

Colet. He thought of himself as a humanist and prided himself in what he could do for mankind as King of England. But he viewed any variance in the kingly will as treason and he was suppressive of Luther's work from the start...to say nothing of his merciless persecution of Tyndale. He was a devout Catholic--so long as it was for his convenience.

II.4.e.1

Luther: notes
on his
ministry:
his relationships

In 1521 he published a critique of Luther's Babylonian Captivity under the title of DEFENSE OF THE SEVEN SACRAMENTS. We are not sure the work was solely his but he was certainly responsible for a measure of it and it shows him to have been erudite and accomplished as a scholar. Leo X was so moved by this pro-Roman writing that he struck a medal in honor of Henry and designated him "Defender of the Faith", which title the English nobility bears to this day. His work, translated into German, earned a bitter rejection by Luther.

The men would be at swordpoints to the end. Due to Henry's hatred of his work, Lutheranism made little impact in England even after Henry separated from the Roman church. The latter never forgave his foes and Luther was in this category throughout his lifetime.

Luther and Melancthon

Melancthon is often called the "Preceptor of Germany" and was the outstanding scholarly friend and student of Luther. He was much more academically minded and much less given to forceful command of a situation. He was a distant cousin to Reuchlin and a master of mediaeval theology as well as Greek. He was teaching Greek at Wittenberg in 1518 and quickly became a follower of Luther's teaching.

Melancthon would become the mind and hand behind the Augsburg Confession. He had a gift of analysis and organization which, when coupled with Luther's drive, made a great team. His emotional strength came from Luther, however, and this meant chiefly that after Luther died, he was not capable of continued leadership in the company. Melancthon could serve leaders very well, but could not supply the place of leadership.

Following Luther's death, Philip Melancthon became more reformed and less Lutheran. His theology approximated much of Calvin's and a regular sect of Calvinistic thinking Lutherans emerged in the