

The Reformation: From Luther to the Puritans – Pt. 1

Welcome to the Second Greatest Event in World History

Questions from the text, pp. 13-28

1. What happened on the evening of April 16, 1521?
Martin Luther entered Worms like a Rock Star! A triumphal entry!
2. What did Charles V declare about one monk standing against Christianity?
Emperor of HRE – “He will not make a heretic out of me!” One monk against all Christendom had to be wrong. He staked his life that Luther was wrong.
3. What did all Christians recognize about the pope and the church?
The pope was their father, the church their mother. No pope no church; no church no salvation. All hopes were in the papacy.
4. What were the “taps of grace” the priests had authority to turn on for the people?
The seven sacraments: baptism (infant), confirmation, the Mass, penance, marriage, ordination, and last rites. “Seven arteries of the Body of Christ through which the lifeblood of God’s grace was pumped.” To stand under these taps was to receive grace, whether your faith was explicit or implicit.
5. How did purgatory fit in to the church’s view of justification and salvation?
Since no one died righteous enough to merit heaven, there was purgatory. Purgatory purges from non-mortal sins to prepare the soul for heaven. But you could pay priests to say mass to get people out of purgatory more quickly.
6. Instead of a “popular moral reform,” what in fact was this new reform movement?
It was a challenge to the very heart of Christianity. Unexpected, against the grain, a “human bombshell.” And it was!
7. How does the author describe conditions in Rome under the Renaissance popes?
1305 – Avignon popes, Babylonian Captivity of papacy. 1378 – Italian pope – now two popes who excommunicated each other. Then three popes. Council of Constance (Jon Huss burned, Wycliffe bones exhumed) got rid of all three – so issue of authority – councils or popes more powerful? New pope rebuilt Rome, including St. Peters, which led to indulgences and Luther’s 95 Theses. Also, 1492 Alexander VI – horribly corrupt pope, embarrass porn stars today. Then Julius II, the warrior, and Leo X, agnostic and pope when Luther begins.

THE TIMES, THEY WERE A-CHANGING!

Why the Reformation?

Didn’t start in a vacuum. Nothing does.

Significant dates of major changes –

1300s, Crusades brought learning and new ideas from the east.

1453 – Turks conquered Constantinople, scholars fled west with Greek, Hebrew mss.

1450s, Gutenberg Press in Germany! 1455 The Gutenberg Bible.
1492 Columbus – whole new world out there. Jews expelled from Spain!
1452-1519 Leonardo Da Vinci – Mona Lisa, Last Supper, a man ahead of his times!
1473-1543 Copernicus – solar system is heliocentric rather than geocentric;
1564-1643, Galileo, buried as a heretic because taught earth spins around the sun.
Legend says when he recanted he looked up, stamped the earth, whispered, “But it does move.”

Politically from centralized to nationalism. Germans very aware of their German-ness. Every one very political – Spanish, French, English, Italian. Germans tended to vibrate to this unknown monk who was bold enough to take on the religious system of indulgences with his 95 Theses. He entered Worms like a triumphal entry!

Economically from feudalism and barter trade to towns, money based, rise of middle class, sense of independence, wealth to men who began to question all the superstitions and abuses. Breaking away from submission to the papacy.

Intellectually the rise of universities, renaissance - rebirth, *ad fonts* (back to the sources), Greek, Hebrew, Erasmus – Renaissance humanist, exposed abuses of church (In Praise of Folly) and edited first Greek NT in 1516. “Erasmus laid the egg; Luther hatched it.” Printing press. Scientific Revolution. Renaissance – from God to man, heaven to earth, then to now.

Morally religious and cultural corruption. Common people disgusted with clergy. Especially in Rome, horribly corrupt and everyone knew it. But this was the church.

Religious – with the Babylonian Captivity in 1300s for 72 years in Avignon, Great Schism 39 years with no less than three popes at one time, Council of Constance in 1415 dealt with the issue of authority - who has more authority, popes or councils? A questioning spirit. Rome was horribly corrupt, sin city. Luther horrified in his visit to Rome. When with onions on his breath, returned with garlic. The church owned 1/3 to 1/2 of the wealth of Germany. Sermons in Latin, people couldn’t understand, even priests were illiterate. Roderigo Borgia was Pope Alexander VI – 1492-1503, an immoral beast. The Inquisition used torture to ferret out heretics. Established in 1480 in Spain to convert or eliminate all Jews and Moors (Muslims), but became an instrument of torture to root out all forms of so-called heresy. Oppressed people needed the light of the gospel. “What must I do to be saved?” Luther found out! “Post tenebras, lux!” (After darkness, light!)

The church was basically spiraling out of control. Efforts to reform had not worked. God chose a German monk to take the situation by the tail and spin it toward God and the Bible!

Three radical issues in the Reformation, at the root of the whole system:

Authority – The formal principle of the Reformation – Bible alone, or Bible plus traditions of the church. Apocrypha. Writings of Father, doctors of the church, papal

pronouncements (Rome makes it up as they go— purgatory), decisions of councils, papal bulls – Luther burned the one about him!

Salvation – The material principle of the Reformation – justification by faith alone, or faith plus meritorious works. Righteousness imparted or imputed for justification. One five letter word lies at the heart of the Reformation – sola! Alone!

Priesthood – The freedom principle of the Reformation – Rome’s priesthood, the sacerdotal system, made everyone dependent on priests. Is there freedom for the Christian man? Do we need priests to absolve us? Priesthood of the believer.

All three of these were answered by the Reformation and cut the chains binding people to the Roman church. The popes and bishops may not have understood the theology, but they knew Luther was cutting papal power and the money supply from Germany to Rome if he had his way.

THE SPIGOT OF GRACE – Seven Sacraments

The church held the key to grace and heaven through the sacramental system. Sacraments dispense grace. Christ won grace; the church dispenses grace. Grace is a substance. The church has the power to turn the faucet and release grace through the sacraments

Baptism required for eternal life, removes original sin, makes the infant part of the church. You are good to go, sort of, unless you commit mortal sin.

Confirmation completes baptism for adults; you receive the Spirit to help you live the Christian ethics.

Mass was central to the whole system. This is the most important thing priests do. The Mass is a sacrifice of Christ. The wine and bread are transubstantiated into the literal body and blood of Christ. The accidents remain – tastes, looks, and feels like bread and wine. The substance changes into the literal body and blood of Christ. Elevation of the Host allows all to “see Christ” and adore Him when the priest lifts up the bread that is now Christ’s body.

Penance is the most significant for our purposes. Sins after baptism need to be forgiven. Absolution is required. Penance includes three things: contrition, confession, and works of satisfaction. This third element is what sparked the Reformation. Works could include giving money to the church. A papal ticket called an indulgence released you from the penalty of sin here and in purgatory. Plenary indulgence means complete forgiveness, a direct ticket to heaven, bypassing purgatory.

Grace is viewed as a substance you must be full of to get to heaven. The treasury of merit in heaven includes all Christ’s righteous deeds as well as works of supererogation, works that saints did beyond what they needed. The church through penance has power

to turn the faucet of this treasury of merit and let grace pour into your life. Through indulgences you could pay for this grace for yourself and for others.

Holy Orders – confers power from the church to priests to administer sacraments - sacerdotalism.

Marriage

Last rites – remits sins left over from baptism and penance

Relics were worshipped. All kinds of relics were brought back from the Crusades – Noah's Beard, skeleton of Elijah, a vessel full of the magi's bones, thumb of St. Anne's, enough pieces of the cross for more than one. The cross had power to multiply itself. Frederick the Wise had a 19,013 in the Wittenberg chapel where Luther nailed his 95 theses in 1517. Included: one tooth of St. Jerome, four of St. Chrysostom, four hairs of Mary, four pieces of her cloak, four of her girdle, a piece of gold brought by the wise men, one strand of Jesus' beard. To view them, with the required contributions, got you indulgences up to 1,902,202 years, and 270 days. At Schaffhausen was exhibited the breath of St. Joseph that Nicodemus had received in his glove. In Wurttemberg you might meet a seller of indulgences, vending his merchandise, his head adorned with a large feather plucked from the wing of St. Michael. Superstition reigned through all these deceptions

CORRUPT TO THE CORE

Renaissance Popes – in the depth of depravity. Schaff: Alexander VI was a monster of iniquity.

Schaff: Let us briefly review the dark side in the condition of the church at the beginning of the sixteenth century. The papacy was secularized, and changed into a selfish tyranny whose yoke became more and more unbearable. Alexander VI was a monster of iniquity; Julius II was a politician and warrior rather than a chief shepherd of souls; and Leo X took far more interest in the revival of heathen literature and art than in religion, and is said to have even doubted the truth of the gospel history. The writings of contemporary scholars, preachers and satirists are full of complaints and exposures of the ignorance, vulgarity and immorality of priests and monks. Simony and nepotism were shamefully practiced. Celibacy was a foul fountain of unchastity and uncleanness. Discipline was nearly ruined. Whole monastic establishments and orders had become nurseries of ignorance and superstition, idleness and dissipation, and were the objects of contempt and ridicule.

Post Tenebras, Lux

The Reformation: From Luther to the Puritans – Pt. 2

The Pre-Reformers

Questions from the text, pp. 29-35

1. What did Wycliffe begin to teach about the papacy and Scripture in 1378?
When two popes were inaugurated at the same time, Wycliffe began identifying Scripture and not the pope as the supreme authority. He said the papacy was a human invention and based on this rejected Rome's idea of transubstantiation. This was 150 years before the Reformation was catching steam.
2. What great legacy did Wycliffe leave to English speaking people?
He organized a translation of the Latin Vulgate Bible into English. His followers, the Lollards, began illegal Bible reading
3. How did Wycliffe's teachings impact Jan Huss?
Bohemian students studying at Oxford took Wycliffe's teaching back to Prague, where Jan Hus, the rector of the University of Prague, warmly received his teachings. Hus began to publicly deny the power of the popes to issue indulgences and questioned the idea of purgatory.
4. What happened at the Council of Constance in 1415?
Jan Hus was promised safe conduct by Emperor Sigismund to Constance, but once there was pronounced a heretic, burned at the stake, and his ashes cast into the Rhine. Before his death he said, "You may roast this goose, but a hundred years from now a swan will arise whose singing you cannot stop" Luther believed he was that swan. Wycliffe was also condemned as a heretic, his bones were exhumed, burned, and ashes dumped into the River Swift.
5. What did the phrase "ad fontes!" mean in the Renaissance period?
To the sources. Lorenzo Valla examined the Latin Donation of Constantine, supposedly from Constantine to the pope in the 4th century, giving temporal power to popes and found it a forgery from the 8th century. Valla, also a Greek scholar, pointed out errors in the Latin Vulgate.
6. How did God use Erasmus for the Reformation?
Through his Greek edition of the New Testament words in the Latin Vulgate were wrong – repentance in Matt. 4:17 was not really "do penance" but "change your mind." That cut into the sacrament of penance and indulgences.
7. How did technology "conspire" in the 1400s so knowledge could spread rapidly?
Around 1450 Johannes Gutenberg developed the first printing press and by 1480 printing shops were springing up all over Europe – like our digital revolution. First book printed in 1455 was Gutenberg's Latin Bible – the 42 line Bible.

Several key terms to understand this time period:

Indulgence (p. 30) – a gift from the treasury of merit that knocked off time in Purgatory. A plenary indulgence shot you straight to heaven. First plenary indulgence given by Pope Urban 2 to people who went on the first crusade (1095). Eventually money could purchase indulgences. Jubilee indulgences gave full indulgence to pilgrims who visited Rome. Indulgences began to be sold to purchase souls from purgatory. The sale of indulgences sparked the 95 theses. Money from people to salesman to bishop to bankers to Rome to fund the papal excesses. “As soon as the coin in the coffer rings, another soul from purgatory springs.”

Interdict – a papal tool to keep rulers in line. Interdict meant the entire realm of people was shut off from God’s grace.

Remember:

1300s – 100 year war between England and France;

Black Plague – 1345-50, killed 30-60% of Europe, brought by rat fleas on black rats from Asia on merchant ships. 100,000 died in London alone!

Babylonian Captivity (Papacy in Avignon for 70 years in 1300s), Papal Schism 1378-1417 (very important to embolden pre-reformers with three popes at one time).

BIG PICTURE AND BROAD STROKES You had 1) the pope and his cadre of cardinals, theologians, etc. 2) Clergy out in the nations (England, Germany, France, etc.) living off the wealth of their home nations. 3) Kings, nobles, merchants, peasants who resented the papal power and flow of money out of their nations into Rome. 4) Universities where ideas were discussed and young students fired up for truth. 4) Reformers. Reformers came out of the universities and attacked the corruption of morals, doctrines, and power of the clergy and Rome both politically and spiritually. Kings and nobles tended to side with the Reformers unless they saw danger for their territories. Clergy hated Reformers who were attacking their money supply. Papacy hated Reformers because their teaching would cut the huge flow of money out of Europe into Rome to fund all the excesses in morals and the arts. Thus you have Reformers persecuted and burned at the stake!

Peter Waldo, wealthy merchant in 1100s from Lyon, France, hired a priest to translate four Gospels into French, taught the authority of Scripture, one Mediator, 2 sacraments, rejected purgatory and prayers for the dead. Followers were Waldensians, penetrated southern France, Switzerland, northern Italy with the gospel, distributed portions of Scripture. Severely persecuted. 1229 Rome forbade non-priests from reading the Bible, Bible put on Index of Forbidden Books. Inquisition in 1200s tortured and slaughtered thousands.

JOHN WYCLIFFE (1320s-1384) – “Christ is truth; the pope is the principle of falsehood.”

Known as the Morning Star of the Reformation because of his great influence on the Reformation. Brilliant mind, undaunted courage, and a silver tongue. “Wycliffe was a reformer of the Calvinistic type, proclaiming the absolute sovereignty of God and the foreordination of all things. His system of belief was very similar to that which was later taught by Luther and Calvin.” (Loraine Boettner). Why didn’t the Reformation start with Wycliffe? Pre-1450, before Gutenberg’s printing press. Luther’s writings flew like angels across Europe, with thousands of copies flying off the presses in multiple cities.

Wycliffe was born to propertied family; left for Oxford in 1346, at 16, became Oxford’s leading philosopher and theologian for 40 years.

Church owned 1/3 of property in England. Tax exempt. (living off the people).

1370’s – Wycliffe in favor with England’s king, made chaplain, said pope had no power to tax the church or king of England, or authority over the church of England. He called the pope, “the proud, worldly priest of Rome, the most accursed of clippers and purse-curvers.”

1378 - Pope Gregory XI – “John Wyclif is vomiting out of the filthy dungeon o his heart most wicked and damnable heresies. He hopes to deceive the faithful and lead them to the edge of destruction he wants to overthrow the church and bring ruin to the land. Arrest Wyclif immediately and hold him until a church court can be convened to pass final sentence.”

1378 – Papal schism, Wycliffe developed more radical ideas about church and state.

1378 – Wrote **The Truth of Holy Scripture**. His view of Scripture: “It is impossible for any part of Holy Scripture to be wrong. In Holy Scripture is all the truth. One part of Scripture explains another.”

1379 – **The Power of the Papacy** – a man made institution, authority confined to church, not state, requires moral character. Later he saw the papacy as anti-Christ.

1381 – Aroused English opposition when he rejected transubstantiation. Called it religious superstition.

1383-84 – Wycliffe and disciples translated Bible from Vulgate into English.

1408 – Oxford synod passed act – anyone who translates the Bible without approval of Bishop would be excommunicated. An archbishop in England wrote to Pope John XXIII in 1412, “that pestilent wretch of damnable memory, yea, the forerunner and disciple of anti-Christ who, as the complement of his wickedness, invented a new translation of the Scriptures into his mother tongue.”

1414 – Reading of Scriptures forbidden upon pain of losing land, cattle, life and goods from heirs forever.

Followers were called Lollards – term of derision, mumblers. After Wycliffe they helped prepare England for the Reformation. Oxford students took his teaching to Bohemia, influenced Huss.

Summoned to Rome but had a stroke, died in 1384. One churchman described him: John de Wyclif, that instrument of the devil, that enemy of the Church, that author of confusion to the common people, that image of hypocrites, that idol of heretics, that author of schism, that sower of hatred, that coiner of lies, being struck with the horrible judgment of God, was smitten with palsy and continued to live till St. Sylvester's Day, on which he breathed out his malicious spirit into the abodes of darkness."

At Constance, 1415, he was condemned on 260 counts of heresy, in 1429 his remains were exhumed, burned to ashes, ashes dumped into the river "Swift, a neighboring brook running hardby. Thus this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed the world over!"

JON HUSS (1369-1415) – The Goose

Born in Bohemia – Modern Czechoslovakia. Prague capital. Reform movement for church already lively in Prague before Huss – preachers of the Word: Conrad of Waldhausen, Jan Milic, Matthew of Janow.

Lived during Papal Schism – 1378-1417

Poor family, mom sent to school to be priest – easy way to wealth.

1382 King Richard of England married Ann of Bohemia eldest daughter of Emperor Charles IV, and sister of the king of Bohemia (Wenceslaus IV). She loved God's Word. Wycliffe's writings came into Bohemia through fired up students traveling back and forth from Oxford and Prague universities, which strongly influenced Huss. "At the heart of this movement was a return to Scripture and a renewed pursuit of doctrinal integrity and personal purity." (Lawson)

Huss read Wycliffe – agreed the church is of the elect with Christ, not the Pope, as head. This undermined authority of church, hierarchy, papacy. Huss said the rock in Matt. 16 is Christ. Rome at that time believed the church was the clergy, the pope the head.

Like Luther, struggled with guilt, especially volatile temper. Troubled by two cartoons, one showing Jesus with crown of thorns, pope crown of gold, another a woman with Jesus assuring "Your sins are forgiven" and the pope selling indulgences.

1390 - Studied and taught at Prague University. Earned money copying Wycliffe's writings – five copies still extant. In 1402 served as preacher at Bethlehem Chapel in Prague, founded in 1391 to preach reform, two sermons daily. Held 3000, which often overflowed under Huss' preaching. Common people fired up by his preaching reform,

exposing sins of clergy, superstitions of religion. "From the pulpit, he set forth the truth with sufficient force, it was said, to make Rome tremble."

1409 Council of Pisa met to settle the Papal Schism, but elected a third - Alexander V.

1410 Preached reform, archbishop of Prague didn't like reform, burned 200 Wycliffe's volumes! Huss asked if he would obey Pope's commands. "Yes, so far as they agree with the doctrine of Christ, but when I see the contrary I will not obey them, even though you burn my body." Huss summoned to Rome but refused to go. Smart!

1410 Papal bull prohibiting preaching in private chapels, including Bethlehem, Huss rejected it, excommunicated by archbishop of Prague; Huss moved to the country and preached in fields and open spaces. Rome excommunicated Huss; Prague under interdict, Huss left Prague to southern Bohemia, preached in fields and open places and wrote. He made the Scriptures the final source of appeal, and exalted the authority of the conscience above pope, council and canon law as an interpreter of truth. He preached these truths in spite of repeated sentences of excommunication! "I have said that I would not, for a chapel full of gold, recede from the truth." He said, "If anyone can instruct me by the sacred Scriptures or by good reasoning, I am willing to follow him." Sounds like Luther!

1412 – Pope John XXIII offered plenary indulgences if you joined his army to fight the other pope, both in this world and the next! Full remission. Fired up Huss. Attacked sale of indulgences. Students protested against corruption, three students beheaded for opposing sale of indulgences.

1414 Council of Constance to heal papal schism and deal with heretics. Emperor Sigismund promised safe conduct to and from Constance for Huss. Crowds cheered him on as he went to Constance. Arrived November 3, 1414.

Pope John XXIII had him arrested, charged with heresy of "Wycliffism." Heretics have no rights. In squalid prison 8 months, brought to trial July, 1415. Sigismund blushed when Huss looked at him. Huss and his books were to be publicly burned. He kneeled down before all and prayed, "Lord Jesus, pardon all my enemies for the sake of thy great mercy. Thou knowest that they have falsely accused me, brought forward false witnesses, and concocted false charges against me. Pardon them for the sake of thine infinite mercy."

He said, "It is better to die well than to live badly." "Give me a fearless heart, a right faith, a firm hope, a perfect love, that for Thy sake I may lay down my life with patience and joy. Amen."

July 6, 1415 burned, fire lit by Wycliffe writings. Stripped of priestly garments, paper hat covered with demons and the word "heretic." "We commit thy soul to the devil." "And I commit it to the Lord Jesus Christ." **"Today you are burning a goose; however, a hundred years from now, you will be able to hear a swan sing; you will not burn it. You will have to listen to him."** (This quote is found in various forms, but Huss meant

goose). Luther believed he was that swan! Burned at a site called the Devil's Place, Huss died praying and singing, "I shall die with joy today in the faith of the gospel which I have preached." They gathered his ashes, dug up the very dirt lest any contamination remain, and cast them into the Rhine. (Wycliffe into river Swift, Savonarola into Arno.)

Bohemian delegates returned from Constance to Prague angry, known as Hussites, demanded freedom, threw 13 of Prague councilmen out the windows. Led by one-eyed man Ziska. Followers broke up into Utraquists (Latin for "both"), who fought for cup as well as bread in communion. More radical reformers moved to Mount Tabor in southern Bohemia, known as Taborites, later "The Unity of the Brotherhood." This movement later developed into the Moravian Brethren.

GIROLAMO SAVONAROLA (1452-1498) – "I am like the hail. Cover thyself."

Savonarola of Florence – 1452-1498 (Luther born 1483; Columbus 1492). High Renaissance times. Italy full of high culture; Rome and papacy sidetracked into all the worldly stuff. Florence was home of Machiavelli, Dante, Michelangelo, Amerigo Vespucci, Leonardo da Vinci, many other sculptors, artists, philosophers. 173 miles from north of Rome. Florence was the cultural center of the day.

He studied medicine first, but so sickened by corruption turned to Dominican monastery. "I could not endure any longer the wickedness of the blinded people of Italy. Virtue I saw despised everywhere and vices exalted and held in honor."

He emphasized Bible study in Hebrew and Greek.

Went to Florence at 38, attacked the corruption among the clergy and people, at first a disaster, cut congregation to 25. But then began hard preaching of judgment, Christ's return, his preaching like flashes of lightning, reverberations of thunder. Threatened divine wrath. "I am like the hail. Take cover!"

Preached in Florence Cathedral, 10-12,000 came to hear him. Powerfully emotional, people feared, wept. He would fall back exhausted after preaching. Florence for a time became the center of a great revival, although not so much doctrinal but moral. Florence had become the center of the cultural Renaissance under Lorenzo de Medici, who disliked Savonarola's strong preaching. "I preach the regeneration of the church, taking the Scriptures as my sole guide!"

Savonarola actually became ruler of Florence for about three years, but the people tired of his strictness of rule. He tried to rid the city of all vice. In 1496 had everyone in Florence bring their vanities, piled in city square 65 feet high! Obscene books, dice, games, harps, mirrors, masks, portraits of beautiful women. He blew it when he claimed the gift of prophecy and made predictions that did not come true. Lost credibility.

He came in conflict with Pope Alexander VI (Borgia), a Spaniard and perhaps the worse pope of all. Completely unscrupulous, immoral, used murder, poison to forward his

schemes. Pope tried to bribe Savonarola with offer of cardinal – wrong man! So Alexander excommunicated and imprisoned him. He ordered him tortured, rope through pulley, hands tied behind back, lifted and jerked. 14 times one day. Savonarola would not be shaken from his convictions.

May, 1498 (Luther was now 15 years old), on his day of execution, a church prelate declared: “I separate thee from church militant and church triumphant. “Not from Church triumphant. That’s not thine to do.”

Savonarola died at 45. He was hung, then burned with two other “heretics”. His remains were gathered and thrown into the River Arno.

We are ready for a German monk to arise – the swan they could not contain.

POST TENEBRAS, LUX!

The Reformation: From Luther to the Puritans – Pt. 3

Luther – Compelled by God to the 95 Theses

Questions from the text, pp. 36-44

1. What was Luther's family background?
Born in Eisleben to Hans and Margarete Luder of peasant stock. Dad ran copper mines and did well. Wanted son Luther to become a lawyer, sent to U. of Erfurt.
2. When did Martin decide to become a monk?
While returning to school, caught in July thunder storm, lightning knocked him to the ground. In fear he cried, "St. Anne, help me. I shall become a monk!" Father was furious, thought it was from the devil, not from God. Augustinian monk.
3. How did Martin's conscience affect his confessions of sin?
He was so concerned about making sure he had confessed all his sins. Sometimes he confessed for 6 hours! Then, he worried, was he truly repentant? Horrible.
4. What was Martin's one regret when he made a pilgrimage to Rome?
So much merit was available in Rome, he wished his parents dead so he could free them from purgatory. He missed saying mass in St. John Lateran – if you did, it instantly saved one's mother.
5. What did the castle church in Wittenberg proudly display?
Frederick the Wise's +19,000 relics. 9 aisles. Venerating each one worth 100 days indulgence. Up to 1, 900,000 days off purgatory.
6. What was Johann Tetzel's promise to those who bought indulgences?
As soon as the coin in the coffer rings, another soul from purgatory springs! They could even buy their dead loved ones out of purgatory by buying indulgences.
7. How did God use Tetzel to provide the spark that ignited the Reformation?
Through wicked Tetzel Luther got fired up to write and post his 95 theses. He saw that people could buy forgiveness without even repenting of their sins! Luther wrote them as a true, devoted Catholic attacking the mistreatment of indulgences, not their existence. He was trying to defend the Pope and church.

Three great changes identify the Reformation:

Supremacy of Scripture over tradition (formal principle).

Supremacy of Justification by Faith Alone over works (material principle).

Supremacy of Universal Priesthood of Believers over exclusive priesthood (freedom principle).

A fourth major change, too. Instead of clergy doing the holy work and people doing the secular, common work, Luther developed the idea that all of life was sacred, every job

and endeavor was a calling, a vocation, “vocare”, to call. The girl sweeping the porch is doing God’s work as much as the preacher in the pulpit.

Martin Luther – November 10, 1483 to February 13, 1546.

Steve Lawson: Luther was a giant of history. Perhaps the most significant European person in the 2nd millennium. A valiant champion of truth. “More books have been written about him than any other man of history except Jesus Christ and possibly Augustine.”

LUTHER’S YOUTH

Born November 10, 1483. Next day was feast of St. Martin, thus “Martin” Luther. Lived in Eisleben with poor, peasant parents, but Luther was never ashamed of his humble, rustic origin. “I am,” he said with pride to Melanchthon, “a peasant’s son; my father, grandfather, all my ancestors were genuine peasants.” His mother had to carry the wood from the forest, on her back, and father and mother, as he said, “worked their flesh off their bones,” to bring up seven children (he had three younger brothers and three sisters). His father improved their lot as a copper miner, acquired half dozen foundries. Luther endured severe floggings. Mother whipped him so hard for stealing a nut he bled. Dad prayed at his bedside, mother a woman of prayer. Thoroughly Catholic, taught to fear God and revere the church. Father wanted him to become a lawyer, support them in old age.

The family moved to Mansfeld, where Luther attended a Latin school (severe discipline), then school at Madgeburg and Eisenach. Supported himself at 14 by singing in the streets, good tenor voice, played well his lute. Frau Ursula Cotta in Eisenach showed kindness to him. Luther wrote: “There is nothing sweeter on earth than the heart of a woman in which piety dwells.” He entered Erfurt University in 1501, at 18, to pursue law. Saw his first full Latin Bible at 20. Received the Bachelor of Arts 1502, Master of Arts 1505.

SCARED INTO MONKERY

Luther was very serious, an unsettled soul. Three scary things happened in his life – friend Alexis killed. He suffered a sharp sword cut severing a main artery and left bleeding, thought he’d die. And then on July 2, 1505, on return to Erfurt, a thunderstorm, lightning struck so close knocked him down. God was angry! In fear he cried, “Help, beloved St. Anne, I will become a monk.” St. Anne was patroness saint of miners. Luther kept his vow, entered strict Augustinian order in Erfurt. He gave away his worldly goods, including his lute, had a final feast with friends, and entered, dying to the old life.

His father was angry when he heard the news. Martin took lowliest jobs – scouring floors, begging bread. There were seven appointed hours of prayer. Sometimes Luther fasted for three days without a crumb. He refused to use blankets at times and nearly froze to death. Colossians 2:23 Severe treatment of the body – accomplishes nothing. Luther came to know that. “I was a good monk, and I kept the rule of my order so strictly that I may say that if ever a monk got to heaven by his monkery it was I.”

At the end of the first year of probation, he vowed celibacy, poverty, and obedience. He was sprinkled with holy water as he lay prostrate on the ground in the form of a cross. He was greeted as an innocent child fresh from baptism, and assigned to a separate 9 by 6 foot cell with table, bedstead, and chair.

May 2, 1507, Luther, ordained as a priest, invited his mother and father to his first mass, a big deal. As he did the mass, he was so overwhelmed (“utterly stupefied and terror-stricken”) he nearly fainted. Father paid for the celebration meal, but wasn’t happy. He rebuked his son, “Have you never read in the Bible that you should honor your father and your mother? Here you have left me and your dear mother to look after ourselves in our old age.” Luther: “But father, I could do you more good by prayers than if I had stayed in the world.” He assured his father God had called by a voice from heaven. Hans: “God grant it was not an apparition of the Devil.” As a priest Luther read mass daily and called on 21 saints throughout the week, three each day!

ROME AND HIS STRUGGLE WITH CONSCIENCE

Luther's great concern - how to gain forgiveness from a holy, wrathful God. John von Staupitz was the head of the Augustinian Order of Germany and visited. He learned of Luther’s deep struggles and became his friend and mentor. Luther would leave confession, come back because forgot some sins. Like Columbo, “Uh, just one more thing.” Staupitz took Brother Martin aside: “Look here, Brother Martin. If you're going to confess so much, why don't you go do something worth confessing? Kill your mother or father! Commit adultery! Quit coming in here with such flummery and fake sins.” He pointed Luther to Christ hanging on the cross for comfort. Luther: “If it had not been for Dr. Staupitz I should have sunk in hell.”

But Luther was driven to despair, very disappointed in thinking he could escape sin and temptation in a monastery. He saw sin everywhere, in the smallest trifles. Inner despair called *Anfechtung* – “all the doubt, turmoil, pang, tremor, panic, despair, desolation, and desperation which invade the spirit of man.” (Bainton). Sin wasn’t so much an act as his condition, a corruption of nature dreadful alienation from God. Even with all his severe treatment and careful duties, he never knew if he’d done enough. Did his good deeds outweigh his bad? “I was myself more than once driven to the very abyss of despair so that I wished I had never been created. Love God? I hated Him!”

University of Wittenberg

Staupitz urged Luther to study Scriptures and brought him to Wittenberg in 1508 and urged him to get his Doctor of Divinity degree and become a preacher. University of Wittenberg was founded by Frederick the Wise in 1502. Wittenberg on the Elbe River has one claim to fame – nursery of the Reformation. It had two industries, beer brewing and salt mining. Luther never liked the place. It stank. About 3000 people lived there. But in due time Luther and Melanchthon drew 1000s from all over Europe. Eleven languages at times spoken at dinner.

Chronology check: Luther was suddenly called by Staupitz from the Augustinian convent of Erfurt to that of Wittenberg with the expectation of becoming at the same time a lecturer in the university. He arrived there in October, 1508, was called back to Erfurt in autumn, 1509, was sent to Rome in behalf of his order, 1510, returned to Wittenberg, 1511, and continued there till a few days before his death, 1546.

Trip to Rome in 1510 – Longest trip of his life, went in hopes of finding much grace and forgiveness. When Rome came in view they fell on their knees and cried, “Hail, holy Rome!” Horribly disappointed with irreverence, immorality, and ignorance.

Rome was full of wonders of the new Italian art; but they had little interest for the German monk. He ran “like a crazy saint” to all the sacred places in Rome. Regretted his parents weren’t dead so he could draw them out of hell with all the merit opportunities there. One wall supposedly showed the white spots left by the stones that turned to snowballs when hurled by the mob against St. Peter. Luther climbed the 28 steps of Scala Sancta, kissed each one, wished his parents were dead so he could get them out of purgatory, got to top and thought, “Who knows whether it is so?” Priests hurried through masses - passa, passa. Priests mocked the mass – bread you are, bread you remain. “Virtuous” priests only visited females. Luther learned, “If there was a hell, Rome is built on it.” Later he said he went to Rome with onions on breath, returned with garlic.

Professor at Wittenberg to 1517

Luther received the Doctor of Divinity in 1512, took the oath to defend Holy Scriptures against all error. He never forgot this oath. Staupitz assigned him to teach biblical literature in the University of Wittenberg. This was a stroke of beautiful Providence, since this got Luther into the Word. He began to use Erasmus’ 1st edition of the Greek New Testament. Between 1513 and 1517 he taught Psalms, Romans, Galatians, Hebrews and other New Testament epistles. He was still a child of Rome, prayed to Mary publicly, believed the saints interceded, and believed the mass was a sacrifice of Christ. But he was driven by one question: “How can a sinful man be accepted by a holy God?” His tower experience happened somewhere in these years, but probably after 1517.

BATTLE WITH TETZEL – “Buy ‘em here. Tickets to Paradise.”

And now the straw that broke the camel’s back, the immediate occasion that launched the history changing Reformation. It was all over the sale of indulgences. Pope Julius II and Leo X issued bulls offering indulgences for money, which they needed for rebuilding St. Peter’s basilica in Rome. (It was said Pope Leo X would be a good pope if he’d just been religious). Leo divided Germany into three districts for the sale of indulgences under archbishops in each district. Albert was archbishop of a district close to Wittenberg. He was a lavish spender, hosted huge feasts, had a personal body guard and lived in luxury. He had borrowed from the House of Fuggers to pay Rome for his position and title, and needed to pay it back. The pope agreed he could keep half the proceeds from the sale of indulgences, sending the other half to Rome! So the money came from the German pockets to Albert to the Fuggers to Rome! And lots of it.

Enter John Tetzel. A Dominican prior, highly skilled as a shameless hawker of indulgences for Albert. Known as an ignorant, noisy, immoral charlatan who bragged he saved more people from purgatory than the apostle Peter.

Schaff: When he and his entourage came to town, he was received like a messenger from heaven. Priests, monks, and magistrates, men and women, old and young, marched in solemn procession with songs, flags, and candles, under the ringing of bells, to meet him and his fellow-monks, and followed them to the church; the papal Bull on a velvet cushion was placed on the high altar, a red cross with a silken banner bearing the papal arms was erected before it, and a large iron chest was put beneath the cross for the indulgence money.

Bainton: In some cases so much money was going into the coffer new coins had to be minted on the spot!

The common people were promised their purchase of certificates of indulgence would give them full and perfect remission of all sins. They lined up to drop their money into the chest. They received their letter of indulgence, which they cherished as a passport to heaven. All who gave money were granted full remission of sins, plus you could buy indulgences for those already in purgatory – “As soon as the coin in the coffer rings, another soul from purgatory springs.”

Tetzel sound bites, which he'd bellow out like a mad bull, said Luther:

“Come and I will give you letters, all properly sealed, by which even the sins that you intend to commit may be pardoned.”

“I would not change my privileges for those of St. Peter in heaven; for I have saved more souls by my indulgences than the apostle by his sermons.”

“There is no sin so great, that an indulgence cannot remit; and even if anyone (which is doubtless impossible) had offered violence to the blessed Virgin Mary, mother of God, let him pay — only let him pay well, and all will be forgiven him.

“Priest! noble! merchant! wife! youth! maiden! Do you not hear your parents and your other friends who are dead, and who cry from the abyss: We are suffering horrible torments! A trifling alms would deliver us; you can give it, and you will not!”

“At the very instant,” continued Tetzel, “that the money rattles at the bottom of the chest, the soul escapes from purgatory, and flies liberated to heaven.

But some wondered why the pope didn't empty purgatory entirely since he had power over the treasury of merit. Or why didn't he build St. Peter's with his own money?

Frederick the Wise didn't allow Tetzel into Saxony (territory of Wittenberg), so Tetzel set up shop on the border, at Juterbog, just miles from Wittenberg. People from Luther's area traveled to Juterbog to purchase indulgences. When Luther confronted them about their sins, they pulled out their certificates of indulgence. “No problem, Luther! We're already forgiven!” This was the straw that broke the camel's back, the spark that set the western world on fire. Luther went into a rage! “I'll put a hole in Tetzel's drum!” And he did!

95 THESES AND THE RELICS OF WITTENBERG

Frederick the Wise had a huge relic collection in the Chapel Church in Wittenberg, and on All Saints Day, November 1, the people would come and view the relics and get indulgences for their sins. By 1520 there were over 19,000 relics, good to reduce purgatory by 1,902,202 and 270 days for themselves or others. Relics included one piece from swaddling clothes, 13 from crib, one wisp of straw, one piece gold wise men brought, one piece bread eaten at last supper, Noah's Beard, skeleton of Elijah, a vessel full of the magi's bones, thumb of St. Anne's, enough pieces of the cross for more than one. The cross had power to multiply itself. Also, one tooth of St. Jerome, four of St. Chrysostom, four hairs of Mary, four pieces of her cloak, four of her girdle, a piece of gold brought by the wise men, one strand of Jesus' beard. At Schaffhausen was exhibited the breath of St. Joseph that Nicodemus had received in his glove. In Wurttemberg you might meet a seller of indulgences, vending his merchandise, his head adorned with a large feather plucked from the wing of St. Michael.

So Luther wisely chose October 31, 1517, the day before All Saints Day, to post his 95 Theses, Disputation to explain the Virtue of Indulgences. Written in Latin, they were posted to invite scholarly discussion of indulgences. He sent notice to Albert. The Theses were copied, translated, printed, and spread as on angels' wings throughout Germany and Europe in a few weeks. They are very Roman Catholic, objecting only to abuses. Luther hadn't the slightest notion of creating a split in the church. He felt he was defending Roman Catholicism. Later Luther said about his theses, "I was then a monk and a mad papist... I would then have readily murdered any person who denied obedience to the Pope!" The theses represent a transition from twilight to full sunshine!

First thesis: "Our Lord and Master, when He says repent, meant that the whole life of believers should be a repentance." Other issues Luther dealt with – No forgiveness without true repentance, that change of mind. The gospel is the treasury of merit.

32. Those who believe that, through letters of pardon, they are made sure of their own salvation, will be eternally damned along with their teachers.

50. Christians should be taught, that, if the Pope were acquainted with the exactions of the preachers of pardons, he would prefer that the Basilica of St. Peter should be burnt to ashes, than that it should be built up with the skin, flesh, and bones of his sheep.

75. To think that papal pardons have such power that they could absolve a man even if—by an impossibility—he had violated the Mother of God, is madness.

On the heels of this event, the flow of money stopped and Rome knew something was up. At first Pope Leo X ignored this as a monkish kerfuffle between Dominican and Augustinian monks. Then he said, "It is a drunken German who wrote the Theses; when sober he will change his mind." But church leaders shortly began to call Luther a heretic, even calling for his death. He would travel to Heidelberg in the spring, next year to Augsburg where he was called to "revoco!" In 1519 at Leipzig he faced the formidable

John Eck, Rome's best theologian. And then, June 15, 1520, Pope Leo X issued a papal Bull, Exsurge Domino, "A wild boar is loose in Your vineyard, Lord." On December 10 of the same year Luther burned a copy of that Bull, to the great delight of all his students at Wittenberg!

1518

Post-October 31, 1517

1518

April – Heidelberg

July – Prierias

October 12-14 – Augsburg, Cajetan. Insisted Luther "Revoco!"

1519

July 4-14– Eck at Leipzig

1520

June 15 – Papal Bull – Exsurge Domino, a wild boar is loose in Your vineyard

December 10 – Luther burns the pope's bull

1521

April 17-18 – Diet of Worms 3 ½ years after 95 theses

May – Luther arrives at Wartburg.

The Reformation: From Luther to the Puritans – Pt. 4

Luther – Taking His Stand

Start with personal admiration of Luther

Last week you left off with Luther nailing the 95 Thesis to the Church door at Wittenberg before all Saints Day. A response to the blatant heresy that John Tetzel was peddling concerning indulgences.

We need to remember that Luther has dedicated his life to being a monk, he is very, very Catholic. He believes in penance, works salvation, confessing your sins to a priest.

Luther feels that every sin must be confessed to be forgiven: “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” I John 1:19

But he fretted about unknown sins, or sins that we justify to ourselves like Adam and Eve and the apple, that only came about when God confronted them.

When you really try to fulfill the law, even this version of Roman Catholic Law, if you are honest with yourself then you realize how impossible it is...it is impossible to earn salvation.

Luther observed that man is rotten throughout...original sin

Luther wrote that a physician does not need to examine every pustule to know the patient has small pox, nor do you cure a man scab by scab...He was began to realize the whole nature of man needs to be changed.

Even prayer was of no avail, the Devil only whispered in his ear...hear how quiet it is, do you really think that an angry God is listening to you?

He appealed to the merciful mother...nothing, he selected 21 patron saints, three for each day...but what did this accomplish if God is angry.

Add this constant feeling of being out of God's favor with Romans 9:22 where Paul states that God chooses some vessels for honor and some for dishonor...a person's destiny already determined, maybe that is why Luther is always so aware of God's displeasure with him...he has been predestined to Hell.

This is where you get the famous quote:

“Is it not against all natural reason that God out of his mere whim deserts men, hardens them, damns them, as if he is delighted in sins and in such torments of the wretched for eternity, he who is said to be of such mercy and goodness? This man appears iniquitous, cruel, and intolerable in God, by which very many have been offended in all ages. And who would not be? I was myself more than once driven to the very abyss of despair so that I wished I had never been created. Love God? I hated him!”

But, when he is liberated from this...or I should say, when he understands the liberating work of Jesus, because he is never fully freed from this...he comes to cherish Christ.cling to Him as the precious gift that he is. You see this in his debates with Eck, Luther is described as having a sweet demeanor, even of holding flowers during one debate. This really pours out into his sermons...everything relates back to Christ, the old testament to Christ, psalms to Christ, proverbs to Christ, Romans to Christ...which is way he hated the book of

James, said that it should be ripped from the Bible because Christ is not in it. In the margins of Luther's bible in James where he writes that not all should aspire to the office of teacher, Luther writes, "Oh James, if only you had taken your own advice."

It was this under this Catholic mindset of earning salvation that Luther writes the 95 Thesis. I completely agree with Ernie, 100% that salvation comes after this event.

Yes, in 1512 Luther had been named Doctor of Bible at the University of Wittenberg, it's a great story on how he gets this position.

To say that you hate God is blaspheme, the most unforgivable of all sins...Luther confesses this to Staupitz and he tells him he wants him to study for a doctors degree and to teach and preach and assume the chair of Bible at the university...Luther responds this will kill me...

Staupitz, "That's OK, God has plenty of work for clever men in heaven."

The key here though is that Bible was inaccessible at this time, and Luther is being sent to study the scriptures.

The first book he studies is the Psalms and he comes across the 22nd Psalm where Christ himself cries out My God, My God why have you forsaken me? Had Jesus felt these same feelings that Luther experienced daily?

Why did Jesus experience this, Luther was a sinner, but Jesus was holy?

Begins to see the implications of Jesus becoming sin for us, taking on our sin. What a new picture of Jesus this offered Luther...God is still the righteous judge, but in doing so he suffers with those he must judge...he can empathize with us in our weakness, a caring and loving God. But he still sees that image of God above the door, sitting on the rainbow, with the veins of anger protruding...and his conscience is still plagued.

So there's some light, but he is still attempting to earn his salvation

It's this mindset that Luther posts the 95 Thesis, with every intention that the Pope is going to read these and completely agree with Luther...he is of course completely wrong!

Reading from his letters we find

Questions from the text, pp. 44-56

1. How did Johann Eck ambush Luther at Leipzig in 1519? Luther nails the 95 Thesis in 1517- debates with Tetzel- then in 1519 debates with Eck in Leipzig. Eck expands the debate to authority- the pope or the Bible- Luther admitted that he could understand scripture without the pope- in fact scripture even contradicts many popes. Eck accuses Luther of heresy in the vein of Jan Hus- Luther on break reads Hus and agrees with Eck...seals his fate.
2. When did Luther's understanding of justification by faith alone take place? He was in his study in the monastery tower going over again a verse that had plagued him: Romans 1:17 "For in it (the gospel) the righteousness of God is revealed from faith to faith, as it is written, "The righteous shall live by faith."

In the Greek Luther discovers that there are two words for Justice Paul uses: justice in deserving payment and justification: in which God himself renders payment. Luther writes:

I greatly longed to understand Paul's Epistle to the Romans and nothing stood in the way but that one expression, "the justice of God," because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him. Therefore I did not love a just and angry God, but rather hated and murmured against him. Yet I clung to the dear Paul and had a great yearning to know what he meant.

Night and day I pondered until I saw the connection between the justice of God and the statement that "the just shall live by his faith." Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the "justice of God" had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gate to heaven. . . .If you have a true faith that Christ is your Saviour, then at once you have a gracious God, for faith leads you in and opens up God's heart and will, that you should see pure grace and overflowing love. This it is to behold God in faith that you should look upon his fatherly, friendly heart, in which there is no anger nor ungraciousness. He who sees God as angry does not see him rightly but looks only on a curtain, as if a dark cloud had been drawn across his face.

So here, in this bell tower study, he answers two questions that had plagued him of God: in studying the psalms the conflict of the wrath and mercy of God is resolved. In studying Romans the conflict between justice and forgiveness is reconciled.

The statue of Christ seated on the rainbow above the church door at Wiitenburgh...the angry judge of the world with veins popping out of his head. How could he love that god?

But now he sees that we are saved outside of ourselves, by believing the promise of God found in the gospel...that we are saved in faith of the finished work of Christ, and even that faith is a free gift.

3. What were Luther's thoughts about God before he came to this understanding? Angry God who created us with original sin and then asks what is impossible of us in that condition (uphold the law) then judges us mercilessly for failing in it.
4. What three books did Luther write that kept three printing presses whirring away? In 1520 (post conversion) he starts writing away in German...everyday language German.

To the Christian Nobility of the German this is only one page, a very easy read. In it Luther knocks down some “walls”: first we are all priest and he quotes 1 Peter 2:9 “but you are a royal priesthood, a holy nation” and Revelation 5:10 “you have made them a kingdom and priests to our God.” So there is no separation or respect of persons...we are all one in Christ...equals.

Second “wall” is that the pope is not the only authority on meaning of scripture...since we are all equal and priests, we all can understand the Bible.

Third “wall” if the pope contradicts scripture we a right and duty to expose that falsehood.

The Babylonian Captivity of the Church This one is a lot lengthier: there are 8 chapters dealing with indulgences, sacraments (comparison of John 6 (Jesus says he is the bread of life) with 1 Cor. 11 (the Lord’s Supper), baptism (for repenting adults) plus we can enjoy these together...communion and baptism), penance, confirmation (not a sacrament- no saving power in it, just an act of obedience), marriage (instituted and joined together by God- man cannot annul this), etc.

The Freedom of a Christian: Luther actually wrote this first in Latin and sent as an open friendly letter to Pope Leo X. No one knows if the pope ever received these, but if he did he would have been shocked by the fact that Luther writes to him as an equal, offers him advice, and even gives interpretation of scripture without a sign of retraction.

He will later publish this in German. His thesis is on two points: A Christian is a perfectly free lord of all, subject to none. And a Christian is perfectly dutiful servant of all, subject to all. We are saved by the work of Christ alone, there is now no condemnation for those who are in Jesus, so we are now truly free, but now we are debtors to mercy alone and we desire to please Jesus and live as a bondservant.

5. What did Luther in response to the “bull” to recant issued by the pope in 1520? He burns it, and it justifies what he is doing since no scripture is quoted in refuting Luther. He in turn writes *Against the Execrable Bull of Antichrist*.

Show Here I stand portion of the film.

6. Where was Luther taken after the Diet of Worms and what did he do there? Kidnapped by Frederick the Wise and hidden away in Wartburg Castle in Electoral Saxony.
7. How did Satan tempt Luther and how did Luther fight those temptations? Had he fallen from the grace of God, did he ever have it to begin...he fought it by writing down Bible verses on the walls, scrap pieces of paper, anywhere, everywhere...clinging to the promises of God.

The Reformation: From Luther to the Puritans – Pt. 5

Luther – the Man

Three reasons the time was ripe for the Reformation?

Three Pre-Reformers?

Three major principles of the Reformation?

Who was the slick hawker of indulgences?

What happened in April, 1521?

The name of the castle where Luther was hidden?

Questions from the text, pp. 56-66

1. Instead of using force, how did Luther seek to reform the church?

He didn't like the iconoclast approach. He sought to persuade people with the Scriptures through simple, clear preaching. If the Word convinced people the old structures would collapse. Instead of developing a great program to spread the Reformation, he wanted to unleash the Word and let the Word do all the work.

2. In what practical ways did Luther bring change into the churches?

He introduced congregational singing, composed hymns, provided preaches for other towns, advised leaders about the Reformation, and wrote catechisms.

3. How did the herring merchant bring nine nuns into Wittenberg for husbands?

Luther had a fish merchant take herring barrels to a convent in an area where the ruler executed runaway nuns. Twelve nuns jumped into the barrels, the merchant brought them to Wittenberg. Luther married one of them, Katherina von Bora.

4. How did Luther get Katie to read her Bible?

Luther bribed Kate to read her Bible with 50 guilders. "She is hard at it."

5. What did Erasmus write about man's condition in sin?

God is a loving father and smiles on our fumbling efforts as if they are worth something. Surely God would reward good deeds

6. What did Luther write to refute Erasmus?

Luther wrote **The Bondage of the Will**. "For all we freely choose to do, we never naturally choose to please God, and therefore all our salvation must be God's doing, not ours."

7. In what sense were Luther and his personality just what was needed at this time?

He was rude, sometimes crude, a red-blooded, blunt man. Shock therapy for the world. He was buried beneath his own pulpit. In 1523 Luther in support of Jews. By 1542 believed they were hardened, enemies of the gospel, their synagogues and houses should be destroyed.

April 18, 1521 - Diet of Worms. "I shall go to Worms, though there were as many devils there as tiles on the roofs." At Worms he stood before the most august political and religious assembly in the world. 204 persons in all. Two questions regarding about 20 of Luther's writings: "Did you write them? Do you retract them?" He asked for time to think. The next day, April 18, 1521, Luther boldly asserted popes and councils are fallible. "My conscience is captive to the Word of God...I cannot and I will not recant anything. Here I stand." His heart was tethered to God's Word. Thomas Carlyle in his work on Heroes, described Worms as the point from which "subsequent history of civilization takes its rise"



The Edict of Worms signed by Charles V May 8, 1521 - Luther regarded as a convicted heretic, lived under the sentence of death, his followers to be condemned, and his books to be eradicated from the memory of man.



Wartburg Castle - Luther left Worms on April 26 in a wagon surrounded by 20 men on horseback. Harbored at Wartburg Castle for 10 months disguised as Knight George, but in constant correspondence, working on translating the Bible into German, fighting the devil, and his own depression, not liking being out of the fray.

LEADING THE REFORMATION - LUTHER AND THE CHURCH

Schaff: "While Luther was confined on the Wartburg, his followers were like children out of school." Iconoclasm broke out, violence, altars, pictures of saints, images were overturned and smashed, priests attacked and dragged by the hair! Luther's former colleague Carlstadt was a leader. Men came from Zwickau (Storch and Stubner) claimed direct communication with God, no need of Scripture. Luther wrote: "Divine majesty does not speak directly to man."

Luther returns to Wittenberg on March 6, 1522 (38 years old). He restored order, opposing physical force for reform. He preached for eight successive days. "Give men time.... See how much he (God) has been able to accomplish through me, though I did no more than pray and preach. The Word did it all. Had I wished I might have started a conflagration at Worms. But while I sat still and drank beer with Philip and Amsdorf, God dealt the papacy a mighty blow." Luther wanted worship services to be understood by the people. He explained in German that baptized infants were regenerated and delivered from the devil, sin, and death."

Now the gospel was spreading rapidly. Preachers proclaimed in churches, taverns, streets, and through pamphlets – a powerful tool for furthering the faith. Luther aimed at the common people. His preaching bold; he "hit the nail on the head." His preaching style: "Start fresh, speak out, stop short."

Peasants Revolt, 1524-1525. At first Luther was friendly to the grievances of the peasants against the princes and landowners for new taxes, inflation, and monopolies, but later condemned their rebellion and violence against authority. He wrote "Against the Murderous and Thieving Hordes of Peasants, telling magistrates to "stab, kill, and strangle them like mad dogs." There were crazies like Thomas Muntzer, well-educated, but who stirred the people near Luther's land to oppose rulers against all odds, like Gideon. He claimed the Spirit, not the Bible. "Bible, Babel, Bubble!" Called Luther "Dr. Easychair and Dr. Pussyfoot." Luther refused to listen to him, though "he had swallowed the Holy Ghost, feathers and all!" He was finally killed, along with up to 100,000 others, by brutal and heartless princes and authorities. Three hundred were beheaded in front of a courthouse. Some peasants later joined the Anabaptists.

LUTHER AND MARRIAGE

Luther was determined not to marry, since he was a condemned heretic with a death penalty hanging over his head. Nuns and monks were leaving their cloisters. "Good heavens! They won't give me a wife!" Luther had a fish merchant, Leonard Kopp, to rescue twelve nuns from Nimtzech, a convent. Kopp sneaked them out in herring barrels. Three went home and the rest came to Wittenberg. To his friend Spalatin's encouragement he wrote: "Do not be surprised that I do not wed, even if I am so famous a lover." All were provided with husbands but one, Katherine von Bora. She refused several offers, and requested Luther himself as her husband.



At 41, on June 13, 1525, he married Kate von Bora, 26. They lived in the Black Cloister, former Augustinian monastery. He took a wife to please his father, tease the pope, and vex the devil. "God has given her to me and other women have worse faults." Called her "my rib." Before marriage his bed was not made for whole year, became foul with sweat. Katie cleaned the house. "One wakes up in the morning and finds a pair of pigtails on the pillow which were not there before." He offered to pay her 50 guldens to read the Bible. "She is hard at it." She ran a brewery. She cared for Luther with his gout, insomnia, catarrh, hemorrhoids, constipation, stone, dizziness, and ringing in the ears (tinnitus).

She had a lot to care for – an orchard, a fishing pond, the barnyard, plus Luther gave away too much money. Luther addressed her once: "To my beloved wife, Katherine, Mrs. Dr. Luther, mistress of the pig market, lady of Zulsdorf, and whatsoever other titles may befit thy Grace." And, "the morning star of Wittenberg" because she arose at 4 AM. He teased her: "The time will come when a man will take more than one wife." [Katharina] responded, "Let the devil believe that!" The doctor said, "The reason, Katie, is that a woman can bear a child only once a year while her husband can beget many." Katie responded, "Paul said that each man should have his own wife." To this the doctor replied, "Yes, 'his own wife' and not 'only one wife,' for the latter isn't what Paul wrote." Finally the doctor's wife said, "Before I put up with this, I'd rather go back to the convent and leave you and all our children." Luther: God's highest gift on earth is a pious, cheerful, God-fearing, home-keeping wife."

Luther and Kate had 6 children. At the first, he wrote, “My Katherine is fulfilling Genesis 1:28.” Another, “Dear lady, God has produced from me and my wife Katie a little heathen.” He loved his children. He looked at them in 1538 and said, “Christ said we must become as little children to enter the kingdom of heaven. Dear God, this is too much. Have we got to become such idiots?” But then did the children wonder who the idiot was when Luther cut up Hans’ pants to mend his own? Hans became a lawyer, Martin studied theology, and Paul became a physician.

TABLE TALK Students boarded at their house and many gathered at their table. Luther was the center of attention, always. This is the source of his Table Talks, with 849 entries. One day when Luther was spouting away, Kate broke in, “Doctor, why don’t you stop talking and eat?” “I wish,” snapped Luther, “that women would repeat the Lord’s Prayer before opening their mouths.” Once after an exhausting day, Luther sank into a chair and began a book, when Kate asked, “Herr Doktor, is the prime minister of Prussia the Duke’s brother?” Luther: “All my life is patience. I have to have patience with the pope, the heretics, my family, and Katie.” And, “We must have patience with woman, though she be at times sharp and bitter. She presides over the household machinery, and the servants deserve occasionally a good scolding.”

LUTHER AND MELANCTHON



Philip Melancthon – 1497-1560, a brilliant young man, attended Heidelberg University, best in class. Graduated at 14! Masters degree at 16. Carried a Latin Bible with him all the time. Fascinated by Luther’s works. Came to Wittenberg University at 21 (1518?) to teach Greek and Hebrew, met Luther, became Luther’s best friend and partner in Reformation. Wrote a systematic theology. Married Katharine Krapp Nov. 25, 1520. “I would hardly have dared to ask God for a better wife.”

Luther on Melancthon - “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 which God has abundantly bestowed upon him.”

LUTHER AND ZWINGLI

The Marburg Colloquy in 1529 – Luther met with Zwingli (both 46) and others to come to a common confession. They agreed on 14 points, but not the 15th. Zwingli agreed that Christ is “spiritually present” in the Lord’s Supper. But Luther drew a circle with chalk on the table with these words: “Hoc est corpus meum.” Luther said the Lord’s body was really present, like heat in an iron, “in and under” the bread and wine (consubstantiation). Christ’s body was present “essentially and substantively,” but not “qualitatively, quantitatively, or locally.” Things got warm. Luther: “I abandon you to God’s judgment, and pray that He will enlighten you.” Opposing side, “We will do the same. You need it as much as we.” Each asked forgiveness for their harsh words. Luther refused to shake hands, though, declaring, “Yours is a different spirit from ours.” Before

leaving, Luther and his crew said, “You do not belong to the communion of the Christian Church. We cannot acknowledge you as brethren.” The Swiss controlled their temper.

Zwingli later wrote of Luther, “Luther is so excellent a warrior of God, and searches the Scriptures with such great earnestness as no one on earth for these thousand years had done; and no one has ever equaled him in manly, unshaken spirit with which he has attacked the pope of Rome. He was the true David whom the Lord Himself appointed to slay Goliath.”

LUTHER AND ERASMUS

See the text, pp. 59-62. Erasmus “laid the egg that Luther hatched.” Erasmus wanted to clean up the morals of the church. Luther was after the doctrines of the church. Erasmus wrote *On the Freedom of the Will*, sort of a God gives grace to those who work for it. Luther replied with *The Bondage of the Will*. Erasmus took it personally.

LUTHER’S DEATH

He traveled to his birthplace, Eisleben, to help settle a quarrel. He knew he was near death. He told those near him, “When I have set my good lords at one, I will return home; I will lie down in my coffin and give my body to the worms.” He died on February 18, 1546, at 62 years of age. A friend asked him, “Reverend father, in your dying hour do you rest on Jesus Christ, and steadfastly rely upon the doctrine which you have preached.” “Yes.” That was his last word. He was removed to Wittenberg, where he was buried in the Castle Church beneath a stone that reads, “Here lays the body of Martin Luther, Doctor of Sacred Theology.”

KATE AFTER LUTHER’S DEATH

Kate was left in difficult financial straits without Luther's salary. She had to leave Wittenberg three times, twice because of war. She returned to Wittenberg and lived in poverty until 1552, when the Black Plague forced her to leave the city once again. She fled to Torgau where her cart was involved in a bad accident near the city gates, seriously injuring Katharina. She died in Torgau about three months later on December 20, 1552, at the age of fifty-three. She is reported to have said on her deathbed, "I will stick to Christ as a burr to cloth."

LUTHER’S WEAKNESSES

Bainton writes by the time of his death he was “an irascible old man, petulant, peevish, unrestrained, and at times positively coarse.” The greatest of men have feet of clay.

LUTHER’S LEGACY

When he heard followers being called Lutherans, “How did I, poor stinking bag of maggots that I am, come to the point where people call the movement of Christ by my name?”

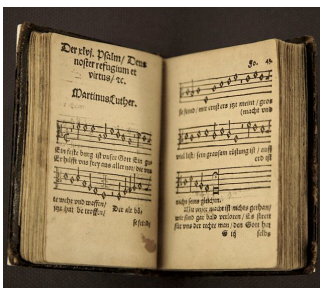
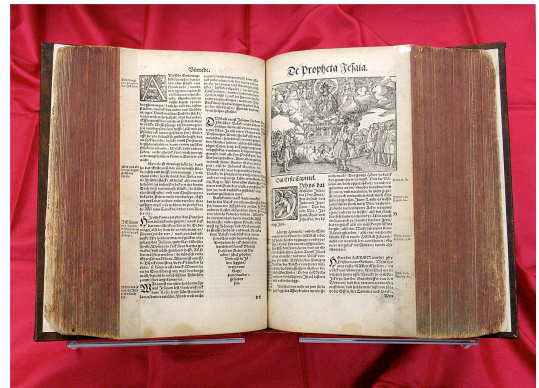
Bigamy of Philip of Hesse – Philip, a Protestant ruler, wanted to marry his wife’s lady-in-waiting, using OT polygamy as a standard. Luther and other leaders gave their approval but told him to keep it secret, and later to deny it. Probably Luther’s worst counsel.

On the Jews – In 1523 protested against cruel treatment of Jews. By 1543 he was disgusted with them, advising expelling them, burning their synagogues. In last sermon called Jews dangerous public enemies who ought not to be tolerated. But Luther's views of the Jews were no different than most leaders of his day, Protestant or Catholic.

Luther had a mug with three rings. First 10 commandments, second Apostle's Creed, third Lord's Prayer. He joked that he could drain it all the way to the Lord's Prayer, but he was strongly opposed to drunkenness.

Henry VIII wrote: "The Defense of the Seven Sacraments Against Martin Luther," calling Luther "the worse wolf of hell." Pope Clement VII judged that this book was written with the aid of the Holy Spirit, and promised indulgence to all who read it. Luther called Henry the "swine of St. Thomas."

German Bible – At Wartburg Luther translated NT from Erasmus' Greek NT into German in just eleven weeks. The NT was published in 1522, the OT in 1534. It set the standard for literary German for centuries. This may have been Luther's greatest accomplishment. It brought the Reformation from the universities and churches into the cottages and hearts of the people. His superb translation gained instant popularity and has been kept in print down to the present day. (From DTS website).



Music - Luther is known as the father of congregational singing. "I have no use for cranks who despise music, because it is a gift of God. Music drives away the Devil and makes people gay; they forget thereby all wrath, unchastity, arrogance, and the like." A Jesuit said, "the hymns of Luther killed more souls than his sermons." Most well-known "Ein Feste Burger is unser Gott." Luther gave the German church three things: the Bible, the hymnal, and the catechism.

ORIGIN OF PROTESTANT - DIET OF SPEYER, 1529

At the Diet of Speyer, 1529, the Emperor of the Holy Roman Empire forbade further spread of Lutheranism. Several princes and representatives of 14 cities met to write up a **protest**. "We are resolved, with the grace of God, to maintain the pure preaching of God's holy word.... If you do not yield to our request, we protest before God, our only Creator.... There is no true preaching but that which conforms to the Word of God." Thus "Protestants" came to be used of the Lutheran and Reformed movement. To protect themselves against Catholic forces, Protestants formed the Schmalkaldic League in 1531, led by Philip of Hesse, with the slogan, The Word of God Abides Forever. Catholics formed the Holy League. Grievous wars followed.



THE MAGISTERIAL REFORMATION

At the Peace of Augsburg in 1555 Catholics and Lutherans agreed each prince would decide the religion of its subjects. Called *Cuius regio, eius religio* "Whose realm, his religion." So territories of Germany were Lutheran or Catholic, according to the faith of the magistrate. Much of the Scandinavian countries became Lutheran. Lithuania became Lutheran. We'll see that the Anabaptists completely rejected this, separating church and state. The early Reformers are called "Magisterial Reformers" because their movement was supported by magistrates.

(Statue of Luther in Berlin)

The Reformation: From Luther to the Puritans – Pt. 6

Zwingli – Preacher of the Word



Questions from the text, pp. 67-80

1. How did Zwingli's purchase in 1516 rock his world?

His purchase of Erasmus' Greek New Testament got him so excited he copied out most of Paul's letters and memorized almost the entire New Testament IN GREEK!!! He found a new world in the Bible.

2. What revolutionary announcement did he make on January 1, 1519?

Instead of following set readings for his sermons, he announced he would preach through Matthew verse by verse. After that he would continue through the New Testament.

3. What anti-Rome points did Zwingli argue in his 67 theses?

Christ rules His church through His Word, not the pope. Christ's death was a sufficient sacrifice – no need for the mass. Thus no need for priests. He denied purgatory, praying to saints, and emphasized only trust in Christ would save us, not our own works.

4. How did Zwingli do in the debate of January 29, 1523, in Zurich?

Zwingli came armed with God's Word – Greek, Hebrew, and the Vulgate. His vast knowledge of God's Word made the debate a triumph for him. Zurich would be a center of biblical preaching.

5. What did Zwingli establish in Zurich to prepare men to preach the Word?

He organized a whole educational system for preachers, to get them literate. They were taught the languages and how to preach. This loaded the Reformation "bomb bays" in Zurich and made the "Bible invasion" almost impossible to resist.

6. How were the churches in Zurich transformed under his leadership?

In every way – saints, crucifixes, candles, altars, priestly robes, even organs were removed. Plain rolls on wooden plates on simple tables with a jug of wine replaced the Mass.

7. How did Zwingli die?

A Catholic army invaded Zurich and defeated the forces of Zurich, Zwingli was wounded, taunted to pray to Mary, a captain stabbed him to death, and then they quartered his body and burned it, mixing his ashes with swine dung. Bullinger took over Zurich's Reformation for the next 40 years.

WHY SWITZERLAND?

Swiss Cantons - 13 small states, intensely independent, German, French, and Italian. Swiss were brave, disciplined crossbow marksmen – hired out as mercenary soldiers. Even the pope used Swiss mercenaries to beef up his security and army. No monarchy. They were self-governing, lovers of liberty, and free to choose which religion to follow. So it was a great environment for humanism to grow. Erasmus was at Basel.

Differences between Lutheran and Reformed church: Luther made justification by faith the main doctrine. The Swiss went higher to the sovereignty and predestination of God. Luther – sola fide; Swiss sola deo gloria Both agree to the three principles – scripture, faith, priesthood, but Reformed go further. Reformed church builds up a god-fearing, manly, independent, heroic type character. Puritans, Covenanters, Huguenots.

The Swiss church was as corrupt as German, in need of reform. Many priests openly kept concubines or immoral women in their houses, gambled, sat with laymen in taverns, drank to excess, and uttered blasphemies. Zwingli knew this.



ZWINGLI'S BACKGROUND

Born January 1, 1484, to Ulrich Sr. and Margaretha in Wildhaus. Seven weeks after Luther's birth. Reared with strong Swiss values: patriotism, independence, religion, and education. He died October 11, 1531, at 47. Father the mayor of the town. 7 brothers and two sisters. Taught well by an uncle, then at Basel and Berne. Entered university at Vienna in 1498 to study philosophy, astronomy, physics, and ancient classics, then back to Basel. Took Master of Arts in 1506, at 22.

Zwingli ordained a priest, took pastor at 22, 1506, at Glarus. Joined Swiss mercenaries as a chaplain. Fighting paid well. Witnessed Swiss killing Swiss. At one battle 10,000 Swiss soldiers died. He was filled with admiration for the bravery of his countrymen, but with indignation and grief at the demoralizing effect of the foreign military service. He openly attacked this custom, and made himself many enemies among the French party.

Visited with Erasmus at Basel. In 1516 as pastor at Glarus he devoured Erasmus' Greek NT, copied most of Paul's letters and memorized the entire New Testament. He was saved simply through reading the New Testament. He began preaching what he learned, including justification by faith alone. "I started preaching the gospel before I had heard Luther's name." He shortly began attacking the abuses of the church – indulgences, but not yet rejecting Rome. In 1516 moved to Einsiedeln for a couple years.

HAIR-RAISING PREACHING



In December 1518 Zwingli was called to Great Minster of Zurich as priest. On January 1, 1519, his 35th birthday, he began something unheard of: verse by verse exposition through Matthew, preaching through the entire New Testament. One hearer, Thomas Platter, was so thrilled by this powerful preaching, he "felt like he was lifted by his hair and suspended in space."

He made it his chief object "to preach Christ from the fountain," and "to insert the pure Christ into the hearts." First sermon: To Christ I will lead you: He is the source of salvation. His Word is the only food I wish to nourish your hearts and lives with." When charged with being a Lutheran, he replied, "I learned

the doctrines I teach and preach from the Greek New Testament before I ever heard the name of Luther.”

The same year, 1519, a plague hit Zurich, nearly killed Zwingli, changed him forever, he would do something bold for God, leading people from idols to living God. “Do Something Bold for God” became his life motto.

In March 1522, leaders of Zurich gathered to eat sausage during lent – a big catholic no no. Zwingli later preaching, On the Choice and Freedom of Food. Zwingli was now in a dangerous position. He was repeatedly threatened with assassination. But he kept his courage, and felt sure of ultimate victory. He had to cut his papal paycheck.



PERSONAL LIFE

In 1522 he began to fight for marriage, what God Himself sanctioned. Zwingli secretly married Anna Reinhart, made public two years later, in the spring of 1524, before Luther married. Monks, nuns, and priests began marrying. Monasteries were turned into schools and hospitals.

LEADING ZURICH INTO THE REFORMATION

January 1523 wrote his 67 theses, rejecting forced fasting, purgatory, clerical celibacy, mass, priestly mediation. In 1525 Zurich choose to go with Reformation, rejecting whatever Scripture didn't teach – both elements in communion, no veneration of Mary or saints, prayers for dead, and indulgences. The break from Rome was complete.

The churches of the city were purged of pictures, relics, crucifixes, altars, candles, and all ornaments, the frescoes effaced, and the walls whitewashed, so that nothing remained but the bare building to be filled by a worshiping congregation. “Within thirteen days,” says Bullinger, “all the churches of the city were cleared; costly works of painting and sculpture, especially a beautiful table in the Waterchurch, were destroyed. The superstitious lamented; but the true believers rejoiced in it as a great and joyous worship of God.”

The magistracy shortly melted, sold, or gave away the rich treasures of Zurich's great churches. —chalices, crucifixes, and crosses of gold and silver, precious relics, clerical robes, tapestry, and other ornaments. In 1533 not a copper's worth was left in the sacristy of the Great Minster. (Schaff)

CHURCH AND STATE AND THE ANABAPTISTS

Zwingli's view on church and state: The preacher is to teach and rebuke sin in high and low places. His weapon is God's Word. The magistracy is to obey the gospel, protect the church, and punish wickedness.

Enter Anabaptists. They wanted complete separation from Rome, believer's baptism. Zwingli thought they were going too fast. Zurich made infant baptism required. Radicals reacted, baptized each other in 1525. Said state had no power over church. Some exiled, imprisoned, some put to death by drowning. Began an awful time of Catholics and Protestants murdering Anabaptists, both the radical and the peaceful. (Martyrs' Mirror)

Zwingli defended infant baptism with the analogy of circumcision in the Old Testament (Col. 2:11), and with the command of Christ, "Suffer little children to come unto Me," from which he inferred that he who refuses children to be baptized prevents them from coming to Christ.

1530 – Entire Bible was published in Zurich, four years before Luther's Bible.

FACING LUTHER AT MARBURG

Sacramentarian controversy – Marburg Colloquy, October 1-3, 1529. Zwingli did not believe baptism regenerated and the Lord's Supper did not confer grace through Christ's bodily presence. The test of election was faith. Zwingli believed in the absolute sovereignty of God and that God elects freely and gives grace to the elect. Unbaptized babies and even non-Christians might be elect. At Marburg Luther and Zwingli agreed on so much, except the bodily presence of Christ. Zwingli used the analogy of the husband's wedding ring, which he looks at when he is away from home to remind him of his wife and their covenant. Leaders separated, Luther refused to shake hands and said "You are of a different spirit," even questioning Zwingli's salvation. Zwingli wept.

ZWINGLI DIES IN BATTLE

Zwingli planned to go to war against Catholic cantons who were determined to suppress heresy. He saw it as the only answer to preserve the Reformation. Zwingli's defense of going to war - "Let us be firm," he wrote to his peace-loving friends in Bern (May 30, 1529), "and fear not to take up arms. This peace, which some desire so much, is not peace, but war; while the war that we call for, is not war, but peace. We thirst for no man's blood, but we will cut the nerves of the oligarchy. If we shun it, the truth of the gospel and the ministers' lives will never be secure among us." "When my brethren expose their lives," he said to the burgomaster, who wished to keep him back, "I will not remain quiet at home. The army requires a watchful eye." He put the halberd which he had worn as chaplain at Marignano, over his shoulder, and mounted his horse, ready to conquer or to die for God and the fatherland.

Two forces met in June, 1529, but yielded to an uncertain peace. Two years later, Catholic cantons attacked Zurich and other cantons to convert them back to Mother Church. Halley's comet, which returns every seventy-six years, appeared in the skies from the middle of August to the 3rd of September, burning like the fire of a furnace, and pointing southward with its immense tail of pale yellow color. Zwingli saw in it the sign of war and of his own death.

On October 11, 1531, at the battle of Kappel, about 10 miles from Zurich, Protestants were overwhelmed, Zurich soldiers were smashed. Soon after the battle had begun, Zwingli stooped down to console a dying soldier when a stone was hurled against his head and prostrated him to the ground. Rising again, he received several other blows. Finally thrust from a lance from Vokinger finished him with, "Die obstinate heretic!" Before dying he lifted his head and, looking at the blood trickling from his wounds, he exclaimed: "What matters this misfortune? They may kill the body, but they cannot kill the soul." These were his last words. His body was quartered, burned, ashes mixed with pig's dung and tossed to the wind.

BULLINGER CARRIES ON IN ZURICH

Henry Bullinger (1504-1575) now assumed the task of saving, purifying, and consolidating the life-work of Zwingli; and faithfully and successfully did he carry out this task. He maintained an amazing correspondence with most of the Protestant leaders throughout Europe and England. Many English believers fleeing Bloody Mary's reign found refuge in Zurich with Bullinger. Lady Jane Grey (9 days queen accused of treason by Bloody Mary), who was beheaded in 1554, read Bullinger's works, translated his book on marriage into Greek, consulted him about Hebrew, and addressed him with filial affection and gratitude.

Calvin came to Geneva five years later, in 1536. Zurich lost influence and Geneva and Bern emerged as leaders among Swiss Protestants. Again, we see in Zwingli and powerful influence, a great man of God for the Reformation, but with feet of clay. Luther felt God had judged him in his death for taking up the sword as a minister.

ZWINGLI'S LEGACY

He fought on three fronts: false teaching and corruption of Rome, Anabaptists, and Luther concerning the nature of communion at the Marburg Colloquy in 1529.

Luther and Zwingli: Each was the right man in the right place; neither could have done the work of the other. Luther was foreordained for Germany, Zwingli for Switzerland. (Schaff) Calvin was greater than Zwingli in importance, but Calvin stood firmly on Zwingli's shoulders.

His motto: DO SOMETHING BOLD FOR GOD!

Steve Lawson wrote regarding God's good providence in Zwingli's early death at 47: "Each man performs his God-given task within his God-given time. Where has the Lord assigned you to serve Him? What is your unique role? What is His calling on your life? Are you to start a new work for God? Or are you building on the work of another?"



The Reformation: From Luther to the Puritans – Pt. 7

The Anabaptists – From Zurich to the Radicals

Questions from the text, pp. 80-88

1. How did Carlstadt and others go too far in trying to reform the church?

They felt things were going too slowly, so they pushed reform faster than the people were prepared for – forcing people in communion, smashing statues, breaking glass, burning wooden images.

2. What did the three “prophets” from Zwickau claim?

They said God spoke directly to them, so they didn’t need the Bible (strange fire of the day!). They wanted to speed up the kingdom by slaying the ungodly.

3. What was Thomas Muntzer’s great concern? How did it end?

Muntzer believed God spoke directly to him, that he didn’t need the dead “outer word” of the Bible. He saw Luther as a real enemy of the Reformation. His concern was for social equality and was willing to fight for it with the sword.

4. What did Jan Matthijs predict about the city of Munster? How did things go?

He believed the millennium was coming shortly and Munster would be the new Jerusalem (not unlike Joseph Smith). Radicals flocked to Munster, they took over, legislated a form of Communism, Matthijs was killed, Leiden took over as King David, instituted polygamy, executed offenders. A Catholic/Lutheran army came in, slew almost everyone, took Leiden and two others, pulled them apart with hot pincers and put the pieces in three cages still visible today!

5. Back in Zurich, how did some of the radical element differ with Zwingli?

Zwingli was committed to reform through the Word. These guys wanted more, so they smashed images and disrupted services, working to separate from the old churches and set up brand new churches, not reforming the old ones. Plus believer’s baptism. Zurich in 1525 ordered all infants to be baptized. Trouble ahead.

6. What happened at Felix Mantz’s house in the winter of 1525?

You have the beginning of the “Anabaptists.” Conrad Grebel baptized George Blaurock, who then baptized others. They began meeting together as a separate movement outside the established church

7. How did the Zurich authorities respond to this new movement of “Anabaptists”?

They decreed that those who were rebaptized should be drowned in water, so they began with Felix Mantz. Three more followed and many, many more were martyred for their convictions of believer’s baptism and a pure church based on the Bible.

THE SWISS BRETHREN AND REBAPTISM (ANABAPTISM)

WHAT WERE THE ISSUES? The Reformers aimed to reform the old Church by the Bible; the Radicals attempted to build a new Church from the Bible. The Reformers founded a popular state-church, including all citizens with their families. **The Code of Justinian** from the sixth

century secured the status of Christianity as the state religion of the empire and making anyone who was not connected to the Christian church a non-citizen. This code required death for those who were rebaptized. For the “Magisterial Reformers,” the church and state were indivisible. To deviate from the established church was considered a crime of treason. Anabaptists suffered imprisonment and torture, often followed by death, often drowning. “They want water, we’ll give them water.” In 1529 at the Diet of Speyer (“Protestants), Catholics and Lutherans agreed Anabaptists should be executed. None of the Reformers had nice things to say about them: Bullinger: devilish enemies; Luther: Schwärmer; Calvin: fanatics, deluded, scatter-brains, mad dogs, and scoundrels. (Timothy George, *Theology of the Reformers*, p. 252).

The Anabaptists said the church was a congregation of baptized believers, separated from the world and from the State. They called infant baptism a “dipping in the Romish bath.” So baptism and the nature of the church were hand and glove. This laid the foundation for religious liberty and freedom of conscience.

BIRTH OF ANABAPTISM – January 21, 1525

In Zurich, Zwingli through his strong leadership for reform drew a number of gifted young men. One was Conrad Grebel, son of a member of Zurich’s Great Council. Zwingli introduced them to the Greek New Testament. As they studied they became zealous for reform beyond Zwingli. Other key figures: George Blaurock, Felix Mantz.

Zwingli had agreed the Word, not the council of Zurich, should determine church practice. At a discussion in December, 1523, Zwingli caved to the council regarding the Mass. Grebel rose up and said, “Master Ulrich, you do not have the right to place the decision on this matter in the hands of my lords, for the decision has already been made, the Spirit of God decides.” Grebel and others saw Zwingli as compromising the Word, they felt betrayed, that the Word had been sacrificed on the altar of human expediency.

In January, 1525, a disputation was held over believer’s baptism. Zwingli had actually preached against infant baptism at one point. But now Zurich with Zwingli decided – all infants must be baptized or families must leave Zurich or face imprisonment.

On January 21, 1525, a group met at Felix Mantz’s home, just down from the Great Minster Church. George Blaurock had Conrad Grebel baptize him, and then Blaurock baptized all the others present. Anabaptism was born. No other event so clearly symbolized the break with Rome. The church is defined as confessing believers, existing in the society, but not equal to the society. This was huge.

Now, in Zurich, these men went house to house teaching, baptizing, and conducting the Lord’s Supper. Some were baptized by affusion, others were immersed. A Wolfgang Ulimann asked Grebel to baptize him in the Rhine River, not out of a basin. So Grebel “put him under the waters of the river and covered him over.” Grebel traveled to villages preaching and baptizing. In St. Gall he baptized around 500 souls in the Sitter River.

But Grebel in Zurich had to hide, fearing imprisonment. On October 8, 1525, Grebel and Blaurock, and a little later Mantz, were imprisoned, accused of sedition – all because they taught

that believer's baptism was the sign of the true church. In March, 1526, they were all given life sentence and performing baptism became punishable by death. The three were assisted to escape shortly after the sentencing. Grebel died that summer of the plague.

FIRST MARTYRS FOR BELIEVER'S BAPTISM

Felix Mantz became the first martyr. Father was a leader in the Grossmunster Church. Mantz was a follower of Zwingli but joined Grebel and others. He gathered disciples and baptized them. In January, 1527, he was arrested and sentenced to death, accused of Anabaptism.

"Mantz shall be delivered to the executioner, who shall tie his hands, put him into a boat, take him to the lower hut, there strip his bound hands down over his knees, place a stick between his knees and arms, and thus push him into the water and let him perish in the water; thereby he shall have atoned to the law and justice.... His property shall also be confiscated by my lords." His mother's voice was heard urging him to stay true to Christ.

George Blaurock was severely beaten with rods on this same day Mantz was drowned. He spread the Anabaptist message to many villages in Switzerland, was arrested August 14, 1529, and burned at the stake September 6, 1529, near Klausen. Reason for death sentence, among other things: "because he did not maintain infant baptism, and preached a new baptism to the people."

Michael Sattler – From Freiburg, Germany, a monk who studied Paul's epistles and came to faith. Left the monastery, married a godly young lady, traveled to Zurich and became an Anabaptist. Held meetings in forests. Moved to Rottenburg, Germany. Drew up the Schleithem Confession (first doctrinal confession of the Reformation). While meeting with leaders he was arrested. Ferdinand, king of Austria, declared a "third baptism" was the best antidote to Anabaptism. Nine charges were brought against him, which he carefully responded to, dealing with baptism, marriage, communion, non-resistance, etc. His judge simply laughed at him, concluding, "The executioner will dispute with you, we think for a certainty."

On May 20, 1527, in Rottenburg, Sattler was sentenced to death. "Michael Sattler shall be committed to the executioner. The latter shall take him to the square and there first cut out his tongue, and then forge him fast to a wagon and there with glowing iron tongs twice tear pieces from his body, then on the way to the site of execution five times more as above and then burn his body to powder as an arch-heretic." On May 21, 1527, Sattler was taken to the place of execution. He still prayed for his persecutors. When pushed into the fire, the ropes on his wrists were burned and he held up two fingers, signaling that a martyr's death is bearable. His dear wife was drowned eight days later. The movie *The Radicals* is mainly the story of the Sattlers.

Thousands fell victim to this wave of persecution. One ruler said, "What shall I do, the more I execute, the more they increase." In Swabia four hundred police were hired to hunt down Anabaptists and execute them on the spot! See Bainton, *Reformation*, p. 102 for an excellent description of faithful Anabaptists.

THE CRAZIES OF THE REFORMATION

There are always wackos and the lunatic fringe. Even today – Fred Phelps and his Westboro Baptist Church in Topeka, Kansas. Terry Jones, pastor in Florida set to burning the Koran. Christians killing abortionists.

Thomas Muntzer and the Zwickau Prophets. Muntzer was a disciple of Luther, like Grebel of Zwingli. He became pastor at Zwickau, began to teach that God gives messages direct, without the Bible. He believed God gave him a vision to set up the kingdom. At Frankenhausen, his troops were defeated, he was beheaded. So much for dear old Muntzer.

Melchior Hofmann was a follower of Luther, but went off the deep end. Luther said he should be silenced, that he was neither called nor capable to preach. However, he was very successful preaching Anabaptism, baptizing many. He was premillennial and predicted the return of Christ in 1533/34, believing he was Elijah and Strassburg was the new Jerusalem. He was imprisoned and died in Strassburg.

Here come the really big wackos – Matthys and Leyden. Munster, a town in north Germany, turned to the Reformation. Under the issue of infant vs rebaptism, radicals took over, initiating believer's baptism. Two characters appear, **Jan Matthys** as Enoch and Jan of Leyden as King David. These two were lunatic fringe, but people followed! Matthys baptized thousands of converts. Claimed Munster as the New Jerusalem, instituted communism – no private property. Thousands streamed to this "Mecca". On Easter Sunday, 1534, he went out with 30 followers to slay the besieging army outside the city, thinking he was Gideon. He was killed, beheaded, his head put on a pole for all to see.

Jan of Leyden took control, claimed the title King David, instituted polygamy (Cf. King James Strang of Beaver Island, Michigan), burned all books but the Bible, believed he was going to purify the world for the second coming of Christ. He himself married 16 women, had one beheaded for rebelling against his authority – Elisabeth Wandscherer. As Catholics and Lutherans besieged Munster, the lunatic leaders slew all in the city who refused to be baptized. Three times a week King Jan appeared publicly to receive obeisance from his subjects. The army finally took the city in 1535, tortured and executed three leaders. They were gruesomely tortured in front of each other, their tongues pulled out, then killed by a burning dagger through the heart. Their corpses were hung up in cages hanging off the Tower of St. Lamberts! The cages are still there.

All of this, of course, gave Anabaptists a black eye and encouraged severe persecution in an effort by Protestants and Catholics to stamp them out as enemies of the church and state.

Persecution of the Anabaptists

Excerpts from the book, "Mennonites in Europe" by John Horsch

(Note: The term "Anabaptist" was used to describe and define certain Christians during the Reformation era. These Christians rejected infant baptism, choosing instead believer's baptism. Since many of them had been baptized in their infancy, they chose to be baptized as *believing* adults. So their enemies called them *Anabaptists* — "re-baptizers." For their "crime of believer's baptism", Anabaptists were heavily persecuted during the 16th century and into the 17th, by both Roman Catholics and Protestants.)

In need scarcely be said, that Roman Catholicism had always taken an attitude of *intolerance and persecution toward all dissenters from its creed*. On the contrary, the principal leaders in the Reformation movement, Luther and Zwingli, in the first period of their reformatory labors, condemned *Romish intolerance*. They were in the earlier period, defenders of the principle of *liberty of conscience*. Later they agreed to a thorough-going *union of the church*

with the state, which meant the abandonment of the principle of *religious liberty*. Furthermore, the natural and inevitable consequence was the **persecution of the Anabaptists by the established Protestant state churches**.

It is a fact recognized by many recent historians, that the persecution of the Anabaptists surpassed in severity the persecution of the early Christians by pagan Rome! Persecution began in Zurich soon after the *Brethren* had organized a congregation. Imprisonment of varying severity, sometimes in dark dungeons, was followed by executions. Within a short period the leaders of the *Brethren* lost their lives in the persecution.

Anabaptism was made a **capital crime**. Prices were set on the heads of Anabaptists. To give them food and shelter was made a crime. The duke of Bavaria, in 1527, gave orders that the imprisoned Anabaptists should be *burned* at the stake — unless they recanted, in which case they should be *beheaded*. In *Catholic* countries the Anabaptists, as a rule, were executed by burning at the stake; in *Lutheran* and *Zwinglian* states, Anabaptists were generally executed by beheading or drowning.

Thousands sealed their faith with their blood. When all efforts to halt the movement proved vain, the authorities resorted to desperate measures. Armed executioners and mounted soldiers were sent in companies through the land to hunt down the Anabaptists and kill them on the spot without trial or sentence. The old method of pronouncing sentence on each individual dissenter proved inadequate to exterminate this faith.

In the first week of Lent, 1528, King Ferdinand of Austria commissioned a company of executioners to root out the Anabaptist faith in his lands. Those who were overtaken in the highways or fields were killed with the sword; others were dragged out of their houses and hanged on the door posts. Most of them had gone into hiding in the woods and mountains. In a forest near Lengbach seventeen were put to death.

In the province of Swabia, in South Germany, four hundred mounted soldiers were, in 1528, sent out to put to death all Anabaptists on whom they could lay hands. Somewhat later the number of soldiers so commissioned was increased to eight hundred, and then to one thousand.

In various provinces an imperial provost marshal by the name of Berthold Aichele, with his assistants, put many Anabaptists to death. On Christmas day, 1531, he drove seventeen men and women into a farmhouse in Württemberg and burned the building together with the inmates.

Three hundred and fifty Anabaptists were executed in the Palatinate before the year 1530.

At Ensisheim, "the slaughterhouse of Alsace," as it was called, six hundred were killed within a few years.

Within six weeks thirty-seven were *burned*, *drowned*, or *beheaded* at Linz, in Austria.

In the town of Kitzbüchl in the Tyrol, sixty-eight were executed in one year.

Two hundred and ten or more, were burned in the valley of the Inn River.

The number of Anabaptist martyrs in the Tyrol and Görz, was estimated at one thousand at the end of the year 1531.

One last very touching incident:

Dirk Willems of Holland was re-baptized when he became a believer, thus rejecting the infant baptism practiced at that time. This action, plus his continued devotion to his new faith and the re-baptism of several other believers in his home — led to his subsequent arrest and martyrdom.

An officer came to arrest him at the village of Asperen. Running for his life, Dirk came to a frozen pond. After making his way across in great peril, he realized that his *pursuer* had fallen through the ice, and into the freezing water.

Turning back to save the drowning officer, Dirk dragged him safely to shore. The man wanted to release Dirk, but a burgomaster, having appeared on the scene — reminded him that he was under oath to deliver *criminals* to justice. Dirk was bound off to prison, interrogated, and tortured in an unsuccessful effort to make him renounce his faith. He was tried and found *guilty* of having been re-baptized, of holding secret meetings in his home, and of allowing baptism there — all of which he freely confessed. "Persisting obstinately in his opinion", Dirk was burned at the stake near his hometown on 16 May 1569, by these blood-thirsty, ravening wolves — enduring it with great steadfastness.

The Reformation: From Luther to the Puritans – Pt. 8

The Anabaptists – Hubmaier, Menno, and the Amish

Questions from the text, pp. 88-92

1. What did Michael Sattler and other Anabaptists draw up in 1527?

They drew up the Schleitheim Confession, an Anabaptist statement of seven articles – believer's baptism, shunning, Lord's Supper for believers, separation from unbelievers, shepherds chosen by the people, pacifism, and rejection of oath-taking.

2. How did the political authorities respond to the Anabaptists' "separatism"?

They saw these people as revolutionaries, opposed to the state, and went after them, torturing, burned alive, etc. Luther opposed punishing heretics but the peasants' revolt and Anabaptist crazies scared him into severe statements.

3. How did Anabaptists view holiness and theology?

While Luther insisted on theology first, the Anabaptists were big on practically living a holy life. They were more interested in living the life and rather light on doctrine. Why so many sermons on the good Samaritan. "Redeeming our community."

4. In what ways did the Anabaptists' theology contradict Protestantism?

Basically very Arminian. Rejected justification by faith alone as they felt it encouraged loose living. Rejected original sin – we become sinners when we sin. We are saved by imitating Christ. Some said Christ's body wasn't of Mary – it came from heaven.

5. Which camp of the Radical Reformation did Casper Schwenckfeld lead?

1489-1561 The Spiritualists. They had no ministry, sacraments, or formal worship. They just met in homes and exhorted each other. Persecution pushed them to southeast Pennsylvania. About five congregations. One in Lansdale, Pa.

6. What ideas lay at the heart of the Rationalists' camp known as Socinianism?

Reason should judge ideas, not the Bible. Thus, no trinity, no deity of Christ. These boys laid a good foundation for destructive criticism of the Bible. Socinianism is the background of Unitarianism.

7. What spurred Menno Simons to move toward a pacifist Anabaptism? (See inset).

His brother got involved in the crazy Radicals (Munster) and was killed. Menno became the leader of pacifist, far more biblical Anabaptism.

As we ponder what happened in the 1500s with all this movement to a pure church, we have had the same thing in every century, including our own. In the 20th century modernist/fundamentalist controversy, many people left mainline, liberal denominations and formed their own churches. The Bible Church movement was an effort to get back to Scriptures. Our church exists because of a drift in churches away from the authority and sufficiency of Scripture.

ANABAPTIST THEOLOGY-LITE

Summary of Anabaptist theology and practice by Stephen Nichols:

B – Brotherhood of all believers – no Catholic hierarchy
A – Adult or believer's baptism – refuting infant baptism
S – Separation of Church and State – at the heart of the issue, freedom of conscience.
I – In the world but not of it, focusing on personal holiness.
N – Non-violent resistance – Resist not him who is evil (Matt. 5:39).

Anabaptists focused on the fruit of faith – a strict morality. They denounced covetousness, pride, profanity, worldly immorality, drinking, gluttony. One Catholic described them as: “no lying, deception, swearing, strife, harsh language, no intemperate eating and drinking, no outward personal display, but rather humility, patience, uprightness, meekness, honesty, temperance, straightforwardness in such measure that one would suppose they had the Holy Spirit of God.” (from Bainton, *Reformation of the 16th Century*, p. 97). They repudiated war and capital punishment, would not wield the sword, nor go to law. They took no oath, obeying Christ's “Swear not at all.” They affirm instead of swear in a court of law.

The following historical information has been gleaned from William Estep's *The Anabaptist Story*, Vedder's biography of Balthasar Hubmaier, Stephen Nichols *The Reformation*, and various internet sites, including Wikipedia.

BALTHASAR HUBMAIER (1480?-1528) “Truth is Immortal”

Estep claims Hubmaier was “one of the most brilliant stars in the Anabaptist firmament.” Born near Augsburg, Hubmaier studied under the famous Catholic theologian Dr. John Eck. Hubmaier about Eck, “I'll be hanged if this man does not know it all.” (Eck debated Luther in 1519 at Leipzig). At 30 Hubmaier became Professor of Theology at the University of Ingolstadt and pastor of the town church. Later he became preacher at Regensburg Cathedral. Regensburg purged the city of Jews, transformed their synagogue into a Catholic chapel, and dedicated “to the beautiful Mary.” (All Europe had and practiced degrees of anti-semiticism in the 16th century. See Paul Johnson, *A History of the Jews*).



In 1521 Hubmaier took up a pastorate in Waldshut (c. 60 miles northwest of Zurich). He was still loyal to Catholicism. He began to seriously study Scriptures, especially Paul's epistles. In 1523 he visited Zwingli in Zurich and participated in a disputation. He became a staunch supporter of the Swiss Reformation. By 1525, at age 45, he had come to side with Grebel, Manz, and the other Radicals in opposing infant baptism. His testimony by now was: “Within two years has Christ for the first time come into my heart to thrive. I have never dared to preach him so boldly as now, by the grace of God. I lament before God that I so long lay ill of this sickness.”

On Easter, 1525 he persuaded nearly the whole town of Waldshut, north of Zurich, to accept the Anabaptist cause. He pledged himself to **“prove that the baptism of infants is a work without any ground in the divine word, and that he will do this in German with plain, clear, simple Scriptures relating to baptism, without any addition.”** As a result he and 360 others were baptized and the church was thoroughly reformed of Catholic elements. He married Elizabeth Hugline. He began writing treatises on religious liberty, that heretics are those who “deceitfully

undermine the Holy Scriptures,” and the role of government. Based on Romans 13, and unlike many Anabaptists, he was not opposed to capital punishment for evil doers.

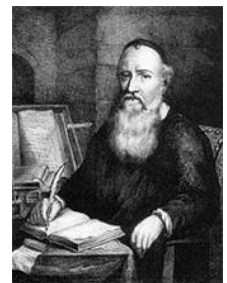
This successful reformation was not to last, as Waldshut fell into Austrian (Catholic) hands on December 5, 1525. Hubmaier fled to Zurich, hoping to join with Grebel and the others in persuading Zwingli to adopt the Anabaptist cause. Unfortunately, Anabaptist sympathy for Müntzer's rebellion and the Peasant Revolt put them under suspicion. As a result, Hubmaier, Grebel and the other Anabaptists were imprisoned. Hubmaier eventually recanted under torture on the rack to Zwingli (to his later shame). Released, Hubmaier fled to Moravia in south Germany (present Czechoslovakia) where he gathered a large following, eventually becoming a pastor of a congregation and founding a printing press. Over six thousand were baptized in one year under his ministry here.

However, once again the Catholics (under the cruel and zealous Emperor Ferdinand) came to power. This time Hubmaier and his wife were arrested and taken to Vienna for interrogation. Encouraged and supported by his wife, Elizabeth Hugeline, Hubmaier steadfastly refused to recant. He was tortured on the rack and then, on March 10, 1528, publicly and slowly roasted to death, having been stripped naked and rubbed in salt and gunpowder. “Oh salt me well, salt me well,” he said. Three days later, his wife was drowned with a large stone around her neck in the Danube River.

Hubmaier was distinctive among the Anabaptists for his commitment to the belief that a Christian could work for the state (on the basis of Romans 13 and Luke 3:12-14, etc) and the belief in the validity of oaths. He was the most eloquent spokesman and profound theologian of 16th-century Anabaptism. His writings on religious freedom, baptism, and freedom of the will became foundational. He was a scholar whose knowledge of Scripture was unsurpassed among the early Anabaptists. One of his hymns concludes: “No human hand can his withstand, No name how high soever; And sing we then our glad Amen! God’s word stands sure for ever.” His books were placed on the Catholic Index of Prohibited Books. “Truth is Immortal.”

MENNO SIMONS (1496-1561)

William Estep in *The Anabaptist Story* wrote, there is “no greater name among Anabaptists of the sixteenth century than that of Menno Simons.” Born in 1496, just four years after Columbus discovered America, and in the Netherlands about ten miles from the North Sea, Menno Simons became a priest in 1524, at 28. He was completely ignorant of the Scriptures. “I had not touched them during my life.... Behold, such a stupid preacher was I, for nearly two years. Then he began to search the Bible for answers about transubstantiation. “I had not gone very far when I discovered that we were deceived (about the bread becoming Jesus’ flesh). But he was still very worldly – more a humanist than a Reformer.



Hearing of the execution of an Anabaptist in 1531, he searched the Scripture “diligently and pondered them earnestly, but could find no report of infant baptism.” He looked to the Fathers, then Luther and Bullinger, and discovered confusion about infant baptism. He met some of the crazies from Munster and knew they weren’t right. Under great turmoil of soul, he heard of 300 fanatical Anabaptists executed, including his own brother, Peter Simons.

In 1535 he wrote: "I prayed to God with sighs and tears that he would give to me, a sorrowing sinner, the gift of His grace, create within me a clean heart, and graciously through the merits of the crimson blood of Christ forgive my unclean walk and frivolous easy life and bestow upon me wisdom, Spirit, courage, and a manly spirit so that I might preach his exalted and adorable name and holy Word in purity."

By 1536 he turned his back on Rome completely and joined the ranks of the despised Anabaptists. He became a leader for Anabaptists, married Gertrude, and traveled much, living under the threat of persecution. He wrote: "We have to be on our guard when a dog barks for fear the arresting officer has arrived." Officials knew how important he was to the movement and offered pardon to any arrested Anabaptists who would lead them to Menno. Placards were displayed for his arrest and Charles V published an edict against Menno with a reward for turning him over.

Menno spent the remainder of his life preaching and writing in Holland and north Germany. His leadership was obvious. He based his entire program of reform on an urgent appeal to the authority of the Bible. "Brethren, I tell you the truth and lie not. I am no Enoch, I am no Elijah, I am not one who sees visions, I am no prophet who can teach and prophesy otherwise than what is written in the Word of God and understood in the Spirit.... Once more, I have no visions nor angelic inspirations. Neither do I desire such lest I be deceived. The Word of Christ alone is sufficient for me."

His most popular book was *Foundation of Christian Doctrine*, published in 1540. It cleared Anabaptism from the crazies of Munster, and gave a doctrinal support for the brethren. He placed great emphasis on the new birth through faith and repentance: "the heart is pierced and moved through the Holy Ghost with an unusual regenerating, renewing, vivifying power, which produces first of all the fear of God." But true repentance must be part of this. He lambasted a mere "historical faith." (Timothy George)

Over time the north German and Dutch Anabaptists came to be known as Mennonites. Menno had to deal with controversy within the movement. On guy, Adam Pastor, taught Christ did not exist before the incarnation. Menno believed in the trinity, but created a stir with his view that Christ's body was not of Mary's flesh. He believed it was created in Mary's womb by the Spirit. He was trying to protect Jesus of a sinful nature. He also taught original sin, but not original guilt. Only those capable of making moral choices could incur guilt. He had a strict aversion to the twin doctrines of predestination and the bondage of the will. And then, the issue of the ban plagued and divided Mennonites. Some even said a spouse should shun their partner if there was sin. Menno ended up holding to a milder position than some others. In one church, a wife, Swaen Rutgers, refused to abstain from intimacy with her banned husband. Some argued for her banning as well. Banning was imposed for drinking, adultery, swearing oaths, marrying an unbeliever, false doctrine, constant quarreling with a spouse, and embezzling money. One tailor was excommunicating for charging seven shillings instead of five. Three years before his death he wrote *Instruction of Excommunication*.

Menno died three years before Calvin died, on January 31, 1561, in his own house, and was buried in his own garden. His wife and two children had preceded him in death. Division over the ban continued to plague the movement. Some Mennonites were executed in England under Bloody Mary. Some sailed to the new world. The first permanent settlement was founded in Germantown, Pennsylvania, in 1683. From Quakers and these Mennonites came the first protest against slavery in the colonies. Today there are 1.7 million Mennonites, divided up in various groups and conferences.



JAKOB AMMANN (c. 1644–c.1730)

The Amish movement takes its name from Jakob Ammann, (1644-1730), a Swiss Mennonite leader. Ammann favored stronger church discipline than the Mennonites, including a more rigid application of shunning, the social exclusion of excommunicated members. Ammann insisted upon this practice, even to the point of expecting spouses to refuse to eat with each other, until the banned spouse repented. A division and withdrawal from the Mennonites took place in 1693, some following Ammann.

Here's what happened: Jakob Ammann, "together with the ministers and elders," sent a general letter to people within the Swiss Brethren congregations, asking for a meeting in which he wanted clarification about where they stood on three issues: 1) Shunning those who had been banned, 2) whether liars should be excommunicated, and 3) if people could be saved who did not follow God's word. This last issue was referring to the "good-hearted", meaning those who sympathized with the Anabaptists and even helped them materially in times of persecution, but who would not take the step of rebaptism. Those siding with Ammann felt that these "good-hearted" people should not be looked upon and consoled as "saved" unless they took up the cross and followed Christ in rebaptism and obedience to his teachings.

Along with feet washing, these three issues were at the core of the division. However, other issues surfaced during the discussions in the following years, including frequency of communion and how church discipline should be conducted. Another issue mentioned during the time of the schism was the establishment of stricter regulations concerning dress and beard styles. However, social avoidance of banned individuals was the most controversial of all the issues, and thus it has sometimes been erroneously considered as the only cause of the schism. At a meeting in Switzerland, Ammann wanted to know where other ministers stood on these issues. Long story short, he ended up excommunicating at least seven of the Swiss Anabaptist ministers and walking out, refusing to shake hands. Later the Swiss brethren excommunicated Ammann!!! Then Ammann excommunicated himself for acting too rashly!

Those following Ammann became known as *Amish* or *Amish Mennonite*. The others eventually formed the basis of the Swiss Mennonite Conference. Because of this common heritage, Amish and conservative Mennonites retain many similarities. In the 18th century Amish Mennonites began migrating to America, settling in Pennsylvania, and then throughout many states. Amish remaining in Europe merged with Mennonites. In the 1860s meetings among Amish in Ohio resulted in more division, with more moderate Amish keeping the name Amish Mennonite and the more conservative Old Order Amish. Since then other divisions have occurred.

The Reformation: From Luther to the Puritans

Part 9 – Calvin: How He Got to Geneva

Calvin's Early Life

- Born July 10, 1509 in Noyon ('noi yun), France, as Jean Cauvin (zhōn 'kōvin)
 - Luther and Zwingli had just become priests, pre-reformation (kissed St. Anne's body) (25 years younger)
- "Timid scholar" **Q1**
 - Thin, a "great faster," one meal a day for poor health
 - Self-composed, cold, eyes burned, polished works
 - Weak in body, retiring in temperament
- Influence
 - French Huguenots, Dutch Burghers, Scotch Covenanters, English Puritans, New England Pilgrims
 - Quotes*

His Education

- Father intended him for priesthood
- Age 12 o 14, sent to Paris to study theology (Paris = mother-ship of [medieval] theology in Europe)*
 - Calvin's college would produce: Erasmus and Loyola and Rabelais
 - Latin (Mathurin Cordier; 1 Thess. comm.)
- After ~5 years, father withdrew Calvin and sent him to Orléans to study law ('or lē 'aun), then Bourges
 - Renaissance humanism (revival of Greece and Rome), "new ideas" not taboo
 - Calvin loved it
 - But *had* to study law for father, until father died after ~3 years
 - Back to Paris as freelance writer and scholar (age 22)
 - Road to conversion (~1528-32) **Q2**
 - Cousin Pierre Robert, "Olivétan" (Bible into French at 29)
 - Melchior Wolmar, taught Calvin Greek (U of Sorbonne in Paris tried to illegalize, "mystical" sense)
 - "God by a sudden conversion subdued and brought my mind to a teachable frame" – a "lover of Jesus Christ"

Fleeing France Q3

- Francis I – enlightened monarch
- 1528 – Virgin Mary statue in Paris is beheaded
- Francis weeps, procession, lashback against Lutherans (Pope pleas for the same)
- Nicholas Cop, new rector of U of Paris, gives Lutheranish address to open term
 - Cop flees to Basel, Sw. (Erasmus, Olivetan, etc.)
 - Calvin blacklisted, escapes out window with bed-sheet rope
- 1534 – Placards nailed around France attacking Mass (king's bedchamber)
 - "True Articles on the Horrible, Great and Important Abuses of the Papal Mass, Devised Directly Against the Lord's Supper of Jesus Christ"
 - Calvin agrees w/ content: Hebrews 7:27 "who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself."
 - Calvin disagrees with harsh style
 - Another procession, pyres lit to burn 36 alleged offenders
- Calvin writes first theological work, against the Anabaptists (doesn't like those who give the Reformation a bad name)
- Flees to Basel
 - ~laziness, in own words, "wonted languor" and "constitutional weakness and infirmity"
 - Yet, read many of the fathers, grasp of Hebrew, and wrote first *Institutes of the Christian Religion* (1st edition, pocket size, 26, conv. ~2 yrs; basic reformation doctrine, plea to Francis)* **Q4**
- Sneaks back to Paris, then off to Strasbourg, Germany
 - Road blocked by conflict between Francis I and Charles of Holy Roman Empire
 - Calvin detours to Geneva (S.)

The Fiery Farel Q5

- Geneva on border of France and Holy Roman Empire, but pretty much independent
- Had driven out bishop, stopped Mass, and told priests to convert or leave
- Given to Reformation (motto from Post Tenebras Spero Lucem to Post Tenebras Lux)
- Image smashing, etc., so Calvin arrives in time of turmoil
- William Farel
 - Worked toward Ref. in Geneva
 - ~Grabbed statue out of priests hands and threw into river (hot-tempered)
 - Found the author of the *Institutes*
 - "proceeded to utter an imprecation that God would curse my retirement, and the tranquillity of the studies which I sought, if I should withdraw and refuse to give assistance, when the necessity was so urgent. By this imprecation I was so stricken with terror, that I desisted from the journey which I had undertaken."

Geneva the First Time

- Summer 1536 (not yet 30)
- Licentious (allowed 1 mistress; prostitution assigned to one quarter); riotous*
- Newly Protestant, but people were the “same”
- Calvin, Farel, and blind Elie Corauld (principal ministers)
- Calvin not “anti-Church”*
- 1537 *Articles on the Ruling of the Church* passed
 - Communion from once a quarter to once a month
 - Calvin wanted notorious offenders to be refused for communion, city council denies
- Dogs named “Calvin,” muskets fired at his house, etc.
- Relationship with city council(s) worsens
 - One preacher cries out against magistrates and is imprisoned
 - Farel and Calvin ordered to use old-style wafers (no crumbs)
 - Refuse, told to leave
- 1538, 2 years later, Calvin leaves Geneva (felt like failure, but relieved)*

Strasbourg

- *Settle down with books*
- But, Martin Bucer (byootzer)
 - Called Calvin a “Jonah” and told him to pastor the French refugee church*
- Happy! **Q6**
 - Welcomed by compatriots, and fellowship with “main brains” and likeminded
 - Study at reformed college
 - Best writings
 - (1st) commentary, on Romans
 -
 - (But, theologian came who reaccused Calvin of disbelief in trinity...)
- Marriage*
 - 1540 – search begins
 - Idelette de Bure **Q7**
 - Widow, ex-anabaptist, two children (Calvin had argued with her husband, also Jean)
 - Bore three sons* that all died in infancy (Catholics attack), died* in 1549

Calvin's Early Life

Richard Baxter - "I know no man, since the Apostles' days, whom I value and honor more than Calvin, and whose judgment in all things, one with another, I more esteem and come nearer to."

James Arminius – "for I affirm that he excels beyond comparison in the interpretation of Scripture, and that his commentaries ought to be more highly valued than all that is handed down to us by the library of the fathers"

Schaff's *History*, Vol. 8 "Tributes to the Memory of Calvin"

His Education

"He was taught to think in a room with the windows shut—no breath of air came in from outside to disturb the atmosphere" (Parker *Portrait of Calvin*)

"The denser the darkness in which anyone shrouded a subject and the more he puzzled himself and others with preposterous riddles, the greater his fame for acumen and learning." (Calvin)

Fleeing France

Calvin to Francis I: "And this labor I undertook chiefly for our countrymen the French, of whom I saw many to be hungering and thirsting for Christ but very few who had any real knowledge of Him. That this was my design the book itself shows by its simple and straightforward form."

Geneva the First Time

"This I can truly testify, that not a day passed in which I did not long for death ten times over." (Calvin)

"wherever we find the Word of God purely preached and heard, and the sacraments administered according to the institution of Christ, there, without any doubt, is a Church of God." (Calvin)

To Farel 6 mo. after ejection, "We may indeed acknowledge before God and His people, that it is in some measure owing to our unskillfulness, indolence, negligence, and error that the Church committed to our care has fallen into a sad state of collapse. But it is also our duty to assert our innocence and our purity..."

Strasbourg

Bucer: "Suppose to yourself that the Church should be lost through your fault alone. What better course of repentance lies open to you than to dedicate yourself wholly to the Lord? You who are endowed with such gifts, how can you, with a good conscience, decline this ministry that is offer to you?"

"As for marriage , I am not one of those infatuated lovers who, captivated by a pretty face, kiss even her vices. The only beauty which interests me is that she should be modest, obliging, not haughty, not extravagant, patient and solicitous for my health."

"The Lord has certainly inflicted a severe and bitter wound in the death of our baby son. But He is Himself a Father and knows best what is good for his children."

"I struggle as best I can to overcome my grief... I have lost the best companion of my life."

Questions from the text, pp. 93-107

1. In what ways did Calvin differ from Luther in personality?

He was slender, ate very little, quiet and reserved, self-composed and polite. Eyes burned through you, a temper but not hot, rather cold. Luther was earthy and brash, laughed and drank his beer.

2. How did Calvin describe what we assume was his conversion experience?

Melchoir Wolmar taught him Greek. This may have played a role. Calvin later described his conversion thus: "God by a sudden conversion subdued and brought my mind to a teachable frame." He had become "a love of Jesus Christ."

3. Why did Calvin feel the need to slip out of France into Switzerland?

Though Francis 1 was favorable to reform, when someone knifed and beheaded a statue of Mary, Nicholas Cop preached a Lutheranish sermon in the U of Paris, Calvin was associated with Cop, placards were nailed around Paris against Rome, they were out to get him, so he sneaked out of Paris and headed for Switzerland.

4. At what point in Calvin's life did he write the first edition of the Institutes?

Having slipped out of Paris and gone to Basil, he published his first edition of the Institutes, at 26, and dedicated it to the King of France. It was just a small book you could hide in a coat pocket.

5. Though enroute to Strasbourg, why did Calvin settle in Geneva in 1536?

The French and the HRE were fighting on the road to Strasbourg so Calvin re-routed through Geneva and met Farel, who told him God would judge him if he didn't stay at Geneva and help guide the reformation, which was in a state of chaos. Stricken with terror, Calvin agreed to stay.

6. Kicked out of Geneva, what kind of life did Calvin find in Strassburg?

Calvin spent the happiest years of his life there. He wrote his first commentary, fellowshipped with others of kindred spirit.

7. Whom did Calvin finally marry and what kind of marriage did they share?

In 1540 he married a widow of an Anabaptist, Idelette de Bure. The marriage lasted just nine years. They lost one child and Idelette suffered and slowly died in 1549.

The Reformation: From Luther to the Puritans – Pt. 10

Calvin – Leading the Reformed Movement

Questions from the text, pp. 107-116

1. How excited was Calvin about coming back to Geneva in 1541?

As excited as getting a root canal. Bucer and Farel persuaded him.

2. How did Calvin begin preaching on the first Sunday back in Geneva?

While the people expected him to harangue Geneva for deporting him, he simply took up his exposition where he had left off! He was there to be a preacher of God's Word. He had, though, on the day he arrived, submitted a list of proposals for a thorough reformation of the church in Geneva. Included: annual pastoral visit, learn the catechism to qualify for the Lord's Table, and a disciplinary committee to ensure order.

3. How did the Genevans receive all the evangelical immigrants from France?

They didn't like them. French took over the city. Genevans wanted to expel them.

4. How did the election of 1555 change the atmosphere of Geneva?

At first the anti-Calvin mobs took over, but then Genevans turned, had some beheaded and quartered as rebels, many fled, and Calvin was given freedom to put godly policies in place.

5. What became the dominant industry in Geneva at this time?

As Calvin implemented a secret evangelization penetration of France, with secret printing presses in even Paris, and with the demand for literature, printing became the leading industry in Geneva.

6. How did Calvin turn Geneva into an international center for the gospel?

He advised Protestant rulers, trained refugees who returned with the faith, sent missionaries to eastern Europe, Italy, and South America! He opened an academy and college in 1559, equipping and sending out trained pastors.

7. To what projects did Calvin mainly devote himself in these days in Geneva?

He spent the bulk of his time teaching and preaching, writing commentaries (lucid brevity), proclaiming the gospel by mouth and pen.

Brief review up to Calvin's return to Geneva

Born in Noyon, France, July 10, 1509. "God by a sudden conversion subdued and brought my mind to a teachable frame." Farel convinced him to stay in Geneva, with divine threats, but the first time elite Genevan Libertines saw him as "an upstart French whippersnapper who had grown too big for his boots." He was ejected, along with Farel.

He was loved and despised. Revered and feared. Some today despise Calvin. Timothy George has been told some even today will hurl eggs at the statue of Calvin in Geneva despising that "dour likeness looking down on them."

Truly a titan among men! Sproul “His magnum opus, Institutes of the Christian Religion, remains to this day a titanic work in the field of systematic theology.” And to think he wrote his first edition in 1536, at a mere 26 years of age.

Packer: “He was ruled by two convictions that are written on every regenerate heart and expressed in every act of real prayer and real worship: God is all and man is nothing; and praise is due to God for everything good.”

Calvin spent a lot of energy trying to feed and fend for his French brothers and sisters who were being persecuted this entire time.

BACK TO GENEVA, FALL OF 1541

September, 1541, Catholics trying to win Geneva back, leaders begged Calvin to return and preach. “Tears ran down his cheeks, and he buried his face in his hands.” He preferred Strasbourg than that “gulf and whirlpool” he left 3 years earlier. “There is no place in the world,” he wrote to Viret, “which I fear more; not because I hate it, but because I feel unequal to the difficulties which await me there.” Bucer in Strasbourg warned him much like Farel did earlier, calling him a Jonah if he ran from God on this invite to Geneva. Farel, too, was indignant at Calvin’s delay. “Will you wait,” he wrote him, “till the stones call thee?”



Calvin’s motto was a heart on an outstretched hand to God, “promptly and sincerely”: “I am not my own. I offer up my heart as a sacrifice to the Lord. I submit my will and my affections to the obedience of God.” He entered Geneva September 13, 1541, a young man of 32, staying until his death on May 27, 1564 (22 ½ years). He insisted on a new plan for church government and, on his first Sunday in the pulpit, “After a preface, I took up the exposition where I had stopped—by which I indicated that I had interrupted my office of preaching for the time rather than that I had given it up entirely.”

Calvin indulged in very little exercise apart from walking after his meal, which was usually only once a day. He slept no more than four hours a night. He lived in the greatest simplicity compatible with his position. A pulpit in St. Peter’s was prepared for him upon a broad, low pillar, that the whole congregation might more easily hear him. His chair is still there today. The Council sent three horses and a carriage to bring Calvin’s wife and furniture. It took twenty-two days for the escort from Geneva to Strassburg and back (from Sept. 17 to Oct. 8).

Geneva became a refuge for persecuted and other Protestants. Calvin established Geneva Academy, schools for young children. Beza was a prof at this school. Together Beza and Calvin clearly preached God’s Word and people loved it. The Lord so blessed his ministry that persons flocked to him from all parts of the Christian world; some to take his advice in matters of religion, and others to hear, him. Hence, we have seen an Italian, an English, and, finally, a Spanish Church at Geneva, one city seeming scarcely sufficient to entertain so many nests.

John Knox described Geneva as *the most perfect school of Christ that ever was in the earth since the days of the Apostles*. In other places I confess Christ to be truly preached; but manners and religion to be so seriously reformed, I have not yet seen in any other place besides.”

In 1545 pestilence visited Geneva. 2000 people died. Some wicked people spread the plague using infected linen of those who died, smearing locks of houses with poison. A woman confessed, under torture, that she had killed eighteen men by her infernal arts. Seven men and 21 women were burned for this crime. Some of the men were quartered.

Discipline of the church was a major issue for Calvin. His great aim was to realize the purity and holiness of the Church as far as human weakness will permit. He wanted every Christian to be consistent with his profession, to show his faith by good works, and to strive to be perfect as our Father in heaven is perfect.

Discipline was enforced in Geneva: Dancing, gambling, drunkenness, the frequentation of taverns, profanity, luxury, excesses at public entertainments, extravagance and immodesty in dress, licentious or irreligious songs were forbidden, and punished by censure or fine or imprisonment. Even the number of dishes at meals was regulated. Drunkards were fined three *sols* for each offence. Habitual gamblers were exposed in the pillory with cords around their neck. Reading of bad books and immoral novels was prohibited. Parents were warned against naming their children after Roman Catholic saints or Cross, Jesus, Holy Sepulchre; instead of them the names of Abraham, Moses, David, Daniel, Zechariah, Jeremiah, Nehemiah became common. (This preference for Old Testament names was carried even further by the Puritans of England and New England.)

The death penalty against heresy, idolatry, and blasphemy, and the barbarous custom of the torture were retained. Adultery, after a second offence, was punished by death. These were prohibitive and protective laws intended to prevent and punish irreligion and immorality. Attendance on public worship was commanded on penalty of three *sols*. Watchmen were appointed to see that people went to church.

Schaff has examples of discipline, including: Three men who had laughed during the sermon were imprisoned for three days. Three children were punished because they remained outside of the church during the sermon to eat cakes.

CIVIL REFORM LED BY CALVIN

Cleanliness - all filth removed from the houses and the narrow and crooked streets. No selling unhealthy food, which was to be cast into the Rhone. Taverns abolished, begging prohibited. A hospital and poor-house was provided and well conducted. Efforts were made to give useful employment to every man that could work.

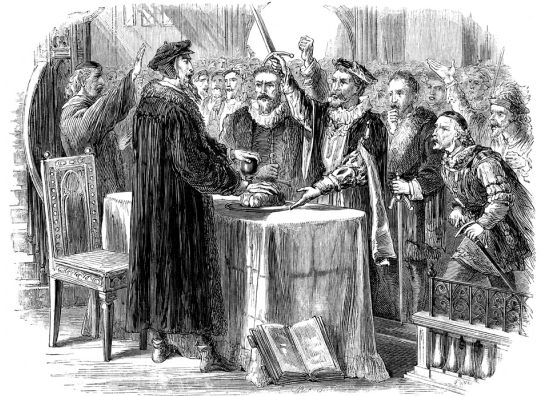
Industry - Calvin introduced the cloth and silk industry, factories were established and soon reached the highest degree of prosperity. The cloth and silk of Geneva were highly prized in Switzerland and France, and laid the foundation for the temporal wealth of the city. Watch making was developed.

CONTROVERSIES

Calvin was plagued by enemies of the gospel of every stripe, but especially over the doctrine of predestination! He wasn't slow to use his wit and sarcasm to reduce his opponents as a superior scholar and reasoned. He looked upon those who attacked his doctrines as enemies of God, treating them with sovereign contempt. No sooner had he dealt with one than another would come. He dealt with Pighius on free will, Bolsec against predestination publicly, Castellio, and Servetus to name a few. Bolsec was banished for life from Geneva, warned he'd be whipped if he ever returned, and sent on his way with the sound of a trumpet. Castellio rejected predestination and disliked Calvin's level of power in Geneva. He too was banished from the city.

Libertines, Romanists, Pelagians, Antitrinitarians, Tritheists, Socinians, and Lutherans all required discerning handling, often with a document refuting their errors. Calvin strongly refuted the whole Roman relic industry, calling it abominable idolatry. Some men took the form of Reformation but had the heart of Rome. He called them out as Nicodemites.

The son of a leader had been either drunk or commit adultery earlier, banned from the Lord's Table. But at a certain point he, Berthelier, and his sword-bearing comrades came to force the issue and receive the elements. Calvin refused. In front the table bearing the elements, Calvin flung his arms around the sacramental vessels as if to protect them from sacrilege, while his voice rang through the building: "These hands you may crush, these arms you may lop off, my life you may take, my blood is yours, you may shed it; but you shall never force me to give holy things to the profaned, and dishonor the table of my God."



In 1551, Noyon received word Calvin died. They celebrated and rejoiced that God had taken this heretic from their midst. But their joy was cut short when they found out his death rumor was premature. He lived 13 more years!

Michael Servetus

Calvin took no delight in severe treatment, even of heretics, but he was a child of his age. Michael would have paid with his life anywhere. Why he stupidly fled to Geneva is a good question. Calvin favored a more merciful death sentence of beheading rather than roasting to death, but in his day, heretics were burned as a public example.

Schaff: He took his way through Geneva. He arrived there after the middle of July, 1553, alone and on foot, having left his horse on the French border. He took up his lodging in a small inn on the banks of the lake. His dress and manner, his gold chain and gold rings, excited attention. On being asked by his host whether he was married, he answered, like a light-hearted cavalier, that women enough could be found without marrying. This frivolous reply provoked suspicion of immorality, and was made use of at the trial, but unjustly, for a fracture disabled him for marriage and prevented libertinage.

He headed across the lake to go to Zurich, but was arrested under Calvin's orders. The judges, after enumerating the crimes of Servetus, in calling the holy Trinity a monster with three heads, blaspheming the Son of God, denying infant-baptism as an invention of the devil and of witchcraft, assailing the Christian faith, and had during his residence in Geneva persisted in his vile and detestable errors, and called all true Christians tritheists, atheists, sorcerers, putting aside all remonstrances and corrections with a malicious and perverse obstinacy, pronounced the fearful sentence:—

“We condemn thee, Michael Servetus, to be bound, and led to the place of Champel, there to be fastened to a stake and burnt alive, together with thy book, as well the one written by thy hand as the printed one, even till thy body be reduced to ashes; and thus shalt thou finish thy days to furnish an example to others who might wish to commit the like. “And we command our Lieutenant to see that this our present sentence be executed.”

Both Farel and Calvin visited him in prison before his execution. Calvin protested that he had never pursued any personal quarrel against him. “Sixteen years ago,” he said, “I spared no pains at Paris to gain you to our Lord. You then shunned the light. I did not cease to exhort you by letters, but all in vain. You have heaped upon me I know not how much fury rather than anger. But as to the rest, I pass by what concerns myself. Think rather of crying for mercy to God whom you have blasphemed.”

In the final moments, the flames soon reach him and consume his mortal frame in the forty-fourth year of his fitful life. In the last moment he is heard to pray, in smoke and agony, with a loud voice: “Jesus Christ, thou Son of the eternal God, have mercy upon me!” To the end he could not confess Christ to be the eternal Son of God.

CALVIN'S AILMENTS, PERSONAL HARDSHIPS, AND DEATH ON MAY 27, 1564

His wife died in March, 1549, after nine years of marriage. She bore one son, Jacques, who died shortly after his birth. To his friend Viret he wrote: “I subdue my grief as well as I can, but you know how tender, or rather soft, my mind is. Had not strong self-control been given me I could not have borne up so long.” Calvin often expressed sharp grief and emotional pain in letters to others who experienced life's calamities.

In 1564 he sent a letter to several French doctors he detailed his ailments: arthritis, kidney stones, hemorrhoids, fever, nephritis, severe indigestion, cholic, ulcers, the discharge of blood instead of urine. “All these ailments as it were in troops assail me.” He wrote this two days after they carried him to the pulpit in his bed for his last sermon at Saint Pierre.

His last message: “Concerning my doctrine, I have taught faithfully and God has given me the grace to write. I have done this as faithfully as possible and have not corrupted a single passage of Scripture, nor knowingly twisted it.... I have never written anything from hatred of anyone, but have always faithfully set before me what I deemed to be the glory of God.” In his will he includes: “I trust to no other security for my salvation than this alone, that as God is the Father of mercy, so he will show himself such a Father to me, who acknowledge myself to be a miserable sinner.”

On May 27, 1564, Theodore Beza wrote: “On that day, with the setting sun, the brightest light that was in the world for the guidance of God’s church, was taken back to heaven.”

Buried in the common cemetery, and, at his request, no stone over the site. “Wrapped in a shroud and encased in a plain wooden coffin, without pomp or elaborate ceremony...his grave marked by a simple mound like that of his humbler associates in death.”

PERSONAL CHARACTER AND LEGACY

Schaff: He was, in fact, the finest exegete, the greatest systematic theologian, and the profoundest religious thinker that the Reformation produced. Bible-centered in his teaching, God-centered in his living, and Christ-centered in his heart....”

Stephen Lawson in a message on John Calvin, *An Extraordinary Life*, summarized Calvin as:

- A genuine believer
- A brilliant teacher
- A faithful pastor
- A prolific author
- A zealous reformer
- A visionary educator
- An aggressive church planter
- An indomitable worker!

J. I. Packer in *Great Leaders of the Christian Church*, writes: “He became the most influential man in the world in the sense that his ideas made more history than did those of anyone else alive in his day and for at least a hundred years after.” And, “The bodies of four centuries of Calvinists lie moldering in the grave, but Calvinism goes marching on.”

And we could add, right down to our own day, as those leaders we highly esteem today are all Calvinists and the movement of Calvinism or Reformed Theology continues to grow among young believers the world over. This is the Reformation Wall in Geneva, a continual testimony of the great work God did through these men in Geneva in the 16th century. They are William Farel, John Calvin, Theodore Beza, and John Knox.



The Reformation: From Luther to the Puritans – Pt. 11

Calvin – His Theology and Writings

Questions from extracurricular reading:

1. How many editions of the Institutes did Calvin publish?

The first, in Latin, appeared in 1536 when Calvin was 26, dedicated to King Francis I of France, on behalf of French Protestants, the Huguenots, who were being severely persecuted. It was 111 pages in six chapters. He produced at least five Latin editions – 1536, 1539, 1543, 1550, 1559. He also published four French translations. The final edition of the Institutes was five times longer than the first!

2. What are the four main sections of Calvin's Institutes?

Book One – the knowledge of God the Creator

Book Two – the knowledge of God the Redeemer in Christ – Law and Gospel

Book Three – How we receive the grace of Christ, benefits and effects

Book Four – External means or aims by which God invites us into the society of Christ

3. How many commentaries of the Bible did Calvin write?

Calvin wrote commentaries on 24 Old Testament books and the entire New Testament except 2-3 John and Revelation. His commentaries illustrate his commitment to “lucid brevity.” Phil Johnson describes them as “warm and pastoral, powerful and lucid, sumptuous and scholarly.” (*Heart for Devotion*, p. 103)

4. What was Calvin's view of predestination?

“We call predestination God's eternal decree, by which he compacted with himself what he willed to become of each man.... Eternal life is foreordained for some, eternal damnation for others.” Calvin urged prudence in this study, and to try to speculate about it leads one into “a labyrinth from which he can find no exit.” (Richard Phillips, *Heart*, pp. 142, 143)

5. What did Calvin believe about baptism?

“The visible sign and seal of initiation into Christ, of incorporation into His body.” (Ryken, *Heart*, p. 198) In the fourth Book of the Institutes Calvin argues for infant baptism based on the Old Testament rite of circumcision of Israel's infants as part of the covenant, the “holy seed.” Calvin explains all this in Book 4, chapter 16, “Infant Baptism Best Accords with Christ's Institution.” He thinks infants were included when families, like the Philippians jailor, were baptized upon their faith. He refutes Anabaptists as “certain mad beasts” who tear apart circumcision and baptism.

6. What was Calvin's view of Genesis 1 and the days of creation?

From his commentary on Genesis, Calvin believed in a young earth (5000 years), literal, 24 hour days in the creation week, “I have said above that six days were employed in the formation of the world; not that God, to whom one moment is as a thousand years, had need of this succession of time, but that he might engage us in the contemplation of his works.”

7. What was Calvin's eschatology?

With most of the Reformers, Calvin followed Augustine in his amillennialism. Dennis Swanson: The amillennial view of Calvin, while not well-developed, continued in the Reformed Tradition as Augustine's views were not challenged on this issue.

CALVIN THE THEOLOGIAN

Martyn Lloyd-Jones: "Luther was a volcano, spewing out fiery ideas in all directions without much pattern or system. But ideas cannot live and last without a body, and the great need of the Protestant movement in the last days of Luther was for a theologian with the ability to arrange and to express the new faith within a system. That person was Calvin.... It was he who saved Protestantism by giving it a body of theology with his Institutes; and it is from this that the faith and theology of most of the Protestant churches have sprung." (*Puritans*, p. 222)

R. C. Sproul: "Of all the thinkers of the sixteenth century, Calvin was most noted for his ability to provide a systematic theological understanding of Christian truth." (*TableTalk*, July 2009).

Phil Johnson in *A Heart for Devotion*: "Of all Calvin's extraordinary gifts, his aptitude as a writer is the one that most amplified all the others and secured Calvin's position in history.... No other Protestant luminary from his time to the present comes close to him in terms of his far-reaching significance as an author."

Calvin's collected works fill 71 encyclopedic volumes – without computer, typewriter, ballpoint pens, or leaded pencils. His writing career stretched 28 years from the first publication of the Institutes in 1536 to his death 1564. At the same time he was writing he was serving as pastor, preacher, teacher, civil reformer, traveler to conferences, and defender of the faith!

Calvin commented on John 9:4 "When we see that a short time of life is allotted to us we should be ashamed of lazing in idleness." He wrote approximately 1000 pages a year! He did use amanuenses, who vigorously wrote down and edited Calvin's sermons and lectures. Calvin reviewed and corrected them, although many needed none.

THE INSTITUTES OF THE CHRISTIAN RELIGION

In Basel, between Germany, France, and Switzerland, and twenty years after the first Greek Testament was printed there, in 1536, at 26, Calvin published his first edition of the Institutes – 85,000 words (111 pages). His final edition was published in 1559 in four books, eighty chapters, and more than a thousand pages in translation "It is a systematic masterpiece, one that has carved out a permanent niche for itself among the greatest Christian books." (J. I. Packer, *Great Leaders of the Christian Church*, pp. 213,14). Schaff calls it "a masterpiece of precocious genius." Rome quickly condemned it as the Koran of heresy and had it burned in Paris. It was the most fiercely persecuted book of the sixteenth century.

While Calvin paid due respect to the early Church Fathers, especially Augustine, he recognizes they were "ignorant of many things" and subordinates his reason and tradition to the supreme authority of Scripture as he understood it. He exhibits on every page a thorough, well-digested knowledge of Scripture which is truly astonishing. Phil Johnson writes: "Almost five hundred

years later, none of the essential features of his soteriology, his bibliology, his Christology, or his theology proper has ever been successfully discredited on purely biblical grounds.”

SPECIAL REFERENCES IN THE INSTITUTES

Prefatory Address to King Francis I of France. Calvin addressed a 21 page letter to King Francis of France: “For the Most Mighty and Illustrious Monarch, Francis, Most Christian King of the French, His Sovereign, John Calvin Craves Peace and Salvation in Christ.”

From the preface: “For what is more consonant with faith than to recognize that we are naked of all virtue, in order to be clothed by God? That we are empty of all good, to be filled by him? That we are slaves of sin, to be freed by him? Blind, to be illumined by him? Lame, to be made straight by him? Weak, to be sustained by him? To take away from us all occasion for glorying, that he alone may stand forth gloriously and we glory in him [cf. 1 Corinthians 1:31; 2 Corinthians 10:17]?”

He ends his address to the king with this: “Your mind is now indeed turned away and estranged from us, even inflamed, I may add, against us; but we trust that we can regain your favor, if in a quiet, composed mood you will once read this our confession, which we intend in lieu of a defense before Your Majesty. Suppose, however, the whisperings of the malevolent so fill your ears that the accused have no chance to speak for themselves, but those savage furies, while you connive at them, ever rage against us with imprisonings, scourgings, rackings, maimings, and burnings [cf. Hebrews 11:36-37].... May the Lord, the King of Kings, establish your throne in righteousness [cf. Proverbs 25:5], and your dominion in equity, most illustrious King.” *At Basel, on the 1st August, in the year 1536.*

God’s creation – Calvin refers to creation as God’s dazzling or glorious theater. “Men are so damaged by the heritage of sin entailed by Adam’s fall that they miss this testimony of creation to the Creator, and grope blindfold in *this bright theater of the universe* with only erroneous and unworthy notions of the God who made it.” “Therefore, however fitting it may be for man seriously to turn his eyes to contemplate God’s works, since he has been placed in *this most glorious theater* to be a spectator of them, it is fitting that he prick up his ears to the Word, the better to profit.” And, “Meanwhile let us not be ashamed to take pious delight in the works of God open and manifest in *this most beautiful theater*.” “*This magnificent theater* of heaven and earth, crammed with innumerable miracles, Paul calls the “wisdom of God.”

He speaks of seeing sparks of God’s glory everywhere: “Yet, in the first place, wherever you cast your eyes, there is no spot in the universe wherein you cannot discern at least some *sparks of his glory*. You cannot in one glance survey this most vast and beautiful system of the universe, in its wide expanse, without being completely overwhelmed by the boundless force of its brightness.”

He refers to man’s heart as a factory of idols: “From this we may gather that man’s nature, so to speak, is a perpetual factory of idols.”

BOOK 1.

THE KNOWLEDGE OF GOD THE CREATOR

CHAPTER 1. The Knowledge of God and That of Ourselves Are Connected. How They Are Interrelated

CHAPTER 2. What It Is to Know God, and to What Purpose the Knowledge of Him Tends

CHAPTER 3. The Knowledge of God Has Been Naturally Implanted in the Minds of Men

CHAPTER 4. This Knowledge Is Either Smothered or Corrupted, Partly by Ignorance, Partly by Malice

CHAPTER 5. The Knowledge of God Shines Forth in the Fashioning of the Universe and the Continuing Government of It .

CHAPTER 6. Scripture Is Needed as Guide and Teacher for Anyone Who Would Come to God the Creator.

CHAPTER 7. Scripture Must Be Confirmed by the Witness of the Spirit. Thus May Its Authority Be Established as Certain; and It Is a Wicked Falsehood that Its Credibility Depends on the Judgment of the Church.

CHAPTER 8. So Far as Human Reason Goes, Sufficiently Firm Proofs Are at Hand to Establish the Credibility of Scripture

CHAPTER 9. Fanatics, Abandoning Scripture and Flying Over to Revelation, Cast Down All the Principles of Godliness .

CHAPTER 10. Scripture, to Correct All Superstition, Has Set the True God Alone Over Against All the Gods of the Heathen

CHAPTER 11. It Is Unlawful to Attribute a Visible Form to God, and Generally Whoever Sets Up Idols Revolts Against the True God.

CHAPTER 12. How God Is to Be So Distinguished from Idols that Perfect Honor May Be Given to Him Alone.

CHAPTER 13. In Scripture, from the Creation Onward, We Are Taught One Essence of God, Which Contains Three Persons

CHAPTER 14. Even in the Creation of the Universe and of All Things, Scripture by Unmistakable Marks Distinguishes the True God from False Gods .

CHAPTER 15. Discussion of Human Nature as Created, of the Faculties of the Soul, of the Image of God, of Free Will, and of the Original Integrity of Man's Nature

CHAPTER 16. God by His Power Nourishes and Maintains the World Created by Him, and Rules Its Several Parts by His Providence.

CHAPTER 17. How We May Apply This Doctrine to Our Greatest Benefit .

CHAPTER 18. God So Uses the Works of the Ungodly, and So Bends Their Minds to Carry Out His Judgments, that He Remains Pure from Every Stain.

BOOK 2

THE KNOWLEDGE OF GOD THE REDEEMER IN CHRIST, FIRST DISCLOSED TO THE FATHERS UNDER THE LAW, AND THEN TO US IN THE GOSPEL

CHAPTER 1. By the Fall and Revolt of Adam the Whole Human Race Was Delivered to the Curse, and Degenerated from Its Original Condition; the Doctrine of Original Sin

CHAPTER 2. Man Has Now Been Deprived of Freedom of Choice and Bound Over to Miserable Servitude

CHAPTER 3. Only Damnable Things Come Forth from Man's Corrupt Nature

CHAPTER 4. How God Works in Men's Hearts

CHAPTER 5. Refutation of the Objections Commonly Put Forward in Defense of Free Will.

CHAPTER 6. Fallen Man Ought to Seek Redemption in Christ.

CHAPTER 7. The Law Was Given, Not to Restrain the Folk of the Old Covenant Under Itself, but to Foster Hope of Salvation in Christ Until His Coming

CHAPTER 8. Explanation of the Moral Law (the Ten Commandments)

CHAPTER 9. Christ, Although He Was Known to the Jews Under the Law, Was at Length Clearly Revealed Only in the Gospel

CHAPTER 10. The Similarity of the Old and New Testaments

CHAPTER 11. The Difference Between the Two Testaments

CHAPTER 12. Christ Had to Become Man in Order to Fulfill the Office of Mediator

CHAPTER 13. Christ Assumed the True Substance of Human Flesh

CHAPTER 14. How the Two Natures of the Mediator Make One Person

CHAPTER 15. To Know the Purpose for Which Christ Was Sent by the Father, and What He Conferred Upon Us, We Must Look Above All at Three Things in Him: the Prophetic Office, Kingship, and Priesthood.

CHAPTER 16. How Christ Has Fulfilled the Function of Redeemer to Acquire Salvation for Us. Here, Also, His Death and Resurrection Are Discussed, as Well as His Ascent Into Heaven

CHAPTER 17. Christ Rightly and Properly Said to Have Merited God's Grace and Salvation for Us . . .

BOOK 3

THE WAY IN WHICH WE RECEIVE THE GRACE OF CHRIST: WHAT BENEFITS COME TO US FROM IT, AND WHAT EFFECTS FOLLOW .

CHAPTER 1. The Things Spoken Concerning Christ Profit Us by the Secret Working of the Spirit

CHAPTER 2. Faith: Its Definition Set Forth, and Its Properties Explained .

CHAPTER 3. Our Regeneration by Faith: Repentance

CHAPTER 4. How Far from the Purity of the Gospel Is All That the Sophists in Their Schools Prate About Repentance; Discussion of Confession and Satisfaction

CHAPTER 5. The Supplements That They Add to Satisfaction, Namely, Indulgences and Purgatory

CHAPTER 6. The Life of the Christian Man; and First, by What Arguments Scripture Urges Us to It

CHAPTER 7. The Sum of the Christian Life: The Denial of Ourselves

CHAPTER 8. Bearing the Cross, a Part of Self-denial

CHAPTER 9. Meditation on the Future Life.

CHAPTER 10. How We Must Use the Present Life and Its Helps

CHAPTER 11. Justification by Faith: First the Definition of the Word and of the Matter

CHAPTER 12. We Must Lift Up Our Minds to God's Judgment Seat that We May Be Firmly Convinced of His Free Justification..

CHAPTER 13. Two Things to Be Noted in Free Justification

CHAPTER 14. The Beginning of Justification and Its Continual Progress

CHAPTER 15. Boasting About the Merits of Works Destroys Our Praise of God for Having Bestowed Righteousness, as Well as Our Assurance of Salvation

CHAPTER 16. Refutation of the False Accusations by Which the Papists Try to Cast Odium Upon This Doctrine

CHAPTER 17. The Agreement of the Promises of the Law and of the Gospel.

CHAPTER 18. Works Righteousness Is Wrongly Inferred from Reward.

CHAPTER 19. Christian Freedom.

CHAPTER 20. Prayer, Which Is the 'Chief' Exercise of Faith, and by Which We Daily Receive God's Benefits.

CHAPTER 21. Eternal Election, by Which God Has Predestined Some to Salvation, Others to Destruction

CHAPTER 22. Confirmation of This Doctrine from Scriptural Testimonies

CHAPTER 23. Refutation of the False Accusations with Which This Doctrine Has Always Been Unjustly burdened

CHAPTER 24. Election Is Confirmed by God's Call; Moreover, the Wicked Bring Upon Themselves the Just Destruction to Which They Are Destined.

CHAPTER 25. The Final Resurrection

BOOK 4

THE EXTERNAL MEANS OR AIDS BY WHICH GOD INVITES US INTO THE SOCIETY OF CHRIST AND HOLDS US THEREIN

CHAPTER 1. The True Church with Which as Mother of All the Godly We Must Keep Unity

CHAPTER 2. A Comparison of the False and the True Church

CHAPTER 3. The Doctors and Ministers of the Church, Their Election and Office

CHAPTER 4. The Condition of the Ancient Church, and the Kind of Government in Use Before the Papacy

CHAPTER 5. The Ancient Form of Government Was Completely Overthrown by the Tyranny of the Papacy

CHAPTER 6. The Primacy of the Roman See

CHAPTER 7. The Origin and Growth of the Roman Papacy Until It Raised Itself to Such a Height that the Freedom of the Church Was Oppressed, and all Restraint Overthrown

CHAPTER 8. The Power of the Church with Respect to Articles of Faith; and How in the Papacy, with Unbridled License, the Church Has Been Led to Corrupt All Purity of Doctrine

CHAPTER 9. Councils and Their Authority.

CHAPTER 10. The Power of Making Laws, in Which the Pope, with His Supporters, Has Exercised Upon Souls the Most Savage Tyranny and Butchery

CHAPTER 11. The Jurisdiction of the Church and Its Abuse as Seen in the Papacy.

CHAPTER 12. The Discipline of the Church: Its Chief Use in Censures and Excommunication

CHAPTER 13. Vows; and How Everyone Rashly Taking Them Has Miserably Entangled Himself

CHAPTER 14. The Sacraments

CHAPTER 15. Baptism

CHAPTER 16. Infant Baptism Best Accords with Christ's Institution and the Nature of the Sign

CHAPTER 17. The Sacred Supper of Christ, and What It Brings to Us

CHAPTER 18. The Papal Mass, a Sacrilege by Which Christ's Supper Was Not Only Profaned but Annihilated.

CHAPTER 19. The Five Other Ceremonies, Falsely Termed Sacraments; Although Commonly Considered Sacraments Hitherto, They Are Proved Not to Be Such, and Their Real Nature Is Shown

CHAPTER 20. Civil Government

CALVIN'S COMMENTARIES

Calvin was an exegetical genius of the first order. His commentaries combined grammatical knowledge, spiritual insight, acute perception, sound judgment, and practical tact. He determined to "bring to light the true meaning of the biblical authors according to the laws of thought and speech." He is the founder of the modern grammatico-historical exegesis.

Calvin wrote commentaries on twenty-four Old Testament books and on every New Testament book except 2 and 3 John and Revelation. His first commentary was Romans; his last on Joshua. His commentaries fill 45 volumes of more than 400 pages each. His most favored are the Psalms and Paul's epistles.

Some have accused Calvin of contradicting his strong doctrine of predestination in the Institutes in some of his comments. On John 3:16 he wrote: "The Heavenly Father loves the human race, and wishes that they should not perish.... And He has employed the universal term whosoever, both to invite all indiscriminately to partake of life, and to cut off every excuse from unbelievers.... He shows Himself to be reconciled to the whole world, when he invites all men without exception to the faith of Christ...."

But Calvin saw no conflict between God's sovereign election and God's well-meant offer of mercy, or that truths that sinners are both responsible to believe and yet unable to believe without God's electing and enabling grace. Calvin's commentaries and Institutes must be read together to get a clear understanding of his theology.

CALVIN'S SERMONS

He preached about 250 sermons per year at Geneva. He immersed himself in his text and without a manuscript walked straight to the pulpit. Denis Raguenier took his sermons down in shorthand with tremendous accuracy. While Calvin's lectures were scholarly presentations, his sermons were preached to his congregation with passion, warmth, simplicity, and exhortation. City magistrates sat in the front row when he preached, but he never catered to them.

CALVIN'S TRACTS AND LETTERS

Calvin wrote more in one lifetime than most people are able to read. Some 4000 letters have been published. They convey the tenderness of a pastor's heart – especially when he wrote to correct someone in error or when a tragedy had fallen into someone's life. In one letter to a

skeptic Calvin concluded: “Adieu, brother very highly esteemed by me; and if this rebuke is harsher than it ought to be, ascribe it to my love to you.”

CALVIN’S THEOLOGY AND VIEW OF PREDESTINATION

On Scripture: “We owe to the Scripture the same reverence as we owe to God, since it has its only source in Him and has nothing of human origin mixed with it.” The Spirit authenticates God’s Word in our hearts: “The Word will not find acceptance in men’s hearts before it is sealed by the inward testimony of the Spirit.”

Calvin’s theology starts with the sovereignty of God. “We maintain, that by His providence, not heaven and earth and inanimate objects only, but also the counsels and wills of men are so governed as to move exactly in the course which He has destined.”

On predestination, Calvin acknowledged: “The decree, I admit, is dreadful; and yet it is impossible to deny that God foreknew what the end of man was to be before He made him, and foreknew, because He had so ordained by His decree.” But Calvin added, “We ought to pray for all without exception.” And he warned us, “First, then, let them remember that when they inquire into predestination they are penetrating the sacred precincts of divine wisdom. If anyone with carefree assurance breaks into this place, he will not succeed in satisfying his curiosity and he will enter a labyrinth from which he can find no exit.”

Timothy George in *The Theology of the Reformers* summarizes Calvin’s doctrine of predestination in three words:

Absolute – not contingent on anything outside of God. Nothing takes place by chance. This is not fatalism or deism. It is the decree of a personal Creator who “from the farthest limit of eternity decreed what he was going to do, and now by his might carries out what he has decreed.” God’s election is not dependent on His foreknowledge of man’s achievements.

Particular – God’s election is of individuals, not just to groups of people. This means Christ died not for everyone in general, but for God’s elect in particular.

Double – “God to the praise of His mercy has ordained some individuals to eternal life, and to the praise of His justice has ordained others to eternal damnation.” Since all are justly condemned by virtue of their sin, God is free and just in His decision. The wicked, though chosen for damnation by God’s eternal decree, “the wicked bring upon themselves the just destruction to which they are destined.”

Calvin warned, in view of the difficult nature of this doctrine, “We should not investigate what the lord has left hidden in secret...nor neglect what he has brought out into the open, so that we may not be convicted of excessive curiosity on the one hand, or of excessive ingratitude on the other.” Calvin believed since only God knows who are the elect, we are called to preach the gospel “promiscuously,” trusting the Spirit to effectually call those whom God chose before the foundation of the world to repentance and faith in Christ.

The Reformation: From Luther to the Puritans – Pt. 12

Arminius (1560-1609), Arminianism, and Calvinism

Questions from extracurricular reading: pp. 116-120

1. What do most people think about when they hear the name John Calvin?

That he believed God had chosen a select few and consigned the rest to hell. Or, he's the one who burned Michael Servetus.

2. What was Jacobus Arminius' view on predestination?

He believed God chose people based on his foreknowledge of their faith. He looked down the corridor of time and saw who would choose Christ and therefore elected them.

3. What issues did the Arminian Remonstrance address?

The Remonstrance was gathered by followers of Arminius and dealt with five core views that contradicted what Calvin taught.

4. How did the Dordt theologians respond to the five views of the Remonstrance?

They put together the five articles that refuted the Remonstrance. These took the form of the acronym "TULIP".

5. How many pages did Calvin devote to election in the final 1521 page Institutes?

Only 67 pages. Calvin was not obsessed with predestination. He was obsessed with God! A God-saturated man.

6. What were some of the awful physical pains Calvin endured?

He was afflicted with: arthritis, kidney stones, hemorrhoids, fever, nephritis, severe indigestion, colic, ulcers, discharge of blood. These ailments "in troops assailed me."

7. What were Calvin's last words to the pastors of Geneva?

"Brethren, after I am dead, persist in this work, and be not dispirited."

THE CONTROVERSY

There has been a controversy over predestination from at least the time of Augustine to our own day. Key figures have been Augustine vs. Pelagius; Luther vs. Erasmus; Calvin vs. Arminius; Wesley vs. Whitefield; and David Hunt vs. MacArthur et al.

CALVIN'S VIEW ON PREDESTINATION

Calvin's theology starts with the sovereignty of God. "We maintain, that by His providence, not heaven and earth and inanimate objects only, but also the counsels and wills of men are so governed as to move exactly in the course which He has destined."

On predestination, Calvin acknowledged: "The decree, I admit, is dreadful; and yet it is impossible to deny that God foreknew what the end of man was to be before He made him, and

foreknew, because He had so ordained by His decree.” But Calvin added, “We ought to pray for all without exception.” And he warned us, “First, then, let them remember that when they inquire into predestination they are penetrating the sacred precincts of divine wisdom. If anyone with carefree assurance breaks into this place, he will not succeed in satisfying his curiosity and he will enter a labyrinth from which he can find no exit.” “We should not investigate what the Lord has left hidden in secret...nor neglect what he has brought out into the open, so that we may not be convicted of excessive curiosity on the one hand, or of excessive ingratitude on the other.” Calvin believed since only God knows who are the elect, we are called to preach the gospel “promiscuously,” trusting the Spirit to effectually call those whom God chose before the foundation of the world to repentance and faith in Christ.

WHO WAS JACOBUS ARMINIUS (1560-1609)?

Jacob Arminius was born in the Netherlands just four years before Calvin died. He studied at the Geneva Academy and at Basel from 1582 to 1586. He pastored a church in Amsterdam from 1588-1603 and then became a professor at the University of Leiden until his death in 1609.

ARMINIUS’ VIEW OF PREDESTINATION

While never writing a systematic theology, he wrote on Romans 7, holding that Paul was describing an unregenerate but awakened person. He wrote on Romans 9, interpreting the passage to teach a conditional predestination.

He also wrote a treatise against unconditional predestination and against the supralapsarianism that Theodore Beza taught. He clearly taught that God’s predestination of the destiny of individuals is based on his foreknowledge of the way in which they will freely, with the operation of prevenient grace, accept or reject Christ. He said unconditional predestination attacks God’s wise, just, and good nature and is repugnant to man’s free will. He boiled it all down to one problem: unconditional predestination makes God the author of sin.

Calvin often was accused of this, and had a ready and biblical answer. Here is one, written about one of his detractors: “I have particularly stated and affirmed that men are compelled to do neither good or evil, but that those who do good do so of a free will which God gives them by His Holy Spirit, and that those who do evil do so of their own natural will which is corrupted and rebellious.”

THE REMONSTRANTS’ FIVE CORE VIEWS

Arminius called for a church synod to discuss these matters, but he died one year before the meeting. In 1610 his followers presented a five-point summary of his teaching to the Reformed Church of Holland. This was known as the Remonstrance, or protest against the teaching of Calvin.

Free Will – Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but he does not interfere with man’s freedom.

Conditional Election – God’s choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those who He knew would of themselves freely believe the gospel.

General Atonement – Christ’s redeeming work made it possible for everyone to be Saved but did not actually secure the salvation of anyone. Christ’s redemption becomes effective only if man chooses to accept it.

Resistible Grace – The Spirit calls inwardly all those who are called outwardly by the gospel invitation. But inasmuch as man is free, he can successfully resist the Spirit’s call. The Spirit cannot regenerate the sinner until he believes; faith (which is man’s contribution) precedes and makes possible the new birth.

Falling From Grace – Those who believe and are truly saved can lose their salvation by failing to keep up their faith. There is still question about this last point.

THE SYNOD OF DORT – 1618-1619

The Reformed Church of Holland, in response to the Remonstrance, met in a Synod at Dordrecht, Holland from November 1618 to May 1619. Eighty-four voting delegates and and eighteen secular commissioners met over six months in one hundred and fifty-four sessions to consider these matters. After careful examination the Synod rejected the Remonstrance points as unscriptural and set forth what have become known as the five points of Calvinism, or TULIP. The remonstrant ministers were directed to abstain from ministerial activities.



Total Depravity
Unconditional election
Limited Atonement
Irresistible Grace
Perseverance of the Saints.

ARMINIANISM VS CALVINISM

Arminianism teaches that salvation is accomplished through the combined efforts of God, who takes the initiative, and man, who must respond. Man’s response is the determining factor. God has provided salvation for everyone, but His provision becomes effective only for those who, of their own free will, “choose” to cooperate with Him and accept His offer of grace. At the crucial point, man’s will plays a decisive role; thus man, not God, determines who will be the recipients of the gift of salvation. For Arminians, predestination is based on God’s foreknowing who would freely chose Christ.

Calvinism teaches that salvation is accomplished by the almighty power of the Triune God. The Father chose a people, the Son died for them, the Holy Spirit makes Christ’s death effective by bringing the elect to faith and repentance, thereby causing them to willingly obey the gospel.

The entire process is the work of God and is by grace alone. Thus God, not man, determines who will be the recipients of the gift of salvation. For Calvinists, predestination is based on God's sovereign choice, not conditioned or determined by man's choice for Christ.

The Reformation: From Luther to the Puritans – Pt. 13

England – William Tyndale and King Henry VIII

Questions from extracurricular reading: pp. 121-133

1. Why did the White Horse Inn become known as “Little Germany”?

It was in Cambridge, a gathering place for students to discuss Luther’s works. Thus it was called “Little Germany,” since Luther’s works were discussed.

2. What did William Tyndale say about “the boy that driveth the plow”?

Tyndale tutored Sir John Walsh’s children and talked about all he was learning from Erasmus’ Greek New Testament. He said if God spared his life a plowboy would know more of Scripture than a present Roman Catholic scholar.

3. What were Tyndale’s last words before they strangled and burned him?

“Lord, open the King of England’s eyes!”

4. How did Henry get his marriage to Catherine annulled?

Though Catherine (Charles V’s aunt) claimed her first marriage to Henry’s brother had never been consummated, Henry got his scholars to work finding out that the English Church was older than the Roman one, Henry didn’t need the Pope’s dispensation, and Henry appointed Thomas Cranmer as archbishop of Canterbury, who annulled the his marriage to Catherine and validated his wedding to Anne Boleyn.

5. How did Henry get rid of Anne Boleyn?

By spreading rumors that she’d been unfaithful and was even trying to poison royalty. She was arrested, indicted, and beheaded. He married Jane Seymour, who gave birth to Edward, a sickly heir to the throne. (Divorced, Beheaded, Died; Divorced, Beheaded, Survived).

6. What was the result of Henry’s order to place Bibles in every church in 1538?

People thronged to find people to read the Bible to them. Even during sermons people were reading the Bible to one another. Butchers and bakers were discussing the Bible! Wow. The light of God’s Word brought life to England and Tyndale’s prayer was answered.

7. Instead of a Protestant England, what did Henry really want?

He wanted an English Catholicism, stripped of all Roman ties and Roman corruptions,

William Tyndale, a Biography, by David Daniell

TYNDALE’S LIFE WORK – “Lord, open the King of England’s eyes.”

William Tyndale, 1494-1536 (Henry VIII 1491-1547)

The Father of the English Bible. Wycliffe’s was translated from the Latin (1300s). Tyndale was determined to produce an accurate English Bible translated from the Hebrew and Greek that the common Englishman could read.

1524 – left for Germany
1526 – first printing of complete NT at Worms
1530 – Pentateuch printed at Antwerp
1535 – Betrayed and arrested at Antwerp
1536 – Strangled and burned at Brussels

BIRTH TO CAMBRIDGE

William was born on border of England and Wales, name came from a dale along the Tyne River, thus, Tyndale. The area manufactured and shipped textiles. Tyndale was familiar with trade routes, which would come in handy in later times. Earned his MA at Oxford in 1515, then to Cambridge where Lutheran ideas were discussed in 1520s. Tyndale studied there under Erasmus, learning the Greek New Testament. Met with others at the White Horse Inn to eat, drink, and discuss theology. Most of these men were martyred, Ridley, Latimer, Cranmer, Bilney, called Little Germany. Tyndale came to Christ while studying the Greek New Testament.



SIR JOHN WALSH TO LONDON

He left the university to join Sir John Walsh's household in 1521 as a chaplain and instructor of his children. Did some preaching in villages and warned by an old priest he better watch preaching like that – too plain. Many local clergy came to dine at the Walsh's, and William was shocked at their ignorance of Scripture. He heard a learned priest say "We were better to be without God's laws than the pope's." Angrily Tyndale retorted, "I defy the pope and all his laws! If God spares my life, I will cause the boy that driveth the plough to know more of the Scriptures than thou dost." These priests grew increasingly bitter against him and accused him of heresy

He was blessed with gift to learn languages, including Italian, Spanish, French, German, Hebrew, Greek, Latin, and English. He studied Scripture in secret (illegal to study Bible without permission), especially Erasmus' Greek NT, printed just six years before in 1516. Some believe he began his translation of the New Testament here at Sodbury.

Tyndale now set about his life work of translating the Bible into English. He wrote: "I perceived how that it was impossible to establish the lay people in any truth except the Scripture were plainly laid before their eyes in their mother tongue."

He went to London to gain church approval from the bishop of London, Cuthbert Tunstall. He gave him no encouragement. He discovered "not only was there no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England."

TO GERMANY IN 1524 TO PRINT ENGLISH BIBLES

He found a man named Humphrey Monmouth to support him in London while he translated. In 1524 he fled to various locations in Germany, including Cologne for printing in 1524. One of his assistants spoke too freely; there was word of a raid, so he fled to Worms to find a new printer. By 1526, just five years after Luther's "Here I Stand" speech, thousands of copies of the

New Testament in English were ready to be sold. Two of these copies survive today. But it was dangerous work. People caught with Bibles were persecuted. Bibles were burned. But copies were smuggled back to England in bales of cloth and sacks of grain, even false sides in furniture, and people rejoiced to receive them.

Bishop Tunstall in London had copies ceremoniously burned. A merchant arranged to sell copies to him and the proceeds went back to Tyndale to continue printing! Fox writes: The bishop, thinking he had God "by the toe," said, "Do your diligence, gentle Master Packington! Get them for me, and I will pay whatsoever they cost; for I intend to burn and destroy them all at Paul's Cross." He purchased many, the money went to Tyndale, who paid his debts and published a better edition. Some 16,000 copies of the New Testament in English came across the channel into England.

Thomas More, King Henry's famous Lord Chancellor, hated Tyndale with a vengeance. King Henry sent an invitation for Tyndale to return to England. Tyndale's response: "I will gladly return to England on one condition, that you, O King, authorize an English Bible translated from the original languages in the common language of the people."

At one point, enroute to Hamburg, having translated Deuteronomy and wanting to print it there, he suffered shipwreck upon the coast of Holland. He lost all his books, writings, and copies, his money and his time (three years of labors), and so was compelled to begin all again. He came in another ship to Hamburg, where, at his appointment, Miles Coverdale helped him in translating a better edition of the Pentateuch.

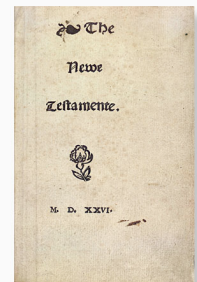
APPRECIATE THIS BIBLE IN YOUR HANDS.

TYNDALE'S BETRAYAL AND EXECUTION

What was it like to be in exile from your homeland? He wrote: "... my pains . . . my poverty . . . my exile out of mine natural country, and bitter absence from my friends . . . my hunger, my thirst, my cold, the great danger wherewith I am everywhere encompassed, and finally . . . innumerable other hard and sharp fightings which I endure."

Tyndale knew he was in danger . His opponents in London made careful study of everything about him – all his habits of daily life. Tyndale was staying in Antwerp, Holland, at an Englishman's house, Thomas Pointz. In 1535 a young man, Henry Phillips, for a cash reward, befriended and then betrayed William. He tricked him to leave his home, walk through a narrow passage, right into the hands of waiting soldiers.

From Fox: *About noon he came again, and went to Master Tyndale, and desired him to lend him forty shillings; "for," said he, "I lost my purse this morning, coming over at the passage between this and Mechlin." So Master Tyndale took him forty shillings, which was easy to be had of him, if he had it; for in the wily subtleties of this world he was simple and inexpert. Then said Philips, "Master Tyndale! You shall be my guest here this day." "No," said Master Tyndale, "I go forth this day to dinner, and you shall go with me, and be my guest, where you shall be welcome."*



Again, Fox: *So when it was dinner time, Master Tyndale went forth with Philips, and at the going forth of Pointz's house, was a long narrow entry, so that two could not go in front. Master Tyndale would have put Philips before him, but Philips would in no wise, but put Master Tyndale before, for that he pretended to show great humanity. So Master Tyndale, being a man of no great stature, went before, and Philips, a tall, comely person, followed behind him; who had set officers on either side of the door upon two seats, who might see who came in the entry. Philips pointed with his finger over Master Tyndale's head down to him, that the officers might see that it was he whom they should take.*

He was imprisoned about six miles from Brussels in the castle of Vilvorde for about 18 months, in horrid conditions. He asked for a warmer hat, warmer coat, warmer shirt, warmer pants, warmer night cap, a light for the darkness, and most of all, a Hebrew Bible, Hebrew grammar, and Hebrew dictionary. Priests came to try to get him to return to Rome, he refused.

In August he was tried by 17 magistrates and convicted of heresy. He was defrocked, which included scraping his hands and fingers with a knife to symbolize removing his anointing to the priesthood, and then removing his priestly garments, replaced with common clothing.

He won to Christ the prison keeper, his daughter, and others of his family. On October 6, 1536, in the town of Vilvorde, he was tied to a stake, strangled with a chain, his body burned to ashes. He was martyred crying out with fervent zeal and a loud voice: "Lord, open the king of England's eyes." His translation was banned and destroyed in England, whenever found.

In 1535 Miles Coverdale published the first complete Bible in English. By now the archbishop of Canterbury, Thomas Cranmer, was committed to the Protestant cause and helped persuade King Henry to approve of this new Bible. By 1538 every church in England was required to have a copy available to the people.



TYNDALE'S LEGACY

About 90% of King James Version taken pretty much right from Tyndale! Thus he is known as the Father of the English Bible. He wrote several books, including Parable of Wicked Mammon, on justification by faith alone and heavily dependent on Luther's writings. He also wrote The Obedience of a Christian Man. Ann Boleyn, second wife of Henry VIII, loved it. The book was taken from her, so she insisted it was a good book to Henry, who agreed, but it never truly pierced his heart. There are memorials to Tyndale in Vilvorde, Gloucestershire, and London, which shows his hand open on a Bible resting on a printing press.

KING HENRY – DEFENDER OF THE FAITH?

King of England from 1509 to his death in 1547.

Unpredictable and easily angered. He began deeply Roman Catholic, even awarded the Golden Rose and honored by the pope with the title Defender of the Faith for his anti-Luther book A

Defense of the Seven Sacraments. Charles Dickens described him as "a blot of blood and grease on the history of England." Luther called him "the mad Harry."

CATHERINE OF ARAGON & DAUGHTER, FUTURE BLOODY MARY

He married his brother's widow, Catherine of Aragon, aunt of Emperor Charles V, who was only able to give him a daughter, Mary (future Bloody Mary). She had four others who were stillborn or died in infancy. Based on Leviticus 20:21 he tried to get the marriage annulled as illegitimate. Catherine, however, claimed her first marriage wasn't consummated. Long story short, King Henry got his way, claimed the priority of the English Church over Rome, and he himself was the head of the Church. Thomas Cranmer was appointed archbishop of Canterbury (later to be martyred) and he gladly validated Henry's marriage to his new flame, Anne of Boleyn. Anne was a believer.



In 1534 by the Act of Supremacy the Church of England was officially independent of Rome. However, Henry was not accepting Lutheran or Protestant theology at this time. He stood by the seven sacraments. But at the same time, the Bible was becoming more popular, which produced a growing evangelical population.

This is where the funny story of Thomas Cranmer and his wife in her box comes in. He was in Germany, got married, came back but priests were not yet free to marry. Anne Boleyn sponsored the distribution of much evangelical literature and persuaded Henry to appoint evangelical leaders in key positions.

ANNE BOLEYN & DAUGHTER ELIZABETH

Married to Henry 1533-36. Big problem, though. Anne, too, only produced a girl, Elizabeth. Almost immediately he was taken up with Jane Seymour. Rumors flew that Anne was unfaithful and scheming, all false, but on May 19, 1536, she laid her thin white neck on the chopping block.

JANE SEYMOUR & SON EDWARD

Married to Henry 1536-37. Henry betrothed Jane the next day and married her ten days later! She died giving birth to Edward, who became a Protestant king.

In 1536 Henry began to dissolve the monasteries, killing off any chances of England returning to Rome, in spite of Bloody Mary's efforts. All the silly Catholic stuff was destroyed, including that Rood of Boxley, a crucifix which jiggled excitedly when people made generous donations. Its wires and levers and a concealed monk pulling these strings were exposed to howling laughter. In 1538 the king ordered English people to read "the very lively word of God." People loved this turn of events and even during sermons they were reading the Bible aloud to each other. Local merchants and village folks began discussing the Bible, wondering where in the world the priests had gotten their ideas.

But Henry was a temperamental soul (and very pragmatic). He married but had annulled his union with Anne of Cleves, then married Catherine Howard, who actually did commit adultery and had her head swiftly removed. Finally he married his last, Catherine Parr, who finally

outlived him. He died in 1547. THE STATE OF THE REFORMATION IN ENGLAND FOR THE NEXT FIFTY YEARS DEPENDED ENTIRELY ON HENRY'S THREE SURVIVING CHILDREN, EDWARD, MARY, AND ELIZABETH!

In 1539 he had "The Six Articles Act" passed, which upheld Roman doctrine of transubstantiation, celibacy of priests, and private masses. Edward VI repealed the Act, but Mary revived it. Wow, on July 30, 1540, Henry had three Catholics hanged for denying his supremacy over England's church. And, he had three Protestants burned for heresy! So Henry ended up favoring an English Catholicism. In 1543 he banned all Bible reading by the commoners and in 1546 outlawed all unauthorized English translations.

Let's not forget Ann Askew – 25 year old brave witness for Christ! She was stretched on the rack so tight most of her joints were pulled apart. On July 16, 1546, the day of her burning at Smithfield, she had to be carried to the stake, was wrapped by a chain around her waist to hold her up. When the fire was going to be lighted, the chancellor sent a messenger to Anne Askew, instructed to offer her the king's pardon if she would recant. She answered, 'I am not come hither to deny my Lord and Master.' The same pardon was offered to the other martyrs, but they refused to accept it and turned away their heads. Then stood up the ignorant and fanatical Bowes, and exclaimed with a loud voice, '*Fiat justitia!*' Anne was soon wrapped in the flames; and this noble victim who freely offered herself a sacrifice to God, gave up her soul in peace. Her companions did likewise. These four persons were the last victims of the reign of Henry VIII.

The Reformation: From Luther to the Puritans – Pt. 14

England – Bloody Mary and the Oxford Fire Brands

Questions from the text: pp. 133-140

1. How did Edward VI and his royal representatives promote true reformation?

Edward became king in 1547. With Cranmer and Uncle Edward Seymour they slowly brought about Protestant change. But they overturned many of Henry's laws – clergy could marry, people could receive bread and wine – images and altars removed, prayer books in English, preaching commanded – justification by faith alone taught clearly. Chantries – trust funds for priests to say masses for the dead – were eliminated.

2. How did the prayer books of 1549 and 1552 help spread the reformation?

1549 was more Lutheran; 1552 more Zwinglian - communion was "in remembrance."

3. How did Mary immediately reverse the direction of England's reformation?

Edward died at 15, in 1553. Mary (of Catharine of Aragon) swiftly sent Lady Jane Grey (Mary's cousin) to the tower. She stopped the train and ran it the opposite direction – replaced Evangelical leaders with Catholics, Bibles removed, clergy separated from wives, images and Roman Catholic stuff brought back.

4. Why did Mary chose Philip II of Spain as her husband?

She chose him because he was an anti-Protestant and she needed a son, an heir.

5. Where did many Protestants seek refuge as they sensed the coming persecution?

Many ran to the continent, to Geneva for one. Some went underground and secretly functioned and spread the gospel. Many were burned.

6. How many evangelicals did Mary have burned at the stake?

Some 300 were burned at the stake, plus others who died in dungeons and prisons.

7. While Mary's rule was horrendous, how did God use it for England's good?

English people were appalled at the persecution, the burnings, her Spanish connections. She blessed England by, instead of having a baby, she developed a cancerous stomach tumor and died in 1558. Those in exile returned fired up for Christ and the Bible.

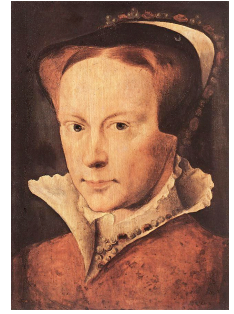
EDWARD VI (1537-1553) AND THE REFORMATION

Edward was the son of King Henry VIII and Jane Seymour and was the only legitimate heir to the English throne. 2000 guns were shot to celebrate, finally, the birth of a boy on October 12, 1537. His mother died shortly after his birth. He was reared as a Protestant; he had a good mind and heart for God. He became king at 9, when Henry VIII died in January 1547. His uncle, Edward Seymour, and Thomas Cranmer set out to turn England into a true Protestant state. Cranmer called young Edward a second Josiah. He despised anything papist. At 12 he wrote a treatise on the pope as Anti-Christ. Cranmer's two prayer books of 1549 and 1552 were distributed, the communion service was Protestant, and the Reformation was making progress, until Bloody Mary slammed on the brakes. He died at 15, in 1553.

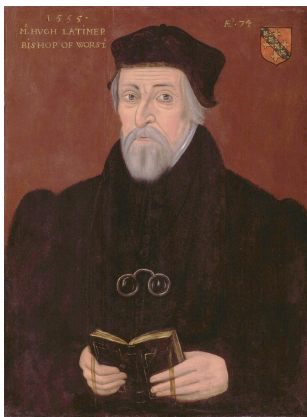


BLOODY MARY HAS HER REVENGE (1516-1558, Queen of England 1553-1558)

In 1553 Queen Mary crowned, Henry's daughter through Catherine of Aragon. At her ascension to the throne, she assured English people, "If you like your religion, you can keep your religion,"* but hated Protestants and shortly had Latimer, Cranmer and others imprisoned. Determined to establish Roman Catholicism to England. She married Philip of Spain, and persecution of Protestants began. Many fled to Europe, some to Geneva. Nearly 300 men and women burned at the stake, including Latimer, Ridley, and Cranmer. She died of either cancer or the flu on November 17, 1558. (*Paraphrased from Wikipedia, "In the month following her accession, Mary issued a proclamation that she would not compel any of her subjects to follow her religion.")



THE OXFORD FIRE BRANDS – 1555



- **HUGH LATIMER 1485-1555** – "We shall this day light such a candle..."

Latimer started a strong Catholic, argued against Protestant doctrine. Thomas Bilney a believer prayed God would save Latimer. Went to Latimer to make confession, confessed his faith and peace in Christ. Bilney helped him to Christ. Remained a priest but preached Reformed doctrine. Called to account to London, went to explain, bishops not interested in his teaching, just for him to return to Roman Catholicism. Excommunicated and condemned, he appealed to the king, recanted for a short time, thought better and determined never to compromise again. Henry respected Latimer, Latimer boldly preached to him knowing he was in the King's

presence as well as the king's. 1536 preached at confirmation of Henry as head of Church of England. After Edward VI died, Queen Mary had him imprisoned to be executed.

- **NICHOLAS RIDLEY 1500-1555** – "Be of good cheer, Brother Latimer."

Under Cranmer he slowly came to Reformed convictions, preached Christ, Bible for the people, under Edward VI changed altars to communion tables, true meaning of Lord's table, tried with others to put Lady Jane Grey on throne, she ruled for 9 days – then Bloody Mary. She had him thrown in prison for treason and heresy. He boldly faced his accusers. Refused to remove hat when pope was mentioned. Filled with joy before his execution, invited friends to his "marriage", said, "My breakfast shall be painful, but my supper shall be sweet."



Both Latimer and Ridley were burned at the stake. October 16, 1555, taken to site of execution in Oxford. Ridley: "Be of good cheer, Brother Latimer, for God will either lessen the fury of the flames, or else strengthen us to bear them." (What a friend to die with!). Ridley's brother tied gun powder to their necks to hasten death. Latimer: "Be of good comfort, Master Ridley, and 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." Latimer died quickly, but Ridley suffered severely, his legs burned before his upper body. Latimer 70, Ridley 55.

- **THOMAS CRANMER (1489-1556)** – “Recant or we’ll burn you.” “I recant.” “Uh, we’ll still burn you.”

Began preaching 1520, in studying Bible saw error in Roman teaching. Henry VIII wanted divorce Catherine. Asked Cranmer, who said ask your scholars. He became Henry’s chaplain, then Archbishop of Canterbury 1533, highest position in Church of England. Cranmer granted Henry divorce and marriage to Ann Boleyn, a Protestant.



Cranmer traveled to Europe, met Protestant leaders, embraced Protestant doctrines. He agreed England should not be under Rome, convinced Henry to allow Bible reading by all. However, Cranmer disagreed with the King over Lord Supper and Justification by faith alone. When Henry died, Cranmer tried to get Lady Jane Grey to throne.

Under Mary Cranmer was convicted of treason. With Latimer and Ridley, sent to Oxford, pronounced heretics, condemned to death. Degraded, fingers and nails scraped to undo anointing to priest hood. Mary tried to sweet treat him to change doctrine. Then treated harshly, imprisoned for three years! His friends Ridley and Latimer burned before his eyes! Finally he recanted, became Roman Catholic. Still

Mary had him burned at stake. Required to read recantation before execution. Astonished everyone, enraged as he recanted his recantation, taken to stake, he stuck his hand into the flames: “This hand hath offended; this unworthy right hand! As for the Pope, I refuse him as Christ’s enemy, and Antichrist, and all his false doctrine.” ” Burned March 21, 1556, 67 years old.

John Foxe 1517-1587

Began Catholic, studied Bible at college, embraced Protestant teaching but with much inner turmoil. Became a tutor, but hunted as a heretic, fled to Basel, Switzerland. Here he wrote his Book of Martyrs, considered today a credible witness to the times. Under Elizabeth a copy of the book was placed in all parish churches.

The Reformation: From Luther to the Puritans – Pt. 15

England – Queen Elizabeth (1533-1603) and God's Good Providence

Questions from the text, pp. 140-145

1. What was Elizabeth's status in the royal line and what kind of person was she?

She was Henry's second wife Anne Boleyn's daughter. Rome didn't recognize her since it didn't recognize Henry's divorce from Catherine of Aragon. Elizabeth was strong, energetic, shrewd. But she was a strong Protestant.

2. How quickly was England switched back to Protestantism after Bloody Mary?

Within a year all Mary's changes were reversed, Elizabeth was "Supreme Governor" of the church. She introduced a new prayer book in 1559, much like Cranmer's, a compromise of Lutheran and Swiss on communion.

3. What kind of Protestantism did Elizabeth legislate?

Not strongly Calvinistic or Lutheran, but English Protestantism, rather bland and non-specific, although everyone had to go to church. She had a Protestant preach at her coronation and secretly provided aid to Protestants abroad. I think she was being politically wise – almost necessary as the Queen of such a land. I give her great kudos.

4. What was her daily Bible reading discipline?

She was a convinced Protestant, reading the New Testament in Greek every day, plus reading daily from an English Bible and praying.

5. What did the pope do regarding Elizabeth and England in 1570?

In 1570 the pope excommunicated her, deprived her of her throne, and called on English Catholics to refuse to obey her. Catholicism now went underground, Catholic families hiding their priests in priest-holes. Assassination plots were cooked to get rid of Elizabeth so Mary Queen of Scots could take her place.

6. How did England deal with Mary, Queen of Scots?

When she came to take refuge in England from the Scots, they kept her under house arrest and then she was implicated in an assassination plot and executed in 1587.

7. How did God protect Protestant England from Catholic Spain?

Bloody Mary's husband Philip II of Spain attempted to conquer England with his massive naval armada. With God's help in ferocious storms, the armada was defeated. God had saved His people and sunk the enemy. (Egypt and the Red Sea). The Geneva Bible clearly identified the anti-Christ as the pope! Elizabeth died in 1603, leaving a Protestant, if not fully evangelical, England.

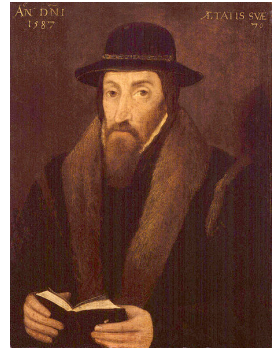
ANNE ASKEW 1521-1546

Last martyr under King Henry VIII and the only woman known to be tortured in the London Tower. Her husband kicked her out of their house for her Protestant beliefs and evangelizing, met with King Henry VIII's last wife Catherine Parr for Bible study. To make an example of her to warn others away from Protestant Reformers, she was arrested, taken to the Tower, stretched

so severely she couldn't walk to her own burning on July 16, 1546. When offered a pardon from the king if she would recant her Protestant beliefs, she said, "I did not come here to deny my Lord and Master." She was 25 years old.

JOHN FOXE, Foxes Book of Martyrs (1517-1587)

Shelley: "The influence of The Book of Martyrs proved enormous. Generation after generation of Englishmen saw history, and read their Bibles through Foxe's eyes. Aside from the Bible, his book probably did more to shape the mind of Englishmen than any other single volume."



Born at Boston, in Lincolnshire, in 1517, into a respectable home. His father died in his youth and his mother remarried. He went to Oxford where he distinguished himself with excellence of mind and zeal for learning. He shortly realized his partiality to the Reformation and was repulsed by the ways of Roman Catholicism.

By the time he was 25 he had diligently, sometimes much of a night, studied the Greek and Latin fathers and other authors and gained skill in the Hebrew language. He would go to a secluded spot to pray and, being heard by the authorities, was questioned about his beliefs, he declared his opinions in favor of the Reformation, and was removed from Oxford as a heretic. His friends forsook him. A family took him in to teach their children (much like Tyndale at the Walshes). Here he married Agnes Randall on February 3, 1547, but the popish inquisitors were searching for heretics. He tried to find refuge with his father-in-law, who was very cautious. They did move in with them, though, for a short time. The Foxes had six children.

He moved to London in Henry VIII's later reign and was reduced to nearly starving to death. One day while sitting in St. Paul's Church a complete stranger sat beside him, gave him money and a kind word, and left, assuring him better days were ahead. After three days he was invited by the Duchess of Richmond to be the teacher of several children whose father and grandfather were in the Tower of London. (One of these students, Charles, led the English fleet against the Spanish Armada). The duchess was pleased with his labors and Foxe continued there until Mary ascended the throne. Foxe saw the horrible persecutions, thought to leave England, but was persuaded by his pupil to stay. However, the situation got worse and Foxe's employer arranged for him to leave England under much secrecy. The day finally came to leave, Foxe and his pregnant wife got on a small boat but a violent storm drove them back from where they had started. At the same time an officer had been sent to where Foxe had been staying to arrest him. Foxe meanwhile got back on the boat and asked the captain to sail wherever he could!

Two days later they landed in Nieuport. After staying in various locations in the Netherlands and Germany, the Foxes made for Basel and found other refugees from England. Here he wrote and published his book on the martyrs of the church, first published in 1554 in Latin, 1563 in English.

In 1558 Mary died and the Reformation again began to flourish in England. Refugees, including the Foxes, began returning to England, with Elizabeth now on the throne. Foxe found his old pupil who provided a pension for him. Queen Elizabeth also insisted he take a position in the cathedral of Salisbury.

On his resettlement in England, he employed himself in revising and enlarging his admirable Martyrology (Foxes' Book of Martyrs). With prodigious and constant study he completed that celebrated work in eleven years. For the sake of greater correctness, he wrote every line of this vast book with his own hand and transcribed all the records and papers himself. He worked so diligently that he neglected to care for himself. Friends could hardly recognize him. But he was so passionate about it he continued on. Papists tried to slander his work, but it simply made it more popular and motivated him to be ever so careful with his facts. All the while he was involved in ministering to others. Wealthy friends gave him money, which he distributed to the poor and needy. Though his book is quite severe, Foxe himself was a man of great peace and worked for unity as much as possible, but not with Rome.

In 1563 a plague broke out and Foxe labored among the needy. He was large-hearted and tolerant and exerted his influence with Queen Elizabeth to quit executing people of opposing religious convictions. The Queen referred to him as "Our Father Foxe."

His work went through four editions before his death and the bishops ordered it be placed in every cathedral church in England, sometimes chained to the pulpit like the Bible was, so people could come and read it.

Foxe died at age 70, on the 18th of April, 1587, and was buried at Cripplegate in a parish in which he had been vicar earlier in his life.



ELIZABETH – QUEEN OF ENGLAND 1558-1603

Followed by James I (1603-1625) and Charles I (1625-1642), then Cromwell (1642-1660).

THE ASCENSION OF QUEEN ELIZABETH

Born of Ann Boleyn, survived her half-sister Bloody Mary, and as soon as Mary died Elizabeth ascended the throne of England with a sigh of relief! She kept her head during Mary's cruel Protestant-murdering reign, and under a renewed anti-Catholic Protestantism, began somewhat of a reform of the Church of England. Rome did not recognize her as a legitimate heir to the throne because Rome didn't recognize Henry's marriage to Ann Boleyn as legitimate.

Elizabeth was strong, brilliant, and politically shrewd, much like her father, except she was a true Protestant. "Vain but acute". "Athletic, red-haired, autocratic, and vain," Called Gloriana.

ELIZABETH'S REFORMS – THE ELIZABETHAN SETTLEMENT

A new Act of Supremacy in 1559 named Elizabeth as supreme governor of the church, so again, the monarch of England was in control of the Church of England, not the pope. Finally and for good the pope would have no authority over the Church of England. A new Act of Uniformity put the Second Prayer Book back into use. Her changes in favor of a mild Protestantism were known as the Elizabethan Settlement.

The Puritans returned from exile. But they wanted the authority to appoint their ministers to rest with the people. Elizabeth held to the position that bishops were to be appointed by the rulers.

She didn't mind the Puritans complaining about church matters such as the prayer book, ministers' vestments, using the sign of the cross for baptisms. One thing she was adamant about: the Church of England remained firmly in the hands of the bishops, and the bishops were under the control of the crown!!!

The returning exiles under Elizabeth brought the Geneva Bible to England. Until the King James Version, it was the most popular among Puritans and was carried to America by them.

She approved the new 1559 prayer book, which was a compromise between Lutheran consubstantiation and Swiss Protestants when it came to the Lord's Supper. Elizabeth favored an English Protestantism, not an English Catholicism, like her father. She wanted England united, so everyone had to go to church, although she didn't care what you believed when you went. By 1571 the 39 Articles of Religion were imposed on clergy as a test of orthodoxy. All these changes were known as the "Elizabethan Settlement."

But she was a convinced Protestant. She read the New Testament in Greek every day, as well as daily reading her English Bible and praying in English. (Tyndale's labors were honored here). She ordered a Protestant to preach at the opening of parliament and provided funding for Protestants abroad. Some of the Puritans wanted separation from the Church of England, thus were called Separatists.

Elizabeth was not in favor of a thorough reform. As Queen, she was careful not to upset any apple carts, especially with her neighbors to the south (France or Spain). She did not marry. In 1570 the pope excommunicated her and called on English Catholics to refuse to obey her. Bad move. Priests sneaking around were suspicioned of treason. Catholic sympathizers went underground, hiding priests in "priest-holes."

However, all Europe under the Catholic Counter-Reformation were against Protestant England. To bring Elizabeth and her Protestantism down would mean the death blow for Protestantism. Therefore, Catholics plotted to assassinate her. If they could get rid of her, Mary Queen of Scots was next in line and bring England "back to the fold of Rome."

DEALING WITH MARY, QUEEN OF SCOTS

Mary, Queen of Scots was daughter of King James V of Scotland, married King Frances II of France in 1558. She alienated Scotland and had to take refuge in England. Elizabeth placed her under house arrest for 19 years. She was charged with treason, a plot against Elizabeth and in 1587 was executed.

THE SPANISH ARMADA AND DIVINE PROVIDENCE

Philip II of Spain, Bloody Mary's husband, and under papal blessing, decided in 1558 to invade England with a full scale armada of 130 ships sailing up the English Channel! Philip was the chief political leader in the Counter-Reformation and devoted to stamping out Protestantism everywhere. On July 19, 1558, the armada was spotted heading toward Dover.

English fireships were carried by the wind among the Spanish ships, which had laid anchor and gone into confusion. Blown by ferocious storms, Philip's ships headed up the Norway Channel, but storm after storm kept smashing them along the coast. "God blew with His winds and they were scattered!" was inscribed on Elizabeth's commemorative medal.



God was seen to have brought England a great victory for Protestantism. By the end of Elizabeth's reign in 1603 Protestantism was nicely thriving in England. When the Geneva Bible noted that "antichrist" was a reference to the pope, everyone agreed. The English Bible had filtered into even the rural areas of England. William Tyndale would be pleased!

PURITANISM BEGINS UNDER QUEEN ELIZABETH

William Tyndale is known as the Father of the Puritans. As a movement Puritanism begins in Elizabeth's reign. Also called Precisionists. "We serve a precise God." (Richard Rogers when told, "You are so precise.") Wanted to purify the church of all Catholic-like practices, fought for sola Scriptura, "prophecys" and control of the church.

Three positions on church government:

Episcopal – bishops appointed by the crown (Church of England).

Presbyterian – church ruled by elders.

Congregationalists, Separatists, or Independents, wanted the church in the hands of the local congregation.

The Reformation: From Luther to the Puritans – Pt. 16

John Knox – the Burning Torch of Scotland

Questions from the text, pp. 145-149

1. What event in 1528 caused many in Scotland to wonder about the new teaching?

Patrick Hamilton was burned for heresy at St. Andrews. In 1542 James V, died, leaving Mary, Queen of Scots, who married first Francis II of France, then the worthless Henry Stuart. Mary gave birth to James VI, son of Henry Stuart and future King James I of England.

2. What did the Scottish Protestants do in the wake of George Wishart's burning?

After James V died, there was some flip flopping from Protestant to Catholic, and George Wishart, the leading evangelical, was burned as a heretic. Knox was his body guard bearing a two-edged sword. Protestants took over St. Andrews for a year until the French came and beat them into submission.

3. What happened to John Knox when the French came and suppressed the Protestants?

He had already preached strongly against the pope. Now he was made a galley-slave on a French ship for 19 months.

4. What did Knox famously do with a picture of the Virgin Mary?

When the ship guys tried to force Knox to kiss a picture of Mary he threw it overboard, saying "Let her swim." He was released two years later to England.

5. Where did he go to get further training in theology?

He went to England and tried to encourage Cranmer to a thorough reformation, but then fled to Geneva when Bloody Mary ascended. Geneva was, to Knox, "the most perfect school of Christ that ever was in the earth since the days of the apostles." He helped with the Geneva Bible and published in 1558 *The First Blast of the Trumpet Against the Monstrous Regiment of Women!* Though Knox did not have Queen Elizabeth in view, she took great offense and never forgave Knox for this work.

6. What two convictions fused together to rid Scotland of the Catholic French?

Scottish patriotism and Scottish Protestantism fused together to fire up this Scots to get rid of Roman Catholicism once for all! With England's help Scotland drove out Catholics and turned Scotland into a Calvinist country. In 1560 the Scottish Parliament decreed the pope had no further authority in Scotland and established the Presbyterian Church of Scotland.

7. What was the key difference between the Reformation in England and Scotland?

In England the Reformation was a top down affair, driven by the monarch. In Scotland a bottom-up matter, driven by the people, the Lords of the Congregation in spite of the monarch.

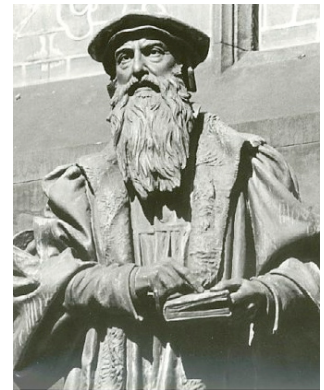
Patrick Hamilton (1504-1528) - First Reformation martyr in Scotland was Patrick Hamilton. He studied in Worms, Germany, returned and preached Reformed truths. James Beaton, the Archbishop of St. Andrews had him arrested in 1528 and burned at the stake for heresy outside St. Andrews. Took six hours for his body to burn. He told a friar who condemned him, “You don’t really believe I am a heretic.” Foxe says Hamilton told him he would stand before God to give account before a certain day. The friar died before the cited day arrived.

George Wishart (1513-1546) was a school teacher who began preaching against purgatory, all must be tested by Scriptures. He went to Bristol, England, temporarily denied his convictions, but then went to Germany, Switzerland, returned and began to preach the Gospel in the open air. Knox went with him on preaching tours as a body guard carrying a two edged sword. He declared that Scotland would be illuminated with the gospel “as clearly as ever was any realm since the days of the apostles.” He was burned at the stake outside St. Andrews Castle on March 1, 1546 (the year Luther died), to Knox’s great sadness. He was hung on a gallows over fire until his body was burned to ashes. Seats were fitted with cushions so the higher clergy could view the burning comfortably.

John Knox – 1514-1572

Thomas Carlyle described Knox as the founder of Puritanism. Martyn Lloyd Jones said Knox was the Father of the American War of Independence with his view that the church had the God-given right to resist the throne if the throne was contrary to the law of God.

He was born in Haddington, Scotland. Priest in 1540, but from reading the Bible and early Christians like Augustine convinced of Reformation doctrine, became Protestant, left priesthood.



He served as Wishart’s body guard. At Wishart’s execution Knox burst into tears, began to preach with great effectiveness, became outspoken against Roman teaching. In 1547 the French landed at St. Andrews to help the Scottish king, took Knox and others to France, condemned to work as a galley slave for nineteen months. Horrible conditions, chained to seat, whipped, made to row for hours. French tried to make him pray to a picture of Mary. “Trouble me not; such an idol is accursed and therefore I will not touch it.” He flung it into the river in disgust, “Let our lady now save herself, she is light enough: let her learn to swim.”

When released he went to England and became royal chaplain for King Edward VI. When Bloody Mary became queen, he fled to Frankfurt, Germany, then Geneva under Calvin for four happy years. He described Calvin’s Geneva as “the most perfect school of Christ that ever was in the earth since the days of the apostles.” Knox wrote *The First Blast of the Trumpet Against the Monstrous Regiment of Women*, 1558 while in Geneva and Bloody Mary was ruling in England. Elizabeth later was offended by Knox because of it. Married Margery Bowes, two sons. She died after four years. Then he married Margaret Stewart, 17 years old, three daughters. Returned to Scotland in 1559 to assist the Reformation.

Mary Queen of Scots came from France in 1561 to rule as a fervent Catholic. Huge conflict between Knox and Mary. Knox became a powerful preacher in St Giles Cathedral at Edinburgh,

Scotland's capital. Many embraced the Protestant faith. Knox boldly denounced the mass as idolatry. "One mass is more fearful to me than if 10,000 armed enemies were landed in any part of the realm." Mary Queen of Scots came in direct conflict with Knox. Mary listened to him some but he angered her. Had him imprisoned for treason, but released because they could find nothing against him. In 1568 Mary, Queen of Scots fled for her life to England, was taken captive under Elizabeth, and after 18 years finally beheaded for treason.



"He thunders out of the pulpit; he rules the roost, and all men stand in fear of him." A stern, brave, insightful, deeply convicted man of truth. (Picture of St. Giles Cathedral in Edinburgh where Knox preached)

Under Knox's leadership, on **December 20, 1560, General Assembly of Church of Scotland established the Presbyterian Church in Scotland.** The Protestants encouraged education, setting up schools in villages and colleges in major towns.

Scotland became known for excellence in education. In one pastor's home where children were boarded, a chapter of the Bible was read in Hebrew, Greek, Latin, and French. Knox was first to teach people to take communion in a sitting position and refused to make the sign of the cross at baptisms, considering these remnants of Romanism and idolatrous.

He was so energetic he seemed likely to pound the pulpit to pieces. "Others nipped at the branches of popery; but he stricken at the roots, to destroy the whole." About him one man said, "The voice of one man is able in one hour to put more life into us than 500 trumpets continually blasting in our ears." One young student, James Melville, wrote: "When he entered to application, he made me so to grow [thrill] and tremble, that could not hold my pen to write. He was very weak . . . but, after he had done with his sermon, he was so active and vigorous, that he was likely to ding the pulpit to blads, and flie out of it."

Wrote History of the Reformation in Scotland, published 1587. Died November 24, 1572, 57 years old. Earl Morton, Scottish nobleman, at funeral pointed at coffin: "There lies a man who never feared the face of man." He had often been threatened with the sword, yet he ended his days in peace and honor, for God's providence watched over him in a special manner when his very life was sought.

The Reformation: From Luther to the Puritans – Pt. 17

Puritans – Purifying the Church

Questions from the text, pp. 150-159

1. What was the most important trait of the Puritans?

They wanted to purify in the church and themselves what had not yet been purified. But their one most important trait was their passionate love of the Bible, Bible study, and hearing good preaching.

2. What effect did the sermon on neglecting their Bibles have on the people and preacher?

The people were deluged with their own tears under conviction about neglecting their Bibles. One man couldn't get on his horse for 15 minutes, so distraught he was over his neglect of God's Word.

3. What were some of the church practices under Elizabeth that concerned the Puritans?

First, Elizabeth's Protestantism was too wishy washy - ministers still priests wearing vestments, sign of cross at baptisms, wedding rings (Roman Catholic sacrament) at marriages, kneeling at communion, confirmation.

4. What did Richard Baxter describe as "the chiefest part of the reformation" [inset]?

The converting and saving of souls! He called for regular preaching plus soul counsel. Wrote The Reformed Pastor, a powerful presentation of faithful pasturing.

5. What was the practice called "prophesying" all about?

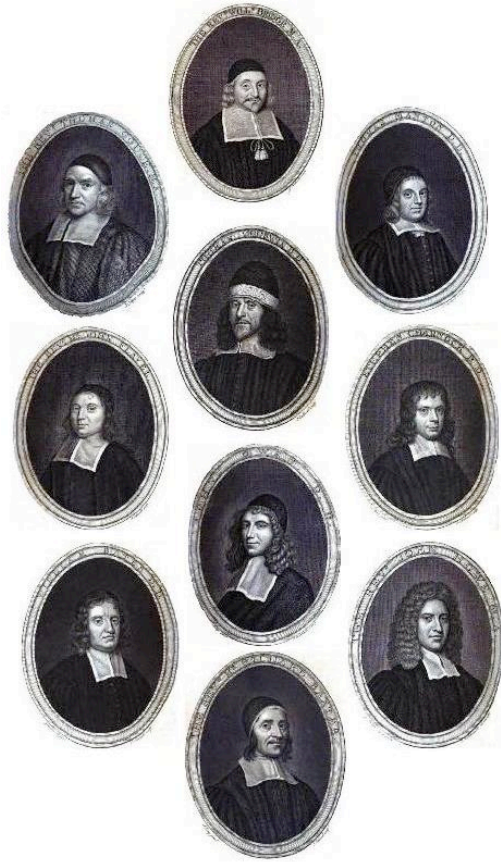
They were like Bible conferences, where various preachers would preach, and then discuss how the preacher could improve. They were hugely successful. The result was more and more people wanted greater reform, all of worship must have biblical warrant, and the idea of Presbyterian government grew

6. How did Elizabeth try to clamp down on the Puritan movement?

She appointed the Archbishop of Canterbury to suppress these prophesying. He refused so she had him arrested and appointed Whitgift, who applied her wishes. Many were suspended from ministry, but it pushed the Puritans even deeper into their call for reform.

7. Why were the playwrights among the Puritans bitter foes?

They lampooned the Puritans. Plus, actors played female roles, possibly encouraging sodomy. Many of the people loved their plays.



WHO WERE THE PURITANS? Puritanism endured as a distinct movement between 1560 and 1660. But earlier Puritans included William Tyndale, Hugh Latimer, and John Knox. Called Puritans because they sought to purify Anglican Church of the “rags of popery.” Puritans didn’t approve of dress, kneeling (adoration), ring ceremony, sign of cross - all leaven of Catholicism.

THREE KINDS OF PURITANS BASED ON CHURCH GOVERNMENT

- Presbyterian Puritans - King James rejected this. No bishop, no king.
- Congregational Puritans - Independents
- Separatists - all true believers should leave Church of England. These were the pilgrims, also Baptists developed from this time.
- Episcopalian - the king appoints bishops, maintains control.

PURITANISM AND THE CROWN OF ENGLAND

Elizabeth-----	James I-----	Charles I-----	Cromwell-----	Charles II-----	James II-----	W&M
1558-1603	1603-1625	1625-1649	1649-1660	1660-1685	1685-1688	1688--

BIG PICTURE - THREE PHASES OF PURITANISM

First – Under Elizabeth - 1558 - 1603 She enforced Anglican style worship, persecuted non-conformists. Puritans tried to purify the Church of England along the lines of Geneva. “So long as Elizabeth lived she allowed these Puritan dogs to bark so long as they did not bite.”

The Elizabethan Settlement included the Act of Supremacy, 1558, and Act of Uniformity, 1559. Compromise of Reformed doctrine, Catholic worship, and Episcopal government.

Second – Under James I and Charles I - 1603 – 1642 Puritans resisted and suffered under the royal effort to force conformity to a high church style of Christianity.

James I rejected Puritans wish for Presbyterian gov’t. - “No bishop, no king.”

King James Version replaced Geneva Bible.

Charles I - Tried to force Arminianism on the Anglican Church

1628 - 1640 - 20,000 Puritans left for America.

Charles I dismissed parliament for 11 years – 1629-1640.

Pilgrims sailed to the New World in the fall of 1620 on the Mayflower

Puritans sailed to the New World between 1630-1640, The Great Migration

Third – Under Oliver Cromwell and Civil War - 1642 – 1660 Puritans had a chance to implement a thorough reform, but failed through internal dissensions.

Charles I beheaded Jan. 30, 1649 in front of Royal Palace, London

Cromwell ruled as Puritan benevolent dictator until 1660.

1643 - 1648 - Westminster Confession, Catechism developed by 151 English Puritans and Scottish Presbyterians

Restoration 1660 - Charles II – 1662 Act of Uniformity, imposed episcopacy on England and Scotland - The Killing Times. 2000 Presbyterian pastors driven from churches. The Margarets of Solway drowned.

1688, William and Mary, the Glorious Revolution

1689 - Bill of Rights of 1689 - Papists may not succeed to the throne of England!

WRONG VIEWS OF PURITANS (by Ryken, *Worldly Saints*). Are Puritans dour, sour, holier-than-thou, concerned with, as H. L. Mencken quipped, “the haunting fear that someone, somewhere may be happy?”

- They were opposed to marital intimacy. Ridiculous, it’s “an essential duty of marriage.”
- They never laughed and were opposed to fun. Actually, serious, but the gospel makes us leap for joy.
- They wore drab, unfashionable clothes. Folly. They dressed with many colors, esp. russet.
- They were opposed to sports. Mostly false. “Liberties to refresh ourselves.” Hunting, fishing, football, bowling, reading, music, swimming, skating, and archery.”
- They were greedy workaholics. They worked hard, but not to get rich. Debt was a bad thing.
- They were hostile to the arts. They removed music and art from churches, but had them at home.
- They appealed only to people over 70 with tired blood. Wrong! “Young, fierce, progressive intellectuals, very fashionable and up-to-date.” (C. S. Lewis)
- They had no use for the physical body or world. Not true.
- They were intolerant toward people who disagreed with them. Not by standards of their times.
- They were overly strict. Granted. “You are so precise.” “O Sir, I serve a precise God.”
- They denied their emotions. Definitely not true.
- They were legalistic moralists. Untrue. “We must not rest in outward purity.”
- They loathed themselves too much. Sometimes.
- They were ignorant and opposed education. Totally and absolutely untrue. Puritans were more zealous for education than any other Christian movement. Harvard founded six years after landing in the new world.

Several early Puritans (we’ll see more in weeks to come):

William Perkins (1558-1602), one day heard a mother warn her child of “drunken Perkins.” God used it to bring him to Christ, became a powerful preacher of Reformed truths, known as “the Calvin of England.”

Richard Sibbes, 1557-1635, his preaching drew many Cambridge University students. “Heaven was in him before he was in heaven.” Wrote “The Bruised Reed.”

PURITAN EMPHASES

- Committed to the Bible as infallible rule of faith and life. The Geneva Bible is the one carried by the Puritans to America in 1630-40. The Bible was central to everything.
- Preaching!
- New birth experience. “How can I be saved” was the important question of every Puritan.
- Strong commitment to holiness - We serve a precise God. Two clear sides, right and wrong, God’s side and Satan’s side.
- Pure, disciplined, reforming church. Never accept status quo. “Semper Reformando”
- Taproot of strong, free, moral fiber that laid the foundation of America - responsibility, integrity, work ethic, education to know God.
- Strong believers in the sovereignty of God. Arminianism a liberalizing heresy.
- Committed to education, a highly literate movement.
- Stressed the value of work, thrift, honest gain, and thus promoted capitalism.

WORLDLY SAINTS, Leland Ryken:

Ch. 2 – Work: the Puritan work ethic. People can serve God “in any kind of calling, though it be but to sweep the house or keep sheep.” “Let every Christian walk with God when he works at his calling, act in his occupation with an eye to God, act as under the eye of God.”

Ch. 3 – Marriage and Sex: “It is a mercy to have a faithful friend that loveth you entire.... to whom you may open your mind and communicate your affairs.... And it is a mercy to have so near a friend to be a helper to your soul and...to stir up in you the grace of God.” “The man whose heart is endeared to the woman he loves...dreams of her in the night, hath her in his eye and apprehension when he awakes, museth on her as he sits at the table, walks with her when he travels... She lies in his bosom, and his heart trusts in her.”

Ch. 4 – Money: “If goods be gotten by industry, providence, and skill, it is God’s blessing that both gives the faculty, and the use of it, and the success unto it.”

Ch. 5 – Family: “These families wherein this service of God is performed are, as it were, little churches, yea even a kind of Paradise upon earth.” “Precept without patterns will do little good; you must lead them to Christ by examples as well as counsel...you must live religion, as well as talk religion.”

Ch. 6 – Preaching: “The first and principal duty of a pastor is to feed the flock by diligent preaching of the word.” John Owen. “Application is the life of preaching.” Baxter: “I preached, as never sure to preach again, And as a dying man to dying men.” Watson: “The preaching of the Word I that lattice where Christ looks forth and shows himself to his saints.”

Ch. 7 – Church and Worship: “The outward marks whereby a true Chri9stian church is known are preaching of the word purely, ministering of the sacraments sincerely, and ecclesiastical discipline.” Worship was simple. “The more ceremonies, the less truth.” John Foxe wondered how people could keep from laughing watching the priests “turning, returning, half turning and whole turning, such kissing, blessing crouching, beeking, crossing, knocking, ducking, washing,

rinsing, lifting, touching, fingering, whispering, stopping, dripping, bowing, licking wiping,...shifting, with a hundred things more.”

Ch. 8 – The Bible: Thomas Watson: “Think in every line you read that God is speaking to you.” John Owen: “All necessary truth is plainly and clearly revealed in the Scripture.” “So apply them [commands and warnings] to thyself as if God by name had delivered the same unto thee.”

Ch. 9 – Education: “I call therefore a complete and generous education that which fits a man to perform justly, skilful, and magnanimously, all the offices, both private and public, of peace and war.” John Milton. “Your Honors be most careful for the virtuous education and godly upbringing of the youth of this realm.” John Knox. “Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is to know God and Jesus Christ which is eternal life, John 17:3, and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning.” (Harvard College, 1636).

Ch. 10 – Social Action: “This is the best charity, so to relieve the poor as we keep them in labor.”

Ch. 11 – Puritan Faults: Inadequate view of recreation, too many rules, too many words (Manton preached 190 sermons on Psalm 119, praying and preaching for hours. On preached four months on Joseph’s coat of many colors.), too much pious moralizing, some male chauvinism, separating over small, inconsequential issues, not sensitive to others who differed – riding rough shod over feelings of people who differed, and a lack of balance – every ache can be traced to some sin, even a toothache.

From church and civil proceedings of the Puritans:

Robert Sykes arrested for not attending public services.

William Scant for not training his children.

James Mattock for refusing to be intimate with his wife for 2 years.

Temperance Sweete for entertaining people with wine and strong waters to drunkenness.

Ch. 12 – Puritan Excellences: God-centered, all life is God’s (no secular/spiritual divide), God is in the ordinary, all life is important, living with expectancy – God was doing great things!, practical impulse – be doers of the Word, back to the root of the matter – the heart, balance, simplicity, all founded on the Word.

The Reformation: From Luther to the Puritans – Pt. 18

Puritans – Kings James, Charles I, and the Puritan Takeover

Questions from the text, pp. 160-176

1. Why did the new King James not like the idea of a Presbyterian church order?

First, King James VI was the only son of Mary, Queen of Scots, and became King James of England, with England and Scotland united. 1604, Hampton Court meeting with clergy and king. Presbyterianism would take away church authority from him as king and defender of the faith. The Church of England was Episcopalian, with bishops and the King at the top. He did agree to a new version of the Bible, which sadly was given his name, and which replaced the Reformed notes of the Geneva Bible.

2. What did disappointed Puritans decide to do in 1620?

King James required conformity to the prayer book, etc., and even required pastors to read from the pulpit his declaration that sports were ok for Sunday afternoons. With their struggle to purify the Church of England, in 1620 some set sail in the Mayflower for the new world. There they would establish a fully Reformed society. (Lasted for a while, like Geneva, but you've always got the problem of the mixed society AND differences of opinion on exactly what the Bible means at certain places.)

3. What disastrous decision did James' stuttering son Charles make in 1625?

He married the French princess Henrietta Maria, who came to England with her swarm of priests and Catholicism. Charles must be a secret papist. Plus he appointed William Laud as Archbishop of Canterbury. He was pretty much a reprobate and brought back all kinds of Catholic worship practices. Laud had three critics of the Queen and his practices punished by carving their ears, branding one's face, and putting them in stocks. But the people supported the poor fellows.

4. How did the people respond when the new prayer book was required in Scotland?

One lady threw her stool at the Bishop when he read from it. Another bishop read from the prayer book with two loaded pistols on his pulpit, pointed at the congregation,

5. In what ways was England very different after the execution of King Charles in 1649?

Civil war broke out against this Catholic loving king, who was defeated. Oliver Cromwell became the leader. From 1643-1649 Westminster Confession drawn up. A church without bishops (Laud was executed); worship was changed to the Westminster Directory of Public Worship. Parliament ruled the realm, then Cromwell as Lord Protector. Religious toleration thrived. Jews were allowed back into England. But all kinds of weirdo wacko sects emerge, too.

6. What was the main thing that turned people against the Puritan government?

Its attempt to enforce strict Christian behavior on a nation. Theaters closed, adultery-death, swearing – fined, pagan holidays banned. Many just couldn't swallow all these damper rules. They looked forward to merry old England.

7. How did King Charles II, crowned king in 1660, work to legally gag Puritanism?

The Prayer Book imposed, the Conventicle Act of 1664 said no more than five people assembled outside the Church of England. The Five Mile Act made it illegal for ejected ministers to go within five miles of where they had ministered before.

The springs of the Reformation bubbled up in Prague (Hus), Florence (Savonarola), and England (Wycliffe). The Reformation River swelled out of Wittenberg, surging into Zurich, Geneva, and France. The current came with great power to Scotland under Knox, and flooding into England in the 1600s with the Puritans, and through stormy seas to the New World.

People we should know in the 1600s: Jenny Geddes, Richard Cameron, the two Margarets. 1600s – These are the times of John Bunyan (1628-1688), John Owen (1616-1683), John Milton (1608-1684) and the Westminster Assembly (1643-1649). 1620, the Pilgrims from Holland to America and the Mayflower Compact. 1630, the Puritans to the Massachusetts Bay Colony.

KING JAMES I (1566-1625) – “No bishop, no king”

James was the son of Mary, Queen of Scots, beheaded under Elizabeth in 1587, and worthless Henry Stuart, assassinated by a gunpowder explosion in 1567. James crowned King of England in 1603. Puritans had great hope for thorough reform under this Calvinistic king from Scotland.

King James enjoyed his haggis: (p. 160 in the text) - **Haggis** is a savory pudding containing sheep's pluck ([heart, liver and lungs](#)); [minced](#) with [onion](#), [oatmeal](#), [suet](#), spices, and [salt](#), mixed with [stock](#), and traditionally encased in the animal's stomach and simmered for approximately three hours. Most modern commercial haggis is prepared in a [sausage casing](#) rather than an actual stomach.

Hampton Court, 1604

When James I came to the throne, Puritans presented him with the Millenary Petition, asking for the removal of “the rags of Popery.” A conference was called at Hampton Court in 1604. Bishops and Puritans debated, one Puritan used a Presbyterian word, “synod”, which set off King James, who totally rejected Presbyterianism: “If you aim at a Scottish Presbytery, it agrees as well with a monarchy as God and the devil! No bishop, no king.” If he was not in charge of the church, he’s loose the crown. 300 clergy were deprived of their living in England. King James did agree to a new translation of the Bible to replace the Calvinistic Geneva Bible. It was called the “King James Version.” On the other Puritan wishes for a more reformed church, he said they would submit to him or “I will drive them out of this land—or else worse.” King James ruled by divine right. He thought of himself as “a god sitting on God’s throne, and called a god by God himself.”

In 1618 James issued the Book of Sports, to be read from every pulpit. Puritans either refused or added “Keep the Sabbath holy.” During James reign there was growing contempt between the Puritans in Parliament and the King.

Pilgrims and Puritans Head for America

Pilgrims were Separatists who broke away from the Church of England, a group first moved to Leyden, Holland around 1607, but the morals of Dutch were having bad influence on their children, - Bradford wrote: the "children" of the group being "drawn away by evil examples into extravagance and dangerous courses" and, fearing their movement would go extinct, they sailed for the new world in the summer of 1620. The second ship, the Speedwell, had to be abandoned as not seaworthy so they sailed to Plymouth under the London Company on the Mayflower!



About 140 people sailed through the storms of the Atlantic, one crew member and a passenger died, and one child was born enroute. One author wrote: the pilgrims “could only lie and groan and pray in stink and misery, while the water from ill-caulked seams dripped on them from above.” After 65 days they sighted land and founded the Plymouth Colony, but not before 41 men signed the Mayflower Compact on board the ship. It begins, “In the name of God, amen.” The Pilgrims quickly learned that collectivism, where all property and land were owned jointly, did not work.

John Smyth in Holland was studying his Bible and discovered infant baptism isn’t mentioned in the Bible. So the first English Baptist church was born in 1609, when 40 members of the congregation were baptized based on their confession of faith, not based on the concept of the covenant family.

The Great Migration of 1630-1640 – The Puritans began settling in Massachusetts in 1630. They believed God had let them to create a Christian society in this new world.

KING CHARLES I (1600-1649)

Charles married the French Catholic princess Henrietta Maria. In 1629, after no cooperation from Parliament, Charles dissolved it, declaring he would rule England without it. It lasted 11 years. He placed William Laud as Archbishop of Canterbury, who tried to force many popish ways on the churches. Laud was beheaded later, in 1645. For those who opposed King Charles there was ear cropping, face branding (S L on cheek – Seditious Libeler), and street dragging.



In 1637 Charles tried to force the Scottish Church to use the Book of Common Prayer. At St. Giles in Edinburgh while the prayer book was being read, Jenny Geddes threw her stool at the Dean’s head, yelling out, “*De’il gie you colic, the wame o’ ye, fause thief; daur ye say Mass in my lug?*” meaning “*Devil cause you colic in your stomach, false thief: dare you say the Mass in my ear?*” Others threw sticks and stools and when they were chased out of the church they threw stones

against the windows and doors of the church! One bishop preached with a pair of loaded guns pointed at the congregation. The Scots signed the National Covenant in 1638 and thus became known as the Covenanters.

English Civil War (1642-1648)

Charles needed money for war, had to call Parliament – the short and long parliament. In 1642 Charles marched into Parliament looking for five men who opposed him. They had already escaped. Tensions mounted into two sides, the Roundheads who opposed the king and Cavaliers who were loyal to the king. **Enter Oliver Cromwell**, who proved himself a military genius. The Roundheads under Cromwell's Ironsides and the New Model Army whacked Charles' army, with the final and famous Battle of Nasby in June 14, 1645.

This was the time of the Westminster Assembly – 1643-1649. Laud was executed in 1645, and the Rump Parliament tried Charles I and beheaded him for high treason on January 30, 1649. John Bunyan served in this Civil War, was forbidden to preach, jailed.



THE PURITAN TAKEOVER – OLIVER CROMWELL (1599-1658)

Now England was ruled by Parliament and the Puritans. All kinds of groups and wackos emerged. The Muggletonians, Ranters, Levelers, Diggers, Quakers, Fifth Monarchy men who believed they were instruments in Christ's kingdom about to be set up.

Muggletonians followed two tailors who got messages from God that they were the two witnesses of Revelation 11. There was much inner fighting until Cromwell was declared the Protectorate. Cromwell was a tolerant spirit and for the first time in 400 years Jews were allowed to enter England and worship in

synagogues. Cromwell appointed John Owen as Vice-Chancellor of Oxford University.

Cromwell died in 1658, his son was a mere shadow of his father, and England was tired of repressive Puritanism and called Charles II to be their king. On January 30, 1661, Cromwell's body was exhumed from Westminster Abbey and hung in chains and then thrown in a pit. His head was severed and displayed on a 20 foot spike outside Westminster Hall for about twenty-four years!

KING CHARLES II (1630-1685)

Charles II, son of Charles I, fled to France, and now was restored (The Restoration) as king of England in 1660 with the promise, you can keep your religion if you like it. This lasted a few brief moments. With the **Act of Uniformity in 1662**, all clergy were required to affirm everything in the Book of Common Prayer. 2000 clergy were run out of their churches. In 1665 the 5 Mile Act said no Puritan preacher could come within five miles of his church. Charles lived and died a Roman Catholic. He had fourteen illegitimate children.

Covenanters of Scotland signed the National Covenant, opposing all “errors and innovations of the Roman Catholic Church.”

Covenanter leader Richard Cameron was killed in battle July 22, 1680. Charles II’s soldiers cut off his head and hands and before displaying them publicly, took them to his father in prison. “Do you know them?” “I know them, I know them.” Weeping and kissing the head, he said, “It is the Lord. Good is the will of the Lord, who cannot wrong me nor mine, but has made goodness and mercy to follow us all our days.”



The Killing Time 1684-1685

Charles decided to force Scotland to declare him head of the church and impose bishops over the church of Scotland, the Kirk. Severe persecution and warfare took place between the king and the Covenanters. Covenanters were hunted down with bloodhounds, tortured, imprisoned, and executed. 20,000 Puritans were thrown in prison.



Margarets of Solway drowned in 1685. They refused to swear oath to Charles II as head of the church. They were drowned in the tide water of Solway, an inlet of the Irish Sea. The youngest watched the older drown first. Charged to swear the oath before it was too late, she cried out, “No! No! No sinful oaths for me. I am one of Christ’s children. Let me go.”

Only Anglicans could hold public office or go to college. Thus without solid training and education, Puritanism began to wither, doctrines were yielded, and by 1700 the Puritan movement had become a minimal factor in England. England plunged into gross godlessness until God raised up George Whitefield and John Wesley!

THE GLORIOUS REVOLUTION - 1688

Charles’ brother James II came to the throne in 1685 as a Roman Catholic and tried to bring England back to the authority of the Pope. Political leaders called on William of Orange, ruler of the Netherlands. William was married to James II’s eldest daughter. William landed on England’s coast on November, 1688, and James II shortly fled to France, never to return to England.

“As a result of his brave and determined stand William had saved Holland, England, and America for Protestantism and liberty against the Catholicism and despotism of Louis XIV of France and James II of England. After this there were no more wars in which the religious differences between Protestants and Catholics were the main issue.” (The Church In History, p. 256). The Toleration Act of 1689 assured freedom of worship, but did not cover Roman Catholics and deniers of the trinity. The Bill of Rights of 1689 declared no papist should ever succeed to the English Throne!

What the Puritans Teach Us (notes from J. I. Packer, *A Quest for Godliness*)

1. All of life is sacred and to be lived for God's glory.
2. Meditation on Scripture and self-examination in light of God's Word.
3. People of action, workers for God who depended utterly on God.
4. Family stability and spiritual nurturing.
5. Sense of man's dignity as made in God's image.
6. Sought God's reforming, reviving work through the local church.

The Reformation: From Luther to the Puritans – Pt. 19

Puritans – The Westminster Confession (1646)

Questions from the text, pp. 169

1. Over what period of time did the Westminster Assembly convene?

From 1643 to 1649, a small window in a tumultuous time!

2. What did the Puritan theologians intend for this new confession to create?

They intended to create a new and properly reformed national church.

3. Why did this assembly not want a church with bishops?

The bishops were appointed by the king, and therefore the churches were controlled by the king.

4. What kind church government did they call for?

They wanted a Presbyterian or even a Congregational church, where leaders of the churches ordained their own elders or “presbyters.”

5. What kind of theology did the new Confession of Faith contain?

It was a thoroughly reformed statement of faith.

6. What was the purpose of the two Westminster Catechisms?

These were designed to teach the doctrines of the Confession in a Q & A format, especially for families.

7. What document replaced the *Book of Common Prayer*?

The Westminster Directory of Public Worship.

When did the Westminster Assembly take place? Between July 1, 1643 and February 22, 1649. King James died in 1625, Charles I ruled to 1649. Cromwell, England’s Civil War, and Parliament from 1642 to 1660. King Charles II, Restoration 1660. William of Orange 1688 with Toleration Act 1689.

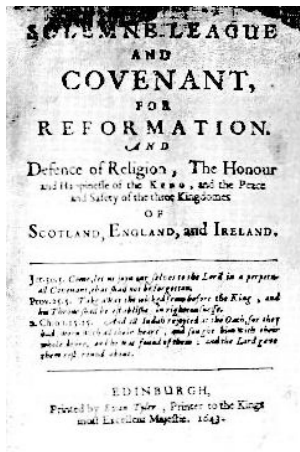
While the Civil War raged in England between Parliament and the king (1642-1649 [beheading of King Charles I]), changes were made in the Anglican Church. In 1643, the Episcopal form of government was abolished by Parliament. A new structure was requested. This was a narrow window of opportunity between incredible church confusion and violence.



The Assembly of “Learned and Godly Divines”

It would be formulated by an assembly of one hundred twenty-one clergymen (the “divines”) and thirty laymen: 10 members of the House of Lords, and 20 members of the House of Commons.

This Westminster Assembly of Divines met at Westminster Abbey in London. Most of those who were present when the Assembly convened in 1643 were Presbyterian Puritans. Eight Scottish commissioners were allowed to be part of the gathering, in appreciation for their aid in fighting the king. While the Scottish representatives had no official role in the proceedings, their presence remained influential. The Assembly held 1,163 sessions between July 1, 1643, and February 22, 1649. A quorum of 40 members was required. There was much disagreement over church government between the Presbyterians (majority) and congregationalists and Independents.



English and Scottish Agreement

After some haggling a document called "*The Solemn League and Covenant*"^[1] was drawn up. This was in effect a treaty between the English Parliament and Scotland for the preservation of the reformed religion in Scotland, the reformation of religion in England and Ireland "according to the word of God and the example of the best reformed churches", and the extirpation of popery and prelacy. The Scottish Church wanted a total Presbyterian form of government, but many English Puritans were Independents or Congregational. A modified Presbyterian form of church government was decided on in which the church was subordinate to Parliament.

Directory of Worship

As work proceeded, a **Directory of Worship** was prepared to replace the Episcopal Book of Common Prayer, which was abolished in 1645.

The Preface.

Of the Assembling of the Congregation.

Of Publick Reading of the Holy Scriptures.

Of Publick Prayer before the Sermon.

Of Preaching of the Word.

Of Prayer after Sermon.

Of the Sacrament of Baptism.

Of the Sacrament of the Lord's Supper.

Of the Sanctification of the Lord's Day.

Of the Solemnization of Marriage.

Of the Visitation of the Sick.

Of the Burial of the Dead.

Of Publick Solemn Fasting.

Of the Observation of Days of Publick Thanksgiving.

Of Singing of Psalms.

An Appendix touching Days and Places of Publick Worship.

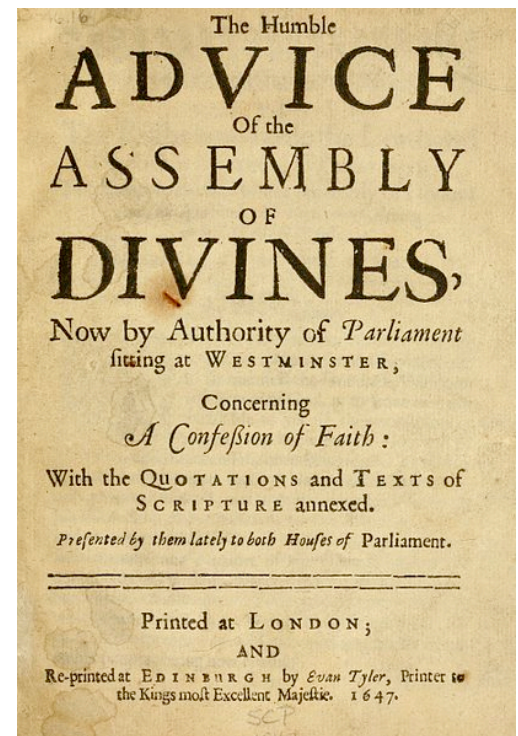
Westminster Confession

In addition, a new confession of faith was drafted for the Church of England. This **Westminster Confession** was the last of the great Protestant creeds of the Reformation era. Work on the

Confession began in July, 1645, and continued, with interruptions, until its completion in December, 1646.

The Confession is a summary of major Christian beliefs in 33 chapters. Orthodox biblical theology permeates the Confession, with emphasis on the covenant relationships between God and man. Covenant theology sees all Old Testament promises fulfilled in Christ. The church in the New Testament is an extension of Israel in the Old Covenant. Hence the Westminster Confession teaches infant baptism and amillennialism. The Confession was presented to both Houses of Parliament in 1647. Though the Confession was only used briefly by the Church of England, it was adopted for common use in 1647 by the General Assembly of the Church of Scotland. The *London Baptist Confession* of 1677/1689 incorporated large parts of the *Westminster Confession*. Today, this document remains an authoritative statement of faith in many Presbyterian churches.

Chapter I Of the Holy Scripture
Chapter II Of God, and of the Holy Trinity
Chapter III Of God's Eternal Decree
Chapter IV Of Creation
Chapter V Of Providence
Chapter VI Of the Fall of Man, of Sin, and the Punishment thereof
Chapter VII Of God's Covenant with Man
Chapter VIII Of Christ the Mediator
Chapter IX Of Free Will
Chapter X Of Effectual Calling
Chapter XI Of Justification
Chapter XII Of Adoption
Chapter XIII Of Sanctification
Chapter XIV Of Saving Faith
Chapter XV Of Repentance unto Life
Chapter XVI Of Good Works
Chapter XVII Of the Perseverance Of the Saints
Chapter XVIII Of Assurance Of Grace and Salvation
Chapter XIX Of the Law Of God
Chapter XX Of Christian Liberty, and Liberty Of Conscience
Chapter XXI Of Religious Worship, and the Sabbath Days
Chapter XXII Of Lawful Oaths and Vows
Chapter XXIII Of the Civil Magistrate
Chapter XXIV Of Marriage and Divorce
Chapter XXV Of the Church
Chapter XXVI Of the Communion Of Saints
Chapter XXVII Of the Sacraments
Chapter XXVIII Of Baptism
Chapter XXIX Of the Lord's Supper
Chapter XXX Of Church Censures
Chapter XXXI Of Synods and Councils
Chapter XXXII Of the State Of Men after Death, and Of the Resurrection Of the Dead



Chapter XXXIII Of the Last Judgment

Westminster Larger Catechism

To help explain the Confession, a ***Larger Catechism*** was prepared by the Westminster Assembly, to be used by ministers in the pulpit for public teaching. It contains 196 doctrinal and practical questions.

Westminster Shorter Catechism

A ***Shorter Catechism*** was published for instructing the children. It also includes 196 questions. Question #1 has become famous for its gravity and brevity:

Q. 1. What is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy him forever.

Enduring Legacy and Influence

The reforms of the Church of England implemented by the Westminster Assembly remained in force until the Restoration under Charles II in 1660, when episcopacy was again instated. However, they did remain in force for the Church of Scotland and formed the doctrinal basis of Thomas Carlyle: "The older I grow—and I now stand upon the brink of eternity—the more comes back to me the first sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: What is the chief end of man? To glorify God and to enjoy him for ever."

The Reformation: From Luther to the Puritans – Pt. 20

Puritans – Key Leaders

Questions from the text, pp. 156-157 (Baxter); 162-166 (Sibbes); 174-175 (Bunyan)

1. Baxter – What did Richard Baxter believe was needed in addition to preaching?

He believed preachers needed to spend time with individuals, presenting the gospel to them. He determined to visit every family once a year for about an hour.

2. Baxter – What was the result of his ministry in Kidderminster?

When Baxter came to Kidderminster one family in ten knew Christ. When he left most streets had only one family who did not know Christ.

3. Sibbes – How can an emphasis on holy living fail to reflect the Reformation focus?

By challenging people to examine themselves to see if they truly have marks of holiness, if they are growing in holiness as evidence of their salvation, the gospel can get lost. The emphasis can change from the free grace of justification by faith alone in Christ alone to a focus on holy living and then never knowing if you are good enough.

4. Sibbes – How was Richard Sibbes known to his contemporaries?

He was known as honey-mouthed and the sweet dropper, bringing the message of a sweet gospel from a gracious God. He brought great comfort to an overly introspective and guilt-ridden people.

5. Sibbes – Instead of moralistic preaching, how did Sibbes comfort struggling souls?

Instead of laying moral burdens on struggling believers, he showed them Christ's beauty with the result that they loved Christ from the heart. Sibbes believed the solution to sin is not to try to quit it but to come to relish the gospel of God's free grace.

6. Bunyan – How did Bunyan use his tinker's anvil as an illustration in Pilgrim's Progress?

It was a 60 pound anvil which he carried around. He used it to illustrate the great burden of sin and guilt on Christian's back that finally fell off at the cross, where he was freed from this awful burden.

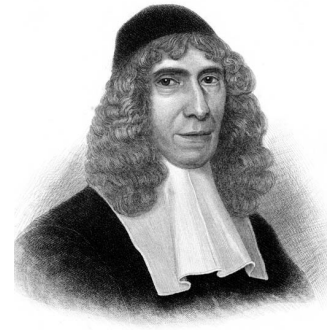
7. Bunyan – What did Bunyan grasp about his righteousness while "passing in a field"?

He was in despair about his soul, but then one day as he was walking and fearing, the thought came to him that "My righteousness is in heaven," at God's right hand. It didn't depend on him, his good feelings, but that Christ's righteousness was always the same for him. He experienced great freedom and joy from this gospel reality.

I want to introduce you to just a few of the better known Puritans who still have impact on the Reformed movement today. Much of the biographical material is from excerpts from *Meet the Puritans* by Joel Beeke. You can access them through monergism.com.

JOHN OWEN (1616-1683)

The outstanding theologian of the “Congregational Way” and among the most learned and active of those who expounded and defended Reformed, Calvinistic theology in Europe. Called the “prince of the English Divines.”



Packer’s Intro to Owen’s *The Death of Death in the Death of Christ* was what moved me to the Limited Atonement or Particular Redemption understanding of Christ’s work on the cross.

John Owen was born into a pastor’s home near Oxford. He entered Oxford at 12, studying the classics, mathematics, philosophy, theology, Hebrew, and rabbinical writings. He studied 18 to 20 hours a day during his teen years. Though the university was mainly Arminian, Owen was drawn to Augustine and Calvin and earlier English Reformers. In 1642 he heard a sermon that resolved his doubts about his own salvation. In 1643 he became a pastor and wrote his first book, *A Display of Arminianism*, which earned him wide recognition. Owen clearly sided with Reformed faith against Arminianism and with Parliament against the Crown. At 26 he began a 41 year writing career, producing more than 80 works, many becoming classics and still read today.

Owen became convinced of the Congregational Way as biblical and committed himself to purify the English Church by the Scripture. He longed for Puritan unity against the forces of the king. His fame spread and many came to hear him, but he grieved over the lack of fruit in his labors, and said he’d trade all his learning for John Bunyan’s gift of plain preaching.

In 1648 he formed a Congregational Church in Essex, but was called to serve as chaplain for the Parliamentary armies, first in Ireland and then Scotland. He preached before Parliament on the day following the execution of Charles I. Cromwell invited him to Oxford to bring godliness, good order, and learning to the University! He was completely involved at Oxford and advising Cromwell, seeking to bring about gospel reform in church, university, and nation. But time was too short.

When Charles II came to the throne he was one of 2000 Puritan ministers ejected from their ministries. He became a Non-conformist pastor for the remaining 23 years of his life. He pastored a Congregational church in London. During this time he wrote a spectacular array of top-class books and literature defending the Reformed faith. Packer: “His collected works are a theological treasure house for those who are willing to make a determined effort to master his demanding literary style.” He actively opposed Arminian, Socinian, and Catholic “errors.” The Reformed faith for Owen was more than doctrine. “It was a way of life in humble dependence upon the sovereign grace of God, mortifying sin and seeking to be holy; and it was a way of life that included the fellowship of the saints within the gathered church.”

Just before his death on August 24, 1683, he wrote: “I am leaving the ship of the church in a storm; but whilst the great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live, and Pray, and hope, and wait patiently, and do not despond; the promise stands invincible, that He will never leave us, nor forsake us.”

Owen's writings are contained in 16 volumes of his Works, 7 volumes on Hebrews, and one volume on Biblical Theology. Vol. 6 of The Works of John Owen is the most helpful in my estimation. Mortification of Sin, of Temptation, and The Nature, Power, Deceit, and Prevalency of the Remainders of Indwelling Sin in Believers are all excellent, though, as all his writings, not easy and rather wordy. Kris Lundgaard's book *The Enemy Within* is an excellent effort to make Owen's "Mortification" digestible for us lesser minds.

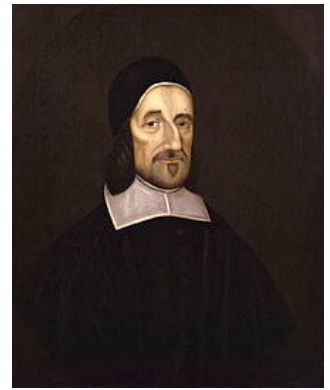
He married twice (Mary – 1644; and Dorothy – 1676), but left no children. His children are the writings he left to posterity! One contemporary, Robert Asty, described Owen as tall, his face grave but comely, a gentleman with a large mental capacity, good judgment and natural wit. He was easy to befriend, pleasant in his common talk, jesting appropriately, and of a serene and even temper. He was not elated by honor or depressed by troubles and difficulties.

RICHARD BAXTER (1615-1691)

"I preached... as a dying man to dying men."

"The most outstanding pastor, evangelist and writer on practical and devotional themes that Puritanism produced." (Packer).

Baxter was a mixed theological bag. Packer describes him as "a big man capable of big faults and errors." He tried to cut a middle road between Reformed, Arminian, and Roman doctrine. He believed Christ hypothetically died for all men but only benefits those who believe. Christ died to meet the law's satisfaction but not so much as a substitutionary sacrifice. His view of justification has been called neonomism or "new law." God has offered forgiveness to repentant breakers of the old law, and faith and repentance are the requirements that are the believer's personal righteousness. Owen and Baxter had heated theological discussions over these matters. Packer notes that Baxter's theology bore the sad fruit of moralistic Unitarianism in later years. Ideas have consequences. While his theology was hurting, his practical and devotional works are both convicting and heart motivating.



Baxter was born November 12, 1615, in his maternal grandfather's home. His father was a gambler loaded with debt, and his mother was sickly. His dad got saved and talked to Richard about God and eternity. Though Baxter's education was not great, he had a fertile mind and enjoyed reading and studying. At fifteen he read Richard Sibbes *The Bruised Reed*, which opened to Richard the love of God and the mystery of redemption. He lived in London for a year or so but moved home to care for his ailing mother, who died in 1635. He spent the next four years privately studying theology.

Baxter spent about seventeen years preaching in Kidderminster, southwest of Birmingham (1641-42, 1647-61). The population of corrupt and crude handloom workers was offended by his forceful preaching at first, but God mightily blessed his ministry among the village of 2000. England had not seen this kind of ministry before. He "preached as a dying man to dying men." He accompanied Cromwell's army for a time but didn't agree with separatism. He also became

sick and returned to Kidderminster. There he concentrated on his writings. Writing was “my chiefest labor, preaching and preparing for it were but my recreation.”

He wrote *The Saints Everlasting Rest* in 1650 based on a series of sermons after his sickness and facing death for many months. He wrote it as a labor of love while “looking death full in the face and yet experiencing the sufficient grace of God.”

His congregation grew so that five galleries had to be added. When he first came to Kidderminster he said hardly one family per street worshipped God. When he left, on some streets every family did! On a Sabbath, he wrote, “you might hear an hundred families singing Psalms and repeating sermons, as you passed through the streets.” Part of his ministry was to visit families personally, spending about an hour counseling them in the gospel.

Though Baxter favored monarchy, national churches, liturgy and episcopacy, in 1662 he was ejected from the Church of England. When fifty he married Margaret Charlton, one of his converts. She was in her early 20s. Baxter praised her godliness and zeal for the salvation of others.

At 70, in 1685, Baxter was charged with attacking the Church of England and imprisoned at least three times. The judge called him “an old rogue who poisoned the world with his Kidderminster doctrine” and a “conceited, stubborn, fanatical dog.” He was spared a public whipping but was imprisoned for 15 months.

After the Toleration Act of 1689 he was able to spend his last days preaching and writing. By the time he died on December 8, 1691, he had written about 150 treatises as well as hundreds of letters and papers.

A Call to the Unconverted was the evangelistic pamphlet of the time.

If thou die unconverted, there is no doubt to be made of thy damnation; and thou are not sure to live an hour, and yet art thou not ready to turn and to come in? Oh miserable wretch! Hast thou not served the flesh and the devil long enough yet? Hast thou not enough of sin? Is it so good to thee? or so profitable for thee? Dost thou know what it is, that thou wouldst yet have more of it? Hast thou had so many calls and so many mercies, and so many blows, and so many examples? Hast thou seen so many laid in the grave, and yet art thou not ready to let go thy sins and come to Christ?

The Reformed Pastor is Baxter at his best, based on Acts 20:28. “His book blazes with white-hot zeal, evangelistic fervor, and eagerness to convince.” By “Reformed” he meant revived. He excels in convincing ministers of their high calling to pursue personal revival and to take up their work seriously and prayerfully. “Oh what a constant companion, what a tyrannical commander, what a sly and subtle insinuating enemy, is this sin of pride.” Baxter urged personal work as well as preaching. He wrote: “I frequently meet with those that have been my hearers eight or ten years, who know not whether Christ be God or man, and wonder when I tell them the history of his birth and life and death as if they had never heard it before.”

JOHN BUNYAN (1628-1688)

The best-known Puritan of all, and one with whom we mortals can easily identify. Bunyan was born near Bedford, north of London. He was uneducated and loved to be taken captive by the devil to do his will. He says he had few equals for cussing, swearing, lying, and blaspheming the holy name of God.

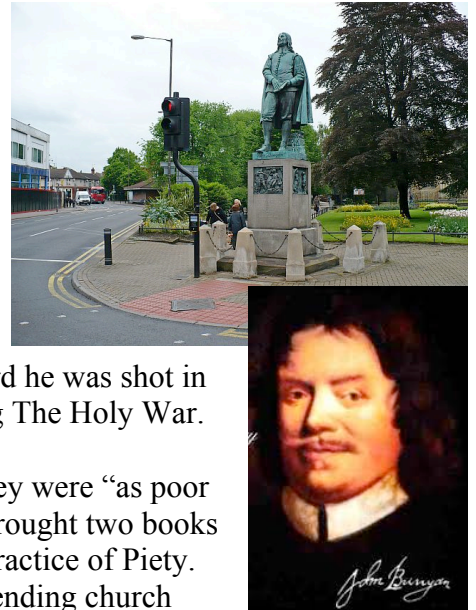
At 16 his mother and sister died, his dad married another lady, and Bunyan joined Cromwell's New Model Army. One time he was to go out with the army when another soldier asked to go in his place. Bunyan agreed. As that poor soldier was standing guard he was shot in the head and died. Bunyan used his military experience in writing *The Holy War*.

He married a godly young lady whose name we do not know. They were "as poor as poor could be...without a spoon or dish between them." She brought two books into the marriage: *The Plainman's Pathway to Heaven* and *The Practice of Piety*. Bunyan read in them and was convicted of his sins. He began attending church and tried to change, but it was only legal and outward. He confessed, all his outward change was to be noticed by men. Later he heard ladies talking about the joys of knowing Christ. He mourned his own lostness and felt like he was the worst sinner in England. He was jealous of toads and dogs, who had no soul to give account to God.

In 1651 these ladies introduced Bunyan to Pastor John Gifford in Bedford, whom God used to lead him to repentance and faith. He struggled, though, with severe doubts. One day as he walked through a field he was suddenly gripped with this assuring thought: "Thy righteousness is in heaven; and methought withal I saw with the eyes of my soul, Jesus Christ, at God's right hand; there, I say, as my righteousness; so that wherever I was, or whatever I was a-doing, God could not say of me, He wants my righteousness, for that was just before Him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ Himself, the same yesterday, today, and forever. Now did my chains fall off my legs indeed. I was loosed from my afflictions and irons; my temptations also fled away. Now I went home rejoicing for the grace and love of God."

In 1654 he and his wife and four children moved to Bedford. The oldest, Mary, was blind from birth. He became a member of Pastor Gifford's church, soon a deacon, and then began preaching to various groups. Hundreds came to hear him with great spiritual profit. He began publishing books and established himself as a strong Calvinist. As his popularity and notoriety grew, Bunyan increasingly became a target for slander and libel; he was described as "a witch, a Jesuit, a highwayman" and was said to have mistresses and multiple wives. After his first wife died he married again in 1659 to Elizabeth, by whom he had two more children.

He was arrested in 1660 for preaching without approval from the king (Charles II). He was thrown in prison for 12 years, assuring his officials, "If I am freed today, I will preach



tomorrow.” His jailors, though, at times would let him go to preach and then return on his own accord. It was while in prison he experienced Giant Despair and said being separated from his Mary was like “pulling of the flesh from my bones.”

While in prison Bunyan wrote many of his works, with only the Bible and Foxe’s Book of Martyrs at his side. He wrote the well-known *Grace Abounding to the Chief of Sinners* in 1666. He was released in 1672, only to be imprisoned again for preaching. This was when he wrote *Pilgrim’s Progress*. *Pilgrim’s Progress* sold over 100,000 copies in its first decade. It has been reprinted in at least 1500 editions and translated into more than 200 languages. Some believe it has sold more copies than any other book than the Bible. During his imprisonment he made a flute from a chair leg.

John Owen, ministering at this time in London, secured Bunyan’s final release on June 21, 1677. During his last years he published well-known works like *Come and Welcome to Jesus Christ* on his favorite verse, John 6:37, *The Holy War*, and, in 1685, Pt. 2 of *Pilgrim’s Progress*. In his last three years he wrote ten more books.

In 1688 he traveled to help resolve a conflict between a father and son. He was caught in a cold rain storm, became sick, and died on August 31, 1688. He was buried in Bunhill Fields burial ground, along with John Owen and Isaac Watts. You can see Christian from *Pilgrim’s Progress* with his burden on his back on the side of the tomb.



THOMAS WATSON (1620-1686)

Thomas Watson's *Body of Practical Divinity* is one of the most precious of the peerless works of the Puritans; and those best acquainted with it prize it most. Watson was one of the most concise, racy, illustrative, and suggestive of those eminent divines who made the Puritan age the Augustan period of evangelical literature.

The Reformation: From Luther to the Puritans – Pt. 21

Counter-Reformation and the Council of Trent

Questions from the text, pp. 177-191

1. What did Luther and Calvin insist on regarding faith and works?

They said true saving faith always produced works of love, but they emphasized these works were the consequence, and not the cause of justification.

2. What did the Council of Trent say about *sola Scriptura*?

They rejected it out of hand, insisting that equal loyalty must be given to the traditions of the church, going all the way back to Christ.

3. How did Trent define justification?

Justification included sanctification. Thus it was not a divine declaration that one is righteous with Christ's righteousness. It was a process of becoming more holy and more deserving of salvation.

4. What did Trent say about anyone who believes in justification by faith alone?

Let him be accursed. Read p. 182

5. Who was Ignatius Loyola?

He was the founder of the Jesuits, who were the pope's storm-troopers for the Counter-Reformation.

6. Why was the problem with the 1996 poll about evangelicalism in Canada and the USA? Pp 183-86

They all agreed, the Bible is inspired, need for conversion, evangelism, only Jesus can save. The problem? The doctrine of justification by faith alone, through grace alone, in Christ alone. Catholics will agree, to a point. The Catholic catechism teaches that justification includes sanctification and the renewal of the inner man. Along with purgatory, indulgences, it also states, "Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence."

7. What is the one little word that makes all the difference between Rome and the Reformation?

"sola"

First we look at the Inquisition and Jesuits, then the Council of Trent, and finally the horrendous St. Bartholomew's Day massacre and the purging of the Huguenots.

The Counter-Reformation – ROME'S EFFORTS TO STAMP OUT OPPOSITION

God allowed the Reformation time to take root from 1517 to the 1550s and the Counter Reformation. Many Catholics became aware of the tragic conditions of the church – doctrines were unscriptural and the lives of the clergy and the popes were corrupt and sinful. The Counter Reformation arose to stop the Reformation – too late, and to clean up the corruption. Puritan

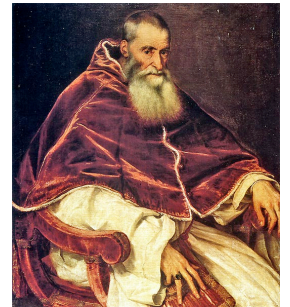
Richard Sibbes described the Reformation as “that fire which all the world shall never be able to quench.”

The word “Inquisition,” means to ask questions or interrogate. The Roman Inquisition actually began in the 1100s to stamp out heresy. Those considered heretics were hunted down and brought before judges or inquisitors and questioned about their faith. All who did not conform to the Roman Catholic Church were imprisoned, tortured, or killed. The target were Waldensians and other splinter groups. Inquisitions included the auto-da-fe, which means act of faith, ceremonies of worship of God for the cause of the church. These were rituals of public penance of condemned apostates and heretics. Nearly 32,000 are believed to have been burned in these acts of faith in Spain.

From Philip Schaff’s History of the Christian Church: The fourth Lateran Council (1215) inspired the horrible crusades against the Albigenses and Waldenses, and the establishment of the infamous ecclesiastico-political courts of Inquisition. These courts found the torture the most effective means of punishing and exterminating heresy, and invented new forms of refined cruelty worse than those of the persecutors of heathen Rome. Pope Innocent IV., in his instruction for the guidance of the Inquisition in Tuscany and Lombardy, ordered the civil magistrates to extort from all heretics by torture a confession of their own guilt and a betrayal of all their accomplices (1252).

The Spanish Inquisition was established in 1478 targeting forced conversions of Jews and Muslims to Christianity, either not sincerely converting or falling back to Judaism and Islam . Jewish converts were called Marranos and Muslim converts Moriscos. In 1483 Tomas de Torquemada was named the Grand Inquisitor – called the “hammer of heretics.” Some 50,000 Jews “converted” received Catholic baptism. All Jews who did not convert were expelled from Spain in 1492. The Inquisition operated also in Mexico and Peru.

The Roman Inquisition began on July 21, 1542. Pope III (father of 3 illegitimate sons and 1 daughter) officially approved the Inquisition, designed to ferret out heresy and corruption. Soldiers hunted down Protestants, asked them about their faith, and all who did not conform to Rome were severely persecuted, often tortured and murdered.



The first leader was an Italian cardinal named Caraffa. He famously said, “If our own father was a heretic, we would carry the wood to burn him.” He later became Pope Paul IV in 1555. His goal was to rid the world of Protestantism and strengthen Roman Catholicism. He was severe, ruthless pope. Bloody Mary, daughter of Henry VIII and Catherine, married Philip II king of Spain. Both hated Protestants and the Inquisition thrived under their rule in the 1550s. We’ve already seen the Marian persecution, burning 300 including Latimer, Ridley, Cranmer.

The Netherlands Inquisition (part of Spain)

Duke of Alva was Philip II’s right hand man sent to the Netherlands in 1567. He came to root out all opposition and especially Protestants. He ruled using terror and forced leaders of towns to submit and not support Protestants. He used the Council of Blood, a special court to stamp out all opposition. During six years of rule he cruelly executed at least 18,000 people.

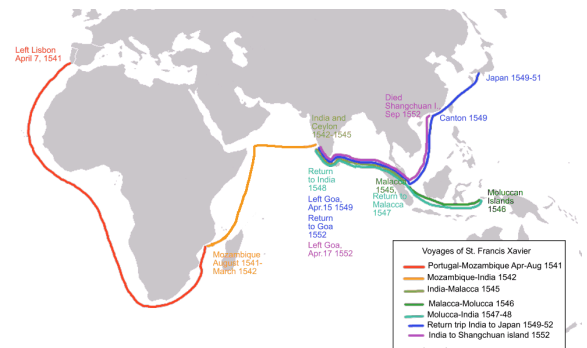
The Jesuits

The Jesuits - Society of Jesus, storm troopers at the service of the pope, was the chief instrument of the Counter-Reformation. Founded in 1534 in Paris by Ignatius Loyal, was approved by Pope Paul III in 1540. Their aim was the complete extermination of Protestantism, ready to go anywhere and perform any task the pope assigned. This elite force of highly disciplined church soldiers was the Pope's special ops! Vowed absolute obedience to the pope, unscrupulous in methods, end justifies means. Regarding the Pope, they vowed to "acknowledge and reverence him, as is befitting, as they would Christ, if He were present in person." The Rules of the Order were everything to the Jesuits. Country, friends, personal interests, private opinions or conscience meant nothing. They would stop at nothing, including murder, to further the ends of the papacy.



Ignatius Loyola (1491-1556) was a Spanish nobleman who believed strongly Christ resided exclusively in the Church of Rome. Extremely disciplined. Man of iron will. When his leg shattered by cannon ball, had it rebroken, reset, stretched by a weight. He was famous as the crippled soldier who became a renowned warrior of God. He believed man could use his imagination to strengthen his will to know God. He attended the University of Paris, roommate was Francis Xavier. He developed the Spiritual Exercises, a severe discipline program for his force of elite Jesuit soldiers. His friends saw him as the second St. Paul; his enemies as a ruthless grand inquisitor.

Francis Xavier (1506-1552) is considered the most gifted and successful missionary of Roman Catholicism. He was a roommate of Loyola at the University of Paris. Became a devoted follower of Loyola, took the Catholic message to India, Japan, and tried to get into China but died enroute. As a result of his leadership in spreading Catholicism, by 1579 Nagasaki had become a home of 300,000 Roman Catholic converts, hundreds of churches, and two colleges. Later in the 1600s new rulers feared these foreigners, 4,045 converts were martyred, and the work disintegrated to a small group living in the hills. One interesting story about Xavier – during a violent storm at sea he tried to calm the waters by dangling his crucifix in the sea, but dropped it. Twenty-four hours later on shore a crab came marching out of the water holding his crucifix in a pincer and dropped it in front of Xavier. Xavier dropped to his knees in thanks and the crab returned to the sea!



The Jesuits were successful in stopping the forces of Protestantism in Austria, Poland, Hungary, and southern Germany. They were known as the “feared and formidable storm-troopers of the Counter-Reformation.” They were cast out of many countries over the centuries. Today the Jesuits are still the largest Catholic men's religious order.

The Index of Forbidden Books – first publish in 1559 to censor books deemed heretical, anti-clerical, or lascivious. To own one of these works easily meant death. Anything Protestant by the likes of Luther, Calvin, or Melancthon were included. Galileo's works on heliocentrism were placed on the list and he was called to abstain completely from teaching this nonsense. He

was suspected of heresy, put under house arrest, supposedly recanted, but under his breath whispered, "And yet it moves." This Index was updated over the years and then finally abolished in 1959.

THE COUNCIL OF TRENT (1545-1563)

Trent is located in northern Italy. Over these nearly 20 years leaders met three times, with 25 sessions. Decisions were made that basically strengthened Roman Catholic teaching. I.e., we're not changing our core; just tightening down and re-emphasizing our beliefs and sending educated people out to teach the people. Put handbooks and guidelines in the hands of ignorant priests out in the rural areas. They tried to get rid of some of the obvious corruption and lavish lifestyles of church leaders. "Bribery in high places, abuses of indulgences, evasions of church law, prostitution in Rome—these and other offenses must cease." (Shelley)

1. Reaffirmed 7 sacraments.
2. Authority based on tradition and Scripture.
3. Vulgate the best Bible, including canonicity of Apocryphal books (not in Hebrew OT, Christ never quoted, Apostles do not use it, Josephus didn't include in Jews' Bible, Jerome included against his will, Catholic leaders disagreed over canonicity).
4. Purgatory affirmed.
5. Importance of confession.
6. Anathematized doctrines of Reformation, esp. justification by faith alone (removes gospel from need for the church). Taught justification through sanctification.
7. Transubstantiation affirmed.
8. Mass the correct way to worship God.
9. Index of Forbidden Books.
10. Reaffirmed practices such as pilgrimages, veneration of saints, relics, and the Virgin Mary.
11. The priesthood
12. Tried to clean up the corruption within in the church.

Trent dealt completely with the external issues, and rejected any compromise with Protestants and missed the whole point of the Reformation, and particularly justification by faith alone through the imputed righteousness of Christ to the believer.

Trent leveled a number of canons against the Protestant teaching of justification by faith alone:

CANON 9: "If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema."

CANON 12: "If any one shall say that justifying faith is nothing else than confidence in the divine mercy pardoning sins for Christ's sake, or that it is that confidence alone by which we are justified . . . let him be accursed"

Canon 24: "If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema."

Canon 30: "If any one saith, that, after the grace of Justification has been received, to every penitent sinner the guilt is remitted, and the debt of eternal punishment is blotted out in such wise, that there remains not any debt of temporal punishment to be discharged

either in this world, or in the next in Purgatory, before the entrance to the kingdom of heaven can be opened (to him); let him be anathema."

ST. BARTHOLOMEW'S DAY MASSACRE (August 24, 1572)

Protestants were persecuted severely in France in the first half of the 1500s. Calvin dedicated his Institutes to King Francis I, hoping to end the persecution. But it continued and many fled to Geneva. Calvin said, "Send us wood and we'll send you back arrows." Many returned to France and preached the gospel.

By the 1560's French Protestants were called Huguenots, a term of uncertain derivation. Many were tradesmen and fine artisans, people of lower middle and lower noble classes. The chief leaders were Louis de Bourbon and Gaspard de Coligny, the Admiral of France.

With lots of political intrigue, jealousies, and lust for power, the wicked Catherine de Medici basically ruled France while her son Charles IX, at 10, became king. She was a shrewd woman, hated any opposition – the Guise and Bourbon families were threats to her.

In 1572 Catherine arranged for Charles IX's Catholic sister, Princess Margaret, to marry Henry de Bourbon, Huguenot King of Navarre (small territory between Spain and France). All notables were invited to Paris for the wedding, including Admiral Coligny. What followed was one of the most hideous crimes in history.



August 23-24, 1572, St. Bartholomew Day's Massacre. Catherine told her son, King Charles IX, there was a plot to kill royal family. Therefore, all Protestants in the city must be killed. She had the king sign a document making it official. Weak King agreed, but then demanded all Huguenots in all France be slain. He said, "I consent, but, then, not one of the Huguenots must remain alive in France to reproach me with the deed; and what you do, do quickly."

At midnight, August 24th, the gates of the city closed so no one could escape, the bell tolled, a signal for the butchery to begin. Henry (groom) was to be spared. During night Huguenot homes were marked with white crosses. Messengers were sent through city, "Kill, kill, the king commands it."

Coligny was one of first victims, possibly while kneeling in prayer, stabbed, thrown to pavement below. Henry of Guise, "I recognize him. It is he himself." Kicked his head. They chopped off his head, took it to Catherine and King Charles, embalmed it and sent it to Pope Gregory VIII. They cut off Coligny's hands and dragged his body through Paris for 3 days. For those three days and nights the murdering continued in Paris. Orders were sent out to purge all of France of Huguenots. The killing continued for many weeks by mobs and authorities.

Philip II of Spain laughed for the only time on record, Gregory celebrated 3 days and nights, sent the king a golden rose, ordered a Te Deum to be sung in special thanksgiving, and a medal struck with the motto, "Slaughter of the Huguenots." Queen Elizabeth disapproved but said nothing.

King Charles told the Paris Parliament that he ordered the massacre to thwart a Huguenot plot against the royal family. He went insane with remorse and died at 24, 1574. Henry III followed but died same year. Henry IV, Princess Margaret's Huguenot husband, became king. France would not bear Protestantism so he sadly defected back to Roman Catholicism. He said, "Paris is worth a mass."



Three of four Huguenots escaped with their lives. One named Merlin, chaplain to Coligny, fled, fell into a barn of hay, stayed 3 days; a hen laid an egg each day for his food. Estimates of Protestants murdered throughout France over this period of time (lasting into October) are as high as 70,000. Fleeing Huguenots brought their expertise in many areas to the lands to which they fled. Over many years some converted to Catholicism and others fled to England, Ireland, Scotland, Denmark, Sweden, Switzerland, even South Africa and some to the English colonies in America.



Fifty-Two Questions about the Reformation

Without his invention the Reformation would have been impossible.

Painted the Mona Lisa and Last Supper, lived 1452-1519.

Claimed the earth revolved around the sun, recanted under inquisition, but whispered, “Yet it moves.”

Reformer, preached hard against church corruption in Florence, hung and burned as a heretic, lived 1452-1498.

Wealthy merchant from Lyons, France, in 1100s, became leader of the Waldensians.

The Morning Star of the Reformation, translated Vulgate into English, body exhumed and burned as a heretic, lived 1320-1384.

Bohemian reformer, 100 years before Luther, condemned and burned as a heretic at the Council of Constance, lived 1369-1415. Famously said “Today you are burning a goose; however, a hundred years from now, you will be able to hear a swan sing; you will not burn it. You will have to listen to him.”

Reformer, lived 1483 to 1546.

Nun who escaped a nunnery in a fish barrel, married Martin Luther.

Hawker of indulgences, assured people, “As soon as the coin in the coffer rings, another soul from purgatory springs.

Pope at the time of Luther, using money from indulgences to build St. Peter's basilica in Rome. He also issued the papal bull "Exsurge Domino".

The gathering in April of 1521 when Luther declared, "I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. I cannot do otherwise, here I stand, may God help me, Amen.

The castle where Luther was taken after his trial.

Humanist scholar who published a Greek New Testament in 1516, which author Reeves called a "ticking time bomb."

Luther's right hand man. Luther said while he was rough and stormy, this young man came along softly and gently.

Two men who wrote on the will, one On the Freedom of the Will and the other The Bondage of the Will.

What major word came from this event in 1529:

At the Diet of Speyer, 1529, the Emperor of the Holy Roman Empire forbade further spread of Lutheranism. Several princes and representatives of 14 cities met to write up a *protest*. "We are resolved, with the grace of God, to maintain the pure preaching of God's holy word.... If you do not yield to our request, we protest before God, our only Creator.... There is no true preaching but that which conforms to the Word of God."

Reformer from Zurich who debated Luther at the Marburg Colloquy, 1529. Killed on the battle field. Motto was: Do Something Bold for God. Born 1484, died 1537.

Conrad Grebel, Felix Manz, and George Blaurock joined in this major event that gave birth to the Anabaptist movement.

Wacko radicals took control of this city, thinking they were bringing in the Kingdom. Three cages are suspended on a tower with three corpses. The cages are still there.

Well-known and respected leader of the Anabaptists, his namesake continues to today.

Swiss Mennonite leader who broke off from the Mennonites favoring stricter church discipline.

Described his conversion as “God by a sudden conversion subdued and brought my mind to a teachable frame.” Lived 1509-1564.

He told Calvin God’s curse would be on him if he didn’t come to help the Reformation in Geneva.

The first edition, dedicated to King Francis I of France, was published in 1536.

Calvin’s motto:

Burned as a heretic for denying the trinity in Geneva.

He became a professor in the Netherlands and wrote against unconditional predestination. Lived 1516-1609.

The Synod of Dort approved what became known as the five points of Calvinism. What are they?

His last words were, “Lord, open the King of England’s eyes!” Lived 1494-1536

Who was Henry Phillips?

Ruled England from 1553 to 1558

The three most well-known martyrs in the 1550s. Burned at Oxford.

Queen Elizabeth had the book he wrote placed in every church in England.

At 25, after being stretched on the rack, and carried to her burning, when asked to recant, said, “I did not come here to deny my Lord and Master.”

The force that tried to invade England during Elizabeth’s reign. It was destroyed at sea.

Three kinds of church government in England under the Puritans.

A Scottish church leader and preacher taken by the French as a galley slave for 19 months.

Who were the three major kings in England during the Puritan era of the 1600s?

Became the leader of the Puritan forces in the Civil War in England.

How did Jenny Geddes make history?

What happened to the two Margarets in Scotland under Charles II and the killing times.

The name of the gathering of Puritans between 1643-1649.

What were several things this gathering accomplished?

Wrote The Saints Everlasting Rest

Wrote Mortification of Sin

Wrote The Holy War

Wrote The Bruised Reed

The Roman Catholic movement to stamp out heresy.

Began the Society of Jesus.

Pronounced a curse on anyone who believes in justification by faith alone!

The name of one of the greatest tragedies in history, in the city of Paris, under King Charles IX and his mother, Catherine de Medici.

THE INFLUENCE OF THE REFORMATION

How do we see effects of the Reformation today? Recommended reading: Chapter 2 in James Boice's book, The Doctrines of Grace, "What Calvinism Does in History."

Education – the Reformation used the fruit of the Renaissance – back to the sources. But rather than extolling human capabilities, the Reformation used education to learn more about God and His world. Reformers saw the importance of the people being able to read. Subjects included language, science, literature, history, economics, and religion. Breaking free from the Roman church, there was freedom to explore the world beyond their villages and towns. Of course, Luther's German and Tyndale's English had permanent impact on the languages.

Family Life – became much more important through Luther and the Puritans. Pastors married, no celibacy of the clergy. Women were held in high esteem. Families regarded as little "churches" for worship and instruction.

Politics – the Reformation led to people questioning the dogma of the divine right of kings. While Luther and Calvin were not adherents of democracy, their influence on individual responsibility led in that direction. To what degree the Reformation influenced the movement toward democracy is debatable, but with the challenge of church and political authority, it certainly contributed. Before the Reformation the church ruled over the king. This was a constant battle in the middle ages. Breaking away from Rome led to the whole notion of the separation of church and state. There are debates today about the notion of the social contract and the rights of the people to rebel against the king or government. Liberty of conscience is a major fruit of the Reformation.

Economics – the Reformation's emphasis on vocation, that sense of calling to whatever work you do, along with money and the middle class fed capitalism and free enterprise. Wealth was no longer controlled absolutely by the nobility. Education and travel opened new worlds and opportunities.

Religion – Protestant denominations trace their origins back to the Reformation. The five solas of the Scripture still hold sway in many churches and missions. The revival of reformed theology over the past decades, especially among the young, is very encouraging. Gatherings like T4G and reformed leaders such as John MacArthur, R. C. Sproul, John Piper, and Al Mohler all demonstrate the continuing influence of the Reformation in our day. Soli Deo gloria!