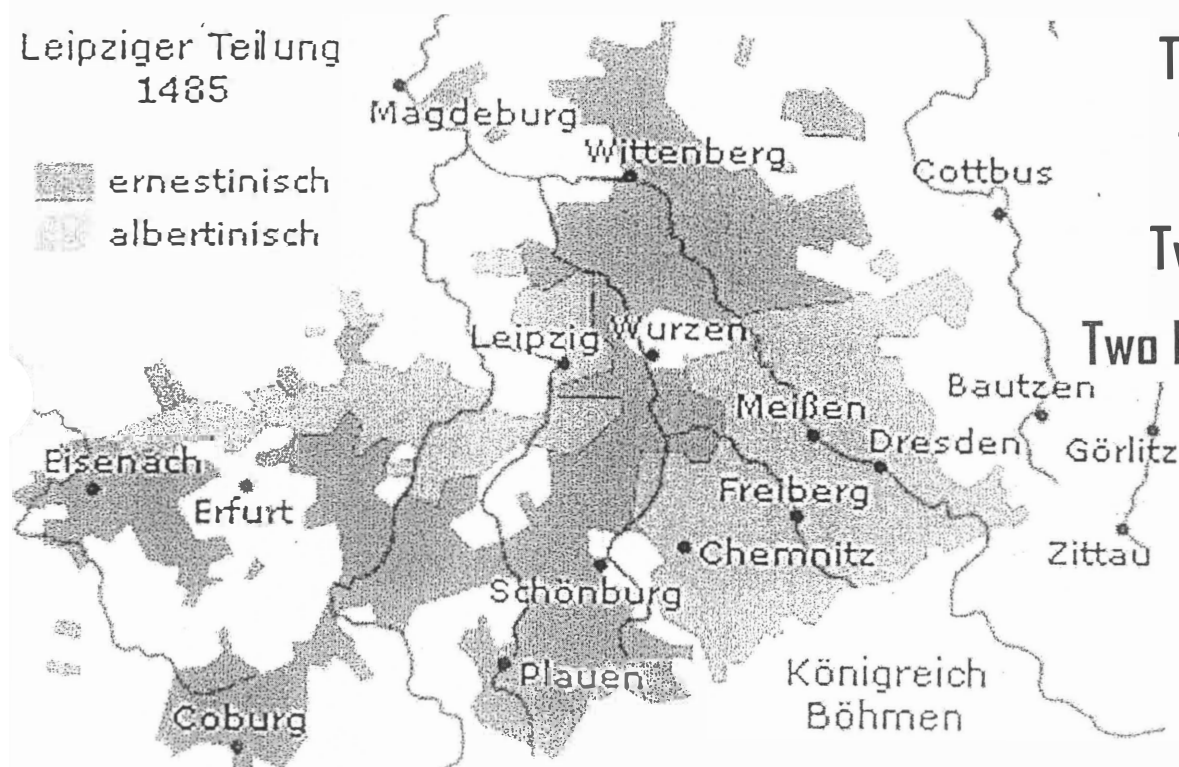




Herzog Georg der Bärtige. 1500 – 1539.

Leipziger Teilung  
1485

■ ernestinisch  
■ albertinisch



Two Cousins,  
Two Faiths,  
Two Scholars,  
Two New Testaments



**Martin Luther**

1483-1546

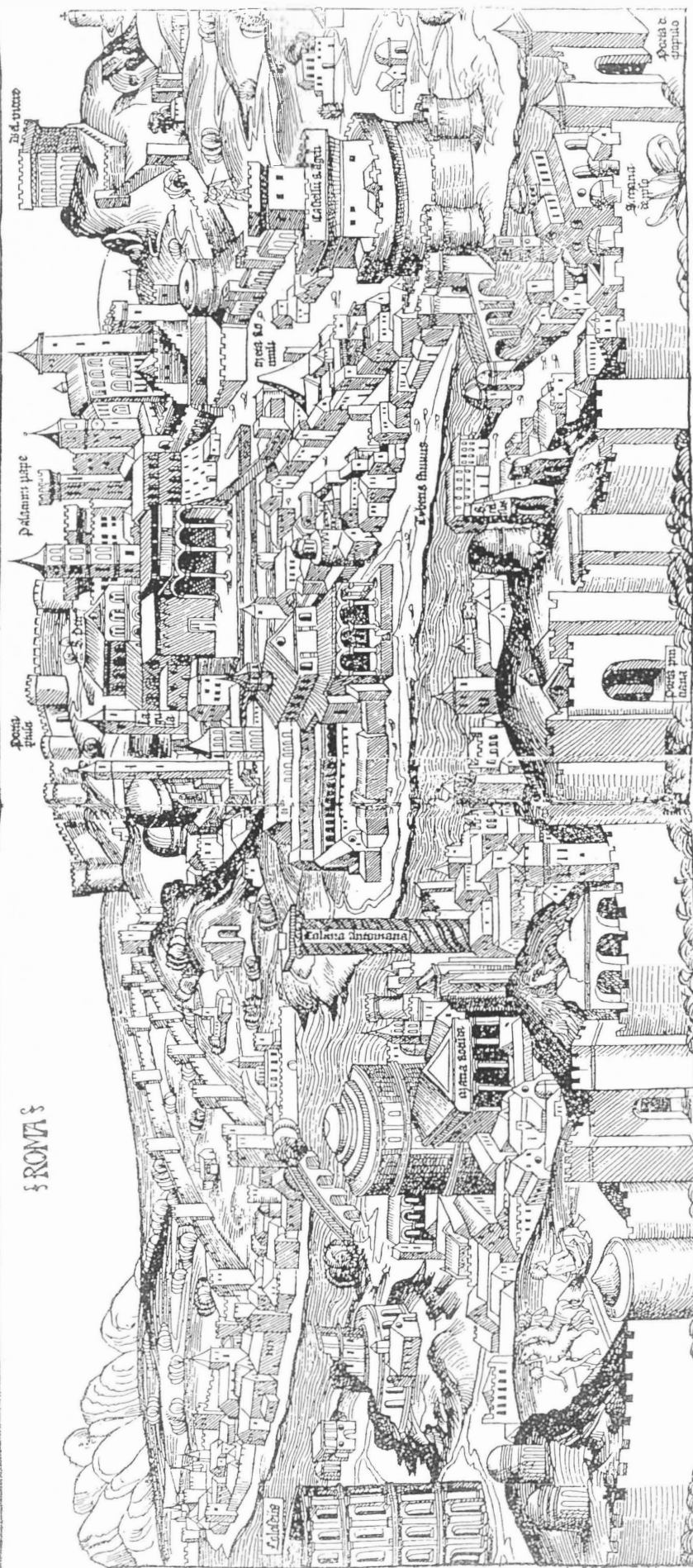


**Hieronimus Emser**

1477-1527



*Das new testamen* von Hieronymus Emser, 1527





### Revelation 14:8

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.





### Revelation 18:2

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.