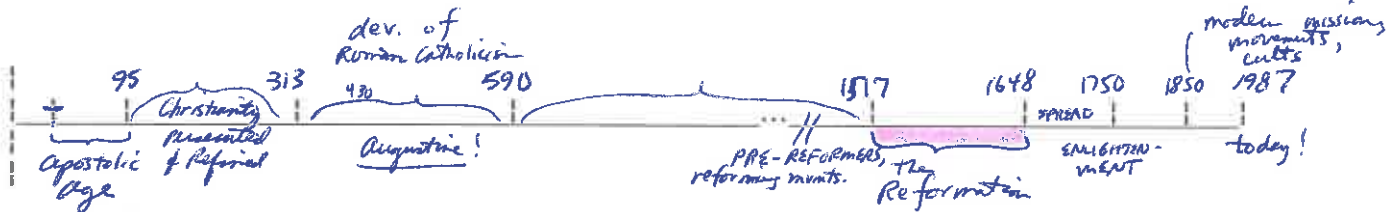


4/19/07
(Easter Sunday)

A REFORMATION INVESTIGATION
(A Look Into The European Church Scene: 1450-1600)

Introduction Probably no other era of western history has raised such controversy as the era known as "the Reformation." From a secular standpoint it was a time of tremendous social agitation, political turmoil and shifting, economic evaluation and cultural redefinition. From a Roman Catholic perspective, the Reformation was a time variously described as "heretical," "wayward," "rebellion" and of course, "reform." From an evangelical view, the Reformation was an era of return to the sole authority of the Bible (*sola Scriptura*) over Christians' lives and over their churches.

It is helpful to see, however, how the Reformation fits into the full two-millenia history of God's New Covenant people...



Our God is a sovereign, timeless God who sovereign in history. Israel's story is a story of a people whose God rules them over centuries and who will bring to pass what He has determined is His will. While the Reformation is of great interest politically, economically and so forth, its greatest interest lies in the portrait of the Lord who used it so powerfully, painted by its principle leaders. Our approach in these discussions, will be to examine the issues, theology and personalities of the Reformation in Europe, and to show its bearing and application for us today!

The Value of Studying the Reformation

1. The struggles ^{undergone by} our brethren in earlier years - to our benefit!
2. It helps in understanding how to interpret the Bible (hermeneutics)
3. understanding the beginning of our own state's history

DEFINITION of the Reformation

There are many, depending on your theological bent: the basic philosophy of your heart PROV. 23:6,7,8

"The great religious movement in the 16th century which had for its object the reform of the Western Catholic Church, and which led up to the establishment of the Protestant Churches" American College Dictionary.

"Although conditioned by political, economic and social factors, the course of events and writings of the Reformers themselves reveal that it (the Reformation) was above all else a *religious revival* which had as its goal *Christian renewal*" Robert Linder, The New International Dictionary of the Christian Church.

Marxist: developing nationalism. No supernatural involved - the struggle of the opposites of religion.
- humanist; (rationalistic)
- mankind's struggle to free himself from bondage. To move upward & onward!
R.C.S. - a fairly positive thing that got out of hand.
Luther was basically reacting against late papal indications...

A Note on Philosophy of History

A godly view of history is what we are after. We do not want to entertain a distorted view of history just because we are Christians ! So how do WE validate our philosophy of history? Well, it is hard to do for other people--you do it to your own satisfaction. Philosophy is strictly dependent on one's OWN view and experience. So, there are a few PRESUPPOSITIONS I would like to share here at the outset:

1. Behind ALL theoretical thought, there lies a philosophical "a priori"--assumptions! Even those who say, "I am NOT philosophical" assert a certain "a priori."
2. What is the starting point of philosophy? I believe it is in the heart. The Bible teaches us that "out of the heart are the issues of life."
3. The issue we are after, is the discovery of TRUTH. Therefore, in order to attain a freeing truth, we must not break the first commandment.
4. The fundamental question which differentiates men is whether they believe in God or not--for on that depends their whole view of the world and the universe. Non-Christian philosophy is devoid of categories to express certain realities: sin, God, the "knowability" of God, the true condition of the spirit-realm, etc. From a Christian point of view, the acceptance of God as an involved person in HUMAN history is DECISIVE for the understanding of history.

of events and writings of the Reformers themselves reveal that it (the Reformation) was above all else a *religious revival* which had as its goal *Christian renewal*" Robert Linder, The New International Dictionary of the Christian Church.

"The Reformation of the sixteenth century is, next to the introduction of Christianity, the greatest event in history. It marks the end of the Middle Ages and the beginning of modern times. Starting from religion, it gave directly or indirectly a mighty impulse to every forward movement, and made Protestantism the chief propelling force in the history of modern civilization" Philip Schaff in History of the Christian Church.

In short, it was that European movement during the years 1517 to 1648 that began within the Roman Catholic Church as a force of reform but whose principle leaders rapidly discovered their own theological identities.

While differing greatly on a wide range of theological issues, the Reformers generally agreed on:

1. *the sole authority of the Bible*
2. *justification by faith alone*

Factors Which Helped Give Rise to the Protestant Reformation:

1. The Failure of the clergy: *spiritually, morally, intellectually*
2. The Babylonian Captivity of the PAPACY (1309-1377): *- The papacy carried off to Avignon. "Who's the Boss?"*
3. The Average Man's View of himself: *The avg. person in popular religion had an excessively pessimistic view of life - BECAUSE: we can't be satisfied by the works of the law - only by a personal rel. w/ Christ!*
4. Terrible Papal Taxation:
5. The Conciliar Movement: *- disappointments, after hopes for reform.*
6. The Rise of Renaissance humanism: *a revival of the ancient scholar & learning - latin & greek learning / paganism too. Studies of antiquity ~~500~~ - can give critical insight into what was really truth. The Scriptures hold up - other dogma may or may not!*
7. The Effect of the FORERUNNERS of the Reformation:
 - a. John Wycliffe 1330-84. Oxford scholar. *"Morning Star of the Reformation." Followers: Lollards.*
 - b. John Hus - influenced by Wycliffe (Bohemia) 1372-1415 - burned at the stake.
 - c. Girolamo Savonarola 1452-1498. Dominican reformer / Florence, Italy. executed. *- political activist.*
8. The Rise of PRINTING: *press - 1400's.*
9. The Rise of rationalism: *- development of ~~the~~ national consciousness. Germany vs. Italy. England vs. France, Spain.*

10. A Movement of the Spirit of God in many men, simultaneously: *Luther, Zwingli, Calvin*

PROTESTANT OBJECTIONS The Reformers' target was really "degenerative late medieval Catholicism" (D.F. Wright, article in the Evangelical Dictionary of Theology), which was put in contrast to the faith of the apostles and the early church fathers. Several "target areas" included,

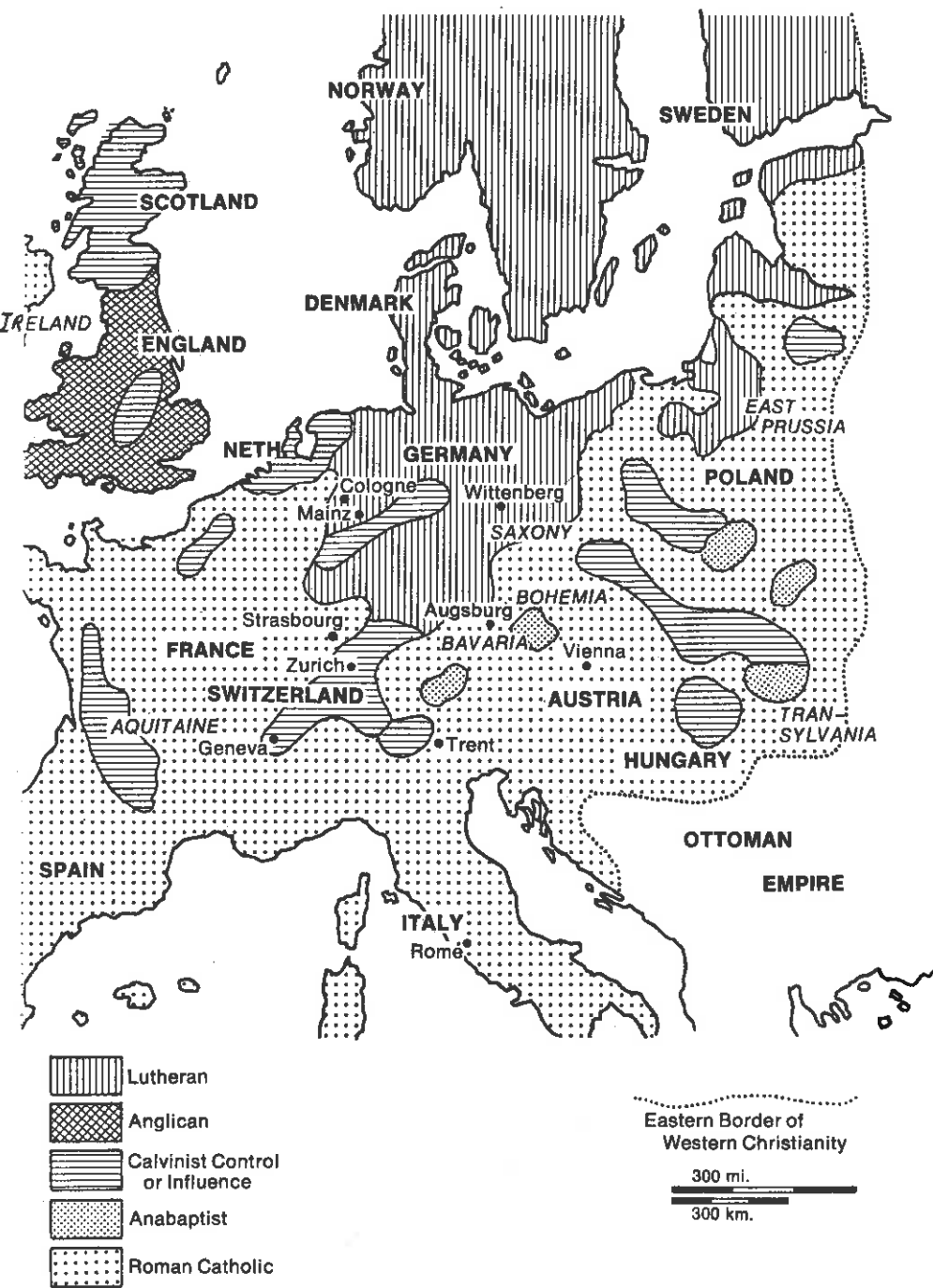
1. Papal Abuses: *connected w/ penance / the treasury of merit. Luther's primary fight!*
2. The False Foundation of Papal AUTHORITY: *Luther's theology of the cross (theocriticism) was a protest against the "cheap grace" of a commercialized, fiscal religion.*
3. The ecclesiastical "captivity" of the Word of God: *most reformers didn't mind so much the FDEA, as they did the suggestion that it gave back to Peter! - DF Wright EDT-p. 920*
4. The "superiority" of the "religious life" (monasticism): *Luther liberated it w/ his vernacular translations - Zwingli's expository preaching. The SCRIPTURES were enthroned as the judge of all church traditions!*
5. The mediation of priests: *all believers are priests!*
6. The hierarchy of the Church:
7. The confusion of DIVINE and HUMAN: *Reformation theology strongly THEOCENTRIC. There is a difference between God & man! Man's inability / unconditional election oriented in unity. Contra: medieval dogma, confused on Eucharist, church, papacy.*

The SIGNIFICANCE of the Reformation It is impossible to understand modern history apart from the Reformation. Europe, England and the United States all depend historically on what happened in the century after 1517. The Reformation has profoundly affected modern politics and law. Prior to the Reformation, the Church governed politics, emperors, kings, and the laws of the lands. For all practical purposes, Martin Luther stabilized the German language (by his translation of the New Testament into vernacular German), and western literature received an incredible impact by Reformation impulses.

Without the Reformation, modern science would probably still be in the Middle Ages. Before the Reformation all scientific investigation and endeavor were controlled by the Church. It is just sheer ignorance of history that makes many modern scientists regard the true evangelical faith as opposed to true science!

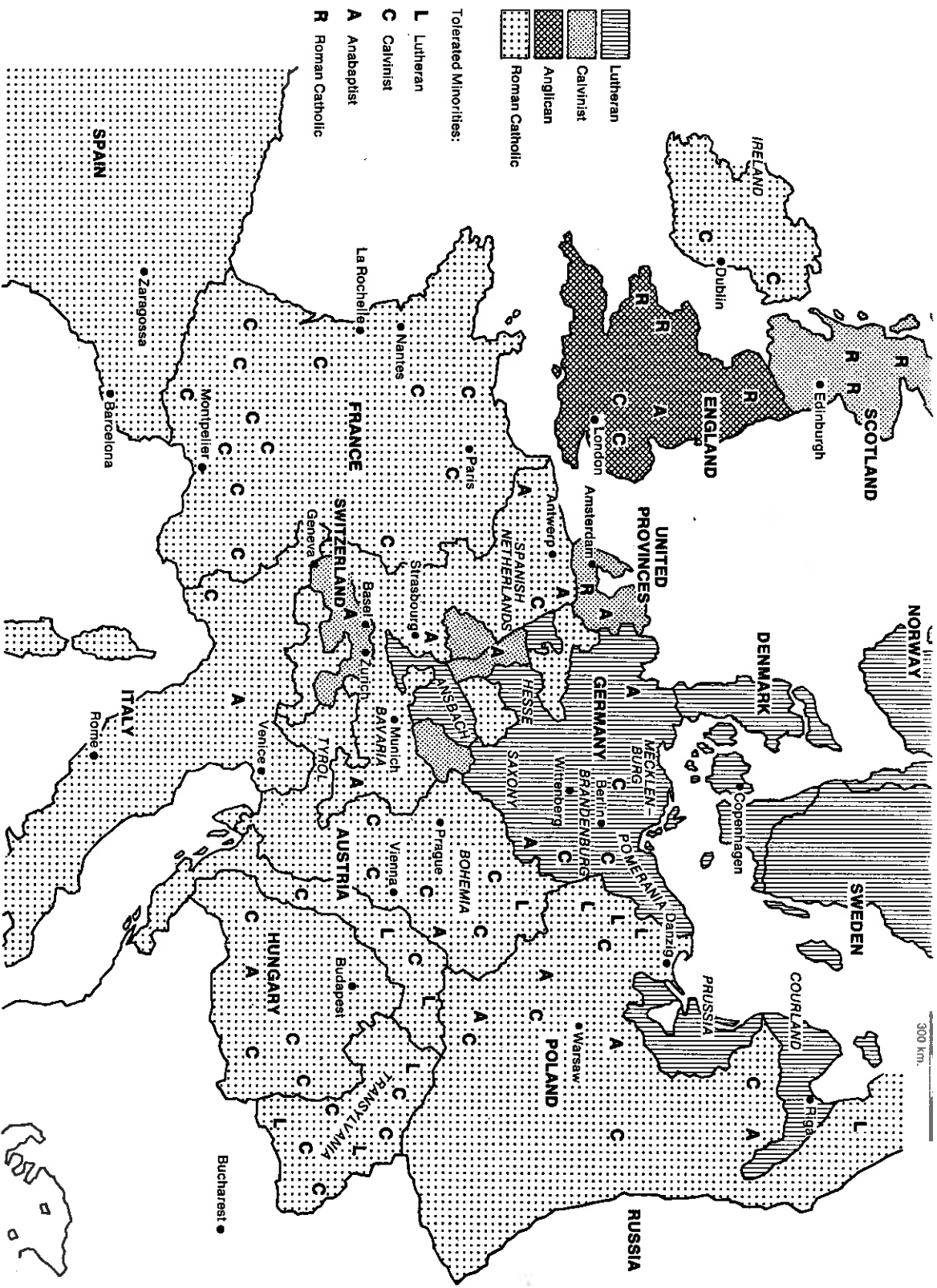
But in spite of all the blessings we have inherited from the turbulent Reformation years, there were marked differences among the Reformers. (And, indeed, the Reformers themselves would resent any "sainted" views of themselves). Even with all the agreement about ecclesiastical corruption and the necessity of a purely Biblical theology, the Reformers could not agree on the Lord's Supper, for instance. Another significant difference lay in their view toward the Mosaic law (a controversy still carried on in some Reformed circles today). For Luther, the law's primary function was to abase the sinner and drive him to Christ. Calvin saw it mainly as a guide for the Christian life. Overall, "careful Calvin orchestrated Protestant theology most skillfully, but fertile Martin Luther wrote most of the tunes" (J.I. Packer). And, there were also the Anabaptists whose Reformation was more sweeping and some of who viewed the more mainline Reformers as "the new papists."

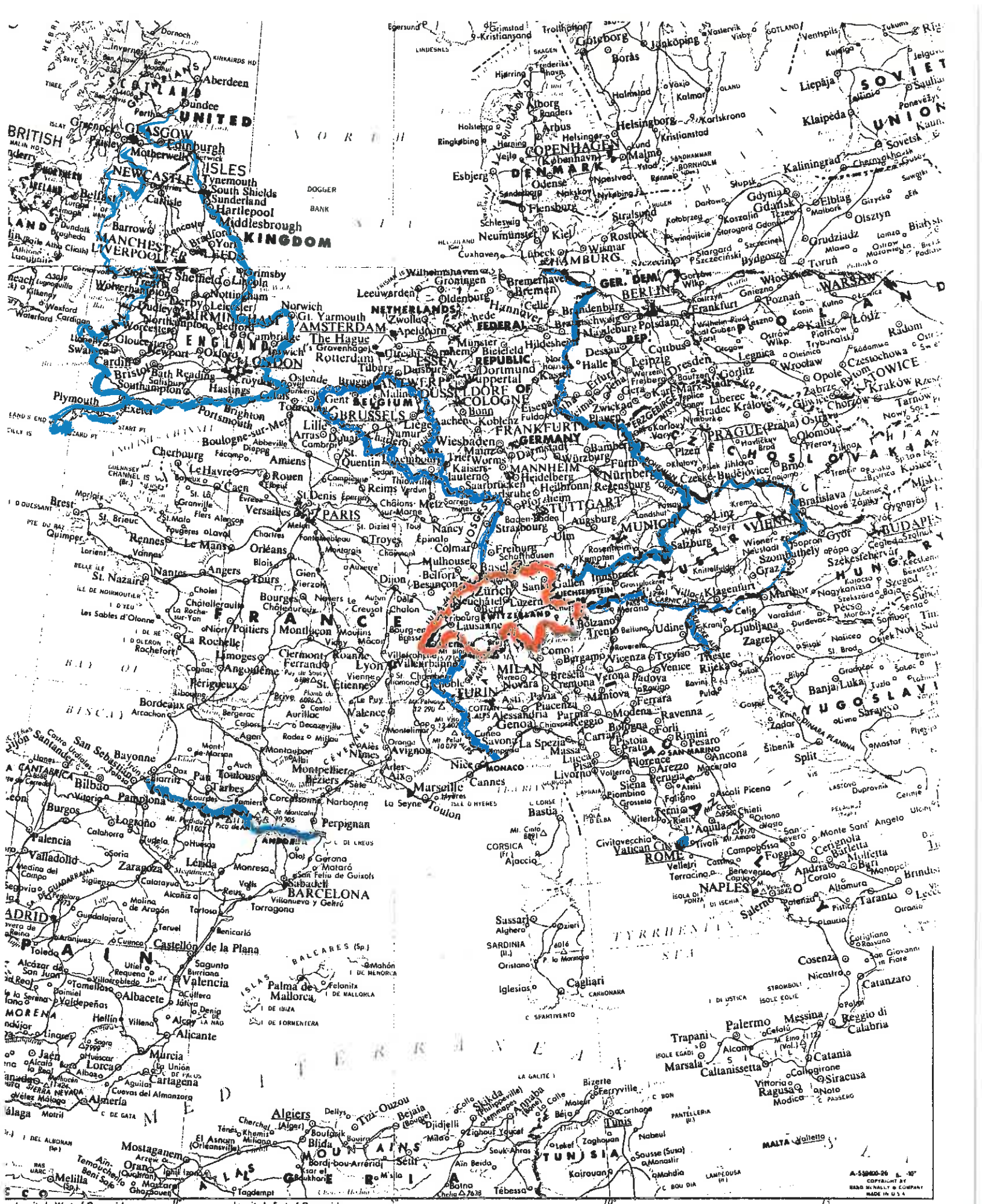
Our study of the Reformation will look into each main branch of the movement and will seek to deal fairly and accurately with each.



The Division of Christendom by the Reformation (Mid-sixteenth Century)

Figure 1. The Religious Map of Europe by 1600, Revealing the Success of the Counter Reformation

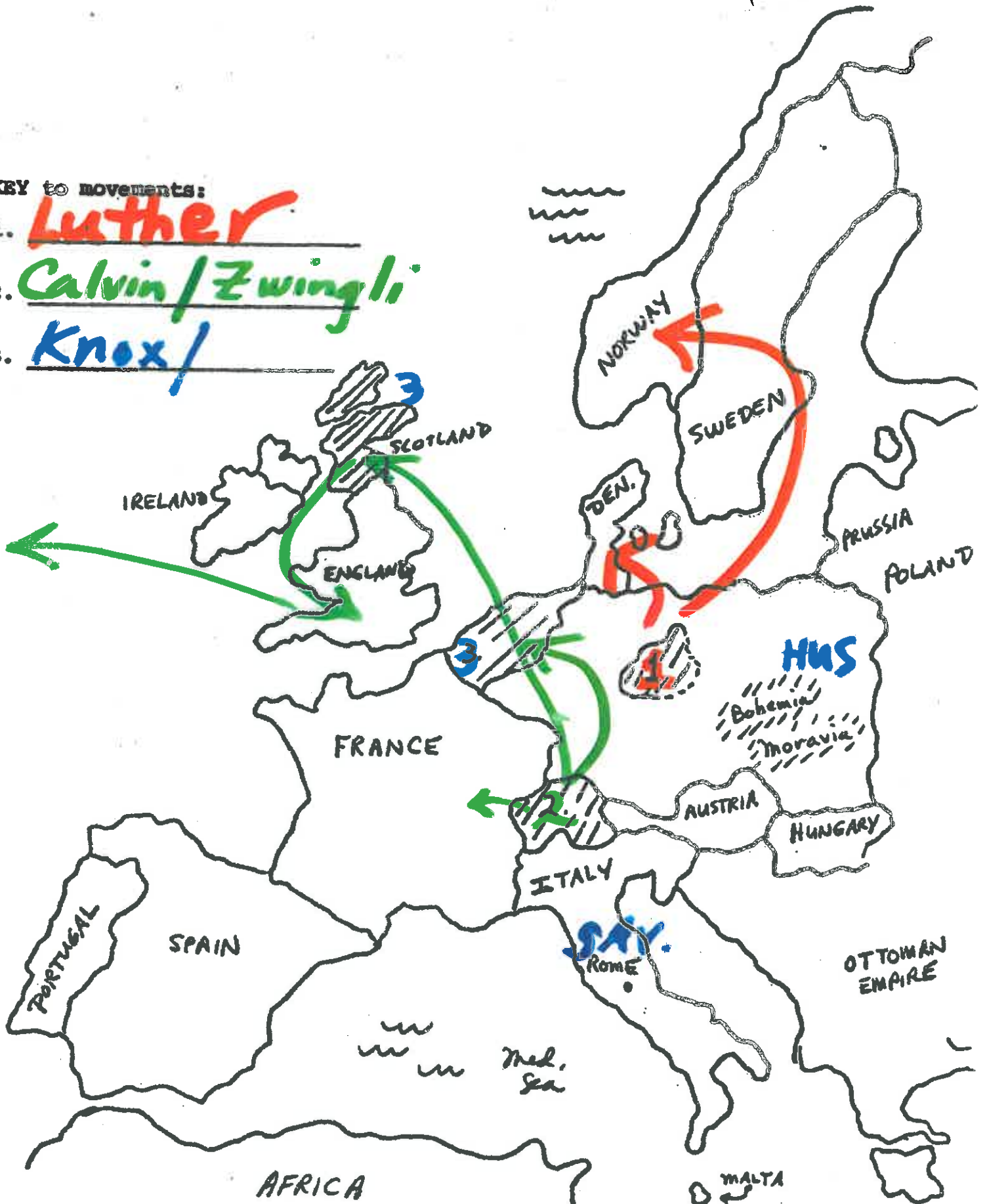




Scale 1: 10 000 000; one inch to 160 miles. Conic Projection
Elevations and depressions are given in feet

KEY to movements:

1. Luther
2. Calvin/Zwingli
3. Knox/



LUTHER AND LUTHERANISM

Introduction One cannot speak very long about the Protestant Reformation without beginning to consider the impact of the German Augustinian monk, Martin Luther. His greatness can be gauged by the fact that during the 400+ years since his death (1546) more has been written about Luther than about any other figure in history, except Jesus of Nazareth!

We shall consider an introduction to this man under three headings:

I. Luther's Life...

- A. Before his "breakthrough"
- B. After his "breakthrough"
- C. With his family

II. Luther's Theology...

- A. A Series of "Sola's"
- B. The Theology of the Cross
- C. In Perspective--similarities & differences with other Reformers

III. Luther's Lasting Influence...

- A. In sparking a return to the Bible
- B. In "modelling" evangelical courage, determination, balance, and remaining useful to the Lord, even with some character flaws and lingering sin-tendencies.
- C. In the spread of Lutheranism

A few basic and introductory facts: in the history of the Church, there are a number of "mountain peak" theologians that stand out-- Athanasius, Augustine, Anselm, Aquinas, Luther, Calvin, Bultmann and Barth. Luther is one of these "mountain peaks", not because we necessarily agree with everything he said or wrote, but because of his influence and impact on how people believe about God and on how they interpret the Bible. Luther's own published, written works comprise 55 volumes (as of 1980), and they are still being published!

I. LUTHER'S LIFE A. Martin Luther was born on November 10, 1483 in Eiseleben, Germany. He died in the same town in 1546. He was the son of a poor miner and knew the struggles of the working class. In fact, Luther's whole life was one of struggle and he said that his parents "worked their flesh off their bones" to raise their seven children. His mother carried wood on her back from the forest and his father was determined that his son, Martin, would live better off and dreamed of his son becoming a lawyer. Luther had a difficult youth and was brought up under stern discipline, including periodic beatings. It is true that he had an impetuous temper and a stubborn will, but his parents sometimes abused their discipline. In his early school years he learned the Roman Catholic Catechism, the Ten Commandments, the Apostle's Creed, the Lord's prayer and several Latin and German hymns. NOTE: In their zeal to rid themselves of liturgy and dry traditions, evangelicals sometimes forget that value of a strict learning program for children. Laxness is not spiritual!

4 Working his way through school, Luther enrolled in the University of Leipzig in 1501. His degrees included the B.A. (1502), M.A. (1505), the B.B. (1509) and the Th.D. (1512). He was ordained as a priest in 1507. In July, 1505 he entered the House of the Hermits of St. Augustine in Erfurt, as a novice, and all this time he was a devout Roman Catholic. Also in 1512, Luther was appointed "lectura in Biblia" at the University of Wittenberg. During these years before 1512, Luther wrestled with the problem of his own, personal salvation. (Also, in these years he became adept on the lute and on the flute and had a beautiful singing voice. His training to this point also included logic, rhetoric, physics and philosophy. He began every day with prayer and also went to church often. It was not until 1505 though (when he was working on his masters degree) that Luther discovered in the U. of Leipzig library a whole Bible. Until this point he had only seen fragments of the Gospels and Epistles. At the time, he wrote, "Oh, if God would give me such a book of my own!" And so, in 1507 he made the Bible that was chained to the wall in the monastery as if it were his own by reading it as much as he could. And yet, he could find no peace in his soul-- he became more and more conscious of his own sinfulness and even as a lecturer in Bible, had no assurance about salvation. In 1510 he made a pilgrimage to the Vatican in Rome, but was so disgusted by the attitude of the priests that he became extremely disillusioned. They would say seven Masses while Luther would say one. Luther said they would say, "Hurry up and send the Son home to our Lady!" But still his faith in the Mother Church did not fail.

5 I. B. After his "breakthrough" Luther came to Christ sometime between 1514 and 1518, probably closer to the earlier date. It was not an easy conversion. He had flogged and starved himself and generally did everything expected of a serious monk, and more! He wrote, "If ever a monk got to heaven by monkery, I would have gotten there." John Staupitz was Luther's superior in the monastery. Staupitz may have been a true believer. He tried to get Luther to see the love of God and that in Christ God was not angry with the believer. But Luther was angry with God. Luther later wrote of Staupitz, "he first caused the light of the Gospel to shine in the darkness of my heart." But he kept asking how to find God? Was God gracious? How could He be, when Luther knew Him to be righteous and just, and as he looked at his sinful Saxon soul he would weary his instructors about how to achieve holiness, and would keep his priest in confession for hours. While lecturing and preaching daily, he would study the Scriptures often. And then, while preparing his lessons on Romans, the light dawned on him that men are saved by grace, through faith alone in Christ, apart from any human efforts or works. He later wrote of the experience of studying in a tower,

I labored diligently and anxiously as to how to understand Paul's words in Romans 1:17 where he says, "the righteousness of God is revealed in the Gospel." I saw the difference that law is one thing and gospel another. I broke through, and as I had formerly hated the expression "the righteousness of God" I now began to regard it as my dearest and most comforting word, so that this expression of Paul's became to me in very truth, a gate to paradise.

As Luther began to preach justification by faith, people began to listen more and more. The message of free grace caught on like wild-fire in the hearts of many people! And, naturally, it cut across the grain of many of the established teachings of the church, such as penance and the

need for indulgences. The indulgence controversy of 1517 brought Martin Luther on to the public scene and is regarded as the beginning of the Reformation. NOTE: It was never Luther's intention to break with the Church. He loved the Church and initially intended to simply reform it from within. But as he prodded many current practices more and more, and met more and more fierce resistance, the break was inevitable!

6,7 Pope Leo X had commissioned a man named John Tetzel to travel around Germany, selling a new indulgence, for the purpose of financing certain additions to St. Peter's Basilica in Rome, and Tetzel advertised thusly, "No sooner will the money clink in the box, than the soul of the dear, departed will be free." He went even further, and said, "Even if a man commits a foul, sexual assault upon the virgin Mary, he can get an indulgence if he pays the appropriate fee." This stirred Luther to oppose Tetzel publicly. It was not the Church or even the Pope that Luther attacked at first, but the emissaries who were abusing the idea of forgiveness. Luther at first felt that the Pope would surely side with him in the matter, and never dreamed that this would bring a "reformation" in the church and overthrow the Pope's power in Germany.

8,9 On October 31, 1517, Luther attached ninety-five theological statements to the Castle Church door (like the community bulletin board) in Wittenberg. They were soon widely copied and printed. Distribution quickly followed, and Luther would spend the next eight years defending his views and even his life. In 1519 Luther debated the Catholic theologian John Eck, and in 1521 had to stand before the Holy Roman Emperor, Charles V to defend himself at the Diet of Worms. Motivated probably by political ambitions, Luther's own governor, Frederick the Wise had Luther kidnapped and taken to Wartburg Castle (for his own safety), where Luther stayed for a year. During this time he grew a beard and translated the New Testament into German, considered by many his greatest contribution. After hearing of certain militant excesses by his followers back in Wittenberg (in particular, Andreas Carlstadt), Luther returned from the Wartburg. He also debated, through the pen, with the great humanist writer Erasmus. The topic of dispute was the question of "free will" in which Luther maintained that man cannot will to turn to God and plays little part in his own salvation--that man has freedom only with regard to "things below him."

10
11
12 I. C. With His Family Not the least significant aspect of Martin Luther's life was the relationship he sustained to his own family. In 1525, Luther had arranged for the "escape" in barrels of nine nuns from a convent. He counselled and helped arrange the marriage of eight of them, but the ninth had other ideas. Luther married Katharina Von Bora in that year and their marriage would grow to be one of the strong points in his life. "Katie" bore Martin six children, each of whom he loved dearly (the second, Elizabeth, died before her first birthday). One scene is especially touching:

Death of Magdalene Luther, September 1542

(at 13)

When Magdalene lay very ill, Dr Luther said: 'I love her very much, but I cannot be thy will to take her, I submit to thee.' Then he said to her as she lay in bed: 'Magdalene, my dear little daughter, would you like to stay here with your father, or would you willingly go to the Father yonder?' She answered: 'Darling father, as God wills'.

Then said he: 'Dearest child, the spirit is willing but the flesh is weak.' Then he turned away and said: 'I love her very much; if my flesh is so strong, what can my spirit do? God has given no bishop so great a gift in a thousand years as he has given me in her. I am angry with myself that I cannot rejoice in heart and be thankful as I ought.'

Now as Magdalene lay in the agony of death, her father fell down before the bed on his knees and wept bitterly and prayed that God might free her. Then she departed and fell asleep in her father's arms. . . .

As they laid her in the coffin he said: 'Darling Lena, you will rise and shine like a star, yea, like the sun. . . . I am happy in spirit, but the flesh is sorrowful and will not be content, the parting grieves me beyond measure. . . . I have sent a saint to heaven.'

Smith, *Life and Letters*, 353 et seq.

Martin and Katie's home was a gathering place of friends and students often, and at least ten students recorded the "Table Talk" between the years 1531 and 1544.

II. LUTHER'S THEOLOGY A. A Series of "Sola's"...

As Luther's theology developed after his "breakthrough," he became more and more Pauline. He came to emphasize the cross increasingly as the sole means of atonement and intercession with a just God, and became the champion of "sola fide" (faith alone), "sola gratia" (grace alone) and "sola Scriptura" (in the Bible alone). While debating with Eck on the issue of purgatory, Eck appealed to 2 Maccabees 12:45. Luther countered with the idea that 2 Maccabees is not Scripture!

NOTE: Any time a Christian pushes justification by faith alone (sola fide), it will bring a response. People with either hate it and try to repress its teaching, or they will love it, embrace it and cherish its proclamation!

While relatively few Lutherans today hold to the bulk of Luther's ideas, his ideas are refreshingly evangelical! Remember though, that he lived in a time when reforming thought was usually put down quickly and dramatically, and it was not his fate to perfectly work out every area of Biblical doctrine. The premier doctrine of Luther's teaching was justification by faith alone. He, therefore, accepted the idea of original sin and the separation of the sinner from God because of sin. Other doctrinal views can be summarized as follows:

The Word of God: OT + NT only. Ascribed little if any authority to the Apocrypha. Struggled some w/ James & Revelation.

Law and Gospel: dwelt often on the differences between these 2.
"The law condemns / the Gospel saves!"
The law terrorizes / the Gospel comforts
" " reveals God's wrath / " reveals God's grace."
The purpose of the law is to drive us to the Gospel!

Church Government: no uniformity. — some episcopal, some presbyt., some congregational.
Luther did believe strongly that individual congregations should be able to choose their own "priests and preachers."

The Confessions: Luther's doctrine is embodied in "The Book of Concord" (1580) which includes the Augsburg Confession [Luther, Melancthon + 2], Small, Large Catechisms.
1530

The Sacraments: 2, not 7 sacraments. Baptism of infants & others.
L.T. — not Catholic view, but not Zwinglian view either.

- dispute with Zwingli (1529) *14 of 15 articles agreed upon, in an attempt to unify Swiss & German ref. movements.*

The Liturgy: *use of set forms for worship not rejected*
Some very beautiful & biblical. They believe this contributes to the continual process of being born-again.

Corporate Missiology: *evangelism through the church as a whole, rather than by individual witnessing.*

II. B. The Theology of the Cross. Luther delighted in paradoxical statements (i.e., "the blood of God"). And he taught by "polarities," for instance the paradox of Law and Gospel; and in the polarities of the "theology of glory" and the "theology of the cross," which he calls the "rear view of God." We can see God most clearly in the "little, near face of Jesus Christ on the cross." Luther would say that Reformed theology attempts to resolve the tensions that Luther himself was satisfied to live with!

II. C. In Perspective... Similarities and Differences with other Reformers:

Eck had tried to tie Luther to the "heresies" of Wycliffe and Hus of the previous century. Luther's response was basically, "If they hold to Scripture, I don't care who you link me to!" But many reformers after 1517 were not executed. Zwingli died in battle in 1531 against Catholic-supported foes, but that battle was as much political and nationalistic as it was theological. The reformation was here to stay, and now arose the task of the reformers relating to one another.

The major reformers (Luther, Calvin, Zwingli, Knox) all held to the "sola's". They agreed on the matter of sin and the bondage of the will (Zwingli perhaps a little less strong on this). Luther and Calvin never met. But, as mentioned above, Luther and Zwingli met and attempted to iron out their differences. They were unsuccessful, due to their sharp disagreement about the matter of the Lord's Table. Luther has been characterized as the "heart" of the Reformation and Calvin as the "brains."

NOTE: Until the Lord returns, Christians will disagree about various issues of doctrine. We can learn from church history about the importance and "noncompromisability" of certain issues, and the secondary nature of others. Who can tell if Luther and Zwingli had gotten together, that there might have been a much faster spread of the Gospel?

III. LUTHER'S LASTING SIGNIFICANCE A. In Sparking a Return to the Bible

If you knew that you would be remembered for one thing in the year 2287, what would you like that one thing to be? Probably for Martin Luther, he should be remembered most for his dogged insistence that men and women should have their creed and daily practice governed by the Bible, and by the Bible alone. In translating the New Testament at the Wartburg, and then in completing the Old Testament into German in 1534, Luther effectively returned the common man to the Bible. If you could show it from the Scripture, he would stand with you. If you could not, he was your foe. So inept were most of his ecclesiastical opponents in handling Scripture, that few could really debate with him on the grounds that he chose. Creeds, Councils and Cardinals were all subject to the Word of God in Luther's mind.

III. B. In "Modelling" Evangelical Courage, Determination, Balance...
And in Remaining Useful to the Lord, Even with Some Character
Flaws and Lingering Sin-Tendencies.

Martin Luther had an interesting personality. He would become the champion for the Gospel (as seen at the Diet of Worms, 1521) for his time. But he viewed himself as being very lowly ("Who am I but a poor, stinking bag of maggots?") John Calvin was more aristocratic than Luther and got along a little better with the nobility. Luther was essentially proletarian in his heart (even though he supported the brutal putting down of the Peasant's Revolt). He was a man of deep devotion to Christ, a man of courage and strong conviction--he was God's man for the hour.

But sometimes we forget that great men are also human. Even the best men are fallible. Luther, though a genius, was subject to severe attacks of depression and he was a notorious hypochondriac. He was often crude and tactless in his dealings with men, and could be inconsistent in how he viewed different classes of people. We must also admit that he wrote a number of clearly anti-Semitic documents. People either loved him or hated him--but this is often true of great leaders.

But in spite of his difficulties, Martin Luther pressed on for the Lord. He was resolved to live for Christ, to devote himself to his family, to teach the Word in season and out of season, and to live on even though he was still a sinner. While we would surely not agree with Luther on all matters of theology or ministry-practice, we do well to acquaint ourselves with the life of this brother in Christ. There is much to learn from studying the lives of by-gone saints, and Luther's life offers us many lessons!

III. C. In the Spread of Lutheranism

Lutheranism spread primarily northward. It would be the task of the Reformed theologians to take the Reformation to the Netherlands, to the British Isles, and to the New World. But Luther's ideas expanded into Denmark, Norway, Sweden, Finland and Iceland (Danish). Also, since John Hus still had many followers in Hungary and Transylvania, Luther's theology became very popular there--but much of the reform in those areas was countered and wiped out in the Catholic counter-Reformation.

But, in spite of it's growth, there were also controversies within Lutheranism which furthered the refining process of Reformed theology.

The Antinomian Controversy ^{studied under Luther @ Wittenberg} (Johann Agricola, 1494-1566)

*A: we shouldn't teach the law - the knowledge of sin must be gotten from the Gospel not the law.
Luther vooted him. Luther: preach the law, then the Gospel.*

Synergistic Controversy *Conversion happens w/ man participating w/ God.
Melancton contributed somewhat to this.*

The Role of Philip Melancton (1497-1560) (See supplemental handout, pp.7,8)

LUTHER'S "BREAKTHROUGH" FROM THE "AUTOBIOGRAPHICAL FRAGMENT", MARCH, 1545

...Meanwhile in that year (1519) I had once again turned to the task of interpreting the Psalms, relying on the fact that I was in better training for it since I had handled in the schools the epistles of St. Paul to the Romans and Galatians, and the epistle to the Hebrews. I had certainly been siezed with a wondrous eagerness to understand Paul in the epistle to the Romans, but hitherto I had been held up--not by a 'lack of heat in my heart's blood', but by one word only, in chapter 1: "The righteousness (justitia) of God is revealed in [the Gospel]." For I hated this word "righteousness of God", which by the customary use of all the doctors I had been taught to understand philosophically as what they call the formal or active righteousness whereby God is just and punishes unjust sinners.

For my case was this: however irreproachable my life as a monk, I felt myself in the presence of God to be a sinner with a most unquiet conscience, nor could I believe him to be appeased by the satisfaction I could offer. I did not love--nay, I hated this just God who punishes sinners, and if not with silent blasphemy, at least with huge murmuring I was indignant against God, as if it were really not enough that miserable sinners, eternally ruined by original sin, should be crushed with every kind of calamity through the Law of the Ten Commandments, but that God through the Gospel must add sorrow to sorrow, and even through the Gospel bring His righteousness and wrath to bear on us. And so I raged with a savage and confounded conscience; yet I knocked importunately at Paul in this place, with a parched and burning desire to know what he could mean.

At last, as I meditated day and night, God showed mercy and I turned my attention to the connection of the words, namely--"The righteousness of God is revealed, as it is written: the righteous shall live by faith", --and there I began to understand that the righteousness of God is the righteousness by which a just man lives by the gift of God, in other words by faith, and that what Paul means is this: the righteousness of God, revealed in the Gospel, is passive, in other words, that by which the merciful God justifies us by faith...At this I felt myself straightway born afresh and to have entered through the open gates into paradise itself. There and then the whole face of Scripture changed; I ran through the Scriptures as memory served, and collected the same analogy in other words...

And now in the same degree as I had formerly hated the word "righteousness of God" even so I did begin to love and extol it as the sweetest word of all; thus was this place in St. Paul the very gate of paradise. Later I read Augustine on the "Spirit and the Letter" where beyond all hope I found that he also interprets the righteousness of God in the same way, as that in which God clothes us when he justifies us...he is satisfied that the righteousness of God should be taught to be that by which we are justified! In the strengthened armour of such thoughts I began my second interpretation of the Psalms...

Luther and Melancton

Introduction: Effective ministry on a public level is rarely the work of one man. There is usually a counterpart to a strong figure; one more in the background, but equally important. Most people have at least heard the name of Martin Luther, if for no other reason than because Martin Luther King was named after him. But few people have heard of Philip Melancton (1497-1560). Do you have a close friend, either in your work or ministry, that compliments you?

"He who covers an offence promotes love, but whoever repeats the matter separates close friends" (Proverbs 17:9) NIV

"A man of many companions may come to ruin, but there is a friend who sticks closer than a brother" (Prov.18:24)

"Two are better than one, because they have a good return for their work: if one falls down his friend can help him up. But pity the man who falls and has no one to help him up! Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A CORD of three strands is not quickly broken" (Ecclesiastes 4:9-12)

Philip Melancton was the son of a weapon-maker and studied in several German universities. He became one of the most accomplished classical scholars of his time, and was appointed teacher of Greek in the U. of Wittenberg in 1518. He soon became enamored with Luther's teachings and became consumed by evangelical theology. From this time onward he became Luther's chief helper, and it was largely due to his fame as a scholar and teacher that the university so greatly prospered. NOTE: It is not often that men or women of high social standing or lofty academic achievement are saved (I Cor.1:26-29). But when they are, they can be used of God greatly (for example Chuck Colson, Dr. C. Everett Koop, C.S. Lewis, etc.)

Melancton's Contrast With Luther: In many respects Melancton was the counterpart of Luther. Far more learned than Luther and far more moderate in his views, he tended to curb the extravagances of his great leader. He was able to put Luther's thoughts into consistent and intelligible form while he was himself inspired in his thinking and his work by the great personality of Luther. He was yielding and compromising in his disposition and so was enabled to endure Luther's overbearing conduct and to conciliate many whom Luther would have hopelessly alienated. There was a great love between these two men. Melancton was awed at Luther's courage for God, and Luther sat at Melancton's feet and learned Greek. Philip had great loyalty to Martin Luther. NOTE: Sometimes it takes times of adversity to bring about the virtue of loyalty. In times of prosperity, it is easy to take on and cast off friends at ease. Their relationship was somewhat impaired in later years of Luther because of doctrinal differences that developed, but it was never destroyed. There was always a great contrast in personalities. Luther was a man of war. Melancton was a man of peace; he was gentle and conscientious. Luther animated Melancton; Melancton moderated Luther. Luther said of M.,

"I am rough, boisterous, stormy and altogether warlike. I am born to fight against innumerable monsters and devils. I must remove stumps and stones, cut away thistles and thorns, and clear

the wild forests; but Master Philip comes along softly and gently, sowing and watering with joy, according to the gifts God has abundantly bestowed on him" (from Schaff's History of the Cⁿ Church)

Melanchton was the founder of systemized German theology (the first Protestant theology), not Luther, and he was the primary author of the Augsburg Confession. But his strength was also his weakness. He was a man of moderation and amiability and was always seeking compromise and peace, as far as his honest convictions would allow. NOTE: Some Christians are willing to stretch their convictions as far as possible. Others are unwilling to stretch at all. Melanchton opposed the controversies among the Protestants and Catholics and grieved over the "fury of theologians." Sometimes he went too far in his compromise.

Had Luther been without Melanchton, the torrent (of the German Reformation) might have overflowed its banks; when Melanchton missed Luther, he hesitated and yielded, even when he ought not to have yielded (D'Aubigne's History of the Reformation).

NOTE: It is easy to second-guess past Christians with the benefit of known history--this is a pitfall in studying history!

Without Luther the Reformation would never have taken hold of the common people; without Melanchton it never would have succeeded among the scholars of Germany...(Schaff)

Melanchton's Theology: In later years ~~EMKEM~~ Melanchton modified his position on predestination and free-will. In the beginning he held to the convictions of Luther, but later changed. He changed to appease Rome and to find common ground with the papal system, for Rome violently opposed the doctrines of election and predestination. Melanchton had many conferences with Reformed (Swiss) and Roman theologians. He developed a synergism (cooperation of the divine and human elements in conversion), and went back to a more humanistic theological bent. The Augsburg Confession ~~was~~ which is the basis of conservative evangelical Lutheran theology was a product of Melanchton not Luther. It became the aim of Melanchton to minimize the differences between Lutherans and Catholics and on crucial points to use language so ambiguous that it could be interpreted in a Catholic sense without excluding the Lutheran teaching. He seems to have labored hard to eliminate any statement in the Confession that could possibly be spared that was likely to offend the Catholics. NOTE: the Zwinglians were totally excluded from any benefits that the Lutherans might gain by negotiations. They were basically viewed as too radical to be included in the evangelical mainstream. NOTE: the Zwinglians were no where near as radical as some anabaptists! Melanchton meant to show that the evangelicals were good Catholics and went so far as to draw the remark from Philip of Hesse (the most significant secular ruler on the side of the Reformation), "Master Philip goes backward like a crab."

Final Note: No matter how great a leader, and no matter how profound a man's gifts, each man has blind spots in his life. It is our duty before the Lord to try to discover our blind spots and work on them, while exploiting those areas in which we are gifted and especially enabled by the Lord for ministry.

Hixville page 8

Used: Dr. Arnold's Ref. Men notes, Newman's Vol. 2, Dict. of
The Cⁿ Ch.,

-Briefly, if time permits - mention the Schmalkald League

5 The Ninety-five Theses, October 1517

- 1 When our Lord and Master, Jesus Christ, said 'Repent . . .', he meant that the whole life of believers should be one of penitence.
- 2 The word cannot be understood as referring to the sacrament of penance, in other words of confession and satisfaction, as administered by priests.
- 3 Yet he did not restrict it to inward penitence only; for inward penitence is nothing unless it produces outwardly the various mortifications of the flesh.
- 4 Hence as long as hatred of self remains (i.e. true inward penitence) the penalty of sin remains, that is, until we enter the kingdom of heaven.
- 5 The Pope has neither the will nor the power to remit any penalties beyond those he has imposed either at his own discretion or by canon law.
- 6 The Pope can remit no guilt, but only declare and confirm that it has been remitted by God; or, at most, he can remit it in cases reserved to his discretion. To ignore such remissions would of course leave the guilt untouched.
- 7 God never remits guilt to anyone without, at the same time, humbling him in total submission to the priest, his representative.
- 8 The penitential canons apply only to the living, and, according to the canons themselves, none applies to the dying.
- 9 Accordingly, the Holy Spirit does well for us through the Pope, by always making exception in his decrees of cases of imminent death or necessity.
- 10 It is ignorant and wrong for priests to reserve for the dying the canonical penalties in purgatory.
- 11 When canonical penalties were changed into penance in purgatory, the bishops must have been asleep while taxes were being sown.
- 12 In former days, canonical penalties were imposed not after but before absolution, as evidence of true contrition.
- 13 The dying will pay all their debts by their death; and they are already dead to the canon laws and free from their jurisdiction.
- 14 Defective spiritual health or love in a dying man must needs bring with it a great fear, and the greater the deficiency the greater the fear.
- 15 This fear and horror is sufficient in itself (to pass over all else) to constitute the penalty of purgatory, since it comes very near the horror of despair.

Luther's last letter

5 To Katherine, 14 February 1546

Luther's last letter to his wife is preserved in the room in which he died in Eisleben. He preached for the last time on *Matthew xiii: 25*, exhorting the people to cleave to the Lord and Master, who calls the weak and weary 'to himself,' 'I could say much more, but am weak, so will leave it alone,' he concluded. Luther died on 18 February.

To my dear kind wife, Katherine Luther, at Wittenberg. Grace and peace in the Lord! Dear Kate - We hope to return home this week, if God will. God has richly manifested his grace towards us here, for the lords through their Council, have arranged everything, except two or three things, one of which is that the two brothers, Count Gebhardt and Albrecht, should again become brothers, which I shall try to accomplish today, through inviting them to be my guests - so that they may converse with one another, for till now they have been dumb, embittering each other with letters.

In other respects the young gentlemen have been very happy, riding out together on sledges with the tinkling of fools' bells, the young ladies accompanying them, all joking and in high spirits, Count Gebhardt's son being among the number.

From this one may see that God is the hearer of prayer. I send you some trout, which the Countess Albrecht has sent me. She is delighted with the reconciliation. Your sons are still at Mansfeld. Jacob Luther will see well to them. We are provided with meat and drink like lords, and have every attention paid us - indeed too much, so that we might forget you at Wittenberg. I am very well.

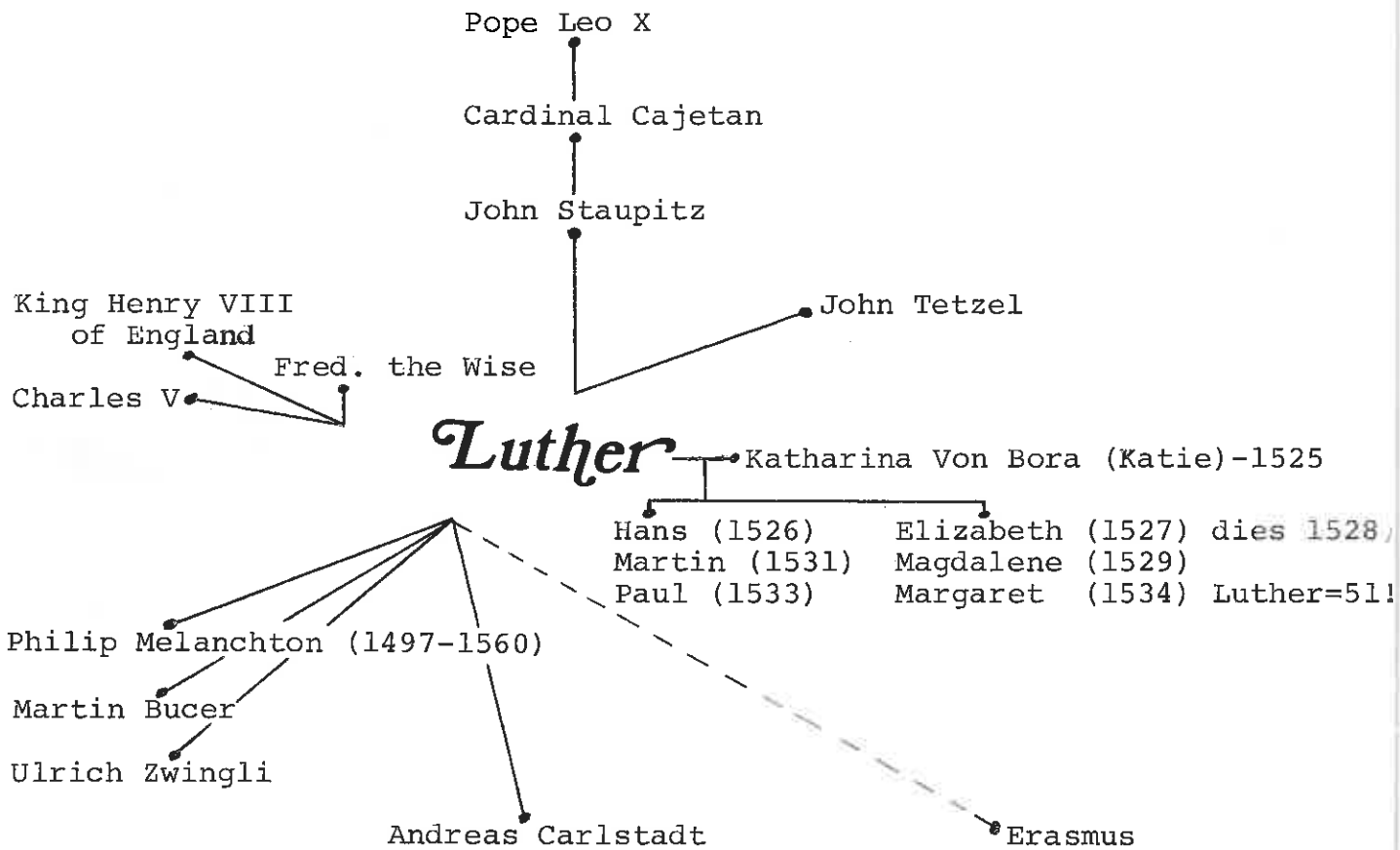
But Dr Jonas's leg has been very bad, holes appearing in the skin, but God will help. You may show this to Magister Philip, Dr Pommer, and Dr Cruciger! It is reported here that Dr Martin has been snatched away by the devil. The report comes from Leipzig and Magdeburg. It is the invention of these wissacres, your countrymen.

Some declare that the Emperor is thirty miles from here, at Soest in Westphalia; others that the French are enlisting recruits, and the Landgrave also.

But let us say and sing, that we shall wait and see what God will do. I commend you to God.

MARTIN LUTHER

Curric, 474 et seq.



The People in MARTIN LUTHER'S Life

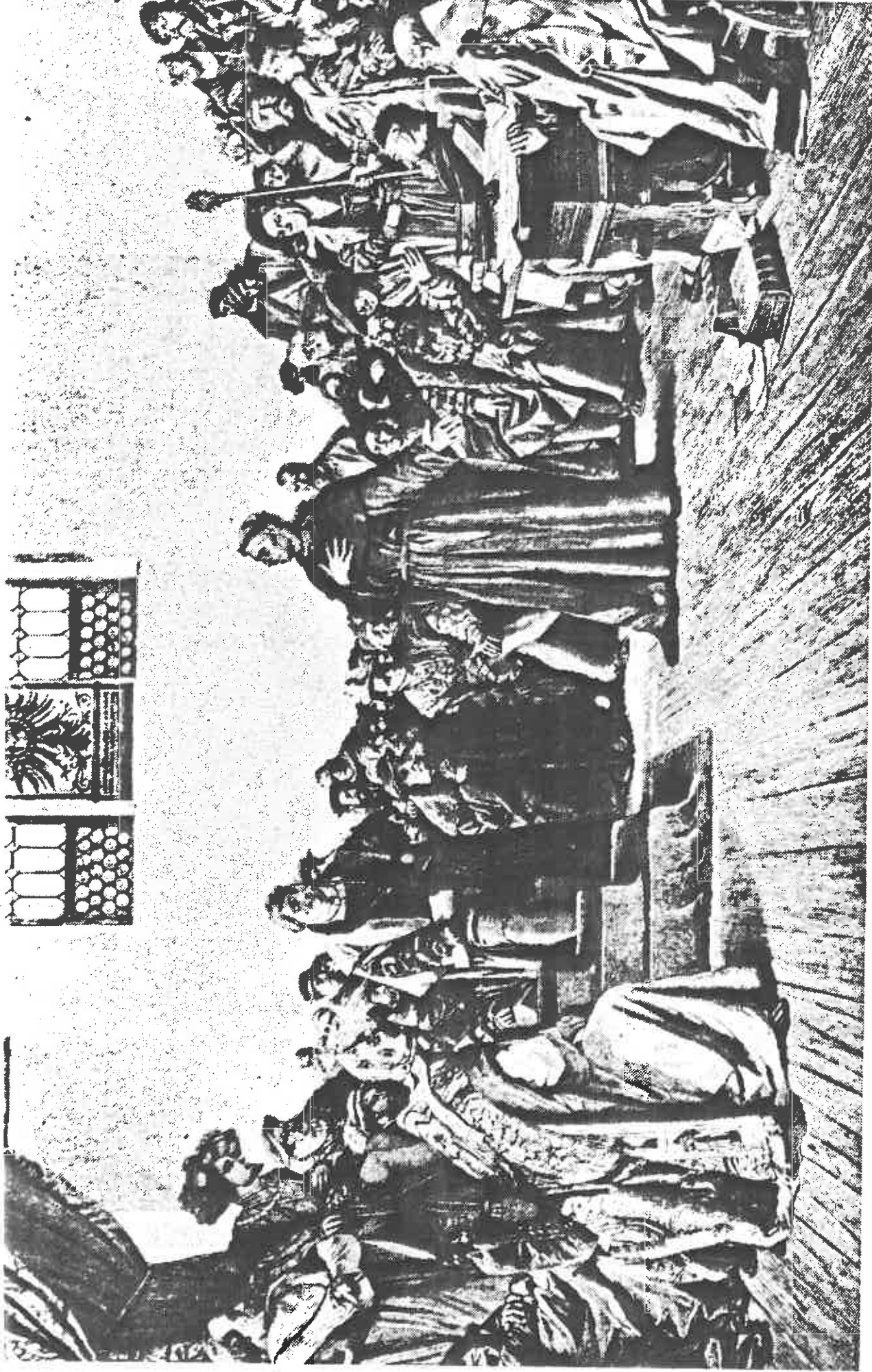


H.G. Haile

LUTHER

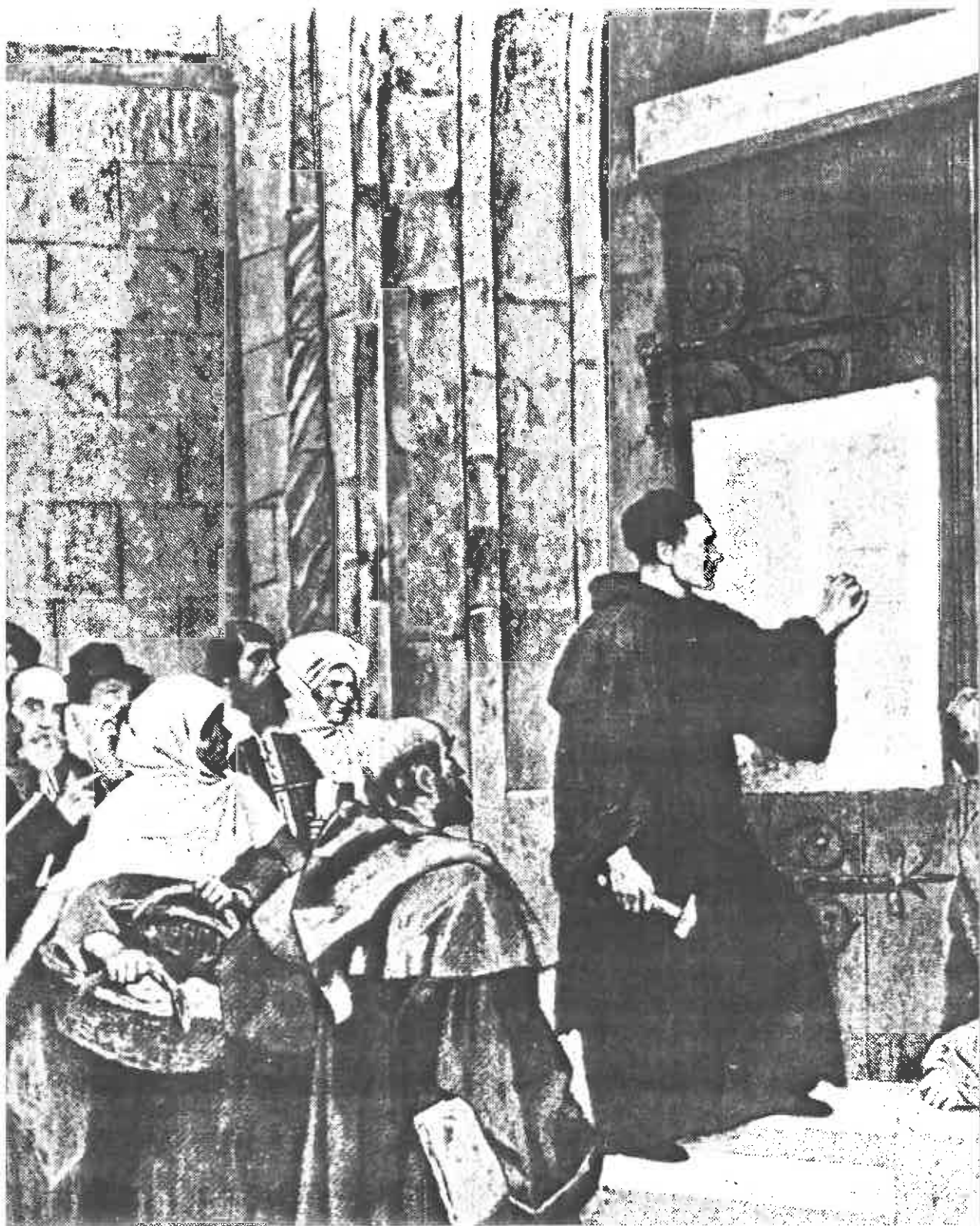
An Experiment in Biography

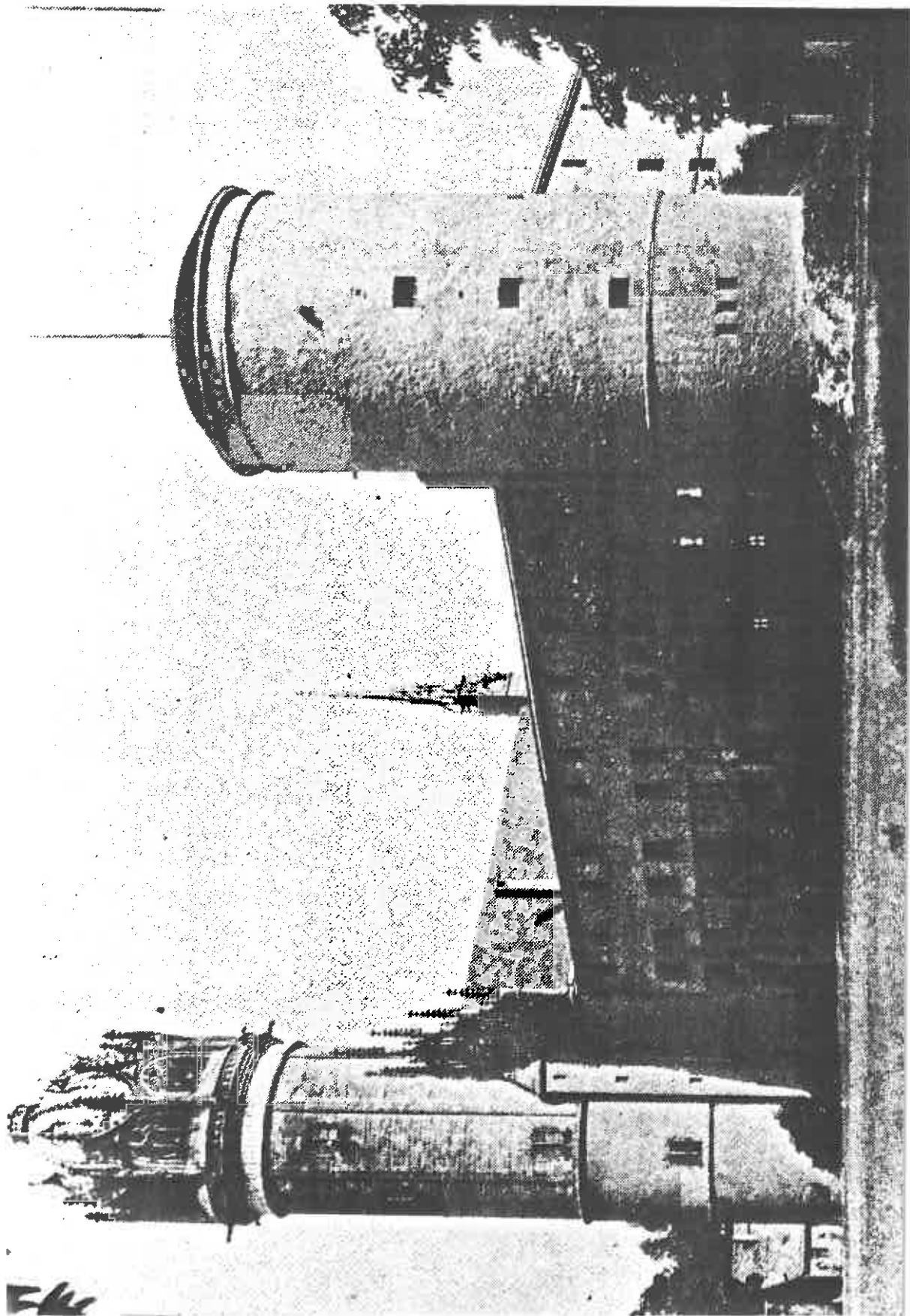




Historical Pictures Service—Chicago

Luther Before the Diet of Worms







HANOVER

SAXON

BOHEMIA

BAVARIA

SWITZERLAND

PAPAL STATES

**THE
LAND THAT
LUTHER
TRAVELED**

•Münster

•Mansfeld

•Wartburg

•Frankfurt

•Cologne

•Worms

•Strassburg

•Augsburg

•Magdeburg

•Wittenburg

•Eisleben

•Leipzig

•Erfurt

•Trent

•Rome



THE
LAND THAT
LUTHER
TRAVELED



Religious News Service Photo

The trunk of the famed Luther Elm in Worms, Germany, has been transformed into a lasting monument in honor of the sixteenth-century reformer. According to legend, the tree furnished shade for Luther when he was on the way to the fateful Diet of Worms in 1521. The trunk, dead since 1949, has been transformed by a German sculptor, G. Nonnenmacher, into a 36-foot-square bas-relief which shows Luther before the Diet.





1526
VIVENTIS·POTVIT·DVRERIVS·ORA·PHILIPPI
MENTEM·NON·POTVIT·PINGERE·DOCTA
MANVS

AD



*Historical Pictures
Service—Chicago*

**A Painting by Raphael
of Pope Leo X**

E. G. RUPP and
BENJAMIN DREWERY

Martin Luther

OPEN UNIVERSITY
SET BOOK



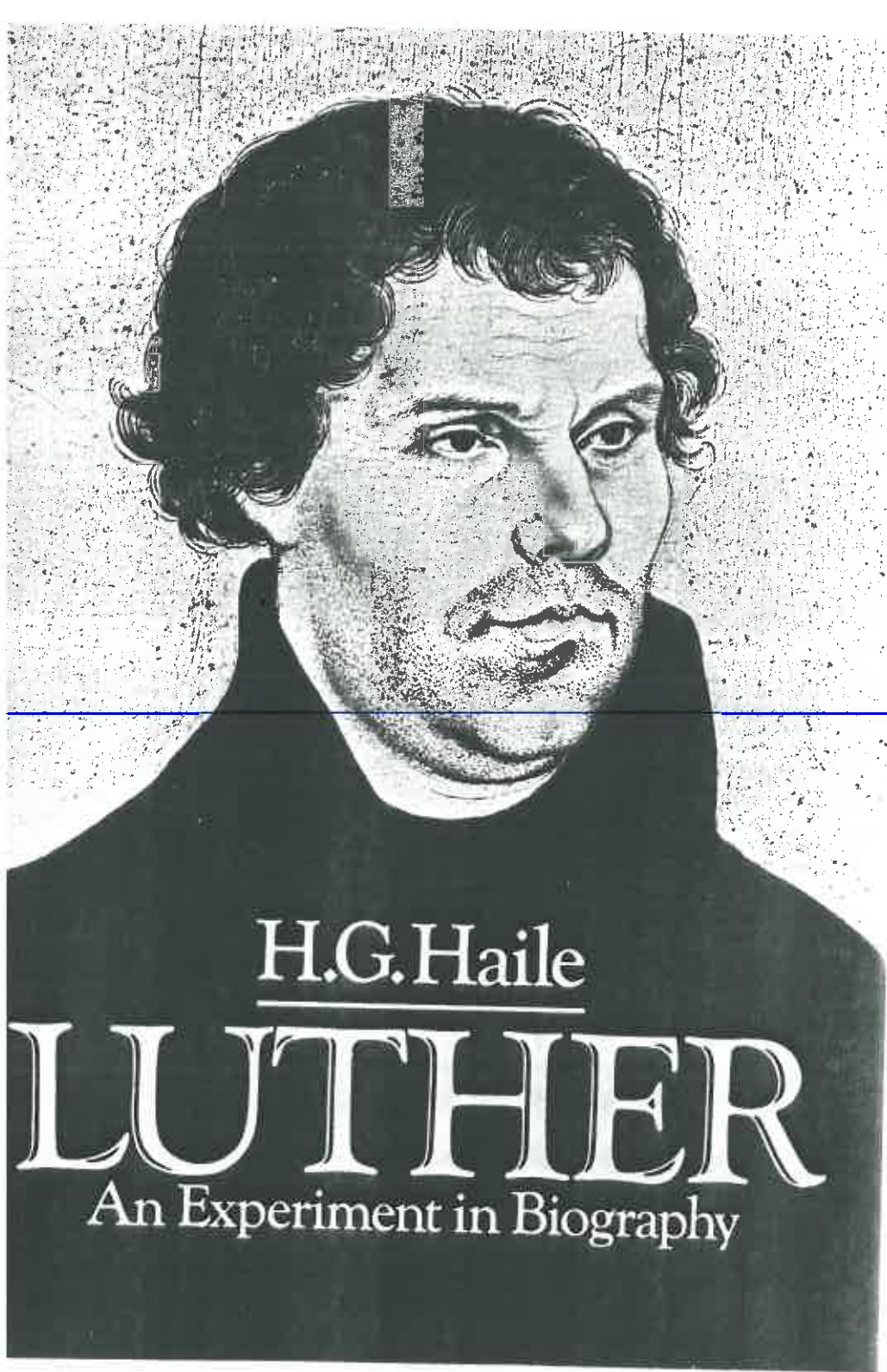
Documents of Modern History



Brown Brothers

Luther Reading in His Cell at Erfurt

From a painting by Sir Noel Paton



H.G. Haile

LUTHER

An Experiment in Biography

**E. G. RUPP and
BENJAMIN DREWERY**

Martin Luther

 **OPEN UNIVERSITY
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Documents of Modern History



ULRICH ZWINGLI, the ANABAPTISTS and the HUGUENOTS

Introduction: Zwingli is a Reformer about which little has been heard. But his impact on the Reformation was not insignificant, and in some ways at least, we trace back closer to him than to Luther or John Calvin. He was not strictly an anabaptist, but more in their direction (even though he was associated with some persecution of them.) He longed after unity among the Reforming parties and did attempt it with the Lutherans. POINT: Almost all the Reformers were our brothers and it is profitable to look upon their lives (since we have the advantage to do so) with the same charity that we afford one another here in 1987. Honest historical inquiry will uncover flaws in thinking, theology and character, as well as victories enjoyed for the cause of Christ. But historical inquiry is never a license for a judging heart or arrogance on the part of the student. Zwingli, Calvin, Luther, Knox and all the others were sinners--most quite willing to divulge just *how much so!*

Tonight we will give a general overview of the impact of the first "Reformed" Reformer, *Zwingli*, as well as an introduction to *the Anabaptists, and the French Huguenots.*

? If you were going to be remembered 400 years from now for something SPECIFIC, related to the Christian life, what would you like it to be?

I. ULRICH (Huldrych) ZWINGLI

Zwingli was the son of a SWISS village magistrate and was born in 1484, in the same year as Martin Luther. He had a thorough education, and typical of the educated of his day, Zwingli became acquainted with the Renaissance humanism and its control of the Christian theology of the times. He was educated in,

- a. Basel
- b. Berne
- c. Vienna (studied Aristotle)
- d. Basel

In 1506, he was ordained a priest in Glarus, (a Canton [Swiss state] and a town), and in 1516 went to Einsieden where he ministered until 1519. The chief issues he faced at this time were,

- a. Mercenary service was universal
- b. The Swiss MUST be united, in order to achieve anything.

1506-16 TEN YEARS - worked on Heb. & Greek,
and gave himself to his humanistic studies

field
preacher,
along with
the village
soldiers

OVERVIEW OF SWITZERLAND

1. His Early Ministry in Zurich (1519-1522)

a. The City/Canton

cities were small & compact - Z. = 6,000 / canton = 600,000
 countryside was developing into a middle-class - Most churches (all still Catholic) had collegiate schools where young men learned reading/writing. Each Canton was sovereign.

b. Zwingli's preaching

his morality was questioned by some, but it was common - 1,500 priest-children in the canton. PREACHING: Method: Whole of the Bible / Style: Explanation of the Word of God.
 → he said his "immorality" was inferior to "contact" w/ one pagan prostitute.

c. His conversion WHEN is unknown.

Orthodox priest in 1518 / by 1522 no longer a priest. Most point to about 1519 when plague swept Zurich. Z. caught it and almost died.

Wrote A Song: Thy purpose fulfill: Nothing can be too severe for me.
 @ that time: I am but Thy vessel to be made whole or broken in pieces.

With Thy help, without which I can do nothing,
 I will gladly endure the knocks and noise of this world,
 As the price of health.

d. His basic principles

- (1) "sola Scriptura"
- (2) "sola fide" - got it from Augustine
- (3) tended to preach often about & around Christ - ^aChristocentric emphasis

2. The Reformation in Zurich

- a. The first rift - the people ate sausage @ least as Z. watched. The issue became "who has the authority in this town, anyway?"
- b. The question of clerical celibacy - many concubines & prostitutes. 1522 Maner (secretly) a woman (widow) w/ 3 kids - petitioned Bishop - NO. Petitioned Canton - YES.
- c. The clarity and certainty of the Bible - Began to teach more & more that the basic meanings of the Bible not shrouded in mystery.
- d. ISSUES by 1522:

1. the duty of government to control religion
2. only preaching = Bible should be allowed
3. Zurichers following Z. were followers of Paul, not Luther
4. rejected clerical celibacy
5. rejected prayer to the saints
6. rejected sacrifice of mass

e. OTHER ASPECTS of Zwinglian Reform

1. wrote a plan of battle for fighting a war - interested in political / international relations
2. founded a college in Z. to teach G & H.

3. DIFFERENCES Between Luther and Zwingli

Luther	<u>LOPDS TABLE</u>	Zwingli
- spoke saxon dialect of German		- spoke Toggenberg dialect of German
- Univ. prof. (Herr Dr.) - aloof		- Swiss humanist
- a regular Augustinian background		- a secular priest background
- political monarchist		- political republican
- L → Z. = an insistent Swiss "you are too much of an anglophobe"		- Z → L. = resented German patronage L. too inflexible.

Z. That L. had too many Romanist tendencies still.

4. Zwingli's Death (1531)

killed at battle of Kappel - city cantons vs. forest cantons (Catholi) - cut up / burned.

5. Theology of Zwingli - Augustinian, strong doc. of election / predest. / faith is a gift of the H.S.

L.T. - memorialist, until later in life / more toward Calvin

6. Major Achievements

- Consolidated Swiss Reformation
- modelled TOTAL reformation
- big impact on the English Reformation
- Showed that Lutheranism wasn't the only reformation expression

II. THE ANABAPTISTS (1523 and after)

prebaptizers - now called "Täufer"

1. The word "anabaptist" means one who insists that only those who are old enough to understand the meaning of faith and repentance should be baptized. Hence, for many, a "re-baptism" was necessary, since they rejected the validity of infant baptism. They were also known by their contemporaries as,

a. radicals

- persecuted by everyone.

b. left-wingers

all leaders (except Menno Simons) dead by 1529.

Anabaptist Reformers and their followers spread in several areas of Europe:

a. Switzerland (Zurich: Conrad Grebel and Felix Manz)

Started out with Zwingli / Manz & 5 other martyred betw. 1527-32.

b. South Germany (Balthasar Hubmaier and Hans Denck)

c. Moravia (the Hutterites)

Christian communists - until 1599 100 farm-colonies.
Present today in Canada

d. The Netherlands and Northern Germany (the Mennonites)

Strong emphasis on pacifism / non-resistance. Developed a peculiar institution known as "The Ban," used for discipline - the ch. & in frontier

THE LIFE AND INFLUENCE OF JOHN CALVIN

Introduction More so even than Martin Luther, John Calvin was and is a man whom historians in the world either love or hate. While leading a relatively short life (1509 to 1564 ; 55 years), Calvin had more of an impact on Protestant thinking than any other Reformer, and a good part of denominational development UP TO TODAY can be traced to him, or to reacting against his theological emphases. He was

a Scholar, a teacher,
a preacher, an evangelist,
an administrator, a leader,
and a theologian.

Strangely, few people have really read his written works, even among his critics. What men have said ABOUT him is interesting, for instance. His most ardent enemy was Pope Pius IV who said:

The strength of that heretic consisted in this, that money never had the slightest charm for him. If I had such servants, my kingdom would extend from sea to sea.

Calvin's dearest friend, Theodore Beza, said of him:

The thing to be wondered at is that a single man, as if he had been kind of a Christian Hercules, should have been able to subdue so many monsters, and this by that mightiest of all clubs, the Word of God.

REMEMBER: The sixteenth century was a weird time, with lots of unrest and confusion. It was a time UNfamiliar with the inherent stability of environment that we enjoy. Passions for and against causes, and loyalties for various leaders were very pronounced!

The first ten years of Calvin's ministry were the last ten years of Luther's, but the two never met personally. The Reformation had bogged down in Germany and Switzerland and Calvin emerged as a new personality and force, which got the engine moving again. God used a Luther to ignite the Reformation and he used a Calvin to pull it together as a mighty force for God. Above all, Calvin was a theologian, and he was able to systemize the Reformed faith so that average people could understand it. He was greatly loved by many of his contemporary Protestants, even when they could not agree with him. He practiced what he preached, and was a spiritual man. He did not have the glaring weaknesses in character that Luther or Zwingli may have shown. Even Hubmaier, the Anabaptist, and Calvin shared a warm affection for each other, although Calvin had little tolerance for Anabaptist church principles.

Calvin's Early Days John Calvin was the 2nd of 5 sons, born to Gerard Cauvin in NOYON, NE France on July 10, 1509 (Luther was 27 at the time). He was educated among the nobility and had "good" family connections. He opened his studies in training for the ministry, then, obtained his law degree, before returning to an itinerant religious ministry. He was at this time a devout Catholic of unblemished character, and defended Catholicism against Lutheranism in his earliest days. Calvin says his conversion was sudden, through private study of the Word, because he failed to find peace in absolutions, penances, and the intercessions of the church. But, the date of his conversion is uncertain. He trusted Christ sometime between 1533 and 1537. He wrote in his commentary on the Psalms:

By a sudden conversion, God subdued and reduced to docility my soul, which was more hardened against such things than one could expect of my youthful years. Like a flash of light, I realized in what an abyss of errors, in what chaos, I was.

After his conversion, Calvin slowly broke with the Catholic Church and was imprisoned several times for his evangelical views. It was not long before he became the recognized leader of the evangelical church in France. NOTE: He could have lost his life early when he saw a fellow evangelical have his tongue cut out and then burned at the stake. Calvin made a move towards the scaffold, but several other evangelicals dragged him away.

1534 - escaped Paris - city to city

The Institutes of the Christian Religion (1536)

THE major systematized Christian Theology (Protestant)

8th editions - 1536

4 Books

- I The knowledge of God, the Creator 43
- II " " " " the Redeemer in Christ 45
- III The way in which we receive the grace of God. 51
- IV The external means or aids by which God invites us into the society of Christ & His members... 59

- as a catechism 39
- revised catechism 41
- 1539 in French 41
- did it all over again 43
- revised in French again 45
- put it into Latin 50
- Latin into French 51
- FINAL edition 59
- final French edition 60

Topic: sovereignty of a ^{good} God
 but: predest. - death w/
 only briefly.

Reading (2) - 1026, 1027

The Bible the sole rule of faith & practice

Calvin and Guillaume Farel (1489-1565)

Lesson 8 - DBL

Idelette de Buren

Bottom p.1 Lesson 8

GENEVA!

Calvin died on May 27, 1564 at the age of 55. To many since his time Calvin has been the epitome of rigor and cheerlessness in this life. They feel that he was a legalist who would exclude all joy from the Christian life, and would make it an unyielding bondage. Yet if one really studies his written works and his life, this is not the case. He was intense in his service of the Lord Jesus Christ, but he was also very human as is revealed in his still-existing letters.

The INFLUENCE of Calvin Using all his undoubted gifts, Calvin laid the groundwork for much of the Protestantism of the next four centuries. But his influence extended far beyond the borders of the Church, as it did beyond the confines of Geneva, for many of his ideas in politics, aesthetics, science and history became so interwoven in Western thought that we should recognize him as "one of the great seminal minds" (W.S. Reid)--a major formative influence in the development of modern Western culture and civilization.

Calvinism - A simple definition:

A L O N G E R definition:

T
U
L
I
P

Calvinism is more than an expression of Soteriology (the doctrine of salvation):

John Calvin
An Introduction

Introduction: More so even than Martin Luther, John Calvin was and is a man whom historians in the world either love or hate. While leading a relatively short life (1509-1564; 55 years), Calvin has had more of an impact on Protestant thinking than any other Reformer, and a good part of Protestant denominational development up to today can be traced in reaction to his theological emphases. He was a scholar, a theologian, a teacher, a preacher, an evangelist, an administrator and a leader. Strangely, few people have really read his written works, even among his critics. What men have said ABOUT him is interesting: his most ardent enemy was Pope Pius IV who said:

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The first ten years of Calvin's ~~ix~~ ministry were the most ten years of Luther's, although the two never met personally. The Reformation in Germany and Switzerland had bogged down and a new personal force was needed. God used a Luther to ignite the Reformation and He used a Calvin to pull it together as a mighty force for God. Above all, Calvin was a theologian, and was able to systemize the Reformed faith ~~it~~ so people could understand it. Also, he was greatly loved by many of his contemporary Protestants, even when they could not agree with him. He practiced what he preached, and was a spiritual man. He did not have the glaring weaknesses in character that Luther and Zwingli had. Even Hubmaier, the Anabaptist, and Calvin had a warm affection for each ~~another~~, but could not agree on church principles.

Calvin's Early Days: Calvin was born July 10 in Noyon, a little town in northern France, near Paris. He was educated among nobility and had good family connections. He opened his studies in law, but had no taste for it and turned to theology. He was at this time a devout Catholic of unblemished character, and defended Catholicism against Lutheranism with a fervor. Calvin says his conversion was sudden, through private study of the Word, because he failed to find peace in absolutions, penances, and the intercessions of the church. He said, in his commentary on the Psalms,

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Calvin was saved sometime in the years 1532 or 1533 (at 23 or 24 years of age). He broke with the Roman Church and was thrown into prison several times for his evangelical views. He became the head of the evangelical party in France less than a year ~~2~~ after his conversion. NOTE: Calvin could have lost his life early when he saw a fellow evangelical have his tongue cut out and then burned at the stake. Calvin made a move towards the scaffold but several other evangelicals dragged him away.

Calvin was forced to leave Paris when Nicolas Cop, the rector of the U. of Paris, gave the inaugural oration on All Saint's Day. This oration had been prepared by Calvin, and was a plea for Reformation on the basis of the N.T. The French Parliament regarded this oration as a manifesto of war upon the Roman Catholic Church and condemned it to the flames. Cop fled to Basel, Switzerland. Calvin, the real author of the mischief, escaped from Paris by being let down from a room by means of sheets and escaped in the garb of a vine-dresser with a hoe on his shoulder. At least a year of a wandering followed as Calvin fled from city to city. As he travelled, he had a heart for sharing the Gospel and it is estimated that in his life he started over 250 local churches. During this period Calvin encountered many freethinkers who opposed the church, and won some for Christ. But there was one Libertine whom he could not convince and that was Michael Servetus. Servetus challenged Calvin to a debate and Calvin accepted with great risk to his own life. Servetus never showed up. Twenty years later in Geneva, Servetus was burned as a heretic.

The Institutes of the Christian Religion (1536)

In Basel, Calvin had time to formulate his theology based upon the Bible alone. At the age of 26 he published his first edition of the Institutes. This work became the greatest exposition of evangelical truth to come out of the Reformation. It threw fear and confusion into the Catholic church and greatly unified the Protestant movement. The Institutes were revised five times in his life and were translated into most of the languages of the western world. The central theme of the Institutes is the sovereignty of a gracious God. Surprisingly, predestination is really dealt with in only one small section. Calvin seemed more intent on showing that the Bible should be the sole rule of faith and practice for Christians, and at how the church should be set up.

Discussion: Christians believe that God furnishes them with all good things to enjoy. In developing this belief, Calvin taught that things should be used and enjoyed in a manner that assists one in living for God and loving his neighbor. Wealth and property are thus means and not ends. Do Christians today still believe this?

Calvin said, "The truly reformed church should continually be reforming itself?" What might this mean, and is it being done today?

John Calvin
(Continued)

Introduction: Before leaving France for good, Calvin made one last trip there to take care of his family estate. On the return trip he intended to move to either Basel or Strassburg, Switzerland. The direct route to Strassburg was closed because Charles V and Frances I were at war, so Calvin was forced to go through Geneva, Switzerland, where he intended to stop only for a night. Calvin's presence was immediately made known to Guillaume Farel (1489-1565), the Genevan Reformer who instinctively felt that Calvin was the man to save and complete the Reformation in Geneva. Calvin was very reluctant to take the position and pleaded that he was too young, too inexperienced, and that he needed further study and that his natural timidity and shyness made him unfit for public action. Farel threatened him with a supposed curse from God if he preferred his studies to the work of the Lord, and his own interests to the cause of Christ, and said to Calvin,

"You are concerned about your rest and your personal interests... Therefore I proclaim to you in the name of Almighty God whose command you defy: Upon your work there shall rest no blessing...! Therefore, let God damn your rest, let Him damn your work!

Calvin was terrified and shaken by these words of Farel and accepted the call to the ministry as teacher and pastor of the evangelical church of Geneva. His reply to Farel was, "I obey God." NOTE: When this happened in 1536, was Farel right or wrong in his approach? Can one ever be so sure of his position concerning God's will in matters to attempt to invoke a curse--is this Biblical?

The population of Geneva was not yet ready for Calvin though, and they expelled Calvin AND Farel in 1538. That year was one of the hardest in Calvin's life because of the opposition he received, and he wrote of it,

"Were I to tell you only the littlest things of the misfortune-- what am I saying!!??--of the adversity which virtually crushed us during the course of one year, you would hardly believe me. I am convinced that not a day passed in which I did not long for death ten times..."

This was a very discouraging time for Calvin, but this rejection was in the providence of God for him and he did survive it. After the expulsion, he went to Strassburg, Germany. He needed time to think. He was realizing how easy it was to tear down the Roman church, but how difficult it was to replace it with something positive. He gave much thought to church organization and to the structuring of people. NOTE: Some structure in Christian fellowships is always necessary--the trick is to have an effective, Biblical organization which is at the same time alive and vital, and functioning! In this time Calvin became closely allied with the Lutheran Church, in Luther's last years. But he was unfavorably impressed with the Lutheran movement's lack of discipline and the dependance of the clergy on secular rulers. But Calvin followed the German Reformation with great interest all the days of his life, and kept up a steady correspondence with Philip Melancthon. God was preparing Calvin for big things although to him, at this point, his ministry must have seemed ineffective.

It was during this time that Calvin married Idelette de Buren, the widow of Jean Stordeur, the Belgian. When the Stordeurs came to Strassburg,

they were Anabaptists, and opposed the Reformed view with a passion. It was through Calvin's exposition of the Scriptures that they were won over to Reformed thinking. Jean Stordeur died and Calvin preached his funeral. In 1540, Calvin married Idelette de Buren, who had two children by her former husband. They had nine years of happy marriage before she became sick and died. She was weak in body but strong in faith and on her death-bed exclaimed, "O glorious resurrection! God of Abraham and all patriarchs, ...I trust!" NOTE: Those who teach today that God does not want any believer to be sick, even in his permissive will, and that if they would trust God to heal them (applied more faith), He would...simply are ignorant of the fact that the saints have been dying for thousands of years WITH CHRIST, and with GREAT FAITH! It takes more faith to die for Christ, than it does to trust Him to heal an illness!

GENEVA AGAIN??!!

In Calvin's absence, matters deteriorated sadly in Geneva. Calvin had wanted a church and a city ruled by Christian law. Amid great rejoicing Calvin entered Geneva a second time on September 13, 1541. Upon this return, Calvin drew up a Church Order, a set of rules for governing the church. It was based on the teaching of Scripture that Christ has ordained four offices in the church: pastors, teachers or professors, elders and deacons. The cornerstone of Calvin's form of church government was the office of elder. Pastors were to preach and to exhort the people; elders were men of unusual stamina and spiritual insight who supervised the people, visited and assisted the pastors; and deacons were general servers. Calvin also put great emphasis on Christian education. He set up schools to better educate the people, and established the Academy of Geneva, the first Protestant University. John Knox trained under Calvin, and became the Reformer in Scotland. For the next 24 years Calvin labored in Geneva to bring about an effective reform in that city and all over Europe as more and more Reformed churches were forming. Apart from the "Institutes," Calvin also had many other writings. He wrote commentaries on every book of the New Testament (and many of the Old), but said that the Book of the Revelation remained a mystery to him. NOTE: Without a premillennial system of interpretation, the Revelation is extremely difficult to understand. Arminius, the originator of a theology opposed to that of Calvin's system, gives a relatively unbiased opinion of Calvin's works:

"Next to the Study of the Scriptures, I exhort my pupils to pursue Calvin's commentaries, which I extol...for I affirm that he excels beyond comparison in the interpretation of Scripture...so that I acknowledge him to have possessed above most others, as rather above all men, what may be called an eminent gift of prophecy."

He had a thorough knowledge of Greek, Hebrew and Latin, and through the printed page he supplied the Protestants with much ammunition to fight the Roman Church. We must remember that during the Reformation, Christians could not afford to hedge on theological differences with the Roman Church. They were not the friends of the Protestants, and did much to stomp out their movement. Again, though, the Protestants were not immune from wrong thinking or intolerance either. It is not easy to decide where along the theological line you will stand, and where you will separate. In general, for Calvin at least, it was always in his mind that kindness in his life was a reflection of God's kindness, and he put in his last will and testament that "if it were not for HIS great and infinite kindness, all the affection that I have had would only be smoke." Calvin died in 1564 at 55.

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great Leipzig Debate, invited Calvin to
Strassburg. Calvin gladly accepted this
invitation. It brought him to the city
where he had been so eager to go in the
first place.

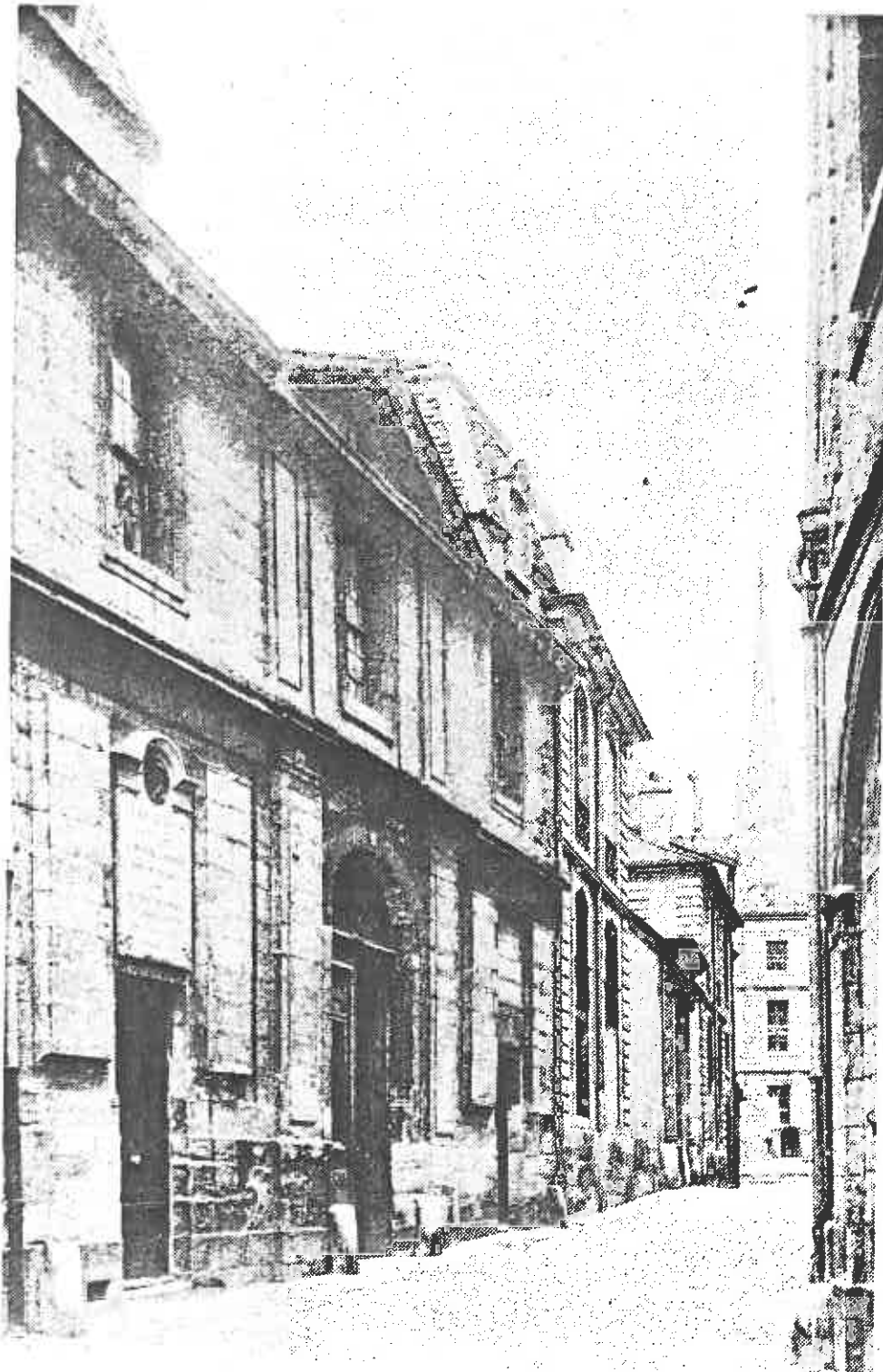
After the eighteen months of struggle
and conflict in Geneva, Calvin enjoyed
three years of peace in Strassburg. Here
he married Idelette van Buren, a woman
from the southern Netherlands. In this





**Calvin
Conferring with
the Geneva
Council**

*Religious News
Service Photo*



*Religious News
Service Photo*

**John Calvin lived here at what is now
No. 11 Rue Jean Calvin until his death
in 1564**

CHRISTIA

NAE RELIGIONIS INSTI-
tutio, totam ferè pietatis summã, & quic-
quid est in doctrina salutis cognitu ne-
cessarium, complectens: omnibus pie-
tatis studiosis lectu dignissi-
mum opus, acre
cens edia-
tum.

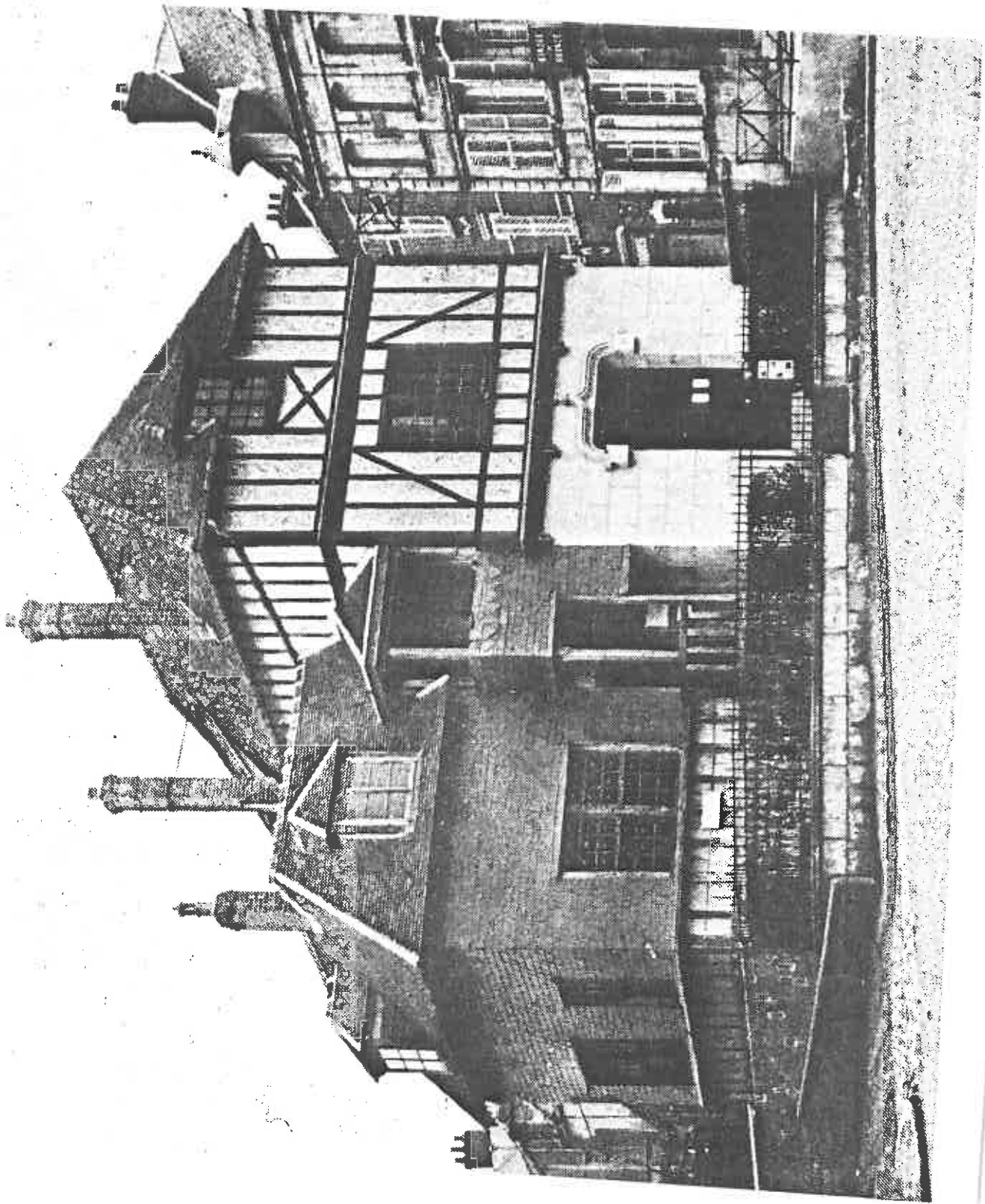


PRAEFATIO AD CHRI-
stianissimum REGEM FRANCIAE, qua
hic ei liber pro confessione fidei
offertur.

IOANNE CALVINO
Noviodunensi autore.

BASILEAE,

M. D. XXXVI.



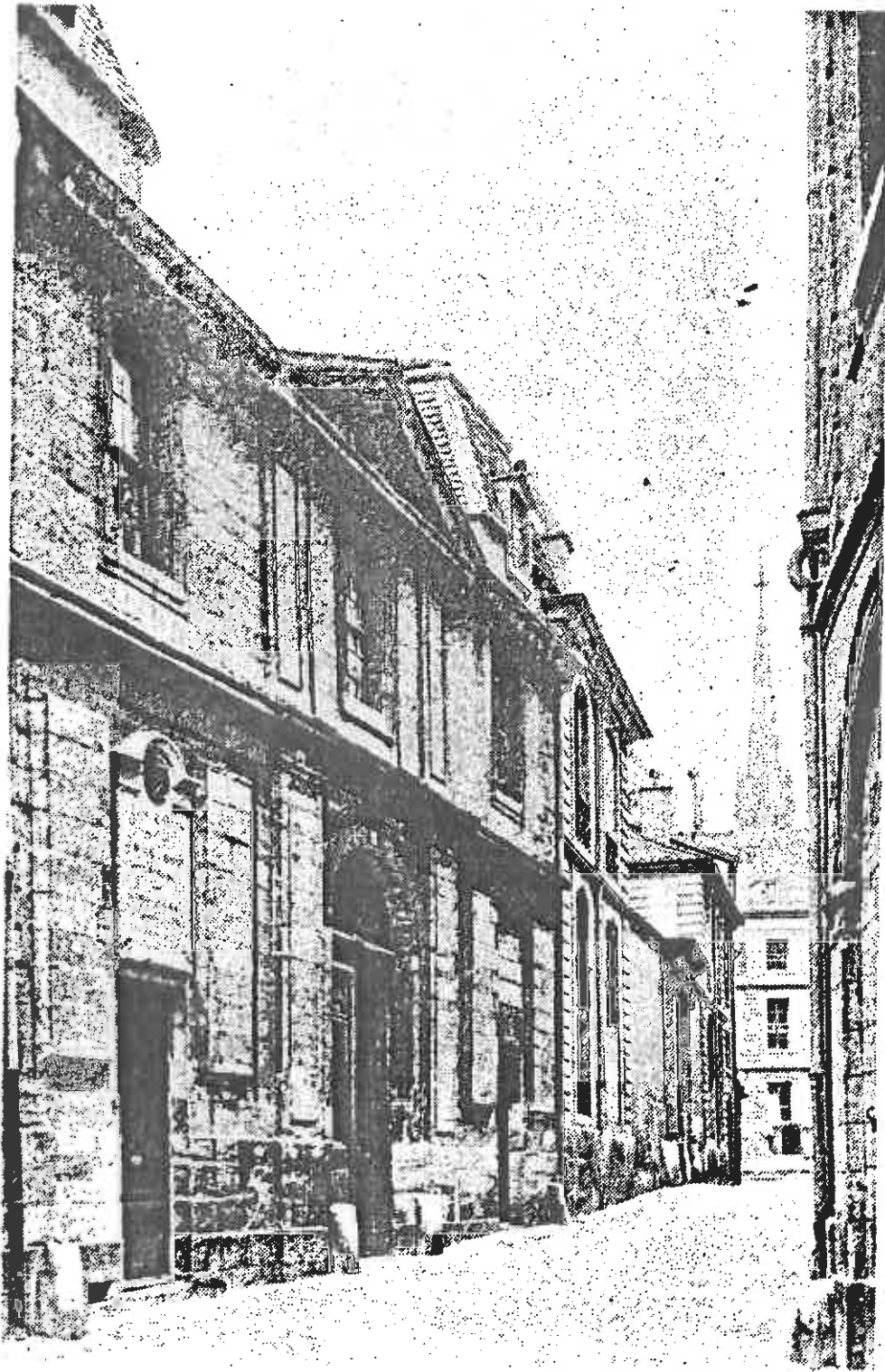


A portrait of John Calvin.



*Courtesy French Embassy Press
and Information Division*

John Calvin



*Religious News
Service Photo*

**John Calvin lived here at what is now
No. 11 Rue Jean Calvin until his death
in 1564**

THE REFORMATION IN ENGLAND

Introduction From one angle, the study of the Reformation of the church in England takes a very different course than that of the church on the European continent. England, Scotland and Ireland are islands, and in those days were more isolated and "insulated" from happenings on the continent. Also, from their Anglo-Saxon and Celtic blood-lines, the English and Scots were very protective of their *autonomy* and *sovereignty* from powers on the Continent. In general, English history is a study of a people always trying free themselves from one form or another of continental influence and tyranny--all the way up through the Second World War. The Reformation in England began *officially* as an act of state in 1534 when King Henry VIII severed ecclesiastical and political connections with Rome. But the work of reform began earlier, and the causes of the English Reformation, in addition to Henry's marital problems, were several:

<u>years</u>	<u>The English Crown</u>		<u>reign</u>
38	Henry VIII	1509-1547	
6	Edward VI	1547-1553	
5	Mary Tudor	1553-1558	
	("Bloody Mary")		
45	Elizabeth I	1558-1603	
22	*James I (KJV)	1603-1625	
24	Charles I	1625-1649	
9	The "Protec-		
	torate" of	1649-1658	
	Oliver Cromwell		
15	Charles II	1660-1685	
3	James II	1685-1688	
13	William & Mary	'89-1702	
* American colonies founded			

- A. John Wycliff(e) (c. 1329-1384) & the "Lollards"
- B. The early "humanists" (John Colet, Erasmus, Thomas More)
- C. The publication of English Bibles
 - 1. William TYNDALE (1494-1536)
 - 2. Miles COVERDALE (1488-1569)
 - 3. "Matthew's Bible" (1537)----the first English *authorized* version of the Bible. It was made up of Tyndale's *Gen.-Chronicles*; Coverdale's *Ezra-Malachi + the Apocrypha*; and Tyndale's 1535 *New Testament*. But its use in the churches was prohibited, despite its royal license!
- D. The writings of Luther
- E. The marital problems of Henry VIII
- F. The work of the Spirit of God

P.1

The Progress of the English Reformation

A. Under King Henry VIII

1. His abilities

Came to the throne at 18 (1509)

Athletic: equal to any in archery and wrestling, outstanding in the joust, fine tennis player and he was tireless at the hunt.

Musical: sang and played many instruments; wrote 2 masses.

Food: loved to eat, as the latter pictures of him show!

Intellect: originally was headed for an ecclesiastical career. Sir Thomas More said, "His learning is more than any English monarch ever possessed before him."

2. His "chancellor"

Thomas Wolsey was a cardinal and chancellor (the chief administrative officer). One historian estimated that he received 1/3 of all the ecclesiastical revenues of England. Wolsey had tried to become Pope, but failed.

3. The English church

Until the reign of Henry VIII, the English church was still almost completely Roman Catholic. It owned 1/5 (20%) of all property in England. The clergy was not very popular, in general, because it was very corrupt. Heresy trials were on the increase.

Henry read Luther in 1521 and immediately wrote An Assertion of the Seven Sacraments Against Martin Luther, for which Pope Leo X named him "Defensor Fidei", (Defender of the Faith). Then Luther shot back, "...that lubberly ass...that frantic madman...that king of lies, King Heinz, by God's disgrace, King of England...since with malice aforethought that damnable and rotten worm has lied against my king in heaven it is right for me to..." Needless to say, Lutheranism was not much tolerated in England after this!

4. The influence of the universities of Oxford & Cambridge was felt too. By 1521 Oxford "rebels" were regularly importing news of German developments. Cambridge U. harbored Tyndale, Coverdale, the dissident bishops Latimer, Ridley, Cranmer and others.

5. Henry's Marriage

Catherine of Aragon was married to Henry's brother Arthur in 1501. He died in 1502. Henry's father felt that the Spanish alliance was so important that Henry was chosen.

Canon law forbade the marriage but Pope Julius II granted a dispensation in Dec. 1503 on the ground that Arthur and his bride never lived together. Catherine was five years older than Henry. They married in 1509 and had five children, but all died in infancy except Mary (b.1516). A male heir was needed to carry on Henry's Tudor line.

Anne Boleyn came along and Henry fell for her, and wanted to marry her. He decided he would need an annulment from the Pope. But, they had lived together for 17 years! Henry said his conscience troubled him (he was good at quoting Scriptures to his own purposes), and that God was not pleased with his marriage to Catherine since there had been no male heir...Pope Clement VII was under the control of the Holy Roman Emperor Charles V (who was a nephew of Catherine! The Pope would not grant the annulment, so Henry married Anne anyway (1533), who was four months pregnant with Elizabeth. Mary was declared a bastard-child and Catherine was sent away to various exiles. She grew very ill in late 1535, and feeling her end was near, she dictated the following letter to Henry:

My most dear Lord, King and Husband: The hour of my death is now approaching, I cannot chose but, out of the love I bear you, advise you of your soul's health. You have cast me into many calamities and yourself into many troubles; but I forgive you all, and pray God to do likewise. I commend unto you Mary, our daughter, beseeching you to be a good father to her. Lastly, I make this vow, that mine eyes desire you above all things.

Henry was moved, and even shed tears, but did not change. Catherine died on 7 January 1536.

6. The legal acts

- a. Submission of the clergy, 1532
- b. Restraint on appeals sent to Rome, 1533
- c. The Dispensations Act of 1534 gave Henry even more power, and The Supremacy Act of the same year made the King the supreme head of the church of England, now called "The Ecclesia Anglica."
- d. In the Act of Succession (1534) Henry declared Mary ineligible to succeed him and named Elizabeth successor.

- ## 7. Persecution of Protestant critics of Henry's still-Catholic theology was carried out vigorously. Also, in response to his Catholic critics, he closed 578 monasteries the money was taken for the crown. He did permit some use of Coverdale's Bible. Henry published The Six Articles in 1539 which stressed basic Catholic theology.

8. *Anne Boleyn* was beheaded on May 19, 1536 after Henry accused her of adultery with five different men. Then he married *Jane Seymour*, who bore him a son, Edward--but Jane died 12 days later. Elizabeth was now declared a bastard. Henry married three more times, and ultimately wanted to be buried next to Jane Seymour.

SUMMARY: Henry VIII sought to keep the old Catholic faith, but to replace the papacy with the crown. He broke the power of the Roman church in England which led to many changes. But the moral aspects of Henry as head of the church were bad! His moral hallmarks were lust, brutality, greed and gluttony (once he ate for seven hours straight!)

B. Under Edward VI.

He came to the throne at 10, and was educated by Archbishop Cranmer, an ardent and reforming Protestant. Many continental reformed ideas came over in his brief reign. The first Book of Common Prayer was produced in 1548, and Parliament adopted it. Catholicism was satirized openly and heartlessly. While only two heretics/Catholics were burned, many were imprisoned. Edward, who was sickly, died on 6 July, 1553.

C. Under Mary Tudor (1553-1558)

1. The daughter of Henry VIII and Catherine came to rule at the age of 37. She was the victim of a bad past and poor health, but she had a devout Catholic faith, with a Spanish fervor.
2. First, she had the Mass restored for her private use, and then in 1554 had it restored publicly. Protestant heresies were again declared illegal. 300 Protestants were killed under her reign, and she was given the name "Bloody Mary." She married Philip, son of Charles V of Spain, but was unable to have a child.
3. In September, 1555 Cranmer (66), Ridley (65) and Latimer (80) were brought to trial and condemned. Just before they were torched, Latimer said to Ridley, "*Be of good cheer, Master Ridley--play the man; we shall this day light such a candle by God's grace, in England, as I trust shall never be put out.*"

D. Under Elizabeth I (by Henry VIII and Anne Boleyn)

1. She knew French, Italian, Latin, Greek and was very familiar with the tenets of Protestant theology. She was officially Protestant although $\frac{2}{3}$ - $\frac{3}{4}$ of the country was still Catholic.

2. In 1559 she introduced The Act of Supremacy which made her *administrative governor* rather than legislative head of the church of England. Also, that same year, she passed through The Act of Uniformity, which established the Book of Common Prayer as the legal means of worship. Between 1563-66 The Thirty-Nine Articles of the Church of England were established. They asserted predestination and reprobation, justification by faith, and a spiritual presence in the Lord's Supper. In short, there existed a Calvinistic theology, a Catholic liturgy and an Arminian clergy! Elizabeth was adamant that there would be unity and conformity under her reign, and she tolerated little dissension either from Catholics or from radical Protestants.
3. By 1564 there was a group of people who had come to be derisively called "Puritans"--as people who wanted a biblically pure practice. This was the beginning of English Presbyterian, led by Thomas Cartwright of Cambridge, who had been at Geneva. The early Puritans called for:
 - a. No required Episcopal ritual for worship
 - b. Popular election of ministers
 - c. No kneeling for communion
 - d. No altar, just a table
 - e. No recited prayers
 - f. No state control of the church
4. In 1570 the Pope issued a "bull" against Elizabeth, and called on France and Spain to carry it out. The Spanish Armada sailed in 1588.

E. Under James I (1602-1625)

1. Elizabeth was the last of the Tudors. James VI of Scotland was the beginning of the Stuarts, and he became ruler of "the United Kingdom". He was reared in Presbyterian Scotland, but his mother was Catholic. The Anglicans hoped he would preserve the Episcopacy...
2. In 1604, following the presentation of a petition by the Puritans, James agreed to the suggestion of a conference between representatives of the Anglican bishops and the Puritans (whom he continually confused with the Presbyterians). He decided to be the chairman, and the Hampton Court Conference lasted four days. As a concession to the Puritans, James allowed the translation of a new Bible (The King James Version of 1611), which from a linguistic standpoint was about 90% from the Tyndale Bible!

3. In 1607 the English Colony in Virginia (named after the Virgin Queen, Elizabeth) was founded. It was strictly Anglican as far as religion goes. In 1620 the pilgrims left for Virginia, but ended up in Massachusetts.

F. Under Charles I (1625-1649)

1. He was a strong "royalist" in church matters, and his Archbishop Laud wanted a Catholic Church of England. In this time there was a great migration to America, mainly by evangelicals. In 1627 the Puritans set up the Massachusetts Bay colony (Boston), and many of the surrounding towns were founded by strong Christian people. (NOTE: the town of Dedham was especially noteworthy as an early Christian "civil experiment").
2. Civil War broke out in Scotland and in England, and in 1649 Charles was beheaded (to the anger even of some evangelicals, who believed that even if he IS a creep, he's still our King).
3. In 1643 *The Westminster Confession of Faith* and the *Shorter* and *Longer Catechisms* were written.

G. Under "The Protectorate" of Oliver Cromwell (1649-58)

During these short years, Cromwell functioned as if King, even though no one wore the crown. In the last years of Charles and during Cromwell's Protectorate, there arose a great "pluralization" within Protestantism. Cromwell styled himself an "independent" and in these years arose the first "Baptists" and "Congregationalists." They saw themselves as totally reformed and returned to pure New Testament practices...

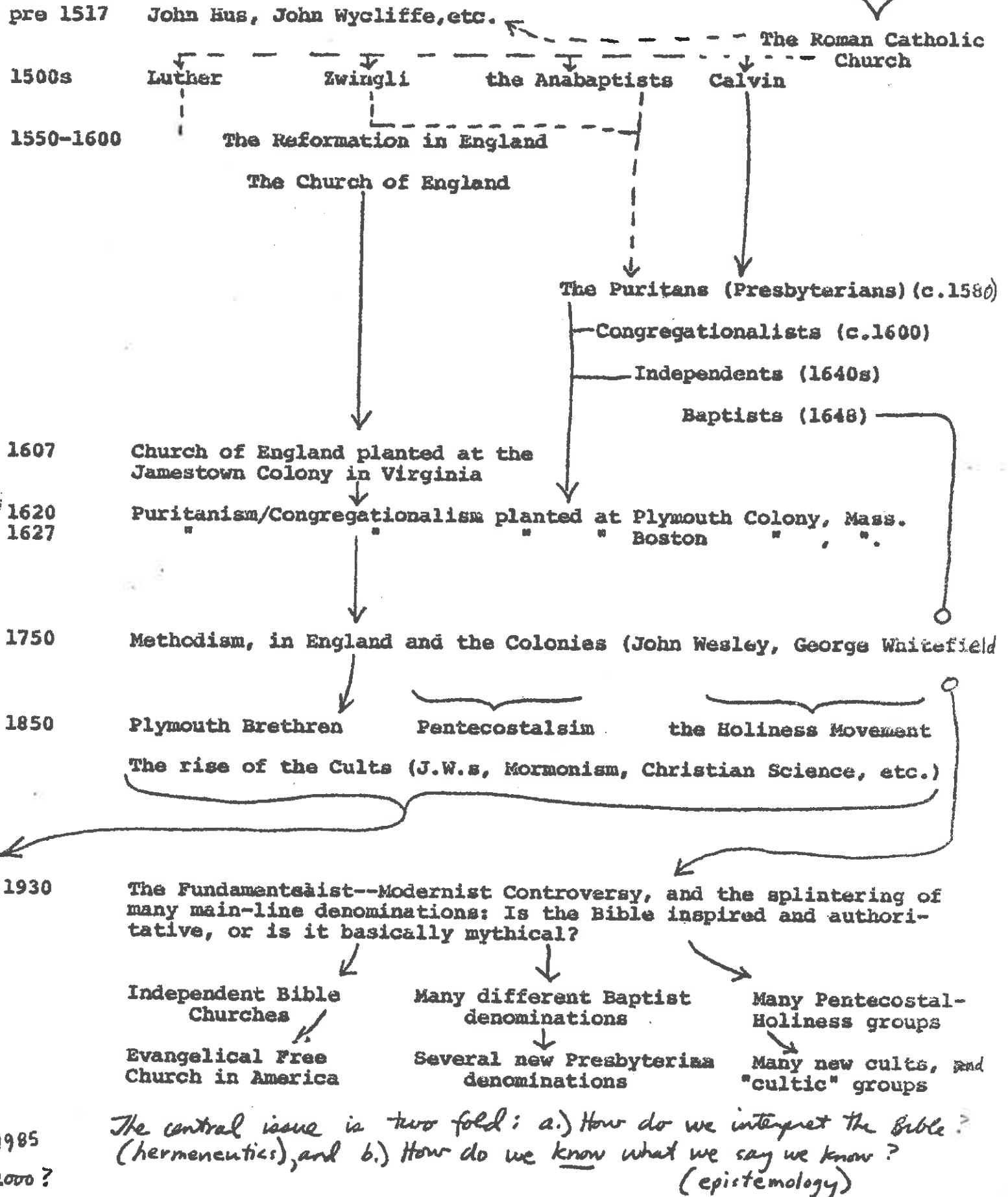
One student of Church History noted, "Episcopacy is 1/3 reformed, Presbyterianism is 2/3 reformed, Congregationalism is 90% reformed..and the Baptists are totally reformed!" (He was a baptist).

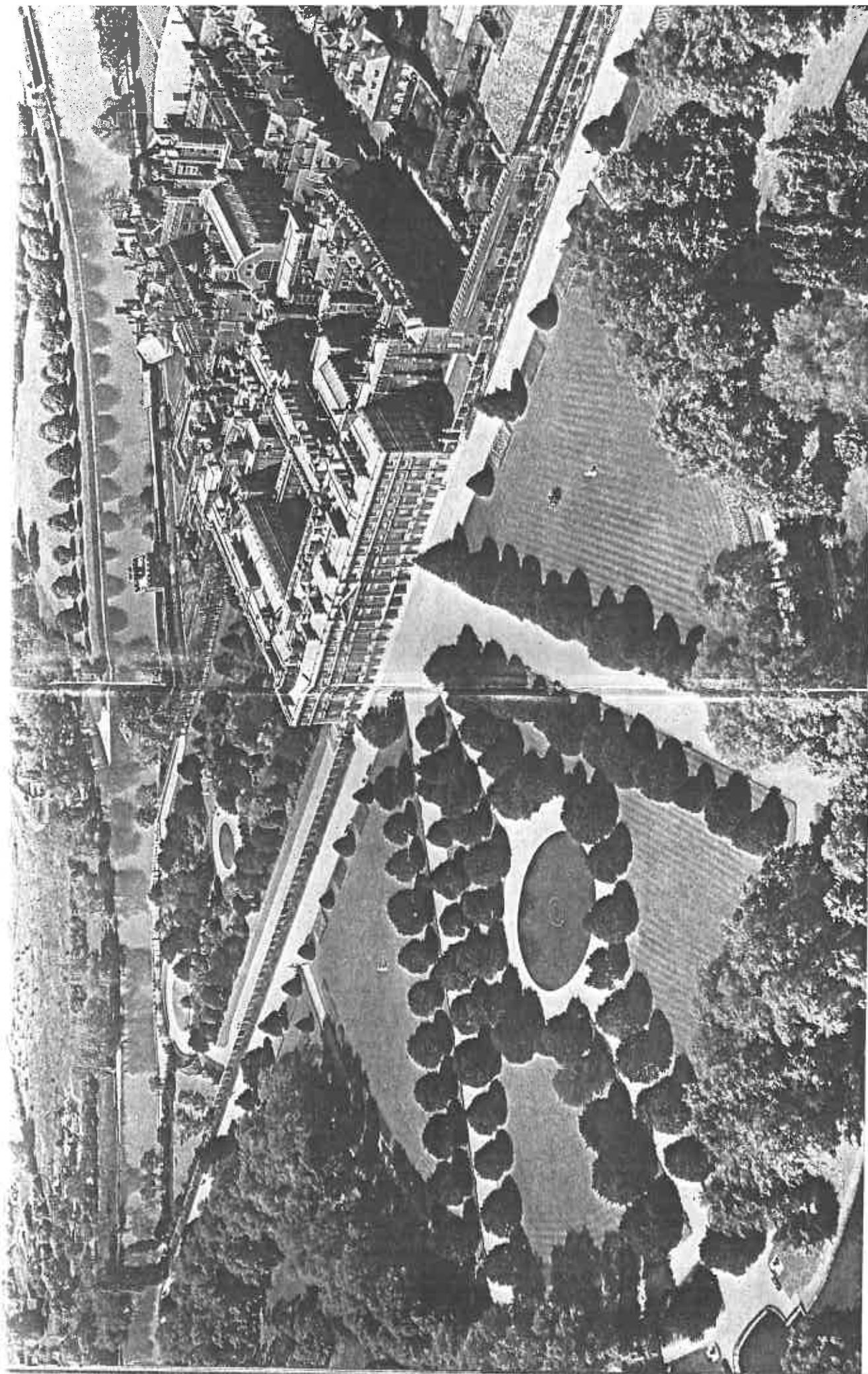
Conclusion: Much of early American church history can be traced to what happened in the British Isles in the 1500's and 1600's. Protestant theology was refined and strengthened and new ideas in church-life were developed. While the Catholic Church *preserved* for us the Scriptures and some important doctrines (primarily related to the contrasting natures of God and man), a return to the Bible as the sole infallible authority for Christians was inevitable--especially as the old Church lost more and more of the "primitive" zeal for a purely Scriptural worship.

Questions: a.) Is the wearing of special clothing by ministers of the Gospel wrong? b.) What does the phrase "separation of church and state" mean? c.) The First Christian Church of Hixville, Dartmouth Bible Church, Mullen Hill Church, Calvary Bible Church, and Crossroads Bible Chapel are all "independent" churches. How do you feel about this? d.) Is there any value in learning creeds and confessions (doctrinal statements)?

Dates

DEVELOPMENT OF THE PROTESTANT MOVEMENT





Hampton Court. The old palace, part of which still stands facing the river, was erected by Wolsey at the height of his power. To bolster his favour at Court he presented it to Henry VIII in 1526, but four years later, facing death and a charge of high treason, the Cardinal made his pathetic lament: "If I had served God as diligently as I have served the king, he would not have given me over in my grey hairs!"

3. DIFFERENCES Between Luther and Zwingli

Luther	<u>LORD'S TABLE</u>	Zwingli
- spoke Saxon dialect of German		- spoke Tübingen dialect of German
- Univ. prof. (Hen. Dr.) - alab		- Swiss humanist
- a regular Augustinian background		- a secular priest background
- political monarchist		- political republican
- L → Z. = an insistent Swiss "you are too much of an anglican"		- Z → L. = resented German patronage L. too inflexible.

Z. That L. had too many Romanist tendencies still.

4. Zwingli's Death (1531)

killed at battle of Kappel - city cantons vs. forest cantons (Catholi) - cut up / burned.

5. Theology of Zwingli

- Augustinian, strong doc. of election / predest. / faith is a gift of the H.S.
L.T. - memorialist, until later in life / more toward Calvin

6. Major Achievements

- Consolidated Swiss Reformation
- modelled TOTAL reformation
- big impact on the English Reformation
- Showed that Lutheranism wasn't the only reformation expression.

Germany - split
Zwingli

II. THE ANABAPTISTS (1523 and after)

prebaptizes - now called "Täufer"

1. The word "anabaptist" means one who insists that only those who are old enough to understand the meaning of faith and repentance should be baptized. Hence, for many, a "re-baptism" was necessary, since they rejected the validity of infant baptism. They were also known by their contemporaries as,

- radicals
- left-wingers

all leaders (except Menno Simons) dead by 1529.

- persecuted by everyone.

Anabaptist Reformers and their followers spread in several areas of Europe:

- Switzerland (Zurich: Conrad Grebel and Felix Manz)
Started out w Zwingli / Manz & 5 other martyred betw. 1522-32.
- South Germany (Balthasar Hubmaier and Hans Denck)
- Moravia (the Hutterites)
Christian communists - until 1599 100 farm-colonies.
Present today in Canada
- The Netherlands and Northern Germany (the Mennonites)

Strong emphasis on pacifism / non-resistance. Developed a peculiar institution known as "The Ban"; used for discipline in the ch. & in families.

2. Their BELIEFS (with some variation)

- a. Scripture's sole authority
- b. Strict literal interpretation
- c. The Church is the "gathered group"
- d. Believer's baptism
- e. Separation of church and state
- f. Non-resistance
- g. Stress on discipline
- h. Also (but not universally):
 1. rejection of payment of taxes to state (especially for war)
 2. Chiliasm
 3. rejection of participation in military & magistracy (both are of Satan)
 4. Common ownership of property
 5. Refusal to take oaths

III. The FRENCH HUGUENOTS

The term "Huguenot" is a nickname for the French followers of John Calvin (who himself was born in France). The origin of the term "Huguenot" is uncertain, possibly a corruption of the German term *Eidgenossen*, "Confederates." By the 1540s, Calvinism was spreading rapidly in France. The Huguenots history is basically one of persecution by French ecclesiastical and civil authority (usually NOT separated).

Preface to The French Huguenots by Clark

*Victims: Theod. of Calvin
Martyrdom: Calvin: The 700's*

IV. CONCLUSIONS The more one studies the Reformation, the more one can see the complexities of those times. In addition to the growing disillusionment with the Established Church, Renaissance-sparked ideas and growing *economic independence* brought sweeping changes to the feudal structure of medieval Europe. The Christian must recognize that a return to Biblical authority was not the only factor of the Reformation. But we can also see that a sovereign and gracious God is *not detached* from history, ancient OR modern. And, even though the Reformers had their own weaknesses, God used them mightily!



Ulrich Zwingli. Hans Asper (1531).

CONRAD GREBEL SON OF ZURICH

John L. Ruth



THE GENIUS OF THE SWISS REFORMATION COMPARED WITH THE GERMAN

by Philip Schaff

Protestantism gives larger scope to individual and national freedom and variety of development than Romanism, which demands uniformity in doctrine, discipline, and worship. It has no visible centre or headship, and consists of a number of separate and independent organizations under the invisible headship of Christ. It is one flock, but in many folds. Variety in unity and unity in variety are the law of God in nature and history. Protestantism so far has fully developed variety, but not yet realized unity.

The two original branches of evangelical Christendom are the Lutheran and the Reformed Confessions. They are as much alike and as much distinct as the Greek and the Roman branches of Catholicism, which rest on the national bases of philosophical Greece and political Rome. They are equally evangelical, and admit of an organic union, which has actually been effected in Prussia and other parts of Germany since the third anniversary of the Reformation in 1817. Their differences are theological rather than religious; they affect the intellectual conception, but not the heart and soul of piety. The only serious doctrinal difference which divided Luther and Zwingli at Marburg was the mode of the real presence in the eucharist; as the double procession of the Holy Spirit was for centuries the only doctrinal difference between the Greek and Roman Churches. But other differences of government, discipline, worship, and practice developed themselves in the course of time, and overshadowed the theological lines of separation.

The Lutheran family embraces the churches which bear the name of Luther and accept the Augsburg Confession; the Reformed family (using the term Reformed in its historic and general sense) comprehends the churches which trace their origin directly or indirectly to the labors of Zwingli and Calvin. In England the second or Puritan Reformation gave birth to a number of new denominations, which, after the Toleration Act of 1689, were organized into distinct Churches. In the eighteenth century arose the Wesleyan revival movement, which grew into one of the largest and most active churches in the English-speaking world.

Thus the Reformation of the sixteenth century is the mother or grandmother of at least half a dozen families of evangelical denominations, not counting the sub-divisions. Lutheranism has its strength in Germany and Scandinavia; the Reformed Church, in Great Britain and North America.

The Reformed Confession has developed different types. Travelling westward with the course of Christianity and civilization, it became more powerful in Holland, England, and Scotland than in Switzerland; but the chief characteristics which distinguish it from the Lutheran Confession were already developed by Zwingli and Calvin.

The Swiss and the German Reformers agreed in opposition to Romanism, but the Swiss departed further from it. The former were zealous for the sovereign glory of God, and, in strict interpretation of the first and second commandments, abolished the heathen elements of creature worship; while Luther, in the interest of free grace and the peace of conscience, aimed his strongest blows at the Jewish element of monkish legalism and self-righteousness. The Swiss theology proceeds from God's grace to man's needs; the Lutheran, from man's needs to God's grace.

Both agree in the three fundamental principles of Protestantism: the absolute supremacy of the Divine Scripture as a rule of faith and practice; justification by free grace through faith; the general priesthood of the laity. But as regards the first principle, the Reformed Church is more radical in carrying it out against human traditions, abolishing all those which have no root in the Bible; while Luther retained those which are not contrary to the Bible. As regards justification by faith, Luther made it the article of the standing or falling Church; while Zwingli and Calvin subordinated it to the ulterior truth of eternal foreordination by free grace, and laid greater stress on good works and strict discipline. Both opposed the idea of a special priesthood and hierarchical rule; but the Swiss Reformers gave larger scope to the popular lay element, and set in motion the principle of congregational and synodical self-government and self-support.

Both brought the new Church into close contact with the State; but the Swiss Reformers controlled the State in the spirit of republican independence, which ultimately led to a separation of the secular and spiritual powers, or to a free Church in a free State (as in the free churches of French Switzerland, and in all the churches of the United States); while Luther and Melancthon, with their native reverence for monarchical institutions and the German Empire, taught passive obedience in politics, and brought the Church under bondage to the civil authority.

All the evangelical divines and rulers of the sixteenth and seventeenth centuries were inconsistently intolerant in theory and practice; but the Reformation, which was a revolt against papal tyranny and a mighty act of emancipation, led ultimately to the triumph of religious freedom as its legitimate fruit.

The Reformed Church does not bear the name of any man, and is not controlled by a towering personality, but assumed different types under the moulding influence of Zwingli and Bullinger in Zurich, of Œcolampadius in Basle, of Haller in Berne, of Calvin and Beza in Geneva, of Ursinus and Olevianus in the Palatinate, of Cranmer, Latimer, and Ridley in England, of Knox in Scotland. The Lutheran Church, as the very name indicates, has the stamp of Luther indelibly impressed upon it; although the milder and more liberal Melancthonian tendency has in it a legitimate place of honor and power, and manifests itself in all progressive and unionistic movements as those of Calixtus, of Spener, and of the moderate Lutheran schools of our age.

Calvinism has made a stronger impression on the Latin and Anglo-Saxon races than on the German; while Lutheranism is essentially German, and undergoes more or less change in other countries.

Calvin aimed at a reformation of discipline as well as theology, and established a model theocracy in Geneva, which lasted for several generations. Luther contented himself with a reformation of faith and doctrine, leaving the practical consequences to time, but bitterly lamented the Antinomian disorder and abuse which for a time threatened to neutralize his labors in Saxony.

The Swiss Reformers reduced worship to the utmost simplicity and naked spirituality, and made its effect for kindling or chilling devotion to depend upon the personal piety and intellectual effort of the minister and the merits of his sermons and prayers. Luther, who was a poet and a musician, left larger scope for the aesthetic and artistic element; and his Church developed a rich liturgical and hymnological literature. Congregational singing, however, flourishes in both denominations; and the Anglican Church produced the best liturgy, which has kept its place to this day, with increasing popularity.

The Reformed Church excels in self-discipline, liberality, energy, and enterprise; it carries the gospel to all heathen lands and new colonies; it builds up a God-fearing, manly, independent, heroic type of character, such as we find among the French Huguenots, the English Puritans, the Scotch Covenanters, the Waldenses in Piedmont; and sent in times of persecution a noble army of martyrs to the prison and the stake. The Lutheran Church cultivates a hearty, trustful, inward, mystic style of piety, the science of theology, biblical and historical research, and wrestles with the deepest problems of philosophy and religion.

God has wisely distributed his gifts, with abundant opportunities for their exercise in the building up of his kingdom.

THE LIFE AND INFLUENCE OF JOHN CALVIN

Introduction More so even than Martin Luther, John Calvin was and is a man whom historians in the world either love or hate. While leading a relatively short life (1509 to 1564 ; 55 years), Calvin had more of an impact on Protestant thinking than any other Reformer, and a good part of denominational development UP TO TODAY can be traced to him, or to reacting against his theological emphases. He was

a Scholar, a teacher,
a preacher, an evangelist,
an administrator, a leader,
and a theologian.

Strangely, few people have really read his written works, even among his critics. What men have said ABOUT him is interesting, for instance. His most ardent enemy was Pope Pius IV who said:

The strength of that heretic consisted in this, that money never had the slightest charm for him. If I had such servants, my kingdom would extend from sea to sea.

Calvin's dearest friend, Theodore Beza, said of him:

The thing to be wondered at is that a single man, as if he had been kind of a Christian Hercules, should have been able to subdue so many monsters, and this by that mightiest of all clubs, the Word of God.

REMEMBER: The sixteenth century was a weird time, with lots of unrest and confusion. It was a time UNfamiliar with the inherent stability of environment that we enjoy. Passions for and against causes, and loyalties for various leaders were very pronounced!

The first ten years of Calvin's *ministry* were the last ten years of Luther's, but the two never met personally. The Reformation had bogged down in Germany and Switzerland and Calvin emerged as a new personality and force, which got the engine moving again. God used a Luther to ignite the Reformation and he used a Calvin to pull it together as a mighty force for God. Above all, Calvin was a theologian, and he was able to systemize the Reformed faith so that average people could understand it. He was greatly loved by many of his contemporary Protestants, even when they could not agree with him. He practiced what he preached, and was a spiritual man. He did not have the glaring weaknesses in character that Luther or Zwingli may have shown. Even Hubmaier, the Anabaptist, and Calvin shared a warm affection for each other, although Calvin had little tolerance for Anabaptist church principles.

Calvin's Early Days John Calvin was the 2nd of 5 sons, born to Gerard Cauvin in NOYON, NE France on July 10, 1509 (Luther was 27 at the time). He was educated among the nobility and had "good" family connections. He opened his studies in training for the ministry, then, obtained his law degree, before returning to an itinerant religious ministry. He was at this time a devout Catholic of unblemished character, and defended Catholicism against Lutheranism in his earliest days. Calvin says his conversion was sudden, through private study of the Word, because he failed to find peace in absolutions, penances, and the intercessions of the church. But, the date of his conversion is uncertain. He trusted Christ sometime between 1533 and 1537. He wrote in his commentary on the Psalms:

By a sudden conversion, God subdued and reduced to docility my soul, which was more hardened against such things than one could expect of my youthful years. Like a flash of light, I realized in what an abyss of errors, in what chaos, I was.

After his conversion, Calvin slowly broke with the Catholic Church and was imprisoned several times for his evangelical views. It was not long before he became the recognized leader of the evangelical church in France. NOTE: He could have lost his life early when he saw a fellow evangelical have his tongue cut out and then burned at the stake. Calvin made a move towards the scaffold, but several other evangelicals dragged him away.

1534 - escaped Paris - city to city

The Institutes of the Christian Religion (1536)

THE major systematized Christian Theology (Protestant)

8th editions - 1536

4 Books

I The knowledge of God, the Creator

II " " " " the Redeemer
in Christ

III The way in which we receive
the grace of God.

IV The external means or aids

by which God imparts us
into the society of Christ & His inheritance...

Calvin and Guillaume Farel (1489-1565)

39

41

43

45

50

51

59

60

as a catechism

revised catechism

1539 in French

did it all over again

revised in French again

put it into Latin

Latin into French

FINAL edition

final French edition

TOPIC: sovereignty of a ^{good} God
but: prescript. - deals w/
only briefly.

Reading (2) - 1026, 1027

The Bible the sole rule of
faith & practice

Lesson 8 - DBL