

Now it was not Luther's idea that such division should come about. In Luther's day some of the people began to call some of the churches after his name and Luther objected to it. Naturally Luther was such a great figure and his writings were so excellent that all the people who stood for salvation by faith were called Lutherans for a time. But Luther opposed that.

Shortly before Luther's death someone came to him and said, I'm going to prepare a great edition of your writings. I'm going to get together all the pamphlets you have written and the books and commentaries you have written and get out a great edition of them and make them available to everyone. Luther said, Don't do that; destroy my works, they are just human works. He said, Publish the Word of God! That is what matters! Then Luther stopped a minute and said, Well, don't burn all my works; I'd like to keep the one on the Bondage of the Will. I'd like to have that one preserved.

Now strangely enough that is one of his works that Lutherans pay less attention to than any others of them he wrote. Because in that work he presented the emphases that are today thought to be most characteristic of Calvinism, and expressed in terminology stronger than Calvin every used. Actually there was very very little difference between Luther's views and the views of those that later came to be sharply divided from those who took the name Lutheran.

When Luther began his great work, there were others who began similar works, though none of them had quite the ability of Luther or got quite the attention Luther did. But of the first generation Reformers perhaps the second most prominent was Zwingli. Ulrich Zwingli lived in Switzerland and from N. German to Switzerland in those days was a great distance. Switzerland with its great mountains and great difficulties of transportation was cut off pretty much from other sections.

But there in Switzerland Ulrich Zwingli came to substantially the same belief that Luther had come to. And Zwingli stood so strongly for salvation by faith alone, opposed the idea of transubstantiation, and there in Zurich he was able to get them to have a great disputation as they called it in which Zwingli and some of his friends presented their views, and the Roman Catholics presented their views, and then the people of Zurich voted as to what should be the stand of the City of Zurich. This was the method that was carried on through Switzerland. Zwingli and his friends would start disputations. They would start to show the error of the Mass, and they would show the importance of Scripture as the only source of Christian knowledge. Great crowds came to hear this.

Their opponents at this time were mostly relying on authority: the Pope says it, therefore it is right. After another generation the Jesuit order was developed and they developed leaders who were able to debate very very effectively. But at this time they were relying simply on authority and disputations were very effective.