

Is the Swan's Song in Tune?

Steve Ray

A friend informed me that some guy named Swan had written a very speculative criticism of a paraphrase of a citation in my book [Crossing the Tiber](#).

I am not going to get in a spitting contest, don't have the time nor the inclination to debate someone I've never heard of before and whose other post regarding me seemed just as shoddy as the one we will now discuss, as an example. But I tend to defend my books so I thought a few words would be appropriate. Discussing this one post will suffice, at least for now.

Probably the best way to approach is to provide Swan's words from the blog and comment on them as we read along. His words are indented and in **blue**, mine to the left margin and are in **black**.

His blog was entitled [When Footnotes Attack!](#) by James Swan. He strikes me as a "James White wanna-be" but he's no where near as clever.

He begins with a quote, which is *not* taken directly from my book *Crossing the Tiber*:

"If the world lasts for a long time, it will again be necessary, on account of the many interpretations which are now given to the Scriptures, to receive the decrees of councils, and take refuge in them, in order to preserve the unity of faith." Epis. ad. Zwingli (ap. Balmes, p. 423)" - **Martin Luther**

Then he says a funny thing; at least I thought it was funny, or rather strange.

[It is an odd occurrence when Catholic apologists cite Martin Luther.](#)

Odd, why? Luther was a public figure. He brought about the great Protestant break with the Church. He wrote many volumes, some that are not even published or readily available in English yet. It's no odder for a Catholic to cite Luther than it is for a Protestant to cite a pope. Odd? Why?

[I've found citations to editions of Luther's writings that have been out of print for hundreds of years, or citations from his writings that have never been translated into English. The quote above is a perfect example. One is left wondering if the current batch of Catholic apologists are fluent in Latin and German and have access to the rarest of books in the Luther corpus. So far, none has admitted either.](#)

One does not have to be a linguist to study history and theology—of course it helps. But one can—and scholars do it every day—trust translators and other scholars and historians for researching history and theology. And there are a lot of books full of quotes and source material from Luther available today. Some of them are not flattering to

Luther and others make him a saint. But there is a lot of material out there. Just because I don't read Latin or German doesn't mean that I can't trust scholars from this century or prior centuries in their translations and writings. Protestants apologists do it all the time.

In fact, later we will find Swan quoting from *Luther's Works*, volume 37, which is *translated* by Robert. H. Fishcer (pg. vii). I think our friend Swan will be trusting Fischer's translation rather than reading it from the original German or Latin himself.¹ However, my daughter and son-in-law *do* know Latin and German which was part of their PhD requirements. In fact, I sent my daughter to Heidelberg Germany to learn German. So, if I do need a translation from German or Latin, I am all set.

For instance, commenting on this very citation, a footnote from Catholic apologist Steve Ray says, "*In a letter to Heinrich Zwingli, Martin Luther conceded that reformers would again have to take refuge in the Church councils in order to preserve the unity of faith on account of the many interpretations that were given to the Scriptures (see Epis. ad. Zwingli)*" [Source: *Crossing the Tiber: Evangelical Protestants Discover the Historical Church*, p. 45]. He's also cited this quote in a few articles available on-line ([documented here](#)).

I strongly doubt Steve Ray actually read "Epis. ad. Zwingli" and translated it from Latin into English.

I did not read or translate the passage from German or Latin. I can't read Latin or German so I depend on reputable sources and those who can read the languages. I doubt if Swan reads and translates all his citations in the original languages either. In some circles his insulting of me for not doing so, when he doesn't do it himself, might be called hypocrisy or imposing a double standard. But that is all irrelevant to the argument here. Whether I read the quotation in Latin or German or whether I translated it myself is immaterial. Whether the quote is used by me in good faith and from a reliable source *is* material—both things Swan is far from impugning or disproving.

I have, by the way, provided the quote in Latin for those who know Latin and would like to translate it themselves. Swan doesn't inform his readers that Balmes provides the Latin for the quotation in his book. Maybe he wasn't aware that Balmes provides the quotation in both English and Latin (Balmes' native language was Spanish and his book was translated into English).

This citation is probably a reference back to *Civilization: Protestantism and Catholicity Compared* By Jaime Luciano Balmes, published during the 1800's. On page 423, Balmes cites the quote from Luther, stating "*Luther writing to Zwinglius...*". This quote though does not come from a letter. By consulting the current edition of Luther's Works, the quote is probably from *That These Words Of Christ, "This Is My Body," etc., Still Stand Firm Against The Fanatics* (1527) [LW 37]. Steve Ray said the quote is from a letter written to Zwingli, but more

¹ Swan should be more careful about accusations and making judgments. It is one reason Jesus said, "Judge not lest ye be judged." As soon as you judge someone

probably, this quote is from this treatise directed toward Zwingli.

Swan got the title wrong. I have this book in my home library so I know of what I speak. If Swan was really doing his research—like he so vociferously demands of others—he would have at least given us the correct title and precise date of publishing. The correct title of the book is *European Civilization. Protestantism and Catholicity Compared in their Effects on the Civilization of Europe*. (To see this book on Amazon.com, click [here](#).) My copy is an 1851 edition with the date of November 1, 1850 attached to the “Preface to the American Edition” which was published in Baltimore by John Murphy & Co.

So, Swan is not starting out here with a lot of confidence building. I already have a lack of confidence in Swan’s accuracy, carefulness with detail, or his ability to live up to demands he imposes upon others.

I took note that in the above paragraph Swan used word “probably” three times, which is another thing that does little to build one’s confidence in Swan or his own certainty of what he writes. Next Swan makes the *certain* declaration that the quotation is *not* from a letter from Luther to Zwingli, for which he offers no proof—only speculation, based on a “probably.” If he has proof of this statement, let him trot it forward. I trusted a scholar, Rev. Jaime Luciano Balmes, and continue to do so, over and above the speculation of our challenger.

A little history. I first found the Luther quote under consideration in the little booklet [Bible Quizzes to a Street Preacher](#) written by Fr. Charles Carty and Rev. Dr. L. Rumble, M.S.C., which is an excellent little booklet of apologetics. I also own Rumble and Carty’s three volume set entitled [Radio Replies](#). But I also happen to own the 55 volume set of [Luther’s Works](#) (software [here](#)) and found the similar

NOTE 7. p. 45.

I have said that the most distinguished Protestants have felt the void which is found in all sects separated from the Catholic Church. I am about to give proofs of this assertion, which perhaps some persons may consider hazardous. Luther, writing to Zwinglius, said, “If the world lasts for a long time, it will be again necessary, on account of the different interpretations which are now given to the Scriptures, to receive the decrees of Councils, and take refuge in them, in order to preserve the unity of the faith.—Si diutius steterit mundus, iterum erit necessarium, propter diversas Scripturæ interpretationes quæ nunc sunt, ad conservandam fidei unitatem, ut conciliorum decreta recipiamus, atque ad ea confugiamus.”

quote there. I also found the quote in the book by Balmes (mentioned above with the correct title) from which Rumble cites the quote. I provide PDF files of the applicable pages from the book here—page [423](#) and [424](#). After finding the quote in Carty and Rumble, I confirmed it was in Balmes’ impressive work.

[Jaime Balmes](#) was a European scholar of the 19th century proficient in languages, especially Latin, and his word is good enough for me until proven otherwise. He provides Luther's quotation in Latin and writes, "Luther, writing to Zwinglius, said . . . [then my quote]." If Swan has proof that Balmes did not have the document in Latin in front of him when citing this quotation in his scholarly treatise on Protestantism, then let him offer his proof. Otherwise, I consider my quotation as based in good faith on an adequate and reputable source. If, and only if, it is *proved* that Balmes is incorrect, then I will concede that my source had it incorrect.

Luther's similar statement in his writing entitled "This is My Body" in *Luther's Works*, 37:17 is not the same as that quoted by Balmes. Swan brought it up and will discuss it more later, but even *if* Balmes had it wrong in his book, we could always fall back on the similar words used by Luther in "This is My Body." And, the whole context of "This is My Body" mentioned by Swan (which book is now on my desk before my eyes and on my computer screen as well) shows the utter confusion unleashed into Christianity by the Reformation. Notice the footnote—within the very context from which we will be quoting from *Luther's Works*.²

In "This is My Body" Luther is out of breath ranting against the Catholics before he has to catch his breath to rant here against his fellow reformers who he now calls heretics because they have schemed with the devil to corrupt Scripture—at least *Luther's* "infallible" interpretation of Scripture. Zwingli, of course, was trying his best to attack and undermine Luther because he thought Luther had failed to move far enough away Rome. Luther was still too Romish for Zwingli. Who would judge between them?

In the quotation in *Luther's Works* [37:17], Luther admits that things are in a big a mess as a result of the Reformers all going in different directions, saying that "If the world lasts much longer, men will, as the ancients did, once more turn to human schemes on

² This footnote is from *Luther's Works* 37:18, footnote 14 within the context of the discussion at hand. It seems like these magisterial reformers spent a good bit of time arguing—debating who had the correct biblical translation—and calling each other names. "Originally Luther referred to men like Thomas Münzer, Nikolaus Storch, Gabriel Zwilling, and Andreas Karlstadt as fanatics. The disturbances created by them compelled Luther to return from the Wartburg to Wittenberg where he restored order through the preaching of his well-known 'Invocavit Sermons' in 1522 (LW 51, 69–100). Having directed a further broadside at Karlstadt and the fanatics in 1525 (see note 15), he now also described Zwingli as a *Schwärmer*. Zwingli was sensitive to the charge of being a *Schwärmer*. 'You call us fanatics. I don't really understand what 'fanatic' means.' If it means fool, Zwingli concedes, he like all men is fond of Lady Folly. But if it means *praestigiator* (juggler, impostor) or *fanaticus* (irrational or mad person), 'let's see who are really the madder.' He concludes that Luther is a 'fanatic, fool, bumpkin, yes a devil, murderer, and corrupter of souls who blasphemes the holy and venerable sacrament of our Lord Jesus Christ.' *That These Words ... Will Always Retain Their Ancient, Single Meaning. Ulrich Zwingli's Christian Answer*, 1527. C. R. 92, 831; St. L. 20, 1139. 'Friend, don't you know what *schwirmen*, *schwermen*, *schwarmen* means?' *Ibid.* C. R. 92, 936; St. L. 20, 1201. *Schwärmen* or *schwarmen* means 'to swarm,' as of bees, also 'to rave'; Zwingli explained *schwirmen* as 'to hallucinate.' *Ibid.* C. R. 92, 916; St. L. 20, 1189, n. 9."

account of this dissension, and again issue laws and regulations to keep the people in the unity of the faith. Their success will be the same as it was in the past.”³

It certainly seems that he admits that councils and decrees will become necessary again, even though he has hated those of the Catholic Church. Luther ends up becoming his own pope—making decrees and pronouncements—though he would hesitate to call himself a pope. He has positioned himself as the final word because “Dr. Luther says so!” The others are all heretics!

Even though Luther predicts that future councils will fail, as he considers past councils to have done, yet he says that someday it will become again necessary to try to remedy the mess through councils and “laws and regulations” such as the Calvinists and Lutherans both eventually did—but the problem is, so did all the other competing groups.

Luther admits that the mess is such that they were damned if they did and damned if they don’t. It is a mess without authoritative councils, laws and decrees, and it is a mess *with* them. (Luther may have forgotten that such councils and decrees were biblical and that the first council to mandate a decree (in Greek: *dogma*) was the first council in Jerusalem in 49 AD [Acts 15].)

What Luther really desired was for his dissident fellow reformers to shut up and disappear and leave him alone so he could be the final word—Luther alone, on the Supreme Chair of interpretation and orthodoxy. When it didn’t happen, he didn’t blame himself for the schisms and dissension, he blamed the Devil.⁴

³Luther, M. (1999, c1961). *Vol. 37: Luther's works, vol. 37 : Word and Sacrament III* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (37:17). Philadelphia: Fortress Press, page 17.

⁴“In short, the devil is too clever and too mighty for us. He resists and hinders us at every point. When we wish to deal with Scripture, he stirs up so much dissension and quarreling over it that we lose our interest in it and become reluctant to trust it. We must forever be scuffling and wrestling with him. If we wish to stand upon the councils and counsels of men, we lose the Scriptures altogether and remain in the devil’s possession body and soul. He is Satan, and Satan is his name, i.e. an adversary. He must obstruct and cause misfortune; he cannot do otherwise. Moreover, he is the prince and god of this world, so that he has sufficient power to do so. Since he is able and determined to do all this, we must not imagine that we shall have peace from him. He takes no vacation and he does not sleep. Choose, then, whether you prefer to wrestle with the devil or whether you prefer to belong to him. If you consent to be his, you will receive his guarantee to leave you in peace with the Scriptures. If you refuse to be his, defend yourself, go at him! He will not pass you by; he will create such dissension and sectarianism over the Scriptures that you will not know where Scriptures, faith, Christ, and you yourself stand” (In short, the devil is too clever and too mighty for us. He resists and hinders us at every point. When we wish to deal with Scripture, he stirs up so much dissension and quarreling over it that we lose our interest in it and become reluctant to trust it. We must forever be scuffling and wrestling with him. If we wish to stand upon the councils and counsels of men, we lose the Scriptures altogether and remain in the devil’s possession body and soul. He is Satan, and Satan is his name, i.e. an adversary. He must obstruct and cause misfortune; he cannot do otherwise. Moreover, he is the prince and god of this world, so that he has sufficient power to do so. Since he is able and determined to do all this, we must not imagine that we shall have peace from him. He takes no vacation and he does not sleep. Choose, then, whether you prefer to wrestle with the devil or whether you prefer to belong to him. If you consent to be his, you will receive his guarantee to leave you in peace with the Scriptures. If you refuse to be his, defend yourself, go at him! He will not pass you by; he will create such dissension and sectarianism over the Scriptures that you will not know where Scriptures, faith, Christ, and

Now, back to the quotation at hand. The fact that a similar quotation is found in the *Luther's Works* is certainly no proof that Balmes is incorrect in his Latin text he provides and which has been translated into English and which he asserts is in a letter from Luther to Zwingli. Even Swan admits earlier that there are "editions of Luther's writings that have been out of print for hundreds of years, or citations from his writings that have never been translated into English." Swan is correct! There is much said and written by Luther that is not in the hand of English readers.

And just because Swan has never read or seen the quotation provided by Balmes with his own eyes is certainly no reason to believe that it doesn't exist. In fact Swan's "probably's" give me very little confidence in his conclusions and not a little expectation that he is hoping there is no such quotation, even though he can't prove it.

However, even *if* the quote is not uniquely individual but is simply a paraphrase of Luther's statement in "This is My Body," it ends up being the same thing. It wouldn't change anything, as we will see further on.

If one simply reads the quote as it stands, it appears to be saying that Luther believed Church councils and creeds are necessary in order to "*preserve the unity of faith*" because sola scriptura is some sort of blueprint for anarchy. Well, creeds are indeed useful. Even during Luther's lifetime, statements of faith were produced from Luther and his immediate circle. So what is going on here? How can Luther hold to sola scriptura, but yet say the Church needs to have the Christian faith "decreed by a council"? Didn't Luther say "*Unless I am convinced by Scripture and plain reason- I do not accept the authority of popes and councils, for they have contradicted each other- my conscience is captive to the Word of God*"?

Of course Luther said this about Scripture and plain reason early on and maintained it to his own confusion later in his life. Notice the footnote to page 18 of *Luther's Works* [37:18] provided earlier. Within years of their break from Rome, even the so-called "magisterial reformers" were scratching at each others' eyes like a bunch of alley cats under a bushel basket. It is for this reason Luther suggested that councils would be necessary even though he predicted their failure and hated the prospect.

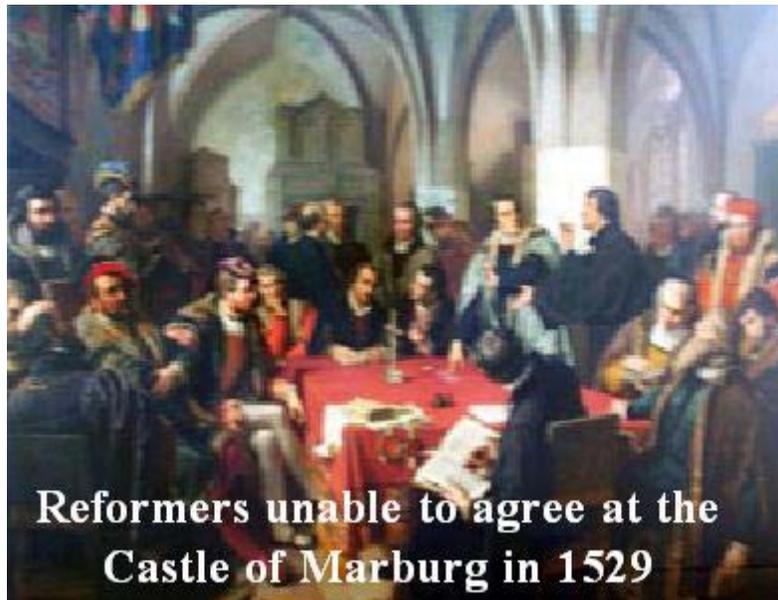
If I'm correct and this treatise is the source for this Luther quote, what's going on here is what typically happens when Catholic apologists cite Luther without actually reading Luther. After speaking about the controversies and divisions surrounding the Lord's Supper, Luther says, "If the world lasts much longer, men will, as the ancients did, once more turn to human schemes on account of this dissension, and again issue laws and regulations to keep the people in the unity of the faith. Their success will be the same as it was in the past " [LW 37:16].

you yourself stand." Luther, M. (1999, c1961). *Vol. 37: Luther's works, vol. 37 : Word and Sacrament III* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (37:17). Philadelphia: Fortress Press.

The actual quote above cited by Swan is not on page 16 (at least not in my edition [1961]), but on page 17. Seems he cites it incorrectly. No big deal, I guess—maybe he's referring to a different edition??

"If I'm correct . . ." at this point Swan's *if* is a very BIG *if* and is far from proving my paraphrase is incorrect. And even Luther's comment—as quoted in "This is My Body" (*Luther's Works* 37:17)—demonstrates the extreme frustration Luther was experiencing with the situation of everyone following the schemes of the devil in interpreting the Scriptures wrongly for themselves—contrary to *his* magisterial interpretation. *Something* needed to be done! Eventually, each of the fractured groups springing from the Reformation set up their own creeds and councils in a failed attempt to rectify the problems caused by the splits from the split of the factions from the faction and schisms from the schism.

My wife and I visited Marburg Germany where in 1529 Philipp I of Hesse arranged the Marburg Colloquy in hopes of unifying the splintering factions among the Reformers. It was a disaster and they left in disagreement—namely on the huge issue of the Eucharist. Seems they couldn't agree on how to interpret Scripture and then went their separate ways, only to set up their own sects with their own creeds, councils and, dare I say, human institutions? (Picture taken at the Castle of Marburg)



Dave Armstrong has written an excellent article on Philip Melanchthon's (Luther's close associate and theologian) longing for better days and the past sanity under the bishops. You can read Dave's study [here](#).

Granted, this citation does not at first appear identical to the one popularly used by Catholics. However, "*on account of this dissension*" in the preceding paragraph is explained to be differing interpretations given to the Scriptures. "*Human schemes*" issuing "*laws and regulations*" keeping people "*in the unity of the faith*" does sound a lot like receiving "*the decrees of councils, and take refuge in them, in order to preserve the unity of faith*" as stated above.

“Granted, this citation does not at first appear identical . . . does sound a lot like . . .”
Hum! And based on *this* my book is being impugned? Based on *this* a linguistic and historical scholar is being impugned? Hum!

Yes, I am sure Luther said many things in many places that sounded like many other things he said in other places. Hard to have that not happen when even the 55 volume set of *Luther's Works* on my shelf and on my laptop do not even contain all of Luther's writings, but only a portion. I would suspect that much of what Luther said in one place would sound similar to what he said in another, especially if he is at all consistent. Happens to me all the time ☺

For the sake of argument, even *if* Luther never said the words exactly as quoted by Balms, there is sure evidence of a general disunity spreading through Protestant Christianity (see also links at the end of this article). Even early on there was a pretty dismal view of the mess that came about, a Protestant mess, facilitated by the break with the Catholic Church.

Also, we must remember that Luther went through many phases in his life and contradictory quotes from Luther can be piled up *ad infinitum*. He was a man of many words and many contradictions.

Note the last sentence: "*Their success will be the same as it was in the past.*" Their success will be, according to Luther, failure, because "*human schemes*" "*laws and regulations*" are not the work of the Holy Spirit, but of men. The text goes on to say, "*In short, the devil is too clever and too mighty for us*" because "*If we wish to stand upon the councils and counsels of men, we lose the Scriptures altogether and remain in the devil's possession body and soul.*" So rather than proving Luther wanted to "*take refuge in the Church councils in order to preserve the unity of faith*" as Steve Ray claims, Luther said the exact opposite in this text.

Let's set the record straight. I did *not* say that Luther *wanted* to take refuge in councils! What I *did* say, based on my paraphrase⁵ of the quotation provided by Balms is that, "Martin Luther conceded that reformers would again *have* to take refuge in the Church councils" (*Crossing the Tiber*, pg. 45). If Swan is going to quote me, at least he should do it accurately.

That Luther said they would "*have to take refuge*" is quite different from saying he "*wanted to.*" It is obvious that Luther *didn't* want to, but he admitted they might *have to*, as their subsequent history proves they eventually did, each new tradition imposing creeds and laws and authorities within their own new sects.

I've been accused by self-proclaimed Catholic apologist "professionals" as nitpicking Catholic apologetic writings when it comes to Luther. It's one thing to not provide enough information as to give clarity to an issue, it's quite another to

⁵ Never in my book did I directly quote Luther here, or directly quote Balms. I simply provided a summary of their words.

cite a source that is saying the exact opposite of which one is claiming. Well, perhaps Steve Ray can produce a letter of Luther's to Zwingli saying that a Church council will be needed in the future to settle the issues between them. Then again, I doubt very much Mr. Ray actually cares if he's cited Luther accurately. Catholics frequently cite Luther as a polemical tool in their writings, while most in the Protestant world realize what Luther said, or didn't say, really isn't all that important.

If someone is going to “nitpick” Catholic apologists, at least they ought to nitpick precisely. If they are going to deny something, then they ought to go beyond “*probably's*” and “*if's*.” They also ought to be more careful with facts and details.

Also, Swan uses the word “professionals” above encased in quotation marks as though I consider or call myself a “professional.” Far from it. If anything I readily admit I am an amateur and have never claimed to be a scholar, a PhD, or a professional. But I do try to study, think, write clearly and be honest.

Which brings me to the next inaccuracy in Swan’s little critique. As a young boy, my good Baptist father taught me the value of truth and honesty above all else. Swan’s insinuation that “I doubt very much Mr. Ray actually cares if he's cited Luther accurately” is not only condescending and arrogant, but it is dishonest and incorrect. If anyone has taken the time to read my books one will know something right from the beginning—I care very much about the accuracy and truth of what I write. I may be wrong here and there on a few topics, but not caring about truth or accuracy is not part of my constitution.

I think Swan ought to apologize for those words. We’ll see how much *he* cares about the accuracy of what he writes—especially in making such an inflammatory and ignorant comment—impugning my honesty and my character.

Swan and his friends like to accuse people of *ad hominem* arguments, “arguments against the man,” but here again we have a guy who judges the motives of others, using an *ad hominem* argument to hopefully strengthen his argument by maligning one’s character. I hope he decides to live up to the standards he imposes on others.

If, as Swan suggests, what Luther said or didn’t say “is not all that important” then why does Swan take such issue here with the importance of what Luther did or did not say? Probably only to disprove me or to disparage my writings or reputation. I understand. That is what he feels has to do. OK, granted.

The back cover of *Crossing The Tiber* claims the book is "*thoroughly documented with over 400 footnotes.*" Footnotes are supposed to provide documentation for claims being made. I look up the material put in footnotes simply to prove that the methods employed by some in Catholic apologetics are the same methods used when they made their dramatic swim across the Tiber. They began with a desire to swim, and then sought out facts to justify that swim.

When they cite Luther, they cite him as he needs to be cited in order to make the swim a success.

Again Swan is wrong on several counts. He misrepresents me and many converts and presumptuously attributes motives to us without doing his homework first. He clumps all converts into one big pile and attributes dishonesty to all of us. Sound honest to you? Doesn't to me. He can disagree with us—he can disagree with me—but he ought to do it with a little honesty, respect and integrity, after getting to know the facts and personalities involved.

Next, footnotes *do* provide documentation. But my paraphrase of Luther was not in the *text* of my book—something for which I *would* possibly add a footnote for documentation. But maybe Swan didn't notice that my paraphrase of Balms was *part* of a footnote documenting another point I had made! So maybe to make Swan happy I should have added a footnote to my footnote. If that is the case, then I have done so in this short response. Consider *this* my footnote to my footnote.

But that is not all. Here is another thing which Swan gets wrong, probably because he didn't care to read my story before nitpicking at it. He makes strong assertions—as though he knows the facts—that I first desired to swim the Tiber and *then* found quotations to justify my swim. He is completely ignorant of the process or the reasons of my conversion! Who is he to tell me how it happened, much less to tell others? He should have been more careful before he began commenting on my motives.

My wife and I had NO desire to swim the Tiber! It was just the opposite. I knew if my wife and I became Catholics we would lose all our friends, our ministries, and even our families. My wife was baptized in Pirate's Cove by Chuck Smith of Calvary Chapel when she was fifteen years old and is now the first Catholic in her family in over 400 years and it was considered a huge family betrayal. We did pay a heavy price and all the troubles we feared did happen. Losing family, friends, reputation, ministries, etc. is not something people start out with a desire to achieve. Becoming Catholic was the last thing my wife or I ever wanted to do. Swan is dead wrong on this and is bearing false witness about us and our motives. If he is so quick to jump to such conclusions and generalizations as this, then why should one trust his other assertions and nitpicking?

Crossing the Tiber was something we and many others have done only after a lot of contemplation, prayer, historical and biblical study. I actually began my study of Catholicism to prevent a friend from becoming Catholic. The last thing I wanted to do was become Catholic—the cost was very great. It was the exact opposite of what Swan says. Now let's see if he is willing to admit that he jumped to conclusions, judged people's motives, spoke without knowledge of the truth, and attempted to slander or malign one's name and motives to support his *iffy* argument.

I would suggest that in the future Swam might want to give me the courtesy of a call or e-mail before embarking on such a wrongheaded blog and I would have explained why I used the quote, why I converted, etc. and saved everyone a lot of time and words.

When I taught my kids to drive, I always told them to put the car in gear before stepping on the gas—otherwise, they end up with a lot of noise and race the engine while going nowhere. It is the same with guys like Swan who criticize people who have done their homework and swam the Tiber. He ought to read and get to know the people—maybe even talk with them first—before stepping on the gas and making a lot of noise and ending up going nowhere.



Philip Melanchthon was a close associate of Martin Luther and can even be considered Luther's theologian. He too was distressed by the factions and agonized over the divisions within Christianity—caused of course, by the Reformation and the break with Rome.

Click [here](#) for Dave Armstrong's study:

**** Philip Melanchthon in 1530 Longs For the Return of the Jurisdiction of Catholic Bishops / His Agonized Tears Over Protestant Divisions and Dissensions ****

Click here for more on [Luther](#), [Calvin](#) and [Protestantism](#)

Also, click [here](#) to read Dave Armstrong's amusing review of Swan's criticism and my response.