

## Protestant Revolution Leaders

**LUTHER, Martin:** Martin Luther (1483—1546) German theologian, professor, pastor, and church reformer. Luther began the Protestant Reformation with the publication of his Ninety-Five Theses on October 31, 1517. In this publication, he attacked the Church's sale of indulgences.

**Calvin, John:** (10 July 1509 – 27 May 1564) Began reformation in Germany; was a French theologian, pastor and reformer in Geneva during the Protestant Reformation. He was a principal figure in the development of the system of Christian theology later called Calvinism, including its doctrines of predestination and of God's absolute sovereignty in the salvation of the human soul from death and eternal damnation. Calvinist doctrines were influenced by and elaborated upon the Augustinian and other Christian traditions. Various Congregational, Reformed and Presbyterian churches, which look to Calvin as the chief expositor of their beliefs, have spread throughout the world. Calvin was originally trained as a humanist lawyer. He broke from the Roman Catholic Church around 1530. After religious tensions erupted in widespread deadly violence against Protestant Christians in France, Calvin fled to Basel, Switzerland, where in 1536 he published the first edition of the *Institutes*. In that same year, Calvin was recruited by Frenchman William Farel to join the Reformation in Geneva, where he regularly preached sermons throughout the week. However, the governing council of the city resisted the implementation of their ideas, and both men were expelled. At the invitation of Martin Bucer, Calvin proceeded to Strasbourg, where he became the minister of a church of French refugees. He continued to support the reform movement in Geneva, and in 1541 he was invited back to lead the church of the city. Following his return, Calvin introduced new forms of church government and liturgy, despite opposition from several powerful families in the city who tried to curb his authority. During this period, Michael Servetus, a Spaniard regarded by both Roman Catholics and Protestants as having a heretical view of the Trinity, arrived in Geneva. He was denounced by Calvin and burned at the stake for heresy by the city council. Following an influx of supportive refugees and new elections to the city council, Calvin's opponents were forced out. Calvin spent his final years promoting the Reformation both in Geneva and throughout Europe.

**Zwingli, Ulrich:** Began Reformation in Switzerland in 1519

1. Ulrich Zwingli (also: Huldrych Zwingli) is considered the most important reformer of the Swiss Reformation of his day (and the most important until the arrival of John Calvin). He started a revolution in religious thought in Switzerland that paralleled the work of Martin Luther in Germany. Zwingli wrote, *"Before anyone in the area had ever heard of Luther, I began to preach the gospel of Christ in 1516 . . . I started preaching the gospel before I had even heard Luther's name . . . Luther, whose name I did not know for at least another two years, had definitely not instructed me. I followed holy Scripture alone."*

2. Zwingli was born on January 1, 1484, in the eastern part of modern-day Switzerland. His father was wealthy enough that he was able to gain a first-rate education, earning bachelor's (1504) and master's (1506) degrees from the University of Vienna. After college he was ordained to the priesthood in the Roman Catholic Church and served in the pastorate at Glarus, his boyhood church. While there he began teaching himself Greek and started memorizing long passages of the Greek New Testament.

3. In an age when priests were often unfamiliar with the Scriptures, according to Christian History magazine, Zwingli became enamored with it, after purchasing a copy of Erasmus's New Testament Latin translation. Zwingli began to preach the same message Luther would soon proclaim, Steven Lawson notes. Zwingli wrote *Sixty-seven Theses* (1523) in which he rejected many medieval beliefs, such as forced fasting, clerical celibacy, purgatory, the Mass, and priestly mediation. While still a priest, he married the widow Anna Reinhard—a year before Luther married the former nun

Katharina von Bora. All of this appears to have happened, Lawson says, before Zwingli ever heard of Luther.

4. A hallmark of the Reformation was the recovery of biblical preaching. Zwingli's unique contribution was the revolutionary approach of preaching through Bible books. In 1519 he started preaching through the Gospel of Matthew, a method known as *lectio continua*. Zwingli then continued to preach expository sermons through Acts, Timothy, Galatians, 1 and 2 Peter, Hebrews, the Gospel of John, and the other Pauline letters before turning to the Old Testament, beginning with the Psalms, then the Pentateuch and the historical books.

5. Zwingli was born just a couple of months after Martin Luther, and the two would serve as significant, though unequal, co-founders of the movement that became the Protestant Reformation. The Swiss pastor once praised Luther as "that one Hercules . . . who slew the Roman boar" and said, "Here indeed you were the only faithful David anointed hereto by the Lord and furnished likewise with arms." Luther, in contrast, never held Zwingli in such high regard. Luther considered Zwingli to be "of the Devil" and nothing but a "wormy nut." The Colloquy of Marburg (1529) was arranged to entice the two men to come to reconciliation. Although the two Reformers agreed on 14 out of the 15 articles of faith, they could not come to an agreement about the Lord's Supper. Zwingli was also so offended that Luther was treating him "like an ass" that the two were never personally reconciled.

6. As Sean Michael Lucas remarks, "It's notable that the single most important division between the Lutheran and Reformed streams remains the Lord's Supper." That divide has its roots in the disagreement between Zwingli and Luther about how to interpret Christ's words "this is my body" ([Luke 22:19](#)). Luther insisted on a literal interpretation by claiming the Supper contains the real presence of Jesus's body. In contrast, as Lucas explains, Zwingli "believed the church was the body of Jesus; when the church participated in the common bread and cup, it was formed into Jesus's own body. Something mystical did happen . . . but it happened to the people, not to the bread. The 'is' in 'this is my body,' then, was more symbolic, pointing to what happens as the church takes the meal." Trevin Wax adds, "The political and religious consequences of Martin Luther and Ulrich Zwingli's failure to come to agreement on the Eucharist set the course for a political and religious split with reverberations that have lasted almost 500 years."

7. Zwingli believed the Bible should be applied to every area of life, and that the gospel is about more than individual salvation. He thought the influence of Christ would transform all of culture and wanted to advance the Reformation through civil authority. As Ligon Duncan has said, "Zwingli . . . might be called by some a transformationalist, a Kuyperian. He believed in the rule of God extending over all of life. Not just over just personal life, not just over church life, but over everything. And he was constantly personally involved in political, economic, and military discussions and alliances in order to gain an advantage for the gospel."

8. In 1531 Zurich attempted to force the Catholic cantons (individual Swiss states) to accept Reformed preaching. The Catholic forces rebelled, leading to the battle of Kappel, where Zwingli was killed. Heinrich Bullinger, Zwingli's son-in-law and the pastor who succeeded him in the pulpit, wrote that Zwingli was found wounded on the battlefield. When Zwingli refused last rites by a priest an enemy captain "drew his sword and gave Zwingli a thrust from which he at once died." His enemies cut off his head, hacked his body and burned the pieces, and then mixed them with pig entrails to prevent his remains from being used as a relic. (Luther, writing in Tabletalk, speculated that Zwingli was hell-bound: "I wish from my heart Zwinglius could be saved, but I fear the contrary; for Christ has said that those who deny him shall be damned.")

9. The theology of Zwingli—sometimes known as Zwinglianism—was mostly a Swiss phenomenon. Despite being a co-creator of the Protestant Reformation, Zwingli's influence has been eclipsed by Luther (who outlived him) and by second-generation Swiss reformers such as Calvin and Bullinger. Still, his influence—especially on the Lord's Supper and preaching from the Bible rather than a lectionary—is felt

today in many denominations. John B. Payne says that Zwingli “was the father of the Reformed tradition which spread out in many directions—across Switzerland and southern Germany, to France among the Huguenots, Holland, England, and Scotland among the Congregationalists and Presbyterians, across to the New World among the Congregationalists of New England and the Presbyterian, Dutch, and German Reformed Churches of the Middle Colonies.”

**Bullinger, Ethelbert William**: Church of England. He combated the Lutheran doctrine of consubstantiation in the Lord's Supper and refuted Anabaptist teaching on baptism. However, he remained open-minded toward the various radical movements. Throughout this time, Bullinger was consulted by English royalty, including Edward VI (1550) and Elizabeth I (1566).Oct 22, 2018

**Turretin, Francis** (17 October 1623 – 28 September 1687; (Calvinism; opponent of **moderate Calvinist** theology) was a Genevan-Italian Reformed scholastic theologian.<sup>[1]</sup> Turretin is especially known as a zealous opponent of the moderate Calvinist theology of the Academy of Saumur<sup>[2]</sup> (embodied by Moise Amyraut and called Amyraldianism). He was an earnest defender of the Calvinistic orthodoxy represented by the Synod of Dort, and as one of the authors of the Helvetic Consensus, which defended the formulation of predestination from the **Synod of Dort** and the verbal inspiration of the Bible.

**Cranmer, Thomas** (2 July 1489 – 21 March 1556) was a leader of the English Reformation and Archbishop of Canterbury during the reigns of Henry VIII, Edward VI and, for a short time, Mary I. He helped build the case for the annulment of Henry's marriage to Catherine of Aragon, which was one of the causes of the separation of the English Church from union with the Holy See. Along with Thomas Cromwell, he supported the principle of royal supremacy, in which the king was considered sovereign over the Church within his realm.

During Cranmer's tenure as Archbishop of Canterbury, he was responsible for establishing the first doctrinal and liturgical structures of the reformed Church of England. Under Henry's rule, Cranmer did not make many radical changes in the Church, due to power struggles between religious conservatives and reformers. He published the first officially authorised vernacular service, the Exhortation and Litany.