

## 1: Protestant Bible - Wikipedia

*The Old Protestantism and the New, therefore, redresses the present imbalance in historical studies of Protestantism by raising questions about the intellectual heritage of the Reformers in the modern world.*

James was a Calvinist, and he had once signed the Negative Confession of favouring the Puritan position. In the Millenary Petition which claimed 1, signatures presented Puritan grievances to the king, and in the Hampton Court Conference was held to deal with them. The petitioners were sadly in error in their estimate of James, who had learned by personal experience to resent Presbyterian clericalism. Conformity in ecclesiastical matters was imposed in areas where nonconformity had survived under Elizabeth. For many Puritan groups compromise was unacceptable anyway, and in a congregation from Scrooby, England, fled to Holland and then migrated on the Mayflower to establish the Plymouth Colony on the shore of Cape Cod Bay in North America in . Of those who remained in England, a number of clergy were deprived of their positions, but others took evasive action and got by with minimal conformity. Members of Parliament supported the Nonconformists and argued that the canons of had not been ratified by Parliament and therefore did not have the force of law. Events under Charles I Despite the presence of controversy, Puritan and non-Puritan Protestants under Elizabeth and James had been united by adherence to a broadly Calvinistic theology of grace. Even as late as the English delegation to the Synod of Dort supported the strongly Calvinistic decisions of that body. Under Charles I , however, this consensus broke down, creating yet another rift in the Church of England. Anti-Puritanism in matters of liturgy and organization became linked with anti-Calvinism in theology. The leaders of the anti-Puritan and anti-Calvinist party, notably Richard Montagu , whose New Gagg for an Old Goose first linked Calvinism with the abusive term Puritan, drew upon the development of Arminianism in Holland. English Arminians added to this an increased reverence for the sacraments and liturgical ceremony. Richard Neile, the bishop of Durham, was the first significant patron of Arminians among the hierarchy, but by the time William Laud was appointed bishop of London in , he was the acknowledged leader of the anti-Puritan party. London was regarded as the stronghold of Puritanism, and a policy of thorough anti-Puritanism was begun there. Laud, who became archbishop of Canterbury in , was clearly a favourite of Charles. He promoted Arminians to influential positions in the church and subtly encouraged the propagation of Arminian theology. His fortunes turned, however, when he attempted to introduce into the Church of Scotland a liturgy comparable to the Anglican Book of Common Prayer. Giles at Edinburgh, a riot broke out leading to a popular uprising that restored Presbyterianism in Scotland. To wage war Charles needed to raise revenue, but the only institution that could approve new taxes was Parliament, which had feuded with Charles in the s and was dissolved by him in . In April the Short Parliament met but was quickly dissolved by Charles because its members wanted to discuss a list of grievances before approving funds for the war. Charles proceeded against the Scots but, his armies were no match for Scottish forces. In he was faced with an army of occupation in northern England demanding money as a part of its settlement. Short of funds, Charles was forced to call Parliament again, and this time he would be forced to deal with it. Religion played perhaps the key role in the parliamentary elections, and Calvinists came to dominate the House of Commons. Puritans, increasingly alienated from the ecclesiastical and civil hierarchy since the mids, saw an opportunity to turn the Church of England from Arminianism and to carry out reforms that had been held in check since the Elizabethan Settlement. Arminianism in theology, liturgy, and government was linked in the popular mind with Catholicism, as fears of a Spanish conspiracy to undermine Protestant England became widespread. The first act of the Long Parliament 1643 , as it came to be called, was to set aside November 17, , as a day of fasting and prayer. Cornelius Burges and Stephen Marshall were appointed to preach that day to members of Parliament. This alliance held despite increasing pressure on Charles to cooperate with Parliament on economic and military matters. The resulting civil war between the forces of the king and those of Parliament was hardly just a religious struggle between Arminians and Calvinists, but conflict over religion played an undeniably large role in bringing about the Puritan Revolution. As Protestantism split, so did English society. A majority of the Puritan clergy of England probably would have accepted a modified episcopal church

government. Because both groups had support in Parliament, the reform of church government and discipline was frustrated. Dissent within the assembly was negligible compared with dissent outside it. Pamphlets by John Milton, Roger Williams, and other Puritans pleaded for greater freedom of the press and of religion. Such dissent was supported by the New Model Army, a Parliamentarian force of 22,000 men led by Sir Thomas Fairfax in 1645 as commander in chief and Oliver Cromwell in 1649 as second in command. Late in the victors feared that the Westminster Assembly and Parliament would reach a compromise with the defeated Charles that would destroy their gains for Puritanism. In December Parliament was purged of members unsatisfactory to the army, and in January King Charles was tried and executed. The Independent clergyman John Owen guided the religious settlement under Cromwell. Such was the basis for a pluralistic religious settlement in England under the Commonwealth in which parish churches were led by men of Presbyterian, Independent, Baptist, or other opinions. Jews were permitted to live in England, but Roman Catholics and Unitarians were not allowed to hold religious views publicly. Voluntary associations of churches were formed, such as the Worcestershire Association, to keep up a semblance of order among churches and pastors of differing persuasions. In the upheaval brought on by the wars, radical groups appeared that both challenged and advanced the Puritan vision of the New Jerusalem. The Levellers a republican and democratic political party in the New Model Army in 1649 interpreted the liberty that comes from the grace of God freely offered to all through Christ as having direct implications for political democracy. In 1649, the Diggers agrarian communists planted crops on common land first at St. Giles. In the same year, the Fifth Monarchy Men an extreme Puritan millennialist sect, presented their message of no compromise with the old political structure and advocated a new one, composed of saints joined together in congregations with ascending representative assemblies, to bring all men under the kingship of Jesus Christ. As distinct units these groups were short-lived. A more enduring group was founded by George Fox in 1647 as the Society of Friends, or Quakers, which pushed the Puritan position against popery to its logical conclusion by rejecting the need for ministers, sacraments, or liturgy in the church. Puritanism had never been a monolithic movement, and accession to power generated factionalism. The limits of the Puritan spirit showed clearly in the widespread persecution of the Quakers. The Restoration in 1660 After the death of Cromwell, chaos threatened, and in the interest of order even some Puritans supported the restoration of Charles II as king. They hoped for a modified episcopal government, such as had been suggested in by the archbishop of Armagh, James Ussher in 1650. Such a proposal was satisfactory, however, to many Episcopalians, Presbyterians, and Independents. A new Act of Uniformity was passed on May 19, 1662, by the Cavalier Parliament that required reordination of many pastors, gave unconditional consent to The Book of Common Prayer, advocated the taking of the oath of canonical obedience, and renounced the Solemn League and Covenant. Between 1662 and when the act was enforced on August 24, 1662, almost 2,000 Puritan ministers were ejected from their positions. The Conventicle Act of 1664 punished any person over 16 years of age for attending a religious meeting not conducted according to The Book of Common Prayer. The Five Mile Act of 1665 prohibited any ejected minister from living within five miles of a corporate town or any place where he had formerly served. There were conferences with sympathetic bishops and brief periods of indulgence for Puritans to preach, but fines and imprisonment were frequent. Consequently, Puritanism became a form of Nonconformist Protestantism. Charles, who converted to Roman Catholicism on his death bed, had steered a course through the turmoil among the various religious factions, but his successor and openly Catholic brother, James II in 1685, could not. This new unity brought about the Glorious Revolution in 1688-89, establishing William and Mary on the throne. The last attempt at comprehension failed to receive approval by either Parliament or the Convocation under the new rulers. The Puritan goal to further reform the nation as a whole was transmuted into the more individualistic spiritual concerns of Pietism or else the more secular concerns of the Age of Reason. Virginia A decade before the landing of the Mayflower in Massachusetts, a strong Puritan influence was established in Virginia. Leaders of the Virginia Company who settled Jamestown in 1607 believed that they had a covenant with God, and they carefully read the message of their successes and failures. His strict application of laws disciplining the colony probably saved Jamestown from extinction in 1609, but he also earned a reputation as a tyrant. Between 1607 and the Massachusetts Bay Colony was developed as a covenant community. Governor John Winthrop stated the case in his lay sermon on board the

Arbella: Thus stands the cause between God and us; we are entered into covenant with Him for this work; we have taken out a commission; the Lord hath given us leave to draw our own articlesâ€”Now if the Lord shall be pleased to hear us and bring us in peace to the place we desire, then hath He ratified this covenant and sealed our Commission, [and] will expect a strict performance of the articles contained in it. The failure to perform the articles, in this view, would bring the wrath of God down upon them. Unlike the Separatists he held the Church of England to be a true church, though blemished; and unlike the Presbyterians he held that there should be no ecclesiastical authority between the congregation and the Lordship of Christ. Inspired by Thomas Cartwright, the Puritans of the Bay Colony fashioned the civil commonwealth according to the framework of the church. Only the elect could vote and rule in the commonwealth. The colony prospered; thus it seemed evident that God was blessing Puritan performance. As a result the leadership could not take kindly to those who publicly criticized their basic program. Hence Roger Williams in and Anne Hutchinson in were banished from the colony even though they could declare their experience of the work of grace. More troublesome than these dissenters were persons such as Mary Dyer. She and other Quakers who returned again and again after being punished and banished were finally hanged. It was difficult for the state to keep the church pure. Fearing that the Westminster Assembly, established by the Parliament to reform the church, would impose a new form of church government on them, churches from the four Puritan coloniesâ€”Massachusetts Bay, Plymouth, Connecticut, and New Havenâ€”met in a voluntary synod in They adopted the Cambridge Platform, in which the congregational form of church government was worked out in detail. The standard for church membership came into question when it was found that numbers of second-generation residents could not testify to the experience of grace in their lives. This resulted in the Half-Way Covenant of and that permitted baptized, moral, and orthodox persons to share in the privileges of church membership except for partaking of communion. Late in the 17th century it was apparent to all that the ideal commonwealth was not being maintained. The Salem witch trials and hangings took place in during a period of declining confidence in the old ideal. Other colonies Massachusetts Bay, Plymouth, Connecticut, and New Haven were not the only variations on the main theme of realizing the holy commonwealth in America. When Penn became owner of this vast tract of land, he saw it as a mandate from God to form an ideal commonwealth. Maryland, which had been established under Roman Catholic auspices, soon had a strong Puritan majority among its settlers. Indeed, there was no colony in which Puritan influence was not strong, and one estimate identifies 85 percent of the churches in the original 13 colonies as Puritan in spirit.

### 2: New Anglican Schism = Old Protestantism | Fr. Dwight Longenecker

*The Old Protestantism and the New, therefore, redresses the present imbalance in historical studies of Protestantism by raising questions about the intellectual heritage of the Reformers in the modern world. Gerrish's approach is shaped by three dominant interests: Luther's relation to other Reformers, especially Calvin; the relationship between classical and liberal Protestant thought; and the patterns of religious experience behind theological formulas.*

Progress in Church and Churches; C. Progress in Civil Society; D. Progress in Religious Toleration; E. The Test of Vitality. Origin of the name The Diet of the Holy Roman Empire, assembled at Speyer in April, 1521, resolved that, according to a decree promulgated at the Diet of Worms, communities in which the new religion was so far established that it could not without great trouble be altered should be free to maintain it, but until the meeting of the council they should introduce no further innovations in religion, and should not forbid the Mass, or hinder Catholics from assisting thereat. The meaning of the protest was that the dissentients did not intend to tolerate Catholicism within their borders. On that account they were called Protestants. In course of time the original connotation of "no toleration for Catholics" was lost sight of, and the term is now applied to, and accepted by, members of those Western Churches and sects which, in the sixteenth century, were set up by the Reformers in direct opposition to the Catholic Church. The same man may call himself Protestant or Reformed: Where religious indifference is prevalent, many will say they are Protestants, merely to signify that they are not Catholics. In some such vague, negative sense, the word stands in the new formula of the Declaration of Faith to be made by the King of England at his coronation; viz.: During the debates in Parliament it was observed that the proposed formula effectively debarred Catholics from the throne, whilst it committed the king to no particular creed, as no man knows what the creed of a faithful Protestant is or should be. Characteristic Protestant principles However vague and indefinite the creed of individual Protestants may be, it always rests on a few standard rules, or principles, bearing on the Sources of faith, the means of justification, and the constitution of the Church. Reformation, sums up the principles of Protestantism in the following words: The Protestant goes directly to the Word of God for instruction, and to the throne of grace in his devotions; whilst the pious Roman Catholic consults the teaching of his church, and prefers to offer his prayers through the medium of the Virgin Mary and the saints. From this general principle of Evangelical freedom, and direct individual relationship of the believer to Christ, proceed the three fundamental doctrines of Protestantism — the absolute supremacy of 1 the Word, and of 2 the grace of Christ, and 3 the general priesthood of believers. Sola scriptura "Bible alone" The [first] objective [or formal] principle proclaims the canonical Scriptures, especially the New Testament, to be the only infallible source and rule of faith and practice, and asserts the right of private interpretation of the same, in distinction from the Roman Catholic view, which declares the Bible and tradition to be co-ordinate sources and rule of faith, and makes tradition, especially the decrees of popes and councils, the only legitimate and infallible interpreter of the Bible. In its extreme form Chillingworth expressed this principle of the Reformation in the well-known formula, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants. Hence, besides having its own symbols or standards of public doctrine, it retained all the articles of the ancient creeds and a large amount of disciplinary and ritual tradition, and rejected only those doctrines and ceremonies for which no clear warrant was found in the Bible and which seemed to contradict its letter or spirit. The Calvinistic branches of Protestantism went farther in their antagonism to the received traditions than the Lutheran and the Anglican; but all united in rejecting the authority of the pope [Melancthon for a while was willing to concede this, but only jure humano, or a limited disciplinary superintendency of the Church], the meritoriousness of good works, indulgences, the worship of the Virgin, saints, and relics, the sacraments other than baptism and the Eucharist, the dogma of transubstantiation and the Sacrifice of the Mass, purgatory, and prayers for the dead, auricular confession, celibacy of the clergy, the monastic system, and the use of the Latin tongue in public worship, for which the vernacular languages were substituted. Sola fide "faith alone" The subjective principle of the Reformation is justification by faith alone, or, rather, by free grace through faith operative in good works. It has reference to the personal appropriation of the Christian

salvation , and aims to give all glory to Christ , by declaring that the sinner is justified before God i. Protestantism does not depreciate good works; but it denies their value as sources or conditions of justification , and insists on them as the necessary fruits of faith , and evidence of justification. Priesthood of all believers The universal priesthood of believers implies the right and duty of the Christian laity not only to read the Bible in the vernacular, but also to take part in the government and all the public affairs of the Church. It is opposed to the hierarchical system, which puts the essence and authority of the Church in an exclusive priesthood , and makes ordained priests the necessary mediators between God and the people". Discussion of the three fundamental principles of Protestantism Sola scriptura "Bible alone" The belief in the Bible as the sole source of faith is unhistorical, illogical, fatal to the virtue of faith , and destructive of unity. No one denies the fact that Christ and the Apostles founded the Church by preaching and exacting faith in their doctrines. No book told as yet of the Divinity of Christ , the redeeming value of His Passion , or of His coming to judge the world; these and all similar revelations had to be believed on the word of the Apostles, who were, as their powers showed, messengers from God. And those who received their word did so solely on authority. As immediate, implicit submission of the mind was in the lifetime of the Apostles the only necessary token of faith , there was no room whatever for what is now called private judgment. This is quite clear from the words of Scripture: The word of hearing is received through a human teacher and is believed on the authority of God , who is its first author cf. But, if in the time of the Apostles, faith consisted in submitting to authorized teaching, it does so now; for the essence of things never changes and the foundation of the Church and of our salvation is immovable. Again, it is illogical to base faith upon the private interpretation of a book. For faith consists in submitting; private interpretation consists in judging. In faith by hearing, the last word rests with the teacher; in private judgment it rests with the reader, who submits the dead text of Scripture to a kind of post-mortem examination and delivers a verdict without appeal: Private judgment is fatal to the theological virtue of faith. John Henry Newman says "I think I may assume that this virtue , which was exercised by the first Christians , is not known at all amongst Protestants now; or at least if there are instances of it, it is exercised toward those, I mean their teachers and divines, who expressly disclaim that they are objects of it, and exhort their people to judge for themselves" "Discourses to Mixed Congregations", Faith and Private Judgment. And in proof he advances the instability of Protestant so-called faith: If they had faith they would not change. They look upon the simple faith of Catholics as if unworthy the dignity of human nature , as slavish and foolish". Yet upon that simple, unquestioning faith the Church was built up and is held together to this day. It stands to reason , and Protestant history confirms it. The "unhappy divisions", not only between sect and sect but within the same sect , have become a byword. They are due to the pride of private intellect , and they can only be healed by humble submission to a Divine authority. Priesthood of all believers The "universal priesthood of believers" is a fond fancy which goes well with the other fundamental tenets of Protestantism. For, if every man is his own supreme teacher and is able to justify himself by an easy act of faith , there is no further need of ordained teachers and ministers of sacrifice and sacraments. The sacraments themselves, in fact, become superfluous. The abolition of priests , sacrifices , and sacraments is the logical consequence of false premises, i. It is moreover contrary to Scripture , to tradition , to reason. The Protestant position is that the clergy had originally been representatives of the people, deriving all their power from them, and only doing, for the sake of order and convenience, what laymen might do also. But Scripture speaks of bishops , priests , deacons as invested with spiritual powers not possessed by the community at large, and transmitted by an external sign, the imposition of hands , thus creating a separate order, a hierarchy. Scripture shows the Church starting with an ordained priesthood as its central element. History likewise shows this priesthood living on in unbroken succession to the present day in East and West , even in Churches separated from Rome. And reason requires such an institution; a society confessedly established to continue the saving work of Christ must possess and perpetuate His saving power; it must have a teaching and ministering order commissioned by Christ , as Christ was commissioned by God ; "As the Father has sent me, I also send you" John Sects which are at best shadows of Churches wax and wane with the priestly powers they subconsciously or instinctively attribute to their pastors, elders, ministers , preachers, and other leaders. Private judgment in practice At first sight it seems that private judgment as a rule of faith would at once

dissolve all creeds and confessions into individual opinions, thus making impossible any church life based upon a common faith. For *quot capita tot sensus*: Yet we are faced by the fact that Protestant churches have lived through several centuries and have moulded the character not only of individuals but of whole nations; that millions of souls have found and are finding in them the spiritual food which satisfies their spiritual cravings; that their missionary and charitable activity is covering wide fields at home and abroad. The apparent incongruity does not exist in reality, for private judgment is never and nowhere allowed full play in the framing of religions. The open Bible and the open mind on its interpretation are rather a lure to entice the masses, by flattering their pride and deceiving their ignorance, than a workable principle of faith. The first limitation imposed on the application of private judgment is the incapacity of most men to judge for themselves on matters above their physical needs. How many Christians are made by the tons of Testaments distributed by missionaries to the heathen? What religion could even a well-schooled man extract from the Bible if he had nought but his brain and his book to guide him? The second limitation arises from environment and prejudices. The assumed right of private judgment is not exercised until the mind is already stocked with ideas and notions supplied by family and community, foremost among these being the current conceptions of religious dogmas and duties. People are said to be Catholics, Protestants, Mahomedans, Pagans "by birth", because the environment in which they are born invariably endows them with the local religion long before they are able to judge and choose for themselves. And the firm hold which this initial training gets on the mind is well illustrated by the fewness of changes in later life. Conversions from one belief to another are of comparatively rare occurrence. The number of converts in any denomination compared to the number of stauncher adherents is a negligible quantity. Even where private judgment has led to the conviction that some other form of religion is preferable to the one professed, conversion is not always achieved. The convert, beside and beyond his knowledge, must have sufficient strength of will to break with old associations, old friendships, old habits, and to face the uncertainties of life in new surroundings. His sense of duty, in many cases, must be of heroic temper. A third limitation put on the exercise of private judgment is the authority of Church and State. The Reformers took full advantage of their emancipation from papal authority, but they showed no inclination to allow their followers the same freedom. Luther, Zwingli, Calvin, and Knox were as intolerant of private judgment when it went against their own conceits as any pope in Rome was ever intolerant of heresy. Confessions of faith, symbols, and catechism were set up everywhere, and were invariably backed by the secular power. In fact, the secular power in the several parts of Germany, England, Scotland, and elsewhere has had more to do with the moulding of religious denominations than private judgment and justification by faith alone. Rulers were guided by political and material considerations in their adherence to particular forms of faith, and they usurped the right of imposing their own choice on their subjects, regardless of private opinions: The above considerations show that the first Protestant principle, free judgment, never influenced the Protestant masses at large. Its influence is limited to a few leaders of the movement, to the men who by dint of strong character were capable of creating separate sects. They indeed spurned the authority of the Old Church, but soon transferred it to their own persons and institutions, if not to secular princes. How mercilessly the new authority was exercised is matter of history. Moreover, in the course of time, private judgment has ripened into unbridled freethought, Rationalism, Modernism, now rampant in most universities, cultured society, and the Press. Planted by Luther and other reformers the seed took no root, or soon withered, among the half-educated masses who still clung to authority or were coerced by the secular arm; but it flourished and produced its full fruit chiefly in the schools and among the ranks of society which draw their intellectual life from that source. The modern Press is at infinite pains to spread free judgment and its latest results to the reading public. The fact of their Catholic origin and surroundings accounts both for their good intention and for the confessions of faith to which they bound themselves. Yet such confessions, if there be any truth in the assertion that private judgment and the open Bible are the only sources of Protestant faith, are directly antagonistic to the Protestant spirit. This is recognized, among others, by J. Has not any member as just a right to criticise and to reject them as his forefathers had a right to reject the Catholic creeds or the canons of general councils? They appear to violate another prominent doctrine of the Reformers, the sufficiency of Holy Scripture to salvation. If the Bible alone is enough, what need is there for adding articles?

If it is rejoined that they are not additions to, but merely explanations of, the Word of God , the further question arises, amid the many explanations, more or less at variance with each other given by the different sects of Protestantism, who is to decide which is the true one? Their professed object being to secure uniformity, the experience of three hundred years has proved to us what may not have been foreseen by their originators, that they have had a diametrically opposite result, and have been productive not of union but of variance" Dict. Protestant Confessions of Faith. By pinning private judgment to the Bible the Reformers started a book religion, i. The collection of books called "the Bible" is not a methodical code of faith and morals ; if it be separated from the stream of tradition which asserts its Divine inspiration , it has no special authority, and, in the hands of private interpreters, its meaning is easily twisted to suit every private mind. Our modern laws , elaborated by modern minds for modern requirements, are daily obscured and diverted from their object by interested pleaders: And that is another reason why private judgment, though upheld in theory, has not been carried out in practice.

3: [www.enganchecubano.com](http://www.enganchecubano.com): Customer reviews: The Old Protestantism and the New (Academic Paperbo

*The Old Protestantism and the New has 1 rating and 1 review. Michael said: Chapters are excellent and worth the price of the book. After that, things.*

The name indicates the essentially Jewish nature of the Scriptures for Christians. The Old Testament tells a very long story, which begins with the creation of the world and of humanity itself. Some of the Old Testament figures have become quite culturally symbolic such as Abraham, Moses, David or Job and some texts such as the Psalms, Proverbs or the Ten Commandments have been heard of by nearly everyone. The Old Testament is made up of several collections of books that are found in the Jewish Bible: Then come the stories of Moses, the flight out of Egypt and the journey through the desert to the Promised Land. These five books give an account of the Covenant between God and his people, which lays down the rules for their social, political and religious life. The Prophets begins with long narratives about the history of the people of Israel, from when they settled in Canaan to the destruction of Jerusalem and the exile to Babylon. The prophets denounce the sins committed by the people of Israel as regards their Covenant with God and predict divine punishment, which will be the prelude to a new Covenant. The Writings are a collection of various different kinds of books: The Septuagint is a Greek translation dating back to the third century B. The Septuagint differs from the Jewish Bible in the number of books and their original language but also the way in which the books have been grouped into 4 parts: In all probability the order of these books which we have today was established by the first Christians, who used the Septuagint Scriptures. They arranged these books so as to make up a history of Salvation, culminating in the announcement of the coming of the Messiah in the writings of the prophets. The list of the books in the Septuagint varies at different periods of time and in different communities. The Christian canons of the Old Testament A canon defines the list and order of Biblical books which a community uses as a reference for their faith. In actual fact, Roman Catholics traditionally referred to the list of the Septuagint, while Protestants referred to that of the Jewish Bible, although both traditions followed the order of the Septuagint. In the Eastern Churches, the Apocrypha has always been part of the Bible, although sometimes not all the texts were included. Catholics recognised as canonical that is to say of equal value to the other Biblical books at the Council of Trent in the 16th century. However, the Protestant Reformers considered these texts to be less important than the other contents the Jewish Bible and from the 16th to the 19th century, they placed them between the Old and the New Testament in their Bibles. In the 19th century they omitted this collection of books completely, mainly for economic reasons, so that the Bibles would have fewer pages and thus be less expensive. At the end of the 20th century they began to reintroduce these books again, particularly in ecumenical editions. The languages of the Old Testament The oldest Biblical texts were written in Hebrew, although some were in Aramaic, which was the official language of the Persian Empire. Some later texts were in Greek, for example the Apocrypha, as it was the main language used in the Empire of Alexander the Great. The origin of the Old Testament texts The Old Testament texts were written at different periods in ancient history and they have to be placed in the context of Middle Eastern history before theological ideas can begin to be developed. Specifically, some periods have produced very diverse oral or written traditions, which over time have been arranged into books: He would denounce the king, whether Jewish or foreign, when he had absolute power and allowed social injustice and religious disloyalty to hold sway in his kingdom. Some theologians follow the traditional view that the first five books of the Bible were written at the time of Moses, however, most historians consider it was probably at the time of the Exile. This period saw unprecedented literary expansion. During this period of deep crisis the Jews in exile reread their own history, and wrote it down, allowing them to reconstruct their identity.

### 4: The Old Protestantism and the New: Essays on the Reformation Heritage - Verbum

*Old Protestantism and the New () by Brian Gerrish. Hear about sales, receive special offers & more. You can unsubscribe at any time.*

Early Protestant Bibles[ edit ] The contents page in the Coverdale Bible From the Reformation, Protestants have usually excluded the books which Roman Catholics and Orthodox Christians consider to be Deuterocanonical , viewing them as non-canonical. However, prior to an British and Foreign Bible Society decision, most Protestant Bibles did include these additional books within the same printed bibles. It was usually to be found in a separate section under the heading of Apocrypha and sometimes carrying a statement to the effect that the such books were non-canonical. The German Luther Bible of did include the Apocrypha within its boards. However, unlike in previous Catholic Bibles which interspersed the books of the Apocrypha throughout the Old Testament, Martin Luther placed the Apocrypha in a separate section after the Old Testament. Of the Old Testament, although William Tyndale translated around half of its books, only the Pentateuch and the book of Jonah were published. The synod requested the States-General of the Netherlands to commission it. The result was the Statenvertaling or States Translation which was completed in and authorized by the States-General in From that year until , a half-million copies were printed. It remained authoritative in Dutch Protestant churches well into the 20th century. Note the emblem of a bear tasting honey. Protestant translations into Spanish began with the work of Casiodoro de Reina , a former Catholic monk, who became a Lutheran theologian. In Cipriano de Valera , a student of de Reina, published a revision of the Bear Bible which was printed in Amsterdam in which the deuterocanonical books were placed in a section between the Old and New Testaments called the Apocrypha. For the following three centuries, most English language Protestant Bibles, including the Authorized Version , continued with the practice of placing the Apocrypha in a separate section after the Old Testament. However, there were some exceptions. A surviving quarto edition of the Great Bible , produced some time after , does not contain the Apocrypha although most copies of the Great Bible did. Subsequently, some copies of the and editions of the Geneva Bible were also printed without them. Since that time most modern editions of the Bible and re-printings of the King James Bible omit the Apocrypha section. Additionally, modern non-Catholic re-printings of the Clementine Vulgate commonly omit the Apocrypha section. Many re-printings of older versions of the Bible now omit the apocrypha and many newer translations and revisions have never included them at all. Excluded books[ edit ] A Protestant Bible excludes the books and passages of the Christian Old Testament that are not part of the Hebrew Bible canon , which Catholics and Eastern Christians consider to be deuterocanonical. Without these books there is a year intertestamental period in the chronology of the Christian scriptures between the Old and New Testaments. This period is known to Protestants as the " Silent Years" because it is believed to have been a span where God made no additional canonical revelations to his people. These books with their commonly accepted names among the Protestant churches are given below. Note that "1", "2", or "3" as a leading numeral is normally pronounced in the United States as the ordinal number , thus "First Samuel" for "1 Samuel".

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On April 19, 1525, a protest against this decision was read on behalf of 14 free cities of Germany and six Lutheran princes who declared that the majority decision did not bind them because they were not a party to it and that if forced to choose between obedience to God and obedience to Caesar they must choose obedience to God. They appealed either to a general council of all Christendom or to a synod of the whole German nation. Those who made this protest became known to their opponents as Protestants, and gradually the label was applied to all who adhered to the tenets of the Reformation, especially to those living outside Germany. In Germany the adherents of the Reformation preferred the name evangelicals and in France Huguenots. The name was attached not only to the disciples of Martin Luther c. The Swiss reformers and their followers in Holland, England, and Scotland, especially after the 17th century, preferred the name Reformed. In the 16th century Protestant referred primarily to the two great schools of thought that arose in the Reformation, the Lutheran and the Reformed. Roman Catholics, however, used it for all who claimed to be Christian but opposed Catholicism except the Eastern churches. They therefore included Baptists, Quakers, and Catholic-minded Anglicans under the term. Before the year this broad usage was accepted, though the word was not yet applied to Unitarians. Throughout the 18th century the word Protestant was still defined in relation to the 16th-century Reformation. Owen Chadwick *The context of the late medieval church* The Protestant Reformation occurred against the background of the rich ferment of the late medieval church and society. It has been difficult for two reasons to gain a proper understanding of the relationship between the late Middle Ages and the Reformation. One reason is the tradition of the sectarian historiography of the period. Catholic historians had an interest in showing how much reform occurred before and apart from the activities of the Protestant reformers of the 16th century. Protestant historians, on the other hand, portrayed the late medieval church in the most negative terms to show the necessity of the Reformation, which was characterized as a movement that broke completely with a corrupt past. The existence of reform efforts in the 15th-century church from Spain and Italy northward through Germany, France, and England has long been acknowledged. Some of these were directed against abuses by the papacy, the clergy, and monks and nuns. The pious, for example, abhorred Pope Innocent VIII (1484-1492), who performed marriage ceremonies for his own illegitimate children in the Vatican, and Pope Alexander VI (1492-1503), who bribed his way to the throne of St. Peter and had fathered eight children by three women by the time he became pope. The public was also increasingly aware of and angered by extravagant papal projects—patronage of art and architecture, wars of conquest—for which funds were exacted from the faithful. The distaste for the papacy increased at a time of rising nationalist spirit. The popes, who had long intervened in European political affairs, faced setbacks when European monarchs acquired new power and asserted it against both the papacy and the local clergy. During this time of rising national consciousness, a generation of theologians appeared who remained entirely within the context of medieval Roman Catholicism but who engaged in fundamental criticisms of it. Thus William of Ockham died? Ockham saw the papacy and empire as independent but related realms. He believed that when the church was in danger of heresy, lay people—princes and commoners alike—must come to its rescue. Wycliffe encouraged reform of the church and its teachings and granted uncommon spiritual authority to the king. His primary source of inspiration for reform was the Bible. Wycliffe gave impetus to its translation, and in he helped make it available to rulers and ruled alike. In Bohemia, Jan Hus, who became rector of the University of Prague, used that school as his base to criticize lax clergy and the recent prohibition of offering the cup of wine to communicants. He also exploited nationalist feelings and argued that the pope had no right to use the temporal sword. Alongside a piety that combined moral revulsion with nationalism, Christian humanism was a further sign of unrest in the late medieval church. In Italy Lorenzo Valla (1407-1457) used philology and historical inquiry to expose a number of forgeries, including the Donation of Constantine, which purportedly granted control over the Western Roman Empire to the pope. In Germany Johannes Reuchlin (1455-1522) studied Greek and Hebrew, the biblical

languages, and was involved in an international controversy that pitted intellectual freedom against ecclesiastical authority. Because of his philosophy of Christ, which stressed a focus on the Bible and rejected much medieval superstition, Erasmus, a lifelong Catholic, was accused of laying the egg that hatched Luther. While these reformers attacked people in high places, they also regarded the Catholicism of ordinary people as needing reform. Such practices as pilgrims visiting shrines or parishioners regarding the relics of saints with awe were open to abuse. The pestilences and plagues of the 14th century had bred an inordinate fear of death, which led to the exploitation of simple people by a church that was, in effect, offering salvation for sale. Despite instances of anticlericalism and polemics against the church, most of the faithful remained loyal and found the church to be the vehicle of their eternal salvation. Nothing is more erroneous than the notion that, early in the 16th century, Europe was ripe for a reform of the church. Germany, Switzerland, and France

The role of Luther Luther said that what differentiated him from previous reformers was that they attacked the life of the church, while he confronted its doctrine. Whereas they denounced the sins of churchmen, he was disillusioned by the whole scholastic scheme of redemption. The church taught that man could atone for his sins through confession and absolution in the sacrament of penance. Luther found that he could not remember or even recognize all of his sins, and the attempt to dispose of them one by one was like trying to cure smallpox by picking off the scabs. Indeed, he believed that the whole man was sick. The church, however, held that the individual was not so sick that salvation could not be earned through faith and good works. Based on the notion that Jesus and the saints had built up a treasury of merit that could be shared with worthy Christians, the indulgence at first applied only to penalties imposed by the church on earth. Over time the benefits of the indulgence were expanded to include penalties imposed by God in purgatory, and ultimately the means of acquiring an indulgence were so diluted that one could be purchased. The granting of indulgences proved to be a popular way of raising money for the church particularly because, unlike tithes, it was voluntary. By this means crusades, cathedrals, hospitals, and even bridges were financed. Thus the indulgence encroached upon the sacrament of penance. Luther was desperately earnest about his standing before God and Christ. The woodcuts of Christ the Judge on a rainbow consigning the damned to hell filled Luther with terror. He believed the monastic life was the best way to acquire the extra merits that would more than balance his account. Becoming a monk, he subjected himself to rigorous asceticism, but he felt that this effort would not enable a sinner like him to stand before the inexorable justice and majesty of God. Frequent confession simply convinced him of the fundamental sickness of the whole person, which caused him to question the goodness of a God who would make human beings so weak and then damn them for what they could not help. Evidently, Christ, who was without sin, so identified himself with sinful humanity that he felt estranged from God. Christ the Judge seated upon the rainbow had become Christ the Derelict upon the cross, and here the wrath and the mercy of God could find a meeting point that allowed God to forgive those utterly devoid of merit. He could justify the unjust, and humanity need only accept the gift of God in faith. This doctrine of justification by faith alone became the watchword of the Reformation. He had become professor of the newly founded University of Wittenberg and a vicar in his order with pastoral duties over 11 houses. At the same time, the new archbishop of Mainz, Albert, initiated the sale of indulgences—feverishly hawked by the Dominican Johann Tetzel—with half of the proceeds to be retained by him as reimbursement for his installation fee as archbishop, the other half to go to the pope to fund the building of the Basilica of St. Peter. For this indulgence Albert made unprecedented claims. If the indulgence were on behalf of the donor himself, he would receive preferential treatment in case of future sin, if for someone else already in purgatory, he need not be contrite for his own sin. Remission was promised not only of penalties but also of sins, and the vendor of the indulgences offered immediate release from purgatory. Luther was outraged by the sale of indulgences and claims made for them. His doctrine of justification not only was critical of the abuse of the doctrine of indulgences but denied the very idea that humans could earn salvation. Ninety-five Theses Against the actions of Albert and Tetzel and with no intention to divide the church, Luther launched his Ninety-five Theses on October 31. In the theses he presented three main points. The first concerned financial abuses; for example, if the pope realized the poverty of the German people, he would rather that St. Peter's Basilica be built with the money of the German people. The second attacked religious abuses; for example, the treasury of the merits of the saints was denied by implication in the assertion that the

treasury of the church was the gospel. This was the crucial point. Scripture was declared the only basis of authority. Luther found support in many quarters. Already a widespread liberal Catholic evangelical reform sought to correct moral abuses such as clerical concubinage, financial extortion, and pluralism. He also ridiculed the popular superstitions associated with the cult of the saints and their relics, religious pilgrimages, and the like. Yet despite this, Luther would have been speedily crushed had Pope Leo X and the curia not been over zealous in silencing the putative heretic. The pope opposed all three because the position entailed control over Germany, and the augmentation of power to one would destroy the balance of power. In consequence the pope dallied in his response to Luther, and even after Charles was elected, the pope was willing to play Frederick against the new emperor. Luther burned a copy of the bull in Wittenberg, declaring his action a trifle and that the pope and papal see should be burned. His Address to the Christian Nobility of the German Nation called upon the ruling class in Germany, including the emperor, in whom Luther had not yet lost confidence, to reform the church externally by returning it to apostolic poverty and simplicity. This appeal to the civil power to reform the church was a return to the earlier practice of the Middle Ages when emperors more than once had deposed and replaced unworthy popes. Luther countered with the doctrine of the priesthood of all believers, including Christian magistrates. Any layman was spiritually a priest, though not vocationally a parson. The Christian ruler, then, being himself a priest, could reform the church in externals, as the church might excommunicate him in spirituals. Another tract, *The Babylonian Captivity of the Church*, suggested that the sacraments themselves had been taken captive by the church. Luther even went so far as to reduce the number of the sacraments from seven—baptism, the Eucharist or mass, penance, confirmation, ordination, marriage, and extreme unction—to two. He defined a sacrament as a rite instituted by Christ himself as revealed in Scripture; therefore only baptism and the Eucharist were strictly sacraments, and penance and the other traditional sacraments were either dropped or their definitions were altered. For example, extreme unction was dropped, but confession, which Luther thought was wholesome, was preserved as a voluntary act that could be made to any fellow Christian. Marriage, on the other hand, was not a Christian sacrament, because it had not been instituted by Christ but by God in the garden of Eden and was valid not only for Christians but also for Muslims and Jews. Baptism was to be administered but once and to infants on the grounds of their dormant faith. The wine, he asserted, should be given to the laity along with the bread, as in the Hussite practice. No masses should be said for the dead by a priest alone without communicants, because the Eucharist involved fellowship not only with Christ but also with believers. The most drastic change, however, was that Luther denied the doctrine of transubstantiation, according to which, during the performance of the rite of communion by a priest, the elements of bread and wine, though retaining their accidents. He rejected transubstantiation because he believed it was an opinion developed by medieval theologians and was not revealed in Scripture. Luther taught the doctrine of consubstantiation, though he never used that term. The bread and wine, however, do not change their substance, and, for Luther, there was no miracle of the mass in which the priest was thought to alter the substance of the sacrifice. This view undercut sacerdotalism, which emphasized the intermediary role of the priest between God and humankind, since the words of the priest did not bring the body of Christ to the altar.

## 6: Protestantism | Origin, Definition, History, Doctrines, & Facts | [www.enganchecubano.com](http://www.enganchecubano.com)

*Therefore the Protestant Old Testament contains 39 books whereas the Roman Catholic Old Testament contains 46 books and includes sections of common books not included by Protestants. The New.*

The Latin word *sola* means "alone", "only", or "single". The use of the phrases as summaries of teaching emerged over time during the Reformation, based on the overarching principle of *sola scriptura* by scripture alone. This idea contains the four main doctrines on the Bible: The necessity and inerrancy were well-established ideas, garnering little criticism, though they later came under debate from outside during the Enlightenment. The most contentious idea at the time though was the notion that anyone could simply pick up the Bible and learn enough to gain salvation. The second main principle, *sola fide* by faith alone, states that faith in Christ is sufficient alone for eternal salvation. Though argued from scripture, and hence logically consequent to *sola scriptura*, this is the guiding principle of the work of Luther and the later reformers. The other *solas*, as statements, emerged later, but the thinking they represent was also part of the early Reformation. Catholics, on the other hand, maintained the traditional understanding of Judaism on these questions, and appealed to the universal consensus of Christian tradition. The reformers posited that salvation is a gift of God i. Glory to God alone All glory is due to God alone since salvation is accomplished solely through his will and actionâ€”not only the gift of the all-sufficient atonement of Jesus on the cross but also the gift of faith in that atonement, created in the heart of the believer by the Holy Spirit. The reformers believed that human beingsâ€”even saints canonized by the Catholic Church, the popes, and the ecclesiastical hierarchyâ€”are not worthy of the glory. The Protestant movement began to diverge into several distinct branches in the mid-to-late 16th century. One of the central points of divergence was controversy over the Eucharist. Early Protestants rejected the Roman Catholic dogma of transubstantiation, which teaches that the bread and wine used in the sacrificial rite of the Mass lose their natural substance by being transformed into the body, blood, soul, and divinity of Christ. They disagreed with one another concerning the presence of Christ and his body and blood in Holy Communion. This is often referred to as dynamic presence. Anglicans refuse to define the Presence preferring to leave it a mystery. The Prayer Books describe the bread and wine as outward and visible sign of an inward and spiritual grace which is the Body and Blood of Christ. However, the words of their liturgies suggest that one can hold to a belief in the Real Presence and Spiritual and Sacramental Present at the same time. Perhaps the best way to see it is that the Anglican view incorporates all three of the above positions and the Roman and Orthodox. Perhaps the closest that one can get to pinning down an Anglican view they are notorious for refusing to so are the words of St. John of Damascus, "the bread and wine are visible symbols of a spiritual reality.

## 7: Old Protestant Cemetery â€” Macau - Atlas Obscura

*Protestantism is the second largest form of Christianity with collectively more than million adherents worldwide or nearly 40% of all Christians. It originated with the 16th century Reformation, a movement against what its followers perceived to be errors in the Roman Catholic Church.*

## 8: Protestantismâ€™s Old Testament Problem | Catholic Answers

*A Protestant Bible is a Christian Bible whose translation or revision was produced by Protestants. Such Bibles comprise 39 books of the Old Testament (according to the Jewish Hebrew Bible canon, known especially to non-Protestants as the protocanonical books) and the 27 books of the New Testament for a total of 66 books.*

## 9: Protestantism - Wikipedia

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and*

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