An Examination of Religious History: 1500-1700 A.D.

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An Examination of Religious History:
1500-1700 A.D.

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From the Editor:

In 2018 when I edited and published the first book of this series, An Examination of Religious History: 33-1500 A.D., I chose not to include an introduction. Instead I included in my outline some introductory thoughts and hoped it would suffice to address some concerns that a reader may possibly have about the terms Christian, Christianity, church, etc... However, there were still some that in their zeal for accuracy in terminology were troubled by the books use of these terms. I appreciate their fastidiousness to accuracy so I pray that in this introduction I may address two this issue in two points so that it will not detract from the material continued in this book.

First, throughout this book there are references to “Christians” and “Christianity.” These references do not always refer to those that have been obedient and added to the body of Jesus Christ as in Acts 2. These terms are accommodative to represent those that would profess themselves to be adherents to protestantism or believe in Jesus. A true follower of Christ is one that has an obedient faith (James 2:14-17). This requires his obedience in repentance (Luke 13:3), confessing Christ (Romans 10:10), putting Christ on in Baptism (Galatians 3:27), and living daily for Him (Romans 12:1-2). This type of faith can only be produced by the word of God.

Second, throughout this book there are references that use the word “Church.” It is to be understood that there is only one church (Matthew 16:15-19; Ephesians 4:4-6) which is the body of Jesus Christ (Ephesians 5:23-33). The Church belongs to Christ as the Head and does all things by His authority (Colossians 3:16-17). It is imperative to understand that in this book every reference to “church” is not a reference to “THE TRUE CHURCH OF THE NEW TESTAMENT.” It is an accommodative use where people have perverted, confused and assaulted the Church of Christ.

Finally, I would like to extend my appreciation to many groups of people. I start with my family that supports me in the work of NWFSBS, the Milestone congregation and in the Kingdom: the elders of the Milestone congregation for their oversight and support; the faculty and support staff of the school for their hard work; the students of the school for their dedication to God’s word and preparation for laboring in the Kingdom; the congregation for their support and patience; the many that have worked with the school since its inception in 1987; all the financial supporters that make this work possible; and finally to the speakers for their contribution to this book and lectureship.

In Christ,

Guyton E. Montgomery
Introduction:
A. In studying a topic, it is often beneficial to clearly state applicable presumptions to the study. For this cause the following presumptions are listed for expediency.
   1. The Bible is inspired by God (2 Tim. 3:16,17) and is all sufficient (Jude 1:3; Gal. 1:8).
   2. The church was promised (Mt. 16:18, 19), has been established and will not be prevailed against (Acts 2:36-47; Eph. 5:26-33).
   3. Christ is significant and alone should be followed (Eph. 2:1-5; 1 Cor. 1:13; 11:1).

B. This lesson should not be viewed as an exhaustive resource concerning the reformation period.

C. Instead, this lesson is a brief overview and background for the studies that are contained within the pages of this book.

Discussion:
I. Acknowledging and Answering Objections to Studying the Reformation Period
   A. The Bible is all I need to study.
      1. This author readily acknowledges that an individual can take the Bible alone, study it, apply it and become a part of the New Testament church, without any knowledge of history, including the reformation and restoration periods.
      2. However, it is important to note that individuals do not live in “vacuums” and are not isolated from influences of the world around them.
      3. As an individual studies God’s word, it is imperative to find an understanding how God’s word relates (as Supreme) to the influences in their lives.
      4. Furthermore, it is important for teachers of God’s word to understand the background of those whom he is teaching so as to be ready to explain the answers to questions produced because of the influences upon them.
      5. As a teacher of God’s word, this author desires to know as much as possible to help him untangle the web of confusion that has been created by men in the minds of men.
      6. To illustrate the importance of studying history subsequent to the New Testament, consider the words of 2 Thessalonians 2:3, “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”
         a. Without a study of history subsequent to the New Testament, one
may have difficulty understanding this passage and teaching it to others.

b. It is through this study that one can see the fulfillment of this prophecy through the departures of Roman Catholicism, protestantism and other efforts of men apart from the New Testament.

7. Finally, consider the words of T.W. Brents, “But he says: ‘I have the Bible to read, and that is better than any book of sermons.’ If you will show us a man who reads nothing but the Bible, we will show you one who reads and understands very little of that. He who is anxious to understand the Bible will want to read, not only the Bible, but everything else he can get that will help him to understand it.” (Brents, 1918)

B. The reformation period is irrelevant to the needs of today.

1. “Many people think of the Protestant Reformation as only a religious revolution. In reality, it was so much more. Yes, its beginning was religious in nature, but the Reformation progressed to transcend religion. So why is the Protestant Reformation a big deal? It was a social, political, and economic revolution in the truest sense. It laid the intellectual framework upon which the Scientific Revolution and the Enlightenment were built. The Protestant Reformation led to modern democracy, skepticism, capitalism, individualism, civil rights, and many of the modern values we cherish today. The Protestant Reformation impacted nearly every academic discipline, notably the social sciences like economics, philosophy, and history.” (Sullivan, 2019)

2. Americans owe their freedoms to the beliefs brought forth in the reformation movement.

a. “…the great expereminent of the Cromwellian Commonwealth, short-lived though it was, by the momentum of its religious impulse opened the way for a new type of civilization based on the freedom of the person and of conscience as rights conferred absolutely by God and Nature. The connection is seen most clearly in America where the Congregationalist Calvinism of New England, which was a parallel development to the independent Puritanism of Old England, developing from the same roots in a different environment, leads on directly to the assertion of the Rights of Man in the Constitution of the North American states and to the rise of political democracy.” (Nichols, 1969, 30)

b. The beginning of the Declaration of Independence sites the rights given by God to the common people to govern themselves. “When in the Course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That
whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.” (Declaration of Independence, 1776)

c. Amendment I of the Constitution requires that the government does not establish a national religion which had been the practice of the Church of England, and Roman Catholicism in many countries. “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances. (Bill of Rights, 1789).

II. A Belief that Banded the Reformation Period

A. The individual should have the right to read scripture.
   1. John Calvin, “Moreover, it has been my purpose in this labor to prepare and instruct candidates in sacred theology for the reading of the divine Word, in order that they may be able both to have easy access to it and to advance in it without stumbling. For I believe I have so embraced the sum of religion in all its parts, and have arranged it in such an order, that if anyone rightly grasps it, it will not be difficult for him to determine what he ought especially to seek in Scripture, and to what end he ought to relate its contents. If, after this road has, as it were, been paved, I shall publish any interpretations of Scripture, I shall always condense them, because I shall have no need to undertake long doctrinal discussions, and to digress into commonplaces. In this way the godly reader will be spared great annoyance and boredom, provided he approach Scripture armed with a knowledge of the present work, as a necessary tool. But because the program of this instruction is clearly mirrored in all my commentaries, I prefer to let the book itself declare its purpose rather than to describe it in words.” (Calvin, 2011)

B. The common (lay) person has a right to determine matters concerning religion.

III. Causes that Championed the Reformation Period

A. The existence of religious division helped bring to light the inconsistencies in the Catholic church.
   1. At the time of Martin Luther and other reformists the departures from New Testament Christianity were great and numerous (Montgomery, 2018).
      a. Catholicism had been battling Marcion and his beliefs that were rooted in gnosticism and led to his own Bible which excluded books that disagreed with his teachings.
      b. Expedited by Constantine’s influence, Roman Catholicism had split with the Eastern Orthodox religion.
      c. Simony, the act of buying or selling “church offices” was prevalent and had already been a great challenge for Pope Leo IX (1049-1054). He led what is known as the Gregorian Reform with the
help of Hildebrand, Humbert and Peter Damian. (Hughes, 2002, 50-51)
d. Celibacy had been imposed upon Roman Catholic priests and reaffirmed at the council of Trent despite the fact that “…most clergy in the early centuries were probably married.” (Hitchcock, 2012, 64).

1) The requirement of celibacy was imposed despite the qualifications of a bishop/elder requiring a wife. (1 Timothy 3:2; Titus 1:6).

2) Attempts are made to justify celibacy through the use of passages in Rom. 7:1; Matt. 19:12, 1 Cor. 7:32,33; 1 Cor. 7:8; Matt. 19:27, 29; Tit. 1:8 and 1 Tim. 4:12. (Gibbons, 1917, 399-400).

3) In defense of celibacy the Archbishop of Baltimore, James Cardinal Gibbons writes, “Although celibacy is not expressly enforced by our Savior, it is, however, commended so strongly by Himself and His Apostles, both by word and example, that the Church felt it her duty to lay it down as a law.” (Gibbons, 1917, 401).

a) Note: The Catholic church is creating a law that contradicts 1 Timothy 3:2; Titus 1:6 which favor man’s exercising his religious freedom upon an issue.

b) “A monk named Jovinianus (d. 405) was condemned by the Church in both Rome and Milan for arguing against celibacy, fasting and other kinds of asceticism.” (Hitchcock, 2012, 64).

c) Justin D. Fulton D.D. did not hesitate to call this heretical teaching for what it was.

i) “It will be noticed that celibacy produces contamination and pollution. The very effort to abstain from it produces a morbid feeling which absorbs the thought, and inflames the passions. Hence the difference in the appearance of priests of Rome and ministers of Christ.” (Fulton, 1888, 49).

ii) “In turning thought to the history of the fight for the celibacy of the priesthood of the Roman-Catholic Church, one is impressed with the truth that what is unwritten and is known only to God, and is remembered by him, is far more terrible and atrocious than what is written. Up to the present time no one has dared put into English the truth concerning celibacy. It blackens the page of history, it degrades peoples, curses the home, and spreads its blight over every hope and aspiration of those who rest under its shadow, or are afflicted by its presence.” (Fulton, 188, 44).

e. A papal army was developed, crusades led in order to conquer lands and use force and violence to bring submission rather than reason (Mt. 28:18-20; Rom. 6:16-18; John 4:23-24; 18:36).

1) “The crusades were military efforts to regain control of the Holy Land, Palestine in particular, plus parts of western Syria
and the eastern portions of the Byzantine Empire, all of which were under Muslim control.” (Finley, 2005, 72).

2) Albigensian Crusade.
   
a) A sect from Southern France in a town named Albi were known as the Albigensians. They embraced a view of Gnosticism and taught that the body and all material things are evil. They oppose marriage and even declared life itself as sinful. (Finley, 2005, 77).
   
b) “Pope Innocent III decided to act on the old principle that heretics should be won over by reason not by force or violence. Innocent sent begging monks among the Albigensians to cast doubt on their assumption that the Church was completely corrupted by materialism. Unfortunately, this had little effect. A member of the Albigensian sect murdered a representative of Innocent III, and this prompted the Pope to organize a military campaign against the Albigensians, sometimes called the Albigensian Crusade. This campaign was largely futile, however, so that twenty years later the Pope - now Gregory IX - ordered what came to be known as the Inquisition.” (Finley, 2005, 77).

2. The religious world, professing Christianity, had become so divisive that it did not reflect the religious unity called for in the New Testament (1 Cor. 1:10; Eph. 4:11-13).

B. The invention of the printing press made the Bible more available and affordable for the common person, encouraging them to study God’s word for themselves (Acts 17:11).

C. The Reformation Movement was influenced by social, educational and governmental concerns.

1. “In broad terms, the Reformation was caused by the breakdown of the medieval social and cultural order and the gradual emergence of new attitudes and social institutions appropriate to the new order. Similar to the modern era, this was a time characterized by a better informed laity no longer comfortable with blind obedience to authority, whether secular or sacred.” (Finley, 2005, 84).

2. “The papacy,” wrote Church historians Iserloh et al., ‘seemed no longer to consider the interests of the Universal Church but all the more to be exploiting the nations of Europe in a thoroughly organized fiscal system.” In other words, money and more of it was the ultimate concern in Rome, not the gospel and the spiritual health of believers.” (Finley, 2005, 84-85).

3. “All shared with Germany the common experiences, intellectual and religious, political and economic, of that period of transition which is called the Renaissance in the wider sense of the word - the transition from mediaeval to modern life.” (Lindsay, 1928, 6).

4. “Religious movements are continually influenced by other realms of culture and politics, and at the same time their own inner impetus and character influence them. In any given case, whether of an individual or of a group, religious considerations or impulses may be obscured by political, economic or other motives.” (Nichols, 1969, 12).

IV. Defining and Dating the Reformation Period
A. Several contributing factors exist causing a great challenge to define and date the Reformation period.

1. The period of history under consideration in this lesson is referred to in numerous ways to include, but not limited to: The Reformation, the Protestant Reformation, European Reformation and Catholic reform.

2. Men of the Reformation period had various backgrounds, time periods, beliefs, intentions and influences.

   a. “When we go beyond Germany and survey the other countries of Western Europe, it is abundantly evident that the story of the Lutheran movement from its beginning down to its successful issue in the Religious Peace of Augsburg is only a small part of the history of the Reformation. France, Great Britain, the Netherlands, Bohemia, Hungary, even Italy, Spain and Poland, throbbed with the religious revival of the sixteenth century, and its manifestations in these lands differed in many respects from that which belonged to Germany.” (Lindsay, 1928, 5).

   b. The Albigenses of Southern France (approx. 1170) are attributed by some as being a part of the reformation movement. (Wallace, 1978)

   c. Peter Waldo, a merchant who lived in Lyons, France began his teachings in 1170. His teachings were similar to the Albigenses. He had to flee to Northern Italy due to persecution.

   d. John Wycliffe of England 1324

      1) John was a priest and Oxford professor that desired to see the Roman Catholic Church stripped of all wealth and temporal power.

      2) He denied Transubstantiation, confession to a priest, indulgences, clerical celibacy and the veneration of images and relics, accusing the Church of having departed from bibical teachings. “The true church, he held, was invisible, made up of those whom God predestined to salvation.” (Hitchcock 2012, 221)

      3) Wycliffe’s movement lost most of its support after the Peasant’s Revolt of 1381, but survived primarily among unlearned people who were called Lollards, which was a colloquialism for “psalm-singer.”

      4) After Wycliffe’s death (d. 1384) many “Lollards” were burned at the stake after Parliament passed a law against heresy in England. A few survived as a small underground movement. (Hitchcock 2012, 222).

   e. John Huss of Bohemia 1369-1415.

      1) A Bohemian priest and professor who had ideas that were similar to Wycliffe.

      2) He used the Bible that had been translated into the Czech language citing it as authority against that of the Church (Hitchcock 2012, 222).

      3) He was burned at the stake following the Council of Constance despite a promise of Safety given him by Emperor Sigismund.

   f. Girolamo Savonarola had a Catholic background. He was condemned, imprisoned and hanged, and his body was burned in the great square in Florence, Italy circa. 1498.
g. Martin Luther Germany
   1) “By all accounts the young German monk initially intended nothing more than to open up a dialogue in the form of a scholarly debate concerning a number of church practices that he considered improper.” (Irvin, 2017).
   2) “It is probable that, had Luther lived for ten or fifteen years longer, the great division between the Reformed or Calvinist and the Evangelical or Lutheran Churches would have been bridged over; but after his death his successors, intent to maintain, as they expressed it, the deposit of truth which Luther had left, actually ostracized Melanchthon for his endeavor to heal the breach.” (Lindsay, 1928, 3)

h. Zwingli in Switzerland
i. John Calvin

3. There are individuals and religions still in existence today that hold to teachings of the reformation and even believe that it should continue.
   a. Lutherans continue to exist and calvinism in various forms continue to prevail in many people’s minds.
   b. While writing concerning women and the Restoration movement, Giselbrecht writes, “Our world still needs reformation. So we continue to reform and be reformed in a never-ending cycle of learning and education in God’s ways, slowly progressing, as women and men, toward a better end.” (Irvin 2017, 95).

B. Reformation is not Restoration.
1. “The restoration principle maintains that we must plant the first century truth in today’s world in order to establish New Testament churches. The reformation principle - as interpreted by some - maintains that we need not and cannot go back to the primitive church of the first century.” (Bales 1975, 4).
2. “…the great Reformation; that is, the efforts that were made to reform that body known today as the ‘Holy Roman Catholic Church’…There is a difference between reforming and restoring. The effort about which I speak tonight was not an effort to restore anything but an effort to clean up and reform the existing Roman Catholic Church. When men realized it was impossible to reform it, there was then an effort put forth to restore the church that Jesus said he would build.” (Wallace 1978, 67)

C. For the purpose of this study and book, it is necessary to define and date the Reformation Period, so this author humbly offers the following to fulfill this demand.
1. Definition: The reformation movement was an effort made by many individuals and groups that recognized Catholicism was perverted and corrupted, not abiding by the Scriptures. The movement was not started by, but energized by Martin Luther and carried on by others. Their efforts were to reform the Catholic church, viewing it still as church of the New Testament despite its perversions and departures. Some of the Reformers’ teachings were correct and others false. Their efforts resulted in what is referred to today as protestantism which led to denominationalism and continues to be a departure from the unified Church of the New Testament.
2. Dating: The dates can vary from 1100-1700 and perhaps to some
even unto this day.

Conclusion:
A. The Reformation Period left much to be desired and fulfilled.
B. However, it did have:
   1. Men that were striving to fight against the corruption of Catholicism.
   2. A desire to be pleasing to God.
C. It is the same desires that would lead men to lead to a period of Restoration of the New Testament church.

References


INTRODUCTION:
A. The Bible:
   1. “Bible”— derived from the Greek word biblia meaning “the books.”
      a. The sixty-six books make up “the Book” or “the volume of the book” (Psalm 40:7; Heb. 10:7).
      b. These inspired writings are often referred to as “Scripture” derived from a Latin word meaning “the writings” (2 Tim. 3:16-17; Dan. 10:21; Acts 8:32, 35).
      c. The Bible is also referred to as literally the “Word of God” (Prov. 30:5; Eph. 6:17; Heb. 4:12).
   2. The Bible is by far the greatest Book ever written:
      a. The only book inspired of God – God’s revelation to man.
      b. The most influential book ever written.
      c. The world’s best selling book, more copies printed and sold than any other book.
      d. Translated into more languages and dialects than any other book.
      e. The most quoted book ever written.
      f. The most hated and opposed book ever written.
B. Its Availability – The Bible has never been more available to mankind than it is today. Printed Bibles, as well as Bibles downloaded on various electronic devices, including phones, are readily available to the masses of people in the world today.
   1. Although, there are still nations of the world where the Bible is prohibited and not easily available.
   2. The Bible is still hated by many who would like to completely destroy it, but will never be successful!

DISCUSSION:
I. THE BIBLE - A Brief History:
   A. For the first 2500 years (Patriarchal period) of man’s existence God communicated His will to man verbally and by means other than the “written word.”
      1. God spoke directly to Adam and Eve (Gen. 2:16; 3:8), Cain and Abel (Gen. 4:4-6), Noah (Gen. 6), Abraham (Gen. 12), etc.
      2. He spoke through Angels (Gen. 18:2; 19:1), dreams (Gen. 37:5-9), visions (Gen. 46:2) etc.
      3. God’s will was revealed through the heads of families called Patriarchs (Heb. 7:4; Acts 7:8).
      4. God, in His infinite wisdom, knew man would need His divine instructions preserved in written form and made available to all mankind, and that man would need to be regularly reminded lest he forget God’s will (Deut. 4:9, 23; Psalm 119:16; 2 Peter 1:12-15).
a. The words “written”, “is written”, or “it is written” occur over a hundred times in the Bible.

b. Man can appeal to no higher authority than God’s written word.

B. Beginning with Moses, about 1450 B.C., God commanded the writing of His word (His law to the Hebrew people, descendants of Abraham) in a book (Exod. 17:14; Deut. 31:9, 24; Neh. 8:1; Josh. 1:7-8).


2. Moses wrote, by inspiration, the first five books of the O.T. called the Pentateuch (Exod. 24:4).

3. The word of God that Moses wrote was read in the synagogues every sabbath (Acts 15:21).

4. In addition to the five books written by Moses, 34 other inspired Old Testament books were written leading up to the close of the Old Testament period (approx. 425 B.C.)

5. The thirty-nine books of the Old Testament (the same material was combined to twenty-two books in the Hebrew Scriptures) were written mostly in the Hebrew language, with a few chapters and verses in Aramaic, a dialect closely related to Hebrew.

C. The Writing of the twenty-seven N. T. Books:

1. Written by eight inspired writers (Paul, Matthew, Mark, Luke, John, Peter, James, and Jude) over the latter half of the first century (50 A.D. – 96 A.D.)

2. Copies of these books were circulated among the churches (Col. 4:16; 1 Thess 5:27).

3. The New Testament was written in Koine Greek, the most widely known language throughout the world of the first century.

D. The “Canon” of the sixty-six books of the Bible.

1. “The word ‘canon’ literally meant a ‘reed,’ or ‘rod’ used for measuring. Figuratively, it came to describe that which serves as a rule, norm, or standard.” (Jenkins, 1981,74)

a. The Greek word kanon is translated “rule” in Phil. 3:16.

b. It refers to the collection or list of books which are received as genuine and inspired Holy Scripture. These books are in the Bible because they are inspired.

2. The collection of the thirty-nine Old Testament books and twenty-seven New Testament books:

a. The inspired books of the Old and New Testaments were not the only books written during the same period. Solomon wrote, “...of making many books there is no end...” (Eccle. 12:12)

b. There was a rigid process used to determine what books were to be accepted as inspired books and thus belonging to the canon of both the Old and New Testaments. This process involved the following criteria:

1) Divine authorship. Is the book inspired of God? Was it given by God through the Holy Spirit to men? Or, did the book come from man alone?

2) Human authorship. Was the book written or endorsed by a prophet or an apostle of Jesus Christ?

3) Genuineness. Is the book genuine? Can it be traced back to the time and to the writer from whom it professes to come?
Or, if the writer cannot be identified, can it be shown to contain same matter, in every essential point, as it contained when written?

4) Authenticity. Is it authentic? Is it true? Does it give a faithful record of the actual facts?

5) Testimony. Does it have the support of ancient writers and historians? Can it be supported by manuscripts, ancient versions and writings of the Church fathers? (From bulletin article by Ben F. Vick, Jr. Adapted from H.S. Miller’s General Biblical Introduction, pp. 87-88).

c. Books that did not meet the above criteria are called the “Apocryphal books”. “These books were written during the intertestamental period, but were never accepted as canonical by the Jews. If the books belonged in the canon, the Jews should have known it since they were the custodians of the OT Scriptures (Rom. 3:2).” (Jenkins 1981, 74)

d. It is believed by many that the O.T. books were collected by Ezra and his associates near the close of the O.T. period. We do know that at the very latest, they were recognized as the Old Testament canon by around 280 B.C. when the Septuagint Version, a Greek translation of the O.T. was completed.

e. The New Testament books were recognized as inspired by the prophets and apostles of the first century (Col. 4:16; 1 Cor. 14:37; 2 Peter 3:15-16; 1 Thess. 5:27; 1 Tim. 5:18).

II. Things that facilitated the “availability” of the Bible:

A. First and foremost the Providence of God:


B. The first institution God established to make available and teach His word is the Home.

1. God commanded the Israelites to teach their children His law (Deut. 4:9; 6:1-7; Psalm 78:5-7).

2. In the New Testament God commanded that children be taught His word (Eph. 6:1-4; Col. 3:21).

3. Down through the centuries there has been the perpetual failure of many parents to make available God’s word to their children.

C. The assemblies God commanded for worship and instruction under the Old Testament and in the church of the New Testament where the Bible is preached and taught provided opportunity for God’s people and others to study and learn God’s word:

1. Exod. 24:7; Josh. 8:34-35; Acts 2:42; 20:7; Heb. 10:24-25

2. The mission of the church involves making available God’s word to all mankind (Matt. 28:18-20; Mark 16:15-16; Luke 24:46-47).

D. The “writing” of the Bible:

1. Brief history of writing: “Until recent years it was commonly believed that Writing was unknown in the early days of Old Testament history.” (Halley 1962, 48) The theory was advanced that Moses could not have written the Pentateuch because writing was unknown in his day. Archaeological discoveries have shown this theory to be wrong. It is
certain that writing was in common use in Palestine, Sinai, Syria, and Phoenicia, for centuries before the days of Moses.

a. Two documents believed to have been written about the time of Abraham were “The Chaldean Legends” and “The Laws of Hammurabi.”

b. Pre-flood inscriptions have been found on clay tablets at Kish and at Ur.

c. “The words, ‘Writing,’ ‘Book,’ ‘Ink,’ are common to all branches of the Semitic language; which seems to indicate that Writing in a Book with Ink must have been known to the earliest Semites before they separated into their various races.” (Halley 1962, 49)

d. “The earliest known examples of writing originated in the land of Egypt, and date to 4000-5000 B.C. Babylonian inscriptions ascribed to King Sargon I date back to 3750 B.C.” (Whitaker 1989, 18)

e. Early writing materials included clay tablets, stone, leather (animal skins), and papyrus. “Papyrus, the forerunner of paper, was made from reeds which grew in marshes, 2 to 3 inches in diameter, and 10 to 15 ft. high. It was sliced, and placed crossways, in alternate layers, moistened, and pressed, and made into sheets, or rolls, usually about a foot wide, and 1 to 10 ft. long.” (Halley 1962, 49)

2. The Bible was written by approx. 40 men over a period of near 1600 years.

3. Written from Moses (1400’s B.C.) to near the end of the first century A.D.

4. Written by hand on scrolls made of animal skins or papyrus.

E. The work of the Scribes who were “…copyists of the Scripture…their business was to study and interpret, as well as copy, the Scriptures…a vocation of great importance before the days of printing.” (Halley 1962, 377)

1. For centuries the books of the Bible were circulated only as rapidly as they could be hand-copied.

2. Copies of the Bible were expensive and not easily available to the masses. “A Bible in the Middle Ages cost the wages of a working man for a year.” (Hurlbut 1970, 118)

F. The invention of the Printing press in the 1450’s, greatly increased the production of copies of the Bible and made it much cheaper and more readily available to the masses of people throughout the world.

1. The “Printing Press” with “movable type” was invented by Johannes Gutenberg in Mainz, Germany just a little over 500 years ago.

2. “Gutenberg made separate pieces of metal type for each letter to be printed. The same pieces of metal type could be used over and over again—to print many different books. A printer could quickly make any number of copies of a book, each exactly the same as all the others. Printing soon became the first means of mass communication.” (Triebe 1975, 700)

3. “It is significant as showing the desire of that time, that the first book printed by Gutenberg was the Bible. The press brought the Scriptures into common use, and led to their translation and circulation in all the languages of Europe.” (Hurlbut, 1970, 118)

G. The Translation of the Bible into various languages was essential in making
the Bible available.
1. Bible translation is a very complex work given the fact that none of the original manuscripts (called autographs) of the Bible books exists today.

2. What we have are thousands of hand copied manuscripts and early Versions (Translations) and thousands of quotations of Scripture by the “church fathers” from which the text of the Bible has been determined with accuracy and validity. Evidence for the New Testament text alone consists of 5,336 MSS of the Greek New Testament (in whole or in part), over 2,000 ancient versions, most dating from the second and third centuries, and around 8,000 copies of Latin MSS plus thousands of quotations from the “church fathers”.

3. There is a field of study called “textual criticism” which involves the comparison of all the evidence to determine the best or most accurate text, which is a very complex process necessary to translation.


5. While there have been hundreds of translations of the Bible into virtually every language and dialect, we will seek to give a brief history of our English Bible:
   a. “Early attempts to translate the Scripture into the English language were made before the year 1000, but the first complete translation was made by John Wycliffe (1320-1384).” (Mattox 1961, 274)
      1) This was a translation of Jerome’s Latin Vulgate into English.
      2) Wycliffe was called the “Morning Star of the Reformation” because his work was a great influence in calling attention to the need for reformation as he emphasized the Scripture as the authority in religion, rather than the Roman Catholic hierarchy.
      3) In 1408, years after his death, the Catholic bishops declared his work to be heresy and had his bones dug up and burned, with his ashes thrown into a river.

   b. “The first printed English New Testament was that of William Tyndale (1495-1536).” (Mattox 1961, 275)
      1) Tyndale also translated portions of the Old Testament and used the original language as a basis for his work. “When the King James Translation was made later by the best Greek-English scholars of the world, about ninety percent of the final translation was still the identical work of Tyndale.” (Mattox 1961, 275)
      2) He is called the “Father of the English Bible.” “At the age of thirty-four, Tyndale said, ‘Ere many years, I will cause a boy that driveth a plow to know more of Scripture than the great body of the clergy now know.” (Boyd 1989, 70)
      3) “Tyndale was betrayed by one thought to be a friend, kidnapped, imprisoned, strangled, and burned at the stake on October 6, 1536. His final words were, “Lord, open the King
of England’s eyes.” (Boyd 1989, 71)

c. The first complete (Old and New Testaments) printed Bible in England was “Coverdale’s Bible.”
1) Myles Coverdale translated this Bible direct from Hebrew and Greek in 1535, and it was actually printed in Germany.
2) Coverdale’s Bible was the first English Bible that was allowed to be circulated without official opposition. Apparently, the eyes of the King were beginning to open, although the fortunes of translators depended heavily on who reigned!

d. The influence of Tyndale and Coverdale lead to the production of many other translations. Some of the more significant ones were:
1) Matthew’s Bible, 1537; The Great Bible, 1539 - “formally authorized to be used in public worship; it was chained to the pulpit in the churches so that the only opportunity for reading it came by standing in line.” (Mattox 1961, 276);
2) Geneva Bible, 1560 - Translated in Geneva by William Whittingham (brother-in-law to John Calvin). It was the first English Bible to omit the Apocrypha and was divided into chapters and verses and the first to use italics to indicate words which were necessary in English to clarify the Greek, but which were not found in the Greek text itself. It was “the Bible of William Shakespeare and the Pilgrims, and became the Bible of the family as the Great Bible had for the church.” (Boyd 1989, 72) Then, came Bishop’s Bible in 1568.
3) There were Catholic translations about this same period, such as the Douai (New Testament 1582, and Old Testament 1609-10), and others.
4) “By 1579 versions were so readily available that the average home was able to afford one. For the next fifty years New Testaments were issued at the rate of more than two versions per year. They were not used in the churches but were commonly found in the homes of England.” (Mattox 1961, 276)

e. The King James Version (1611); also called the Authorized Version:
1) In 1604, King James I commissioned the Hampton Court Conference to produce a new translation that would be as exact as possible to the original languages, without notes or personal views.
2) Fifty-four of the best scholars England could provide were selected for this task. Forty-seven of them actually did the work and demonstrated a sense of responsibility and respect for the Word of God. It was done under very strict rules to maintain accuracy more than any previous translation. It took seven years to complete the work.
3) “From 1615 till 1769 there were many revisions of the King James Version in the direction of modernizing the spelling and dropping antequated expressions.” (Mattox 1961, 277)
4) For over four centuries it has endured as an accurate representation of the original Hebrew and Greek, and is still the beloved and preferred Bible translation for many people.

f. Other English translations include the English Revised Version of
An Examination of Religion 1500-1700 AD

1881, supposedly a revision of the KJV but much disputed. The American Standard Version of 1901, a very literal translation and popular with many people.

g. Then there is the proliferation of modern versions and perversions that are no more than paraphrases and commentaries called the Bible. In the pursuit of truth one must be careful to select an accurate, reliable translation of the Bible.

H. The establishment of “Bible Societies” whose purpose is to provide Bibles free or at low cost to the masses of people.

1. “The Society for the Promotion of Christian Knowledge, founded in London in 1698, was the first to undertake to provide the common people with a Bible.” (Jackson 1977, 88)

2. Other early societies include: “The Society for the Propagation of the Gospel founded in 1701; The Scottish Society for Propagating Christian Knowledge, founded in 1709, added the work of circulating the Bible to it missionary enterprises in Scotland and in America. The first society formed for the exclusive purpose of publishing the Bible at a low price seems to have been the Canstein Bible Institute, established in 1710 at Halle in Germany by Baron Canstein.” (Jackson 1977, 88)

3. From the 1700’s onward, Bible societies along with auxiliaries and branches have been established throughout the world and have distributed millions of Bibles.

4. American Bible Societies: “The Revolutionary War produced a great scarcity of Bibles in the United States. One year after the Declaration of Independence Congress was memorialized to authorize the printing of an edition of the Bible. This memorial was referred to committee, who found the difficulties, especially, of procuring proper material, type, and paper, to be so great that Congress ordered the importation at its own expense of 20,000 English Bibles from Holland, England, or elsewhere. The scarcity still continuing, in 1782 Congress recommended to the people of the United States an edition of the Bible printed by Thomas Aitken, of Philadelphia, ‘being satisfied of the care and accuracy of the execution of the work.’ It was not until 1808 that the first Bible Society was organized in Philadelphia. In 1809 societies were organized in Connecticut, Massachusetts, New York, and New Jersey in the order named and by 1816 there were 128 such societies.” (Jackson 1977, 91-92)

a. On May 11, 1816 these societies united to form the national American Bible Society with Elias Boudinot being made president.

b. On the current website of the American Bible Society today, they list as their work,

1) Translating the Bible where no translation exists
2) Distributing the Bible to people who long for their first copy
3) Restoring broken lives through God’s Word
4) Advocating for the Bible to play a role in culture. They suggest there are one billion people around the world today who do not have access to the Bible in their heart language.

III. The efforts of Satan and his servants to destroy the Bible and keep it from the masses of people:

A. Prominent and powerful men who hated the Bible and sought its destruction:
1. Jehoiakim, king of Judah, hated the prophecy of Jeremiah (Jer. 36) concerning the captivity of Judah in Babylon, so he took the pen knife and cut it to pieces and burned it. But, Jeremiah’s prophecy came to pass and the king was killed and his body thrown beyond the gates of Jerusalem.

2. “Near the end of the third century the Roman Emperor Diocletian launched a relentless attack against the Bible. He ordered that every Bible or portion of the Bible be burned. Thousands of faithful Christians died rather than give up their Bibles. At the end of two years the Emperor erected a monument on the ashes of a burned Bible, with the inscription, Extincto nomine Christianorum—‘Extinct is the name of Christians.’ When Constantine, twenty years later, asked for copies of the New Testament, fifty copies were brought out of hiding and presented to him within twenty-four hours. The name of Christians and the New Testament remain sixteen centuries after Diocletian became extinct.” (Goodpasture 1971, 58)

3. The French infidel “Voltaire predicted that within one hundred years the Bible would be a forgotten book. Within less than a hundred years his own home was owned by the Geneva Bible Society, from which millions of Bibles were sent out to all parts of the world.” (Goodpasture 1971, 58-59)

4. “The American agnostic Robert G. Ingersoll once held a Bible in his hand and declared to his audience: ‘In fifteen years I will have this book in the morgue!’ Fifteen years later Ingersoll was in the ‘morgue’ and the Bible was majestically marching on.” (Goodpasture 1971, 59)

B. The Dark Ages:
1. “The ‘Middle Ages,’ a favorite designation of that period of history from the fifth to the sixteenth centuries, comprising more than a thousand years, is not used so much by Protestants, who prefer ‘Dark Ages’ instead.” (Lambert 1963, 17)

2. The so-called “Golden Age” of the Roman Catholic Papacy was a dark period of history for the rest of the world.

3. A period of ignorance of the Bible which the Catholic Church took advantage of and promoted by actually forbidding the Bible to people outside the hierarchy.
   a. By 600 A.D. the Catholic hierarchy had restricted the availability of the Bible to only one language: the Latin Vulgate. They refused to allow the scripture to be available in any language other than Latin. Anyone found in possession of non-Latin scriptures could be executed.
   b. Only the priests were educated to understand Latin, and this gave the Catholic hierarchy ultimate power to rule, deceive, and extort money from the masses. Few people other than the Catholic priests could read Latin, so the hierarchy capitalized on this forced-ignorance from approx. 400 A.D. to 1400 A.D. a period well described as the “Dark Ages.”
   c. In 1199 Pope Innocent had French Bibles burned at Metz and forbade the people to have more. The Council of Tarragona, in Spain, under Pope Gregory IX (1234 A.D.) ordered the people to surrender their Bibles for burning. Ferdinand and Isabella of Spain forbade their people to have Bibles (1474-1516).
4. “The ‘Council of Trent’ conducted intermittently from 1545 to 1563 did not allow Catholics to have the Bible translated into their own language and made it a crime to sell Bibles.” (Lambert 1963, 31-32) This Council also passed the resolution that “It belongs to the church to judge of the true sense and interpretation of scripture; and that no person shall dare to interpret it in matters relating to faith and manners to any sense contrary to that which the church has held, or contrary to the unanimous consent of the father.” (Overton 1992, 10)

CONCLUSION:

A. We owe a tremendous debt of gratitude to so many who have gone before us for their great work and personal sacrifice, many giving their lives, in making the Bible available to mankind.

B. Above all we should thank God for giving us His divine will written in a book, the Bible, and through His providence has preserved it forever (1 Pet. 1:25). How blessed we are to have easy access to the Bible the Word of God! May we never take it for granted! May we do all we can to make it available to every person in all the world!

C. “The Bible is more than a listing of facts. The Bible is more than a collection of instructions. The Bible is a book that throbs, it vibrates, it has life. It is quick and powerful, able to penetrate. You read some books, but this book reads you. It burns like a fire, it crushes like a hammer, it cuts like a sword. If you were convicted by the Word, it pierced your heart. Not only were you convicted by it, you were converted by it. Not only were you converted by it, you were cleansed by it. Not only were you cleansed by it, you are to be controlled by it (2 Timothy 3:16)....Study this Book to know God, and obey it to spend eternity with God in heaven.” – E. L. Whitaker
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THE THIRTY-YEAR WAR & ITS EFFECT UPON RELIGION

JARED KNOLL

Introduction:
A. Religion is:
   1. The “belief in and worship of a superhuman controlling power, especially a personal God or gods.” (Stevenson, 2010)
   2. The “cultural system of designated behaviors and practices, morals, worldview, texts, sanctified places, prophecies, ethics, or organizations that relates humanity to supernatural, transcendental or spiritual elements.” (Religion 2019)
B. There are an estimated 10,000 distinct religions in the world (Religion 2019)
   1. Key = “relates humanity to…” thus the practitioner will adopt behavior based on the conception of the Deity which he/she possesses.
   2. With 10,000 distinct religions you can expect at least 10,000 distinct conceptions to be possessed which will vary among practitioners within each distinct religion.
C. Sometimes there is also misunderstanding and perversion of religion.
   1. Some have purported physical warfare or violence in the name of religion.
   2. The Bible contains many examples of such:
      a. Cain (Gen.4; Heb. 11:4; I John 3:12; Jude 11)
      b. Peter (Matt. 26:52; John 18:11 - He misunderstood the nature of the Kingdom).
      c. The Jews on multiple occasions:
         1) Led by Caiaphas (John 11:49-50)
         2) Led by Saul (Acts 7:54-60)
         3) Against Paul (Acts 14:19)
         4) Assault of Jason (Acts 17:5-9)
         5) Attempt against Paul (Acts 23:12-35)
D. It is not surprising then to find violence and warfare beyond the time period of the Bible.
   1. This outline shall overview the precedent being set for war.
   2. It will also delve into the causes, extent and resulting effects of the Thirty Years War.
   3. But, it will conclude with application concerning the true nature of the Lord’s Army lest even among ourselves we misunderstand, misuse and pervert Christianity.

Discussion:
I. Prelude To A War - Precedent Set For Violence.
   A. In the previous volume on Church and Religious History an outline was dedicated to the Crusades.
   B. Just as the sun was rising on the Reformation the Inquisition had taken
place.
1. As the apostasy raged worse and worse the moral corruption of the clergy did also.
2. Men like Peter Waldo of Lyons and the citizens of the town of Albi in Southern France began to turn away from the hierarchy.
3. A weapon of the Roman Catholic Church to combat these “heretics” was the use of “inquisitors” (Greaves, 1993)
4. Embracing Roman law the Inquisition used tactics of torture (such as the rack or feet to hot coals) to “question” the accused.
5. An accused person had no legal representation nor did they have right to cross examine “witnesses.” Often they would not even know the accusation which had been made.
6. Failure to renounce the heresy of which accused would lead to a second questioning in which burning at the stake as a highly possible outcome.
7. One inquisitor, a Dominican, was said to have burned alive at the stake 180 people in one day in 1239.
8. Blood shed by an inquisitor was not permitted by the church so often the local civil authorities would be called upon to be the executioners.

C. Within the Reformation Movement there was warring activity of a physical nature:
1. Zwingli and Luther attempted to unite for armed defense (perhaps viewed in the Luther and Zwingli sections of this book)
2. War among the Cantons of Switzerland.
   a. Without accord between Zwingli and Luther, Zwingli returns home to civil war in Switzerland.
   b. Despite Zwingli’s protests the Protestants blockaded Catholic districts in 1531.
   c. Zwingli would die at the battle of Kappel, but after the war the right of each Canton to decide its religion was recognized (Greaves, 1993)

D. Wars which preceded the Thirty Years War:
1. Cologne Wars (1583-1588).
   a. Bishop Gebhard of the Cologne Electorate converted to protestantism and married a woman (Agnes von Mansfeld) who was also protestant to which the Catholic Church removed him from his bishopric.
   b. A Bavarian named Ernst was elected bishop and Gebhard commenced to fight against him with the help of the Spanish and Palatinate troops.
   c. As Gebhard suffers defeats he flee to the Netherlands who enter the battle but when he suffers defeat at Bonn the Netherlands cease to engage and the war ended.
   d. The impact of this war is vital. The Catholic Church was victorious and conflicts of violence was seen as a viable option for dealing with the Protestant Reformation.
2. War of Julich Succession (1609-1610; 1614).
3. Strasbourg Bishop’s War which prompted the creation of the Catholic League and Protestant Union (both of which were involved in the Thirty Years War).

II. The Thirty Years War - Causes, Extent, Effects.
   A. General information:
1. The duration of the war: 1618 to 1648
2. There were an estimated eight million casualties from military action, famine and disease (History, 2019). Some historians assert that as many as one third of the people of the German States died as a result of the war (Ellis, 2014)
3. It began as war between Catholic and Protestant states within the “Holy Roman Empire.”
4. It evolved into a political struggle to determine which group would ultimately govern the Empire.

B. Causes of the War: With this we consider major contributing factors.
1. While some of the details which lead to war may be obscured from many onlookers and even participants, there are some definite things which we can affix as the “powder-keg” and that which set it off.
2. One of the foremost causes of war concerns the political and moral decay of the Holy Roman Empire.
   a. Decay was evidenced by “the weakness of the imperial power…the gross lack of patriotism manifested by the states of the empire…by paralysis of the imperial authority and its agencies among the Protestant estates of Southwestern Germany” (Catholic Encyclopedia, 2019).
   b. Moral decay always precipitates war or at least war-like actions (I Corinthians 3:1-3; James 4:1-4).
   c. As Voltaire once observed, “The Holy Roman Empire was neither holy, nor Roman, nor an empire” (Ellis, 2014).
3. More specific to the actual touching off of the powder-keg were the actions of Ferdinand II.
   a. As King of Bohemia (modern day Czech Republic), he sought to force the citizens to adhere to Roman Catholicism (Roman Catholic Absolutism).
   b. His action was in conflict with the Peace of Augsburg which had been signed in 1555, granting a form of religious freedom by its key tenet “whose realm, his religion” (History, 2019). Each estate leader could determine either to follow Lutheranism/Calvinism or Catholicism.
   c. This would make for an inevitable conflict between the Protestants and Ferdinand. It should be noted that Ferdinand became Emperor in August of 1619.
4. The powder-keg exploded with an event known as the Defenestration of Prague.
   a. It might be good to know that “fenestration” is a word which refers to the windows and doors of a building.
   b. In May 1618 the Nobles of Bohemia demonstrated their rejection of Ferdinand’s decree by throwing his two representatives out of a window of the Prague Castle (Ellis, 2014).
   c. With the open rejection now begun, Ferdinand had a revolt which he would spend the next five years to quell (Britannica, 2019).
   d. This event sparked the beginning of the Thirty-Year war that would be waged throughout the European Continent.

C. Extent of the War: With this we consider some involvement and end of the war.
1. With the Bohemian revolt beginning the war you will necessarily see
the formation of alliances. The Bohemian nobility established alliances with the Protestant Union States (modern Germany) and Ferdinand elicited support from King Philip IV of Spain, who was his nephew (History, 2019).

2. As the Bohemian revolt waged on, they gained support of the Ottoman Empire soldiers who fought in exchange for yearly dues owed to the Sultan (History, 2019). The Poles joined the fray on the side of the Habsburgs (ruling dynasty of Spain - the Habsburgs ruled Spain 1504–1700, while Habsburg rule in Austria ended with the collapse of Austria–Hungary in 1918.).

3. In the western portion of the continent:
   a. The Spanish army allied with the Catholic League (Nation/States of Germany, France and Belgium that were Catholic ruled) in support of Ferdinand and found success.
   b. This was despite the support of Christian IV, King of Denmark-Norway. He entered the war because he thought he could regain territory in the Baltic provinces previously lost to Sweden (Britannica, 2019).
   c. The defeat of Christian IV and the signing of the Peace of Lubeck in 1629 brought an end to Denmark’s power on the European Continent (Britannica, 2019).

4. The Swede’s joined the war in 1630 under Gustavus Adolphus in support of the Northern Protestants.
   a. They were immediately successful in pushing back the Catholic forces to regain lost territory, a success which lasted about two years.
   b. Adolphus, however, was killed in the the Battle of Lutzen in 1632 which resulted in the Swedish forces losing resolve.
   c. The Swedes were vanquished by 1635 as Albrecht von Wellenstein, a Bohemian nobleman, provided 50,000 soldiers to help Ferdinand. This provision of soldiers was given in exchange for the right to plunder any captured territory (History, 2019).
   d. There was a lot of plundering that took place throughout this war, called “wolf-strategy” (Britannica, 2019).
   e. The defeat of the Swedes resulted in the Peace of Prague, a treaty which protected the Northern Protestant States but not the Southern territories where battles continued to be waged and tensions were extreme (History, 2019).

5. The French enter the war in 1635.
   a. They did not like the provisions of the Peace of Prague.
   b. They were Catholic but were also antagonistic to the Habsburgs.
   c. Though the war between France and Spain see-sawed back and forth in a stalemate for several years by 1640 the Portuguese entered the war by 1640 against Spain and the Swedes regroups and reentered by 1642 also against Spain which weakened them significantly.
   d. From 1643 to 1647 each side had victories and loses that allowed the war to continue in the see-saw fashion with no advantage really to be gained by either side.

6. The last notable battle:
   a. In 1648 the Swedes attacked Prague and captured the Castle (the
b. They were able to take the Castle and plunder the priceless art collection within, but they were unable to capture the majority of the city (History, 2019).

7. Perhaps due to attrition on both sides the Peace of Westphalia effectively ends the long war.
   a. The German province of Westphalia became the meeting place of the various parties embattled in the war.
   b. Throughout 1648 a series of treaties were signed that brought peace to the European continent and ended the bloodshed of the previous 30 years.

D. Effects of the War:
1. Even the smallest of events have an effect on the future of nations and individuals, certainly something as large scaled as the Thirty Years War would also.
2. The balance of power shifted - there were geo-political ramifications.
   a. Spain lost control of Portugal, the Dutch Republic and the Netherlands which became the United Netherlands, a recognized independent republic.
   b. France became the chief Western European power.
   c. Sweden gained control of the Baltic.
   d. German lands were divided into more than 360 independent states. According to Ellis (2014) these states still acknowledged the rule of the Holy Roman Emperor but had their own government, currency, church, armed forces and foreign policy. Despite the potential power upon uniting their remained fragmented till 1871.
   e. The Swiss Federation (present-day Switzerland) gained recognition as an independent state.
3. According to Britannica (2019) “the ancient notion of a Roman Catholic Empire of Europe, spiritually headed by a pope and temporally by an emperor was permanently abandoned.”
4. The structure of modern Europe was established as a result of the outcome of the Thirty Years War. The structure was a precursor to the current national boundaries with the relinquished control of other institutions (secular and religious) within those nations.
5. From the aspect of affect on the religious world and the history of religious, the effect of the Thirty Years War greatly weakened and in some cases even broke the strangle hold of Catholicism however it also allowed Calvinism, Lutheranism and other isms to begin to flourish. A stage is thus set for a restoration of New Testament Christianity as disunity grows among men religiously and creeds of men grow rampant.

III. We Are An Army - The True Nature of the Army and the Warfare.
A. The scripture presents the church as an army without doubt. The Religion of Christ does have a military element (I Tim. 1:8, 6:12; Eph. 6:10-18; II Tim. 2:1-4; II Cor. 6:7, 10:4; I Thess. 5:8; Rev.12:11).
B. While the scriptures present the church as an army, the nature of the army and its warfare would indicate that physical violence and conflict is not a viable option for the advancement of the Kingdom. The nature of the Army and Warfare is understood by the following:
   1. The Nature of our Captain (II Cor. 5:16; John 4:24)
2. The Nature of the Kingdom (John 18:36)
3. The Nature of our Armor (Eph. 6:10-18; Rom. 13:12-14)
4. The Nature of our Weaponry (II Cor. 10:1-7)
5. The Nature of our Adversaries (Eph. 6:12; I Pet. 5:8; II Cor. 11:12-15)
7. The Nature of the Casualties:
   a. Good (Eph. 2:1ff)
   b. Bad (II Tim. 4:10; II Cor. 5:11)

C. Final thoughts on lessons from the Thirty Years War: “Whence comes wars and fightings among you?” (James 4:1-4).
1. Christianity (true religion) is not to be used for material and political gain.
2. When you fight with impure motives you lose all in the end.
3. Don’t use the battle of truth for an opportunity to snipe others.
4. Make sure that your stance for truth is about truth, not personal gains.

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Introduction:
A. Our examination of Religious History plays an important role of understanding the doctrines taught by different religious groups.
B. In the time frame of 1500 – 1700 A.D. were two council held over a period of eighteen years.
C. An Ecumenical Council is a meeting of bishops and other leaders of whole church, local church to consider and rule on questions of doctrine, administration, disciple, and other matters (Britannica 2007).
D. The word ecumenism comes from a family of Classical Greek words: oikos, meaning a “house,” family,” “people,” or nation”’ oikoumen, “the whole inhabited world”; and oikoumenikos, “open to or participating in the whole world.” (Britannica 2007).
E. The purpose of the Ecumenical Council is to establish canon law for the church to comply.
F. It set the precedence for the pope to exercise disciple towards those who would go against Catholic doctrine.

Discussion:
I. THE FIFTH COUNCIL OF LATERAN 1512-1517 A.D.
A. The bases of the Fifth Lateran Council was a political power struggle between French King Louis XII and Pope Julius II.
1. Pope Julius II (1503-13) summoned cardinals and bishops at Pisa for the purpose of uniting the “church” against Louis XII.
2. Julius made claim that King Louis XII wanted to make the pope a mere chaplain in the court of the king.
3. King Louis XII along with a small group of cardinal were hostile to the pope and his policies. (Hughes. 2019).
B. Pope Julius wanted to end the power struggle between pope and king of France.
1. “He proposed to make the pope really master in his own States of the Church, ending once and for all the problem of the feudatories and the restive municipalities; and he hoped to free Italy from the yoke of “Barbarian” kings, thus making doubly secure the independence of the popes from all control by the lay power.” (Hughes. 2019)
2. The first convening of the Fifth Lateran Council had ten French bishops to assemble which seemed to give the upper hand to King Louis XII.
3. The council had an average attendance of 100 cardinals and bishops that were made up of from Spain and Italy.
C. The underlying cause of the rebellion against papal authority was sparked by Martin Luther challenging the Catholic Church with his ninety-five thesis.
1. Leo X took up the fight against the king of France after Julius II died 2 years before the council ended.
2. The struggle for power continued at the Fifth Council of Lateran when the bishops charged that the monks with disrupting and wrecking the council.
3. A new decree was set out that no monk had the power to absolve from excommunications imposed by the bishops. (Hughes 2019).
4. Council ended as the defeat of power for the king of France.

II. EVENTS THAT LED TO THE COUNCIL OF TRENT (1545-1563).
   A. There were many factors that led to the Council of Trent.
      1. The infallibility of the pope was not official until 1870 but it was an assumed fact.
      2. “Gregory the Great” called himself “the servant of servants” believing that he was supreme among all bishops (Arnold. 1999).
      3. Salvation in the Roman Church only and all others were damned to hell. The pope was God’s representative on earth and those who did not acknowledge that was tried for heresy and excommunicated which meant loss of soul.
      4. Salvation by works and the doctrine of faith up until the time of Martin Luther meant a submission the Roman Catholic Church (Arnold, 1999).
   B. A growing discontent for the Roman Catholic Church.
      1. Those that attended were clergymen which consisted of mainly Roman Catholic Bishops.
      2. Distrust of the papacy caused the criticisms from Cardinals, Bishops and the common person.
      3. During the late 1300’s and 1400’s the Western Schism occurred with three popes ruling at the same time, Urban VI, Clement VII and Alexander V. (Popes. 1911).
      4. Many Cardinal abandon Urban VI and left Rome due to the pope’s temperament, his suspicious attitude and also, he was a reformist.
      5. They elected Clement VII as the new pope and immediately both popes excommunicated each other.
      6. Europe was plagued by war between Catholics and Protestant and a committee was formed to solve the dispute between the two sides of the popes.
      7. A third pope Alexander V became the second antipope because the council could not settle the dispute between the two fractions.
   C. The unsettled matter of who was pope led to an unrest of the people.
      1. The Protestant Reformation was in “protest” of the Roman Catholic Church and set out to “reform” it.
      2. There also was an abuse of power in the office of the papacy.
      3. Protest began to arise at the end of the dark ages but it wasn’t until Martin Luther that Protestant Reformation gained traction.
      4. Luther was a German Monk and professor of Theology at University of Wittenberg.
      5. King of France were fighting to reduce the power of the Pope


A. Perhaps the most significant event in all of Catholic Church history.

1. In Period I Pope Paul III was assigned to “define doctrine, correct morals and restore peace among Christians and repel infidels” (Minnich. 1997).

2. In Period II Julius III who reigned 1550 to 1555 was included sessions 11 to 16 allowed to read mandates at the general congregation but military conflict did not allow the reopening of the council (Minnich 1997).

3. In Period III Pope Pius IV the final decree was signed by 255 prelates and procurators (Minnich 1997).

B. Important Decrees signed.

1. Affirmed that all the books of the Bible including the apocrypha not found in the Hebrew Bible and rejected by Lutheran were inspired (Trent, Council of).

2. The council set the precedence for the pope to exercise power over the church and the common person.

3. Creed of pope Pius IV imposed as the official creed.

4. Doctrine of Transubstantiation was reaffirmed during the thirteenth session.

5. Doctrine of Sola Scriptura was rejected by the council. It was affirmed that Holy Scripture and all Apocrypha and traditions of the Church was the source for authority.

6. Doctrine of purgatory was reaffirmed which that all sins must be resolved on earth or in the state of purgatory.

7. The intent of the council was to refute once and for all the “doctrine sola fide or faith alone” (Carter 2014).

8. The Council issued decrees on marriage the excellency of celibacy, condemned concubinage and made the validity of marriage upon taking the vows before a priest and two witnesses (Carter. 2014).

Conclusion:

A. The Council of Trent lasted three sessions over a period of nineteen years.

B. They set out to reestablish doctrine and to punish the opponents by excommunication.

C. They declared that anyone who opposed the Pope, Holy Scriptures, Tradition was a heretic and would be disciplined.

D. The Council of Trent is the most significant event in Catholic history.
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INTRODUCTION:

A. In Matthew 27:24-25 the bible records for us the dialogue between Pilate and the multitude and “When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.”

1. This dialogue fixes the sentence upon the Jewish people who crucified the Christ.
2. Since that time, there has always been a nomadic Jewish population displaced from the Levant since the destruction of the Temple in A.D. 70.
3. They have moved from place to place attempting to find a home and persecution inevitably arises and drives them out once again.
4. Their difficulties are tied directly to the ebbs and flows of the socio-religious and political establishments in both Europe and the Near East during the subsequent centuries following the Bar-Kochba Revolt in A.D. 135.
5. The rise of Mohammedanism in the Ancient near east pushed many Jews into Spain and Central Europe, where they thrived after the expulsion of Islam from the continent. This was not to last. The Jews themselves became a persecuted section of society, not now fitting within the bounds of the coterminous church.
6. The period of attention that garners our attention (1500-1700) is not without that same displacement of Jewish exiles.
7. During the reign of the Ottoman Empire many Jews were exiled from Europe and came to reside in the territory of the Ottoman Empire.

B. Judaism, after the periods of inquisition in Spain, suffered by intellectual stagnation during the 1500’s. “For the Jews of western and central Europe the next two centuries were to be largely a period not of achievement and progress, but of stagnation and regress.” (Bernard Martin, A History of Judaism.)

1. This period marks the decline in the communities of the Jews in both Europe and the Near East.
2. The Ottoman Empire was a safe haven for the Jewish community at the time, and many great authors flourished in this new community.
3. Since the Jews of Central Europe were driven out of Spain and surrounding countries, progress that would have been made in those areas for the intellectual and academic pursuits were largely hindered.
DISCUSSION:

I. TIMELINE-
   A. 1500- Development of Ladino; Appearance of Conversos in the New World
   B. 1500-1502- Messianic Movement among Jews of Italy and Germany
   C. 1510-1516- Troubles in Italy; Expulsion from Naples; the Ghetto in Venice
   D. 1517- Palestine Conquered by the Ottomans; The Rise of Safed
   E. 1524-32- Strange Stories of Lost Tribes and Messiahs; David Reuveni and Schlomo Molcho.
   F. 1543- Martin Luther Attacks the Jews
   G. 1551- Jews choose own Chief Rabbi in Poland-Lithuania
   H. 1554- Pope Paul IV Strengthens anti-Jewish line in the Catholic Church; Ghettoization.
   I. 1577- Beginning of the Phenomenon of the Court Jew
   J. 1579- The Ari-Rabbi Isaac Luria- Comes to Safed
   K. 1581- Council of the Four Lands Formed in Poland
   L. 1585- Spanish Occupy Antwerp; Amsterdam emerges as Northern Converso Center
   M. 1593- Development of Leghorn in Italy as important Jewish Center.
   N. 1600- Development of Prague Community
   O. 1600-1625-Jewish life developing in Northern European Ports
   P. 1603- Attempt at Centralizing German Jewry; Council of German Jewry in Frankfurt.
   Q. 1630-1654- Development of Jewish settlement in Brazil
   R. 1648- Destruction of Ukrainian Jewry; The Chmelnitski Pogroms
   S. 1654- First Jews in North America Arrive in New Amsterdam
   T. 1655- Rabbi Menashe Ben Israel Petitions for the re-admittance of Jews into England
   U. 1656- Spinoza Excommunicated from Judaism in Amsterdam
   V. 1657- Jews allowed to settle in Denmark
   W. 1665-1666- Shabbetai Zevi, the False Messiah
   X. 1676-1680- The Temporary Expulsion of the Jews of Yemen; The Exile to Mawza
   Y. 1700- The Mass Aliyah of Judah Hasid
   Z. While this timeline is in no way exhaustive, it does give us an overview of the major events and themes of these two “melancholy centuries,” as Martin describes them. They are a time of difficulty and constant turmoil and upheaval in the Jewish communities of Europe and the Ottomans.

II. TIMELINE 1500-1700
   A. THE SIXTEENTH CENTURY IN THE OTTOMAN EMPIRE AND THE NEAR EAST
      1. The Jews of this period, under Ottoman Rule, enjoyed relative peace and prosperity, largely un-persecuted and free.
      2. The Jews were expelled from the European countries of Spain, Portugal, Germany, France and England, but were welcomed freely into the Kingdom of the Turks and enjoyed freedom and prosperity in their towns and provinces.
      3. There was enough freedom and tolerance that even “In fifteenth and sixteenth-century Constantinople and elsewhere in the Ottoman Empire, Karaite-Rabbanite relationships were, with some exceptions, remarkably amicable.” Martin, 143. (Karaite- Do not accept Rabbinic
authority and believe that all laws were handed down from God to Moses- Rabbinate Jews accept the authority of the Rabbi’s and their tradition.)

4. They were allowed the ability to assemble freely, promote schools and higher learning, and even to take part in the affairs of state from time to time.

5. This was different than the period in of the Inquisitions of Spain in the fifteenth century. Persecution of anyone not affiliated with Catholicism was rampant. The ability to openly practice Judaism was stifled due to the mandate that all profess Christianity in the form of Catholicism, or face death or expulsion.

6. That anti-Semitic sentiment continued well into the sixteenth century, where persecution continued by the papal states of Europe.

7. Because of the persecutions of the Catholic church, the Jews in these lands left their homes to carve out a living where they would not be persecuted.

8. There was a shift in center of Judaism in the sixteenth century from the west in Europe and the Iberian Peninsula to the Ottoman empire in the East.

9. In 1505-1584 Kabbalist and author of “Lecha Dodi” (Come My Beloved), Solomon ben Moses Alkabetz, was born.
   a. The ideas of Kabbalah (Jewish Mysticism) were prominent in these two centuries and many bought into the idea of Messianic expectations.
   b. The Jews had several individuals claiming messiahship, yet none of them were able to follow through the promises made to the masses (cf. Significant Figures).

10. 1516- The Jewish Quarter in Venice, Italy became the Geto Nuovo or “New Foundry.” “Geto” is the basis for the word “ghetto.” Ibidem. Although the Jews enjoyed relative peace in the first half of the sixteenth century, the latter half brought turmoil to Italian Jewry, and inhibited any further intellectual progress.

11. Many Jews who were expelled from Spain in the late fifteenth and early sixteenth centuries settled in North Africa and the Levant. They desired to make the land of their ancestors home once again.
   a. Safed became a major spot for those returning to Israel
   b. There were over 300 rabbis, 21 synagogues and 18 yeshivot (Jewish schools) that popped up in the land of Israel.

12. After this, many Jews returned to Constantinople and settled there and mixed in again with the Jews who had stayed in the Islamic ruled country.

B. THE SIXTEENTH CENTURY IN CHRISTIAN EUROPE

1. 1555-In his Papal Bull Cum Nimis Absurdum, Pope Paul IV (Cardinal Gian Pietro Carafa) renewed all anti-Jewish legislation and installed a ghetto in Rome. The Bull also forced Jews to wear a special cap, forbade them from owning real estate or practicing medicine on Christians. It also limited Jewish communities to only one synagogue.

2. This Papal Bull disallowed Jews the basic privileges of common association in the general public. In Stow’s assessment, he claims the bull was issued to cause the Jews to convert to Christianity. Note “Beyond that, my interpretation rests on more than a reading of the
Cum nimis alone. Rather, it is based on a thorough knowledge of the origins of the various clauses the bull contains. As will be apparent from my forthcoming study, Taxation, Community, and State, a clause stating explicitly that the Jews were “tolerated so that (ut) they convert” was in regular use from some time in the 1520’s. And it appeared in literally hundreds of letters granting extensive privileges to Jews on the ground of the traditional theology of Gregory the Great that “the sweetness of lips is the most effective agent for promoting conversion.” (Stow, “The Proper Meaning of Cum Nimis Absurdum.”)

3. There was the apparent desire to cause these Jews to convert based on favorable
4. The Jews were confined to a walled Ghetto in the city every night, and it was locked at curfew. The Jews were confined to this space and because of the restrictions imposed on their community, Judaism stagnated in these areas.
5. It was as much a protection as punishment. The ire against the Jewish populous in many of the Papal states was palpable. They believed the Jews were destined to be slaves by God.
6. Martin Luther advocated for the fair treatment of the Jews and defended their rejection of Christianity as it was presented to them by Catholicism.
7. This only lasted for as long as the Jews seemed that they might accept Christianity as Luther presented it. In the 1530’s, when it appeared as if the Jews would not accept Luther’s pleas either, the reformer began his attacks against them urging all Christians to drive them out of Christian states.
8. The reformation period did not bring respite from the persecution to the Jews in any way. If anything, it stirred the ire of Christians against Jews all the more.
   a. There were several restrictions and quarantines that were legalized and resurrected from the Lateran Councils of 1179 and 1215. These were now rigorously enforced against the Jews in the sixteenth century.
   b. During the counter-reformation sponsored by Cardinal Gian Pietro Carafa, the Talmud was put on trial. The charges were made that it attacked Christianity.
   c. In 1553, all copies of the Talmud, which were to be found in the houses of the Jews in Rome, were gathered and summarily burned by the Catholic Church. This not only happened in Rome, but in Bologna, Ferrara, Mantua and Venice.
   d. The counter-reformation and the Inquisition persisted during this period and many Jews were burned at the stake for their Judaism.

9. The Marranos were also persecuted and killed. Those who remained were placed in the ghettos and were forced to remain there.

C. THE SEVENTEENTH CENTURY IN EUROPE AND THE NEAR EAST
1. The seventeenth century saw more of the same division and expulsion in Europe and the Near East.
2. This century saw the expansion of the Jewish settlements to Germany, America and even into Brazil. Several settlements and incursions were made in Northern Europe in order to establish primarily Jewish
communities.
3. The settlements in the Northern European Ports were men who came in primarily as merchants under the guise of Christians, and then only later would reveal that they were in fact Jewish. This appears to have been the tactic in several communities, with Sephardi Jews entering and establishing themselves, with their poorer Ashkenazi counterparts coming in behind them.
4. In 1655 there was at least a triumph for the Jews. They were given permission by Oliver Cromwell (a Puritan sympathizer), to return to England and establish communities. This he did without rescinding the act of 1290 that originally had driven them from England in the first place.
5. Among the many struggles extant concerning communities, there were also issues with false Messiahs arising and claiming supremacy.
   a. One prominent figure was Shabbetai Zevi who was known as the false Messiah
   b. This he accomplished in 1665-66. “There had been many messianic movements in Jewish history. At certain times it had been felt that the time was right and such was the feeling now. All over Europe and the Middle East, a movement broke out proclaiming that the Messiah had arrived in the form of a young Turkish Jew, Shabbetai Zevi, who was ready to go and confront the Sultan of Ottoman Turkey and demand the handing over of Eretz Israel to the Jews.” (Pedagogic Center: Jewish History Timeline)
   c. “The Jewish world followed the story with breath but Shabbetai’s confrontation with the Sultan ended differently. Faced with a choice between death and conversion to Islam, Shabbetai chose the latter and converted to the horror of the whole Jewish world.” (Ibid.)
   d. “Some, thinking that this was a necessary part of the Messianic plan, followed him into Islam and created a separate sect that lasted in Islam right to the twentieth century.” (Ibid.)
6. The seventeenth century ended in the way it began, with another Jewish expulsion from Yemen. This was because a new Imam had taken control in Yemen who was determined to rid the country of all non-Muslim influence. As a result, an edict of expulsion was decreed for the Jews who were sent to the shores of the Red Sea where they suffered.
   a. After a year they were allowed to return, but only a few did. When they returned, they were not allowed to recover their homes or possessions they left behind. They had been forfeited to the Muslims living in the land.
   b. They suffered great financial hardship after that time.
III. MAJOR INFLUENTIAL FIGURES
   A. Joseph Nasi (1520-1579) was a Jewish banker and Marrano who attained great wealth in the Ottoman Empire.
1. During the persecutions in Spain and Portugal, many Jews converted to Christianity in name only. They were called Marranos.
2. These groups survived unmolested in the papal states because of their adherence to the laws that were put in place. They did not practice faithfully the religion, but showed outward signs of consent.
3. They fled to Portugal after the expulsion of the Jews from Spain. After this, he moved to Constantinople and had great success in the international banking enterprise his uncle founded.

4. Here, they threw off the Marrano status and publicly reverted to Judaism where it was safe to practice.

5. Joseph Nasi, because of his success, wanted to set up a semi-autonomous Jewish territory in Palestine.

6. He was granted the authority by the Sultan to oversee the reconstruction and rebuilding of the city of Tiberius and its surrounding areas, but it was an unsuccessful venture.

7. Even though this effort failed, more interest was now focused on the resettling of Palestine by displaced Jews.

B. Joseph Karo (1488-1575)
   1. Joseph Karo was a Kabbalist (believed in Mysticism)
   2. He compiled the most widely used Jewish Law Code extant today
   3. He was very interested in halachah, (the traditional practice of Judaism) and yet combined it with mysticism.
   4. He was an exceptionally influential figure in this period and the years to follow, and his work bet Yosef and Shulchan Arukh were benchmark productions. “This is undeniable, and, indeed, on the lucidity of Rabbi Joseph Karo rests much of the structure of present-day Torah Judaism.”
   5. He was one of “the most fervent mystics of Safed.” (Ibid., 146).
   6. He is also the author of the most authoritative work on Jewish law and the guide for orthodoxy, the Shulhan Aruch (prepared table).

C. Jacob Berav (1474-1546)
   1. Jacob Berav was highly influential as a leading rabbi in Fez in Morocco.
   2. He was born in Spain and later moved to Morocco.
   3. He desired to revive the rabbinic ordinations (semichah) and bring back legitimacy to the position as rabbi. At this time the rabbis could teach the law, but they could not offer authoritative commentary on the law.
   4. “Official ordination to the rabbinate had lapsed with the abolition of the Palestinian Patriarchate in the fifth century.” (Martin, 145)
   5. His attempts to reinstitute the authoritative ordination of the rabbinate failed, due to disagreement from the leading rabbis at the time. This would have done a great deal for the progress of Judaism at the time.

CONCLUSION:

A. This period of Jewish History is beginning to garner more attention as scholars are beginning to recognize several of great contributions to Judaism during this period. Although the Jews in Europe and the Near East struggled with the social climate, they did not completely put out the influence of Jewish thought. It found its foothold in Germany and would thrive there for many centuries, as well as Holland and Denmark.

B. What is clear in these two centuries is that the Jews were nomadic. They were the subjects of religious persecution when people had enough of them.

C. The Jews in Spain were expelled and faced serious challenges in every other place during the 1500’s except the Ottoman empire. It was here that many Jewish families thrived.
D. The 1600’s had its own set of challenges both without and within. There was the constant threat of displacement and persecution, which was coupled with the religious turmoil brought about by upstarts and revolutionaries claiming Messiahship. These attempts to reunite the Jews under one leader failed.

E. Ultimately, the Jews would not find peace during these two centuries, and everywhere they settled they struggled with persecution.

REFERENCES


The Pedagogic Center: Jewish History Timeline. http://www.jafi.org.il/education/history/

INTRODUCTION:
A. As Europe emerged from the Dark Ages scarred by the Black Death (bubonic plague) and the effects of the Mongol invasion were still keenly felt, the progress and power of the classical period of Islam seemed to be on the decline. (Sonn 2004)
1. Genghis Khan and his conquering horde of Mongols had overrun most of Central Asia, China, Russia, and the Near East.
   a. His grandson succeeded at capturing Bagdad in 1258 and slaughtering all the Muslim inhabitants bringing the caliphal period of rule to a close.
   b. This event is considered one of the worst in the history of Islam and “marks the end of the political unity of Islam” (Sonn 2004).
2. Ferdinand and Isabella succeeded at driving Muslims from the Iberian Peninsula and consequently out of Europe when King Boabdil (Muhammad XII of Granada) surrendered his territory to Spain on January 2, 1492.
B. While a central caliphate would never again be known, Muslim power rebounds and reaches its zenith in the two centuries from 1500-1700.
1. Muslim sultanates, each ruled by a sultan, began to appear and would eventually stretch from Eastern Europe south to Africa and as far east as Southeast Asia. (Esposito 2011)
2. These new empires could be found from Morocco and the Niger Basin to Sumatra and Java—modern-day Malaysia and Indonesia.
C. Focus in this lesson will be given to the three most powerful empires that arose during this time and straddled the central Islamic lands.
1. The Safavid Empire ruled over the area of modern-day Iran.
2. The Mughal Empire ruled over the area of modern-day India and Pakistan.
3. The Ottoman Empire ruled over the area of modern-day Turkey, Greece, and other portions of the Mediterranean basin.

DISCUSSION:
I. IN 1501, SHAH ISMAIL I ESTABLISHED THE SAFAVID DYNASTY.
   A. The Safavids had begun as a revivalist Sufi brotherhood in the 13th century.
      1. Sufism is defined by Robinson (1982) as “Islamic mysticism. A distinct strand of Muslim devotion, which cultivates the inner attitude with which the believer performs his outward obligations.”
         a. Islamic scholars like Ibn Khaldun, who was quoted by President Ronald Reagan, urged critical thinking and not just acceptance of transmitted wisdom. (Sonn 2004)
      2. Safi al-Din (1253-1334) had started this peaceful movement by acquiring
a reputation for piety and calling for restoration and purification of Islam, but it would evolve into a more aggressive movement.

a. The movement turned revolutionary as it embraced Shi'i messianism.
   1) Safavid soldiers received the designation “Qizilbash [Redheads] by the Turks on account of their distinctive red turbans with 12 folds commemorating the 12 Shiite imams” (Robinson 1982).
   2) This branch of Islam holds that only descendants of Muhammad through Ali are to be recognized as legitimate successors.
   3) Ismail asserted that he was a descendant of the 12th or hidden imam and ought to be recognized as a mahdi or divinely guided reformer. (Esposito 2011)
   4) Safavid rulers wore a title that translated means as noted by Esposito (2011) “Shadow of God on Earth.”

b. Sunni Muslims were targeted by persecution and doctrinal interpretation so that by the turn of the 16th century the Safavids had taken control over most of Iran and all but eliminated Sunni influence.

c. Consolidation of power was extended as Shii ulama oversaw all schools, universities, and courts with the permission of the state.

d. Events of the modern era in Iran can be better understood with this historical background properly appreciated.

B. The Safavid Empire faced pressure from enemies and was forced to fight on two fronts both the east and the west.

1. The Ottomans, who were likely alarmed at the emergence of the Shia state, marched from the west.
2. The Uzbegs attacked from the east and sought retaliation from the attack on Samarqand and the defeat of their dead leader Muhammad Shaibani Khan.
3. Later, the ascendancy of the Mughal empire would threaten the Safavid empire.

C. The Safavid empire reached its apex during the rule of Shah Abbas the Great (1588-1629).

1. Abbas built a magnificent capital in Isfahan, which as Robinson (1982) describes was “Thirty-eight kilometers in circumference and housing about one million people; it was also one of the most beautiful of all time, with a great number of caravanserais, very fine bazaars and canals and streets lined with plane trees.”
2. The city was an industrial and commercial center as merchants from throughout the world manufactured, traded, and sold carpets/rugs, textiles, ceramics, and metalworks among other goods within its confines.
3. Abbas encouraged trade and sought to improve the infrastructure of the empire which contributed to economic prosperity.
4. The arts, especially painting known as miniature painting, flourished and works such as those by Reza Abbasi (1565-1635) survive and are displayed in prominent museums across the world.
5. Bookmaking, a process requiring immense skill and time, also blossomed in this era.
D. Eventually, the Safavid empire was destroyed by powerful neighbors and the last official Safavid king was overthrown by Afghan tribal leader Mahmud of Kandahar in 1732.

II. BABUR (1483-1530) IS GIVEN CREDIT AS THE FOUNDER OF THE MUGHAL EMPIRE.

A. Babur was descended through his father from Tamerlane (also known as Amir Timur, Timur Lang, and Timur the Lame), the ruthless Muslim leader of the Timurid Empire.

B. Through his mother, Babur was supposedly descended from Genghis Khan.

C. Babur was appointed leader at the age of 11 and his youthful inexperience resulted in few accomplishments during the early years of his reign.

D. As he matured, he gained experience and success, the most notable was his victory over the Lodi army in 1526 granting him practical dominion over the whole of India.

E. Babur died in 1530 and was succeeded by his son Humayun.

1. He ruled for 10 years before being overthrown and exiled by Sher Khan Sur.

2. Humayun had to seek refuge in the Safavid empire, but he returned to India in 1555 and with the help of Shah Tahmasp reestablished his rule by capturing Delhi but died within 6 months after falling down his library stairs.

F. In 1556, Humayun’s son Akbar ascended to power at the age of 14.

1. Akbar’s rule lasted until 1605 and was the golden age of the Mughal empire.

a. He quickly absorbed or subdued all the warring factions, tribes, and regimes of his smaller rivals through a combination of conquest and diplomacy.

b. His territory extended from the Himalayas in the north to the Arabian Sea in the west and south to almost the tip of the subcontinent an area that today would encompass Pakistan, Afghanistan, Bangladesh, and India.

c. Akbar was a skilled administrator, political leader, and military commander.

1) He instituted a progressive tax system where the rich paid more and the poor paid less, which encouraged the cultivation of more land, but was balanced based on a fair and accurate system of revenue assessment.

2) He had an educated bureaucracy of officials that included Hindu and other religious groups and did not limit government administrative positions to just Muslims.

3) Government sponsored building of libraries, schools, and other projects also endeared him to the public.

4) He utilized technology like gun powder and artillery in warfare enabling his military to have great success against their enemies.

5) Art, literature, language, and culture flourished during his reign.

d. Amazingly, “Akbar the Great” was a proponent of religious tolerance.

1) This unusual attitude by a Muslim leader proved useful since
Muslims constituted only about 20% of the population of the Mughal empire.

2) Religious learning, tolerance, harmony, and syncretism were hallmarks of Akbar’s reign.
   a) He headed off conflict and divisive religious discrimination by promoting a non-sectarian monotheism he called din-I ilahi.
   b) He eliminated the jiyza and other taxes on non-Muslims.
   c) He replaced the Muslim lunar calendar with the solar calendar and issued laws forbidding the killing or eating of cows, which Hindus held sacred.
   d) He set aside the death penalty prescribed by Sharia law for apostasy and opposed the Hindu practice of suttee where a widow would forfeit her own life on her husband’s pyre.
   e) Sikhism, a conglomeration of Sufi Islam, Hinduism, pantheism, and other religious elements was recognized.
   f) Sunni ulama and Sufi mystics, Hindus, Zoroastrians, Jews, Jains, and Jesuit priests were all said to be present and welcomed to join in religious discussions in Akbar’s “House of Worship” he opened in the mid-1570s.
   g) In 1582 Akbar founded the “Divine Faith” but only attracted 18 followers among his court. (Robinson 1982)
   h) Akbar’s religious eclecticism and tolerance would arouse the animosity of devout Muslims and would eventually lead to the downfall of the empire some decades later. (Aslan 2011)

G. Akbar is succeeded in 1605 by his son Jahangir who ruled until 1627.
   1. Jahangir was known as the “grasper of the world.”
   2. He was a weak ruler and relied on his wife Nur Jahan
      a. Nur Jahan appointed her father as prime minister and is reported to have ruled with an iron fist.
      b. When Khusrau, the oldest son of Jahangir and Nur Jahan, rebelled, she had him exiled.
      c. Khusrau sought protection from the Sikhs, which probably provided an impetus for the attacks later instituted against this group.
   3. Jahangir consolidated the empire’s rule in Bengal, but this accomplishment was the one positive in contrast to the many failures of his reign.
   4. His reign weakened the empire as he was not as attentive to the needs of his people and raised taxes, which was an unpopular move.
   5. He did not exhibit the same measure of religious tolerance and attacked the Sikhs probably for the reason noted above in connection with his son.
   6. He is remembered for some building projects across India, including the Shalimar Gardens in Kashmir, but is most celebrated for his devotion to the arts, especially painting.

H. Shah Jahan, son of Jahangir, reigned from 1628-1658.
   1. He is best remembered for his architectural monuments.
   2. The Great Mosque and Red Fort at Delhi still stand to testify to his building skill.
3. His most famous work is the Taj Mahal, the beautiful white marble mausoleum he built for his wife Mumtaz Mahal, who died giving birth to their 14th child.

4. However, these expensive building projects coupled with drought that decimated agricultural production further weakened the empire and discouraged the people.

I. In 1658, Aurangzeb (Muhi-ud-Din Muhammad or Alamgir=Conqueror of the World) seized the throne and was the last great ruler of the Mughal empire.

1. Shah Jahan is put in prison upon becoming ill by his son.

2. Aurangzeb kills all rivals and adopts policies in contrast to previous regimes.
   a. Aurangzeb reverses the pluralistic toleration of Akbar’s governmental heritage.
   b. He takes his instruction from religious reformers like Shakh Ahmad Sirhindi, a member of the Naqshbandi Sufi brotherhood, who was intolerant for anything other than Islam.
      1) The jiyza and other taxes on non-Muslims are reintroduced.
      2) Islamic holy laws prohibiting drinking alcohol, gambling, and other matters are reintroduced.
      3) Music that might be used in religious worship services was also outlawed and even decrees concerning dress were enforced during his reign.
      4) Observance of the lunar calendar replaces the solar calendar.
      5) Destruction of the schools and places of worship of Hindus and other non-Muslims was common during his reign.
      6) “The renovator of the second thousand years” of Islam is a term of commendation Muslims give to these initiatives. (Robinson 1982)
   c. Relationships between Hindus and Muslims become strained and this leads to conflict at all levels of society.
   d. Aurangzeb tries and succeeds at expanding control over the southernmost tip of the Indian subcontinent giving the empire its largest land area.
   e. Taxes are raised to finance these ventures, and this is unpopular with the masses.

J. These and other factors contributed to the decline and dissolution of the Mughal empire.

1. Revolts and rebellion from different parts of the empire weakened the government.

2. Some estimates suggest 2 million died from internal wars and famine.

3. These issues and others provided an opportunity for Europeans led by the French and British to enter and eventually gain control over India beginning in the 1670s.

III. THE OTTOMAN EMPIRE WAS THE MOST POWERFUL EMPIRE OF THIS PERIOD.

A. The Ottomans were former border workers for the Seljuk Turks.

1. They were tasked with guarding the northwest frontier and had the liberty to attack the Byzantine Christian forces in the name of Islam.

2. As the Seljuks and Mongols continued their power struggle, the Ottomans grew stronger.
3. They were led by a strong warrior named Othman, or as he was known in the west Osman I, and this led to his followers being called Ottomans.
   a. He organized society in a military fashion and took leadership wearing the title of Emir.
      1) Later, the term sultan, which like emir a title equal to king, was used.
      2) Although a political title, Osman asserted that he as sultan answered to only God, a heritage passed on to future sultans.
      3) Other designations like “Warrior of the Faith” and “Defender of the Sharia” worn by future Ottoman sultans reflect their meshing of religious and political goals. (Esposito 2011)
   b. He urged and participated in raiding the territory of infidels (non-Muslims) and used such to gain resources and additional power.
   c. His successes were largely based on his utilization of a new technology—gunpowder.
4. In the 13th century, the Ottomans were able to assert control and establish power over Anatolia, which is present-day Turkey and were no longer subject to Seljuk authority.
   a. The Ottoman military grew with the addition of Muslim men who desired to work as mujahidin, who understood their role were to be warriors in the struggle to spread Islam.
   b. Surprisingly, army ranks were also filled with Janissaries.
      1) Janissaries were Christian conscripts from the Balkan region who had converted to Islam.
      2) These soldiers were picked as young men, trained and educated in a sophisticated education system called the devshirme in order to serve as government administrators and members of elite military units.
B. On April 6, 1453, the Ottomans, under the leadership of Mehmet II “The Conqueror”, attacked Constantinople.
   1. European Christians had earlier shown their worry about the growing Ottoman power by organizing a new crusade in 1444.
   2. They attempted to drive the Ottomans back across the Bosphorus, the narrow waterway separating Europe from Asia, but this attempt was unsuccessful.
   3. Constantinople was the capital of the Byzantine Empire and had been the greatest city in the west with a population of one million and a celebrated Christian heritage.
   4. On May 29, 1453, after only a seven-week siege Constantinople fell allowing Muslims to realize a dream that had been hoped for since the seventh century. (Esposito 2011)
   5. Istanbul, as the city was renamed, became the new capital of the Ottoman Empire and became an Islamic symbol of power and culture.
C. Selim II, who reigned from 1512 to 1520 continued to expand the empire.
   1. He killed his own brothers, nephews, and four of his five sons to make sure there was no rival or plotting to take the throne from him.
   2. By 1517, Selim II had conquered Azerbaijan, Syria, Palestine, Egypt, and the Islamic holy cities of Mecca and Medina.
   3. Belief in Islam’s universal mission and the need to engage in this struggle, even by means of warfare (jihad) was motivation for Selim as
it was for past sultans and as it would be for future leaders.

D. Sulayman (also spelled Sulaiman or Suleiman) the Magnificent (some say should be the Lawgiver) reigned from 1520 to 1566 and brought Ottoman power to its greatest height.

1. He was an aggressive military conqueror.
   a. He captured Belgrade, the stronghold of the Hungarians, in 1521.
   b. They drove the Knights of St. John from the island of Rhodes in 1522.
   c. He laid siege to the Habsburg capital of Vienna in 1529 but left just as the city was about to surrender. [How different world history—European, Christian, and otherwise might have been had he stayed another week.]
   d. He expanded his reign into the territories of North Africa and as far south as Yemen and east to Baghdad.
   e. He also expanded Ottoman naval power across the Mediterranean with the help of his admiral Khairuddin, known to the west as Barbarossa.
   f. His victories were not halted until his navy was decisively defeated at the Battle of Lepanto in 1571, which coupled with a truce in 1580 confirms the boundaries between Christian and Muslim civilization that lasts to the present day. (Esposito 2011)
   g. Land expansion into Europe was checked by the failure of the siege of Vienna in 1683.

2. Sulayman restructured Ottoman society to make it efficient for his purposes.
   a. Society was divided fundamentally between Muslim and non-Muslim.
   b. A more important societal division was between the subjects, who through farming, manufacturing, etc., produced the wealth for the other class, the military.
   c. Mustafa Naima, an Ottoman historian, as quoted by Robinson (1982) describes this relationship as a “cycle of equity” with the following interdependent considerations.
      1) There could be no rule or state without the military.
      2) Maintaining the military required financial resources or wealth.
      3) Wealth was raised from the subjects.
      4) The subjects could only prosper through justice.
      5) Without rule and state, there could be no justice.
   d. State service was divided into four functional sections.
      1) The palace, along with the attached haram, was most important and served the sultan both from within and in his relations with those outside the empire.
      2) The bureaucratic apparatus consisting of the Imperial Council headed by the grand vizier controlled all financial aspects of the regime.
      3) The military or slave army was the army of the sultan, but also included the specially trained Janissary troops mentioned earlier, who were the elite members of this apparatus and kept the rest of the army in check.
      4) Lastly, but of no little importance, were the institutes of
learning staffed by the ulama who ensured that Sharia was enforced, and Islamic knowledge transferred to subsequent generations.

a) The ulama were the guardians of Sharia and were part of a large hierarchy of learning.

b) Students were encouraged to excel in their studies as they advanced from the elementary mosque schools to the madrasa schools and finally, for the brightest, the semaniye madrasas that adjoined the Sulaimaniye mosque in Istanbul.

c) Depending on aptitude, a student might have an opportunity to serve as a qadi or teacher in positions that ranged from elementary to advanced.

d) Becoming the Shaikh al-Islam was reserved for the greatest teachers at the semaniye madrasas, a position that wielded great influence both with the sultan and grand vizier.

e. Sharia was the law of the land, even though various forms of interpretation were tolerated in some places like in Mecca and Medina where the Shafii form had long been dominant. (Robinson 1982)

f. Ottoman law, known as Kanun, allowed the government leeway to issue laws as it benefited them if Islamic courts had not yet adjudicated such issues, but Sharia was still the standard.

1) For a while, Jews and Christians [Coptic, Greek, Armenian, and Syrian] were considered dhimmis, a protected religious minority, and allowed to organize themselves as separate communities or millets utilizing their own religious leaders and laws if they paid the jiyza and other discriminatory taxes. (Farah 2003)

2) Sharia was used under the guise of protecting orthodoxy to justify large scale massacres of Shia Muslims.

g. By the late 1600s, the barriers between Muslims and non-Muslims were growing and tolerance was on the decline paving the way for internal strife that brought increased weakness and division to the empire.

3. Sulayman brought enormous prosperity to the empire and utilized this wealth to finance many artistic achievements.

a. Architectural monuments are his best-known contribution to the arts.

b. Joseph Sinan, his chief architect, constructed two of the most famous mosques in the world: Suleymaniyya in Istanbul and Selimiyya in Edirne and both still stand as monuments of architectural beauty and engineering masterpieces.

c. Ceramics, textiles (silks, velvets, etc.), and other artistic forms similarly excelled from the prosperity of the age.

d. Other contributions to the arts like poetry, literature, and painting during this time period match the simultaneous developments coming from the European Renaissance.

4. The precedent set by Sulayman’s father and followed by him of executing heirs, along with other factors, started the empire on the road to decline.
a. Sulayman executed all his sons except one and the one left was a weak leader and poor heir to the throne.
b. Reduction in trade relations due to Europeans finding a route to sail around Africa to reach India and beyond made Ottoman middlemen inessential.
c. Silver, from Spanish exploration in the New World (Americas), poured into Europe causing massive inflation.
d. European access to raw materials from the New World meant less reliance on resources from Ottoman controlled lands and rendered them unable to compete with European process for raw materials.
e. Further, this undercut the profit margin for Ottoman craft industries since European manufacturers could now return cheap finished goods at lower cost than their Ottoman competitors.
f. Other factors including flaws that appeared in the Ottoman military system, external economic pressures mentioned above, a general weakening of the empire’s central administrative system, and the overall growing conflict between Muslim and non-Muslim all led to the long, slow decline of the empire culminating in its total collapse following World War I. (Lewis 1993)

CONCLUSION:
A. Islam, even when it appears to be defeated, has a history of regaining power in a quick and decisive fashion.
B. Unflinching dedication and singular purpose have characterized many Islamic leaders throughout history.
C. Muslim societies may tolerate other religious beliefs for periods of time, but this is usually not long lasting and typically results in a backlash of violence against non-Muslims when hardline leaders gain power.
D. Events of today should be viewed wisely through the prism of history, lest we fail to learn these lessons and be doomed to repeat them.
E. Christians must know the Word of God and be completely dedicated to preaching and faithfully living the truth it contains in order to help those living in the darkness of sin to see the true light of Jesus Christ!
REFERENCES:
INTRODUCTION

A. A tiny spark is all that is required to transform a volatile flashpoint into a raging inferno.
   1. If the surrounding conditions are right, then just one small match can be the origin of an enormous forest fire. It is rather amazing how a seemingly insignificant action is capable of having such a far-reaching impact.
   2. Similar to this illustration, is a noteworthy event that took place some 500 years ago, where a seemingly insignificant act in religious history had an exponential impact. It was the simple sound of a hammer and nail.
      a. The occasion centered around a particular document nailed to the door of a church, titled, “Disputation of Martin Luther on the Power and Efficacy of Indulgences.” This simple, unassuming incident transformed into a thunderous tsunami of theological reformation.
      b. Today, most theologians and ecclesiastical historians consider the circumstances surrounding the document, which has simply become known as, “The Ninety-Five Theses,” to be the genesis, or the epicenter of an explosive historical movement known as the Reformation. The ramifications of that movement altered the course of history and has affected Western civilization.

B. What was it about that particular document that made it so significant? How did it become the spark that ignited a movement? Why does it matter to us today? We will attempt to answer these questions and a few others by providing a general survey of Martin Luther’s Ninety-Five Theses. The topic will be addressed in three approaches:
   1. An historical analysis of the Ninety-Five Theses.
   2. An objective analysis of the propositions within the Ninety-Five Theses.
   3. A practical analysis regarding its impact on modern religion.

DISCUSSION

I. HISTORICAL ANALYSIS OF THE NINETY-FIVE THESES. Who wrote the document? What were the conditions that prompted its publication? What is an “indulgence” and why is it significant to the circumstances surrounding the document?
   A. The author of the Ninety-Five Theses was a Catholic priest, named Martin Luther (1483-1546).
      1. Luther was also a monk, the town preacher, and a theology professor at the New University of Schlosskirche (Castle Church) located in the
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Saxon town of Wittenberg, Germany.

2. His name has since become widely associated with the principal pioneers of the Reformation Age. [More specific details about the life and works of Martin Luther are presented in a separate lecture.]

B. Luther was prompted to write his theses because of an intense aversion to a few unscrupulous clergymen, who had been commissioned by Rome to sell indulgences to local parishioners.
1. He had become increasingly annoyed by the practice in general, was outraged by the abuses perpetrated by the indulgence sellers and started questioning the validity of the doctrine as a whole. To protest the practice, he posted his now famous document on the door of the church in Wittenberg on October 31, 1517 for all the public to see.

2. Over the years, numerous stories and paintings have been produced which have greatly romanticized the renowned incident. As a result, several misunderstandings have developed concerning the occasion.
   a. In the history books, for example, historians have often led us to believe that Luther’s actions were the equivalent to something like the “shot heard around the world” which ignited the American Revolution. Or, that perhaps Luther was some type of anti-tyrannical dissentient, boldly taking a stand against the powers-that-be of his day. We might even imagine every blow of that hammer as representing his sharp denouncement of the ecclesiastical superiors of the time. But, that’s not at all how the event unraveled.
   b. In reality, it was a rather mundane occurrence. Being a university, it was quite common to post announcements in such a manner because the “church door functioned as an academic bulletin board,” (Woodbridge and James 2013).
   c. Luther was simply following standard protocol, in which he desired to engage his peers in a religious debate. He wasn’t necessarily concerned at the time about challenging overall church authority (which he came to do later in life, intentionally).

C. Apart from his personal grievances, there were also a few external factors that contributed to prompting Luther to write his Ninety-Five Theses.
1. For one, abuses among the clergy had become increasingly prevalent because the spirituality of the church was in severe moral decline. Of course, when we refer to the “church” here we are referencing the divergent Roman Catholic church and its unbiblical practices, not the Lord’s church so clearly defined in Scripture (Matthew 16:18; Romans 16:16; Colossians 1:18). Luther was a member of the clergy of the Catholic Church.

2. Secondly, when Pope Leo X began to market indulgences, so he could finance construction of St. Peter’s Basilica in Rome, he greatly exasperated an already contentious issue.

3. Thirdly, resentment was running high among the common people of Germany because they frequently witnessed their financial offerings to the church being funneled to the Vatican. To add insult to injury, the pompous and lavish lifestyles of the papacy and the cardinals deeply disgruntled most parishioners (Woodbridge and James 2013).

D. At the very heart of the issue was the doctrine of indulgences. An indulgence is, basically, a certificate of forgiveness one might purchase or earn.
1. According to the Catholic Catechism, an indulgence is a way to reduce the amount of punishment one has to undergo for sin committed. It may also be applied to reduce the “temporal punishment for sin” in what is known as “Purgatory” (Vaticano 1993).
   a. The Catechism goes on to describe Purgatory as the place where parishioners go after physical death. It is where they “undergo purification, so as to achieve the holiness necessary to enter the joy of heaven,” because “certain offenses can be forgiven in this age, but certain others in the age to come” (Vaticano 1993).
   b. Let it be stated here, unequivocally, that these are both false doctrines! Neither of these declarations can be substantiated with the Bible.

2. Eventually, indulgences evolved into something one could apply to almost any sin, including adultery and theft. By extending the doctrine to Purgatory, it created an enormous emotional appeal among the public. The clergymen commissioned to peddle the indulgences quickly exploited this appeal and began to severely abuse their position. By the time the unscrupulous practice had reached Luther’s parish, the religious atmosphere had developed into an extremely volatile tinderbox.

3. Luther’s Ninety-Five Theses was not the first time he had spoken out against indulgences.
   a. When parishioners in his area began purchasing indulgences from a corrupt Dominican friar, Johann Tetzel, who was selling them just outside of Luther’s parish boundary, Luther began preaching against the doctrine. He preached that true repentance was always better than purchasing a parchment of forgiveness (Shelley 1995).
   b. Despite Luther’s preaching, church members continued to claim they no longer needed to repent in order to receive forgiveness. The false doctrine had, essentially, created “an open license to immorality and crime as people soon realized,” (Mattox 1961).
   c. Disgusted, Luther began to study the issue more intently, which ultimately, lead to his conviction a debate was necessary. Thus, a proposal was drafted and publicly issued.

II. OBJECTIVE ANALYSIS OF THE PROPOSITIONS WITHIN THE NINETY-FIVE THESSES. Why is the document written in the manner in which it is? What does it actually say? What are its main points?
A. The ninety-five-points that Luther submitted in writing were framed as propositions to be argued in a public debate.
   1. The word, thesis is defined as “(a) a statement or theory that is put forward as a premise to be maintained or proved; (b) a proposition forming the first stage in the process of dialectical reasoning” (Oxford 2019). This is exactly what Luther desired, a logical discussion, or debate among his peers.
   2. Some might mistakenly think that the Ninety-Five Theses is a type of laundry list exposing ecclesiastical atrocities. But Luther was primarily interested in one topic, indulgences. By Luther’s thinking, there were ninety-five points that needed to be argued in order to ascertain truth. His proposals were written in Latin, which was customary for theologians at the time. He then posted them in the ordinary fashion on the door of the church and also mailed a copy to Albert
of Brandenburg, the Archbishop of Mainz, which was the customary practice under those academic settings.

3. Surprisingly from what is written, it is evident that initially, Luther did not completely disagree with the doctrine of indulgences, he just wanted to clarify the abuses of some clergy who were misleading Christians regarding their spiritual state (Dowley 1977).

4. In fact, many papal and protestant scholars agree that Luther’s theses do not necessarily involve an intentional, conscious renunciation of Roman Catholic doctrine.
   a. Luther himself clarified this fact in a subsequent, written appeal to the pope, called the “Explanations of the Disputation Concerning the Value of Indulgences.” He was attempting a reformation of the church and not the disorganization of it (Rowe 1894).
   b. Within Luther’s propositions, there “was nothing antipapal, but the condition of Germany was such that only a spark was required to set it ablaze. The Ninety-Five Theses struck the spark; the Reformation had begun,” (Stevenson 1959).

B. To generally summarize the document, many of Luther’s proposals are scathing assertions primarily directed at the sellers of indulgences. He lambastes them for their false preaching. He also questions the efficacy of indulgences in Purgatory, as well as, the limitation of the pope’s authority in the matter. In addition, he admonishes the simple Christian about repentance while also advocating for them, saying they should be taught better.

1. Luther’s introduction explains much. “Out of love for the truth and from desire to elucidate it, the Reverend Father Martin Luther, Master of Arts and Sacred Theology, and ordinary lecturer therein at Wittenberg, intends to defend the following statements and to dispute on them in that place. Therefore, he asks that those who cannot be present and dispute with him orally shall do so in their absence by letter. In the name of our Lord Jesus Christ, Amen.”
   a. Though quite respectful and rather non-threatening, this is still a monumental statement, in and of itself. Luther desires to come to the truth of the matter through Biblical argumentation, not just accepting current, popular practice. What more could a seeker of truth ask? Every Christian should have this ambition to “elucidate” truth.
   b. It is rather intriguing that a Catholic monk, priest, and theological instructor came to his conclusions simply by studying the Bible. Even though he had been highly indoctrinated by a religious institution, the simple practice of Bible exegesis (drawing out meaning) and not eisegesis (inserting one’s presuppositions), brought him to the very same mindset the Bereans displayed in their actions so long ago, (Acts 17:11).

2. From what appears to be Luther’s biblical point of view, applying such reasoning would certainly bring into question the doctrinal abuses prevalent in his day. “It is at this point of collision between one man’s hope in the gospel and the Catholic Church’s denial of that hope that the Ninety-Five Theses can be properly understood” (Holcomb 2014). Thus, Luther echoes the words of the prophet, “Come, let us reason together,” (Isaiah 1:18).
C. Probably the easiest way to comprehend the Ninety-Five Theses is to identify the three main points Luther develops within the document. Perhaps, one could even classify each of the theses into three categories.

1. Luther’s first main point: Selling indulgences to finance the building of St. Peter’s is immoral and unbiblical.
   a. More than a third of his theses are direct, ad hominem attacks upon the “sellers of indulgences.” He calls them “hawkers,” (51) “blasphemers” (77, 79) and the “enemies of Christ” (53). Luther asserts that these men are erroneous, false teachers, and “preaching human doctrines” (27), with nothing but their own self-interest in mind.
   b. Luther also exposes the true, underlying motive, “the pope would and should wish to give of his own money, even though he had to sell the basilica of St. Peter, to many of those from whom certain hawkers of indulgences cajole money,” (51).
   c. To emphasize his first point further, he states that Christians have greater responsibility toward the needy and their families rather than buying indulgences (45,46).
   d. In Theses 48–52 Luther proposes that Christians lack proper understanding regarding indulgences and the pope’s authority over them.
   e. This first category of proposals carries the direct implication that the pope and his indulgence sellers were exploiting the people for monetary gain. It is evident that Luther hoped debating these points would shed light on the malpractice and bring it to an end.

2. Second main point: The pope has absolutely no power over Purgatory, so the selling of indulgences for this reason is a vain practice.
   a. Theses 1-7 lay grounds that the pope cannot remove the guilt of sin. These are powerful statements considered in light of the Bible compared to the Catholic catechism.
   b. In Theses 14–29, Luther challenges the common beliefs of Purgatory. He declares that, essentially, no one knows the spiritual state of people in Purgatory. He also asserts that the pope certainly has no jurisdiction over Purgatory.
   c. This second category of proposals carries with it the direct implication that the pope’s authority is more limited than what is assumed by the Vatican.

3. Third main point: Buying indulgences gives grieving sinners “a false sense of security of peace” and endangers their salvation.
   a. For example, Thesis 37 declares one does not need a piece of paper to receive forgiveness and Thesis 21 states an indulgence cannot save a person.
   b. Theses 30-40 argue that indulgences actually hinder true repentance.
   c. This category results in Luther’s final point and conclusion, which he writes in the final two theses (94 and 95).

4. Sadly, it is also quite evident within the document that while on one hand Luther argues for a Bible-only approach to debating these propositions, on the other hand, he still subscribes to the doctrines of Purgatory, the papacy, and the Catholic church’s authority to some degree. He even supports offering indulgences in certain cases.
5. Despite all of this, the Ninety-Five Theses is one of the first documents to publicly take issue with Roman Catholic doctrine and authority. This would be more than sufficient to serve as that initial spark necessary for an already increasingly combustible condition.

III. PRACTICAL ANALYSIS REGARDING THE IMPACT ON MODERN RELIGION. How was the document initially viewed? How did it become so controversial? What makes it controversial? Why is it important to us today?

A. At first, the challenge Luther extended to his peers to debate his Ninety-Five Theses was not deemed to be much of a threat to anyone, except to the sellers of indulgences.

1. As indicated in the previous section, Luther himself did not really consider his actions to be an act of rebellion, but rather, the simple duty of a faithful son of the mother church. He was simply trying to correct a wrong that he saw on a local level (Dowley 1977).

2. Even once the Vatican became aware of the document, the pope was quoted as saying “A drunken German wrote them; when he has slept off his wine, he will be of another mind,” (Stevenson 1959). Eventually, as history has shown, the pope would come to regard the Ninety-Five Theses as an implicit challenge to his authority.

3. From a purely exegetical perspective of Scripture, Luther certainly attacks the authority of the pope. Again, this was just the incentive the Reformation Movement needed to get its start. It was Luther’s implicitly defiant approach that eventually gave rise to the Protestant call of “sola scriptura” (Scripture alone) which ultimately lead to that great Restoration Plea, “Let us speak where the Bible speaks and be silent where the Bible is silent.”

B. The real impetus behind how the document was propelled to the forefront of controversy and monumental history came about by a rather serendipitous enterprise.

1. One of Luther’s colleagues (most scholars are still not exactly sure who it was) took the original Latin text of his Theses, translated them into the German vernacular, reproduced them in mass quantity by printing press, and then distributed them all over Germany (Woodbridge and James 2013).

2. Within just a few weeks, the distribution had caused Luther to become a household name. His actions, along with the already volatile religious environment of the time, was such that Luther was almost immediately seen as a type of religious maverick. He was viewed as one standing against the church’s authority, decrying abuses against the common people. He had “aroused an unexpected storm of public sympathy,” (McManners 1990).

C. What made the document so controversial? To find the answer, one should begin by viewing it from a conflicted Catholic priest’s perspective among a volatile public opinion. Let’s consider a few of the individual assertions within the document to highlight its importance in history.

1. Beginning with the first and most well-known thesis of his logical sequence, “When our Lord and Master Jesus Christ said, ‘Repent,’ he willed the entire life of believers to be one of repentance,” Luther is simply laying the foundation for his subsequent points, all of which are directed primarily at the doctrine of indulgences. He appears to be conflicted between Catholic dogma verses “Thus saith the Lord,”
of the Bible.

2. He continues, “This statement cannot be understood of the sacrament of penance, that is, confession and satisfaction, as administered by the clergy.” Or, in other words, God is the only One who can provide forgiveness and salvation, not some earthly priest.
   a. Indeed, repentance is a state of mind, resulting in a change of heart, that produces a change in one’s behavior. To be a Christian, one must make a change (Acts 26:20). One cannot keep living in sin and be considered a disciple of Christ (Hebrews 10:26). Certainly, no piece of paper can change that.
   b. By pointing this out to the common people, Luther gave a voice to logical thinking which led to the Reformation. He is saying, essentially, “let’s return to the Bible, to what our Lord teaches, and not listen to what some man teaches.”
   c. This principle, along with increased access to the Bible and other religious writings is what developed into the revolutionary, critical discernment that resulted in multiple voices coming forth to challenge the authority of the religious systems of that era.
   d. It may not have been Luther’s intention to challenge the authority of the papacy at the time, but the implication is hard to miss now looking back several hundred years.

3. Worthy of mentioning here is thesis twenty-seven. “They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.”
   a. Luther simply articulates what most common people were probably already thinking at the time. From all indications of historical records, this statement enlightened people to consider the Scriptures over what some foolish preacher says.
   b. From just a cursory overview, the “laity” would easily discover that nowhere in the Scriptures is money associated with salvation, or the removal of sin. It is always blood. Blood is required and only Jesus can fulfill that payment (Acts 20:28).
   c. Not only this, but parishioners could also compare what Luther was pointing out to what Jesus taught regarding those who had passed on to the spiritual world. They were “fixed” in their position. They could not cross over or change positions as the Roman Catholic, indulgence-selling-priests and their pope were so asserting (Luke 16:30ff).

4. Consider also thesis number ninety-four, “Christians should be exhorted to be diligent in following Christ, their Head, through penalties, death and hell.” Whether Luther realized it or not, he is essentially saying, “there is no hierarchy within the Lord’s church.”
   a. The chain of command presented by the Catholic church is a false system inserted by a corrupt agency throughout history. Many historians trace the origins of the Catholic hierarchal system back to the Ecumenical Councils (Mattox 1961).
   b. The “laity” who read Luther’s theses would eventually realize that according to the Scriptures, no man on earth has authority over religious matters. Jesus is the only true head of the church (Ephesians 1:22-23; Colossians 1:18). All Christians are priests (1 Peter 2:9; Revelation 1:6) and repentance comes from a contrite
and humble heart (Psalm 51:17), not some parchment.

5. What made the Ninety-Five Theses so polemic? It was controversial because “Luther hit a nerve in the depths of the authority structure of the medieval church,” (Holcomb).

D. Why is it important to us, today?

1. Perhaps, if the mass distribution had not occurred, if the religious environment had not been so volatile, Luther’s Ninety-Five Theses and the subsequent debate would have simply faded off into history without much notice. But since this document was one of the first of its kind to be mass produced by printing press and circulated among the general public, it suddenly became fixed in history. It gave common people access to critical thinking, which is one of the major reasons why the document became so significant.

2. The Ninety-Five Theses may not explicitly lay out a Protestant theology or agenda, but it does contain the seeds of the most important beliefs of the movement, especially the priority of understanding and applying the gospel (Holcomb 2014).

3. As a result, the date of October 31, 1517 – the day that Luther’s hammer rang out - is now considered to be the beginning of the Reformation Movement. It is a date now commemorated annually in many parts of the world as “Reformation Day.”

CONCLUSION

A. While Luther may have never intended for his invitation to debate would result in such a far-reaching phenomenon, his actions served as the small flicker needed to ignite a firestorm.

1. To the common people, he was certainly questioning the authority of the pope and the Catholic church. His opposition to the corruptions of Rome was but a reflex of public opinion, which, by this time, had become wide-spread (Rowe). His proposals exposed many faults in the religious system of the time. People began to question not only the authority, but also doctrine, wording, practices, and eventually, everything religious. This is what led to many factions breaking away from the Catholic church and forming Protestant doctrines.

2. Luther was not the only dissenting voice in Europe against the Catholic Church in the early 1500’s. There were others before him and others around him, but their actions were more like kindling rather than the spark. Because of the spark he provided, there were many who followed his lead, which is evidence of his influence.

3. While there are other events worthy of mention as part of the gathering volatile condition, it was Luther’s Ninety-Five Theses that seemed to be just the right catalyst in just the right place at just the right time to provide the needed spark. It then developed into a raging inferno that became known as the Reformation movement.

B. From our analysis of the document, the person, and the event, we have been able to ascertain that while Luther’s doctrinal beliefs may not line up with our beliefs that we have in the church of Christ, we still owe him a debt of gratitude for what his actions initiated. It was because of his actions that many were freed from the theologically-restricting shackles of Roman Catholicism. That free thinking is what helped lead some men out
of false doctrines and back to plain Bible preaching and teaching which resulted in restoring the Lord’s church to what Jesus always intended. Perhaps, someone or something else could have been the liberator, but history records Luther’s Ninety-Five Theses as the spark that ignite the movement.

**BIBLIOGRAPHY**


THE FIVE SOLAS

MIKE BENSON

PREFACE:
A. This lecture/paper is initially for the students of the Northwest Florida School of Biblical Studies.
B. Assuming they have never heard of the solas of the Protestant Reformation, I felt it necessary to provide them with a skeleton historical context from which these five catch phrases had arisen.
C. Mature Christian students understand that denominationalists employ the terms “Christian” and “Christianity” in a broad, albeit unbiblical, fashion. Sadly, I often come in contact with members of the Lord’s church today who are still unable to distinguish between New Testament Christians and religionists who call themselves Baptist-Christians, Methodist-Christians, Presbyterian-Christians, etc. This study seeks to help student-preachers illustrate to members of their respective congregations the appreciable differences between those who are actually in Christ (Acts 24:24), and those who claim to be in Him (Mat. 7:21ff).
D. It is essential that students realize that what Luther and his peers sought to reform wasn’t New Testament Christianity, but apostate Christianity (i.e., Catholicism).
E. We applaud the medieval reformers on one level for going to Scripture and saying sola Scriptura (that is, that Scripture is our only and final authority in matters of faith and practice—2 Pet. 1:21; 2 Tim. 3:16-17; 1 Thess. 5:21). Unfortunately, many of those who sought to change Catholicism not only failed to do so, but actually created an atmosphere in which religious division was allowed to flourish.
F. Recommended: Listen to the August 17, 2018 PTP message by Alan Highers entitled, “A Look Back at Five Hundred Years of Protestantism: Is the World Better Off?”

INTRODUCTION:
A. Dr. Justin Holcomb is an Episcopal priest and a professor at Reformed Theological Seminary. He writes: “The Protestant Reformation of the 16th century changed Christianity forever. Roused to action by the corruption and abuses they saw in the Roman Catholic church of the time, visionary leaders like Martin Luther and John Calvin spearheaded a movement that transformed Christianity and eventually led to the emergence of the Protestant denominations that exist today. The Reformers were guided by the conviction that the church of their day had drifted away from the essential, original teachings of Christianity…”
B. Some definitions are in order before proceeding to the body of our study:
1. Protestant
   a. To protest is to express disapproval or object to something. (Think
and remember the word REACTION).

b. In religious circles, a Protestant of the 16th century was a person and/or group of people who REACTED by protesting, disapproving and objecting to the obvious errors and perversions which had become part and parcel of medieval Catholicism in general and the papacy in specific.

1) Note the inception of the protest: “On October 31, 1517, Martin Luther nailed his famous Ninety-Five Theses on the door of the castle church in Wittenberg. It was Halloween, or more properly speaking, the eve of All Saints’ Day. All Saints’ Day was a festive occasion drawing hordes of pilgrims to Wittenberg, with it multitudinous relics, to receive indulgences. Luther’s posting of such theses was not a radical act, nor did it desecrate the church’s door. Announcements were posted there routinely, making it a sort of community bulletin board. It was customary for the university faculty to hold discussions of theological import, and these discussions were announced in this manner. Luther penned the theses not in the German vernacular but in Latin. This vindicates later claims that he originally intended to offer the theses for theological discussion, not to create a public uproar. In the theses, Luther addressed what he perceived to be abuses and distortions occurring in connection with the sale of indulgences. Harold Grimm notes:

‘The Ninety-Five Theses show Luther’s respect for the sacraments, institutions, and offices of the church. He came the defense of the pope, whose authority he believed [to be] threatened by the exaggerated pretensions and huckstering attitude of the indulgence preachers.’

Luther’s main thrust may have been the abuses and excesses of Tetzel, but in the process Luther raised serious questions about the whole matter of indulgences… One of the great ironies of history is that without a new technology only recently made available, Luther’s “protest” may have been a tempest in a small teapot, limited to the faculty at Wittenberg. The recent development of the printing press changed all that. Against Luther’s wishes his theses were translated into German, printed en masse, and circulated across the entire German nation within barely two weeks. That fortnight was pivotal for Christian history. Luther later decried this wildfire spread of his theses: “The publicity did not appeal to me…”

2) It is appropriate to ask at this juncture, which portrayal of Luther’s “protest” is more accurate. Was he simply attempting to initiate some theological discussion on the community bulletin board and at the same time express concern over the entire indulgence debacle, or was he, as Dr. Holcomb seems to suggest, personally spearheading an agenda that sought to expose corruption and help turn the tide of Romanist error back to Scripture
and away from the influence of long-standing church tradition? Was he, in fact, the reluctant reformer who was essentially strong-armed into allowing his work to be disseminated across the German countryside? Scholars and historians will continue to debate Luther’s goals and true motivations, but virtually all agree that what he hammered out on paper, and ultimately at the Wittenberg castle church, was not only heard throughout medieval Europe, but continues to reverberate today.

3) **STUDENT BULLET POINT:** The Reformation was a protest/REACTION against certain Catholic doctrines and abuses.

2. **Reformation**
   a. To reform something or someone is to make changes (e.g. social, political, economic, religious, or personal) in order to improve it/him. EX: Earlier generations sent troubled young men to “reform” school.

   b. Notice REACTION: “The Protestant Reformation was the 16th-century religious, political, intellectual and cultural upheaval that splintered Catholic Europe…In northern and central Europe, reformers like Martin Luther, John Calvin… challenged papal authority and questioned the Catholic Church’s ability to define Christian practice. They argued for a religious and political redistribution of power into the hands of Bible and pamphlet-reading pastors… Historians usually date the start of the Protestant Reformation to the 1517 publication of Martin Luther’s ’95 Theses. Its ending can be placed anywhere from the 1555 Peace of Augsburg, which allowed for the coexistence of Catholicism and Lutheranism in Germany, to the 1648 Treaty of Westphalia, which ended the Thirty Years’ War” (emphasis mine—mb).

   c. **STUDENT BULLET POINT:** The initial goal of the medieval protest was to change and amend some of the abuses within Catholicism.

3. **Christianity**
   a. **NOTE:** Dr. Holcomb affirms that the Reformers led “a movement that transformed Christianity…” (emphasis mine—mb).

   1) As stated earlier, the work and influence of Luther and his peers certainly had an impact on the religious world and what it deemed as “Christianity” at that time.

   2) But 16th-century Catholicism was an apostate church at the
very least, and an ever-evolving man-made denomination at the worst.

a) It could not be accurately described as “Christianity” in any real, substantive way due to the fact that it had been incrementally departing from Scripture for hundreds of years—especially as it pertained to church government (Acts 20:28-30; 2 Thess. 2:14-15; 1 Tim. 4:1-3).

b) Is it then accurate to say that the Protestant Reformation transformed Christianity?
   i) Question: Did all those who espoused Catholicism turn from their egregious error and return to the old Jerusalem paths of Acts 2?
   ii) Question: Did those who protested, and eventually left Catholicism, turn to the one true church we can read about in Scripture, or did they further splinter into a myriad of man-made associations? (To ask these questions is to answer them).
   iii) A sidebar: Respectfully, it is fascinating to observe how that Dr. Holcomb—an Episcopalian, can speak of “drift(ing) away from the essential, original teachings of Christianity,” when few truths are more essential and original than unity of the body (Eph. 4:1-4; cf. Psm. 133:1; Matt. 12:25; John 17).
   iv) Dr. Stephen J. Wellum, a professor of theology at Southern Seminary makes a somewhat startling admission about one of the effects of the movement when he says, “…the Reformation resulted in various theological divisions…,” but then quickly adds, “at its heart the magisterial Reformers recaptured the central truths of Christian theology because they recovered the central truths of Scripture” (emphasis mine—mb).

b. POINT: The Bible never speaks of hyphenated Christians/Christianity.
   1) It is not possible to ever read of Southern-Baptist Christians, Methodist Christians, Episcopalian Christians, Lutheran Christians, nor for that matter—“Church-of-Christ” Christians, etc. (1 Pet. 4:11).
   2) Scripture simply refers to “Christians” (Acts 11:26; 26:28; 1 Pet. 4:16), and so when we invoke the concept Christianity, we’re simply talking about the living expression of Christ in the lives and worship of obedient believers (1 Cor. 15:23; Gal. 2:20; 5:24; 3:27).
a. If, as Dr. Holcomb proposes, the Protestant Reformation changed and transformed biblical Christianity, why do Protestant churches still exist, and why do they continue to accept, endorse and defend divisive names and doctrines (Rom. 16:17)?

b. If, as Dr. Wellum contends, the Reformers recaptured the central truths of Christian theology, why hasn’t he then renounced Protestant creeds, and why doesn’t he simply accept the noble name of Christ (Jas. 2:7) instead of Baptist?

c. Observe: “It is most likely that in the Apostolic age when there was but ‘one Lord, one faith, and one baptism,’ and no differing denominations existed, that baptism of a convert by that very act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense, ‘baptism was the door into the church. Now, it is different…” (emphasis mine—mb).

d. Ironically, it was Luther himself who said,

“I ask that people make no reference to my name; let them call themselves Christians, not Lutherans. What is Luther? After all, the teaching is not mine. Neither was I crucified for anyone. St. Paul, in I Corinthians 3, would not allow the Christians to call themselves Pauline or Petrine but Christian. How then should I—poor stinking maggot fodder than I am--to have people call the children of Christ by my wretched name? Not so, my dear friends; let us abolish all party names and call ourselves Christian.”

e. STUDENT BULLET POINT: The Reformation neither transformed biblical Christianity, nor did it recapture ALL of the central truths of Christianity.

C. With these introductory thoughts in mind, we move on the body of our study and note three components pertaining to what are referred to as “The Five Solas”:

1. Historical—including two pertinent questions,
2. Textual—including two more questions as well as Scriptural responses, and
3. Applicable—the “so-what” question that members of the Lord’s church will want to ask.
Discussion:
I. Historical—“The INTRODUCTION of the Solas”
   A. “What exactly was/is a sola?”
      1. The term sola is from the Latin and means “alone” or “only.”
      2. What have become to be known as The Five Solas were initially only three solas.
         a. They were catch phrases/slogans that emerged during the Protestant Reformation. EX: Members of the Lord’s church sometimes quote Thomas Campbell’s famous slogan, “Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent.”
         b. STUDENT BULLET POINT: Each sola was intended to contrast, as well as correct, the excesses of the Roman Catholic Church. (Remember REACTION).
         c. The first three slogans were:
            1) Sola scriptura: by Scripture alone was developed to counter the Catholic idea that the foundation for faith and practice was a combination of
               a) the Scriptures,
               b) so-called “sacred” tradition
               c) the pronouncements of the magisterium and the pope.
            2) Sola fide: by faith alone was coined as a reaction to the Catholic view that individuals are justified by a combination of faith and meritorious works.
            3) Sola gratia: by grace alone was advanced to respond to the Catholic dogma that salvation comes as the result of an amalgamation of:
               a) grace
               b) the merits that a person essentially accumulates throughout his life in penance and good works, as well as
               c) the abundance and overflow of merits that deceased saints accumulated.
         d. The additional two phrases were:
            1) Solus Christus: through Christ alone was a response to the Catholic concept that people are saved by the perfect merits of Christ as well as saints, and that as they approach God, they do so through the intercession and mediatorial efforts of Christ, the saints, as well as Mary the mother of Christ.
            2) Soli Deo gloria: to the glory of God alone was a reaction to the Catholic idea that a sinner’s salvation could be attributed to a combination of
a) Christ,
b) Mary,
c) the saints, as well as d) the sinner himself.
B. “From where or whom did each of the five solas originate?”
1. It’s not possible to specifically identify the source/individual who initially employed or wrote of the first three solas.
2. All of the concepts of the solas appear in the various writings of the early Reformers, but they not catalogued together until the 20th century.
3. Sola fide and sola gratia were used together, by the Reformers as early as 1554.
4. As late as 1916, Lutheran scholar Theodore Engelder published an article employing the first three solas together.
5. The first time the last two solas are mentioned is 1965 in Johann B. Metz’s book, “Theology of the World.”
6. Some modern scholars have suggested that three more solas be added to the litany: Sola ecclesia (“the Church alone”), Sola caritas (“Charitable-love alone”), and Sola Spiritus (in the Spirit alone”).
C. STUDENT BULLET POINT: Each sola was a Latin slogan, created by a human author, and designed specifically as
1. a reaction to some of the abuses within Catholicism,
2. as well as a means to indoctrinate the masses.
II. Textual—“The INDOCTRINATION of the solas”
A. Again, two questions are in order:
1. “Are the five solas still accepted and endorsed by Protestant denominations today?”
   a. Yes.
   b. In fact, it would be fair to say that they are at the heart of many denominations today and considered essential to their existence:
      1) “In an age of corruption and false teaching, the Protestant Reformers returned to the Scriptures. There they found the way of salvation. Instead of indulgences, the Mass, relics, and other superstitions, they rediscovered the ancient way of salvation: the gospel. The five solas were their attempt to summarize biblical teaching on salvation. That God makes us alive and is completely for us: By God’s grace alone, on the basis of Christ alone, received through faith alone, to the glory of God alone, with Scripture alone as the only, final, decisive, authority on truth.”
      2) “The five solas…emerged during the Reformation to summarize the Reformer’s theological convictions about the essentials of Christianity.”
      3) “The Reformation solas best illustrate this recovery of the Bible’s central truths.”
      4) “The bedrock underpinning of our Christian worldview at
Grace Christian Fellowship is the four-fold foundation of the Authority of God’s Word, then Sovereignty of God, the Deity of Jesus Christ, and the belief in the Trinity. The walls of our Christian doctrinal stance are what has been historically referred to as the Five Solas of the Reformation.

5) “The sola fide doctrine is sometimes called the material cause of principle of the Reformation because it was the central doctrinal issue for Martin Luther and the other reformers. Luther called it the “doctrine by which the church stands or falls” (Latin, articulus stantis et c Candidentis ecclesiae).”

6) “What doctrines could be more foundational to what it means to be an evangelical Protestant than the five solas (or solae) of the Reformation?”

2. “Do any or all of the solas affirm biblical truth?”
   a. In order to answer this question properly, we must first focus on the word sola itself.
      1) What does “alone” or “only” mean?
      2) Dictionary.com defines these synonyms as “to the exclusion of all others or all else” (emphasis mine—mb).
      3) Consider:
         a) Jesus said, “…It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mat. 4:4; cf. Deut. 8:3).
         b) James wrote, “Ye see then how that by works a man is justified, and not by faith only” (Jas. 2:24).
         c) Moses recorded, “And the Lord God said, ‘It is not good that the man should be alone; I will make him an help meet for him’” (Gen. 2:18).
            i) Does man live exclusively on physical bread? Does he live on bread alone? Is man saved exclusively by faith? Is he justified by faith alone? Was the first man the exclusive/only person on the earth? Was Adam, at one time, alone on the earth?
            ii) Scripture determines the answers to these questions; not the preconceptions of medieval reformers who were REACTing to the venality of Catholicism.
            iii) It is absolutely essential to remember that as the Reformers attempted to leave the false doctrinal extreme of the Roman Catholic Church, they unfortunately often allowed the pendulum to swing too far and moved past the center of truth to the very opposite extreme (Deut. 5:32; 17:20; 28:14; Josh. 1:7; 23:6). “Protestant reformers, REACTing against this unscriptural ideology, gravitated to an equally indefensible position, alleging that salvation is bestowed by means of “faith alone.” The French reformer Jacobus Faber (1455-1536) argued that salvation is upon the basis of faith without works. And Martin Luther’s obsession with this theme led him to alter the text of Romans 3:28 so that his
translation read: “[A] man is justified by faith only.”
It is rather well known that he rejected the divine character of the book of James due to the inspired writer’s affirmation that “faith apart from works is dead” (emphasis mine—mb).

b. It is appropriate to ask, “Are we saved by anything alone?”
1) Reformers, then and now, say, “Yes”, but notice the testimony of Scripture—which reformers claimed/claim to appeal to:
   a) We are saved by the Holy Spirit: “…but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (1 Cor. 6:11b; cf. Titus 3:5b).
   b) We are saved by God: “For the grace of God that bringeth salvation hath appeared to all men” (Tit. 2:11; cf. 3:5; John 3:16).
   c) We are saved by faith: “For with the heart man believeth unto righteousness…” (Rom. 10:10; cf. Acts 16:31).
   d) We are saved by baptism: “The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ” (1 Pet.3:21; cf. Mark 16:16; Titus 3:5).
   e) We are saved by hope: “For we are saved by hope…” (Rom. 8:24a).
   f) We are saved by calling on the name of the Lord: “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16; cf. 4:12).
   g) We are saved by Christ: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners…” 1 Tim. 1:15
   h) We are saved by Christ’s name: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).
   i) We are saved by Christ’s words: “…The words that I speak unto you, they are spirit, and they are life” (John 6:63b).
   j) We are saved by Christ’s works: “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:30-31).
   k) We are saved by Christ’s blood: “Much more then, being now justified by his blood, we shall be saved from wrath through him” (Rom. 5:9).
   l) We are saved by Christ’s death: “For if, when we were enemies, we were reconciled to God by the death of his Son…” (Rom. 5:10a; cf. 5:6).
   m) We are saved by Christ’s life: “…Much more, being reconciled, we shall be saved by his life” (Rom. 5:10b).
n) We are saved by Christ’s resurrection: “Who was delivered for our offences, and was raised again for our justification” (Rom. 4:25).

o) We are saved by Christ’s gospel: “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved…” (1 Cor. 15:1-2).

p) We are saved by loving the truth of Christ: “And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved” (2 Thess. 2:10).

q) We are saved by heeding the doctrine of Christ: “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim. 4:16).

r) We are saved by obeying Christ: “And being made perfect, he became the author of eternal salvation unto all them that obey him” (Heb. 5:9).

2) The issue is not which of these will save us exclusively; rather, all of these truths combined insure us of salvation. “The sum of thy word is truth; and every one of thy righteous ordinances endureth for ever” (Psm. 119:160 ASV).

   a) Observation: Sola gratia teaches that individuals are saved by grace alone, but since alone suggests exclusivity, then no one can/will be saved by faith.

   b) Observation: On the other hand, sola fide teaches that individuals are saved by faith alone, but since alone suggest exclusivity, then no one can/will be saved by God’s grace.

   c) Observation: Since alone suggests exclusivity, then no one is saved by either grace alone or faith alone, but by “grace” (i.e., God’s unmerited, but conditional, favor) through “faith” (i.e., man’s obedient, but not meritorious, reception of the free gift of God).

   d) Examples:
   i) Case study #1: the gift of Jericho (Josh. 6). Did the Lord make any requirements of Israel (vv. 3-5)? Did any of these commands have to be carried out before Israel could receive the gift of Jericho? According to the text, were any works of obedience necessary before the blessing could be bestowed? Exactly when did Israel receive Jericho—the moment she believed, or after faith brought her to obedience? Consider: Israel’s obedience in no way entitled her to the city of Jericho. She did not earn Jericho by virtue of her meritorious endeavors, not could have boasted that her victory was due to her own prowess, but the fact remains that until Israel obeyed (i.e., worked—Jas. 2:24), she did not receive Jericho.

   ii) Case study #2: the gift of cleansing (2 Kings 5). Did
Elisha (the Lord’s prophet) make any requirements of Naaman (vv. 10, 14)? Did any of these works have to be fulfilled before Naaman could receiving cleansing from his leprosy (vv. 9-14)? If Naaman had not dipped in the Jordan seven times as the Lord commanded, would he still have been cleansed? According to the text, was obedience necessary before the blessing could be bestowed? Exactly when did Naaman receive his cleansing—the moment he believed (e.g., sola fide), or after faith brought him to obedience? Consider: Naaman’s obedience did not entitle him to be cleansed. He did not merit his cleansing by virtue of dipping in the Jordan. But the fact remains that until Naaman obeyed (i.e., worked—cf. Jas.2:14-26) he could not be clean.

iii) Case study #3: the gift of sight (John 9). Did the Lord make any requirements of the blind man (v. 7)? Did any works have to be carried out before the blind man could receive his sight? If the blind man had not gone to the pool of Siloam and washed, would he still have received his sight? According to the text, was obedience necessary before the blessing could be bestowed? Exactly when did the blind man receive his sight—the moment he believed (e.g., sola fide), or after faith prompted him to obedience? Consider: The Lord was in no way obligated to grant sight to the blind man because he had gone to Siloam and washed. But the fact remains that until the blind man obeyed (i.e., worked—cf. v. 7) he could not see.

iv) Case study #4: the gift of salvation (Acts 10). Did Peter make any requirements of Cornelius and his household (v. 48)? Did any works have to be carried out before the family could enjoy forgiveness of sins (cf. Mark 16:16; Acts 2:28; 22:16; 1 Pet. 3:21)? “Then Peter opened his mouth and said: ‘In truth I perceive that God shows no partiality, but in every nation whoever fears him and WORKS RIGHTEOUSNESS (cf. Psm. 119:172) is accepted by Him’” (Acts 10:34-35). Consider: Did obeying Peter’s command to be baptized mean that Cornelius and his family had somehow earned or merited their salvation? No. But the fact remains that until the Centurion and his family obeyed, they could not receive the forgiveness of sins.

3) STUDENT BULLET POINT: Some or all of the concepts of the solas are at the very core of modern denominationalism. In truth, no one is saved by either grace alone, nor faith alone, but by the unmerited, but conditional favor of God through the obedient faith of man.

III. Applicable—“Some life INSTRUCTION from the solas”
A. Two applications deserve our attention:
   1. A slogan, however catchy or memorable, is only useful if it’s Scriptural. A false, contradictory slogan doesn’t turn error into truth—and, in fact, only serves to confuse and divide.
   2. Reformation can at times be helpful; restoration should be our goal (cf. 2 Kings 22/23).

B. Joe Neal Pinion was a retired friend who lived in White, Georgia. Our relationship began during my first pulpit work in Adairsville. He and his wife would often invite me into their home for a meal, or just a friendly afternoon’s conversation. Joe Neal and I shared common interests—Indian artifacts, fishing and gardening. Which brings me to my story. Early one afternoon, Joe Neal decided to go out to his garden and cut some okra for supper. He had just harvested a few pods from a stalk when suddenly a red wasp flew down the collar of his shirt and started stinging him on the back. His reaction was immediate—kill the insect before it could injure him any further. In his fervor to slap the wasp, Joe Neal forgot that he was holding a knife and inadvertently stabbed himself in the process! While he did eventually kill the offender, he also inflicted a rather considerable wound in the exchange. Ironically, Joe Neal did more harm to himself with the knife than the wasp could have ever perpetrated. (He required medical attention in order to mend the trauma from his self-induced stabbing).

   1. I’ve often reflected on that little footnote in Joe Neal’s life.
   2. In my thinking, it serves as a sort of metaphor for what sometimes happens in congregations of the Lord’s people today.
      a. See if the following sounds familiar False doctrine (2 Pet. 2:1ff) is introduced to a local Body of believers via the pulpit.
         1) The shepherds of said congregation recognize the “sting” of error and respond accordingly (Acts 20:28-31) as the Word enjoins them—with firm, and yet patient love (Acts 15:25a; 1 Cor. 13:5a).
         2) In the meantime, some over-zealous brethren, who don’t even attend that congregation, feel compelled to “help” in the wasp’s extermination.
            a) It’s not enough to quell the false teaching (Titus 1:11), they must also crush the false teacher with verbal assaults and personal attacks.
            b) Unfortunately, the local body of believers is also slashed in the process.
            c) Faithful brethren are represented as “compromisers;” devoted Christians are labeled as “cowards” for not dealing more aggressively with error.
d) Tragically, the exterminators mutilate the very body members they are allegedly trying to help. By their malicious and caustic attitudinal “jabs,” they slowly bleed the life out [of] the church. “There is one who speaks like the piercings of a sword…” (Prov. 12:18a).

e) To them, the sword of the Spirit is merely a weapon of destruction (read their bulletins and papers and observe the weekly/monthly preponderance of attacks and warnings), and the Body is treated as though it were a medical student’s cadaver rather than a living, feeling entity.

f) It has been my studied observation that many times faithful brethren turn toward more liberal and unsound elements in the church because those who claim to uphold and defend the truth do so with such over-bearing, self-righteous attitudes. Stab! Jab! Cut!

g) As a result, faithful brethren begin to cower and recoil from the pain of these repeated stabblings.

h) While they hate false doctrine, they hold a mutual hatred for false practice. (You can’t “knife” an entire congregation and say, “I love you” at the same time — Eph. 5:28, 29. It’s like telling your spouse that you love him/her while engaging in physical abuse). It’s impossible for the exterminators to have a church’s best spiritual interests at heart when brethren are smarting as much as from recurrent knife wounds as they are from a wasp’s sting.

b. Please don’t misinterpret what I’m saying here — sometimes certain limbs and organs must be “excised” (Eph. 5:11; Rom. 16:17; 2 Jn. 9-11) in the interest of the body’s survival (1 Cor. 5:6; 1 Tim. 1:19-20).

1) But even then, it should be administered with the utmost of care (Eph. 4:15), and only by those who are qualified (Jas. 3:1-11) with sharp cutting instruments (Gal. 6:1; Eph. 4:29; Prov. 15:4; 21:23; 25:15).

2) No, error in the church must not be tolerated (Titus 1:10-13).

3) Yes, false teaching and teachers are to be stopped (2 Tim. 2:14-18).

4) Yes, gospel preachers are to be bold (2 Tim. 4:2; 2 Sam. 12:7).

5) But the way to stop a wasp sting is not by verbally “carving up” the entire body (Prov. 18:21), but rather by exposing the infected wound to the healing message of the Great Physician—by administering the Balm of Gilead.

6) Tear down the wasp nest, when possible, and then help the body recover.

7) Teach the truth (1 Tim. 6:3; 2 Tim. 1:13).

8) Nurse the wound (2 Tim. 2:24-25; 1 Thess. 2:7); don’t aggravate it further.

9) Only then can the body begin to heal and grow strong (Acts 15:25, 31). “...The Lord’s servant must not quarrel; instead, he must BE KIND TO EVERYONE, able to teach, not
resentful. Those who oppose him he must GENTLY INSTRUCT… ” (2 Tim. 2:24, 25a NIV; Prov. 10:18b; Gen. 13:8a).

C. STUDENT BULLET POINT: In opposing doctrinal error, we must be cautious not to leave one extreme and then go to the opposite—in either precept or practice. “Therefore you shall be careful to do as the Lord your God has commanded you; you shall not turn aside to the right hand or to the left” (Deut. 5:32; cf. 17:20; 28:14).
REFERENCES


The Amish & Hutterites

Tom House

Discussion:
I. THE HISTORY OF THE AMISH
A. In the 16th century, the greatest portion of religious practice and doctrine had been set by the Catholic church.
   1. The Catholic hierarchy had forbidden the membership to have access to the scriptures, but when the population began to obtain access, many began to see certain teachings which had been foundational to Catholicism, but were contrary to the teachings of the scriptures.
   2. One of the primary sources of contention revolved around the question of infant baptism.
   3. Donald Kraybill, one of the most trusted experts on the Amish, states in his book “Simply Amish,” that Roman Catholicism and civil law required all babies to be baptized, and for the following reasons:
      a. It was to assign one’s citizenship;
      b. It put one on the tax rolls;
      c. It put one on conscription lists;
      d. And most importantly, it establishes one’s membership into the Catholic church. (Kraybill, pg. 13).
   4. However, there was a group which arose in Zurich, Switzerland, in 1525 who refused to carry out such a practice, and ‘insisted that only adults who had voluntarily decided to follow the teachings of Jesus should be baptized.’ (Kraybill, pg. 13).
   5. Consequently, these ‘heretics’ began to rebaptize each other, and thus became known as ‘Anabaptist;’ which was considered to be a derogatory nickname, although they referred to themselves as the ‘Swiss brethren.’ (Kraybill, pg. 13).
      a. They were led by Conrad Grebel and Felix Manz.
      b. This group tried to join forces with other reformers, but no one would accept them. (“The Amish,” by Charles River Editors).
      c. Because they were self-governed, Catholics and Protestants alike sought to eradicate the group by commissioning ‘Anabaptists Hunters.’ (Editors).
B. These ‘radicals’ also advocated a different concept of the church, as it should be more community oriented and made up of those who were capable of choosing to be a disciple of Christ.
C. Steven M. Nolt, in his book “A History of the Amish,” noted that the Anabaptist rejected ‘the state’s authority in matters of religion.’
   1. Consequently, the ‘radicals’ were ‘imprisoned, exiled, fined, threatened, and killed.’
   2. Nolt suggests that about 4,000 Anabaptist were put to death in the years following 1525.
D. Kraybill notes that the severe persecution led to their hiding away to live
and worship.
1. This also became the impetus for the group to set their belief that ‘their church and their community should stand apart from the mainstream culture. (Kraybill, Pg. 15).
2. When the concept of non-conformity became less appealing because of the persecution, the fervor for the concept, and for the church, began to wane.

E. Things began to change somewhat when an Anabaptist leader by the name of Menno Simons became the leader of a chapter of followers in Holland in 1536.
1. The Anabaptists, particularly the Holland Mennonites, became somewhat popular and were accepted among some of the Dutch communities.
2. During the times of extreme persecution, the Mennonite acquaintances would hide the Anabaptists, and intercede for them.
3. This association would lead the Mennonites to develop a close relation to the Anabaptist, who the Mennonites would come to designate as ‘the True Hearted.’ (Nolt, pg. 29).

F. The relations with the ‘True Hearted’ would eventually create some difficulty with the Anabaptist’s core beliefs which involved the separation from worldly and secular relations.
1. The ‘True Hearted,’ ironically, consisted of Catholics and reformers, all of whom had been responsible for their persecution.
2. Since Anabaptists policy was to avoid such contact, and knowing they needed the help of the ‘True Hearted,’ they were conflicted about the relation.
3. Their connection prompted questions about the spiritual state of the ‘True Hearted;’ in particular, ‘were they saved?’
   a. The Catholics and most of the Reformers believed and practiced infant baptism.
   b. The Anabaptists believed only believing adults were candidates for baptism; meaning, if the ‘True Hearted’ were saved, then that would render adult baptism meaningless. (Nolt, pg. 30).
   c. The Mennonites eventually developed the view that they would not judge on the matter of the state of the ‘True Hearted;’ God would judge.

G. This matter is what eventually brought division to the ranks of the Anabaptists.
1. By 1577, Holland had decreed a policy of religious tolerance, which enabled the Anabaptists to openly practice their religion without fear of reprisal.
2. However, over time, the connection with the ‘True Hearted’ had led to spiritual laxity and failure to practice according to their original decrees.
3. A Swiss elder by the name of Jakob Ammann began to call for reform to ‘reinvigorate’ their ‘church life.’ (Kraybill, pg. 15).

H. Note the role of Ammann.
1. Little is known about Ammann’s background, but it is clear that he was devoted to the original decrees which led to the formation of the Anabaptists.
2. By 1693, Ammann made the effort to get the church to partake of the
Lord’s Supper twice a year, as it was doing it only once a year.
3. One of the Swiss elders, Hans Reist, refused to accept the notion; arguing that the change was unwarranted.
4. Another source of contention which Ammann had with Reist, was the fact that the Reist group fellowshipped those in the secular culture, and thus failed to avoid relations with those ‘in sin.’
5. When Ammann pressed Reist concerning his view on ‘shunning,’ Reist appealed to Matthew 15:11, leaving the clear implication that he did not intend to practice the discipline.
6. Ammann had sufficient reason, in his estimation, to call a general meeting of the church leaders, and debate the issue.
   a. The debate went on for 14 days, and was held at the barn of Niklaus Moser, one of the friends of Reist.
   b. On the second day, Reist, and some of his sympathizers, refused to attend.
   c. Ammann would charge Reist and six others as being ‘heretics,’ leaving many attendees ‘horrified.’ (Nolt, pg. 39).
   d. When subsequent efforts were made to reconcile the differences failed, there were obviously two distinct groups – The Mennonites, settling in the area of Pennsylvania.
7. The followers of Ammann would later migrate to North America; settling in the area of Pennsylvania.

II. WHAT IS THE BELIEF SYSTEM OF THE AMISH?
A. The primary foundational beliefs of the Anabaptists are shaped by two concepts:
   1. The ‘Hochmut,’ which is the abstaining from pride and arrogance; and,
   2. The ‘Gelassenheit,’ which is the exercise of calm, placid composure at all times. (Editors).
B. Note the Amish worship.
   1. Services are held in the homes of different members; in each member’s home at least once a year.
   2. In worship, the congregation is separated by gender, with children sitting quietly.
   3. Amish sing from the ‘Ausbund,’ which is the Amish hymnal; singing in high German, and sung on the order of Gregorian chants. (Editors).
   4. After singing, scripture is read, followed by two prayers.
   5. There are sermons preached; one by a deacon, the second by the preacher.
   6. The Amish ministry consists of 3 positions – a bishop, a minister, and a deacon. (Editors).
      a. The Bishop leads the congregation and handles most essential religious matters.
      b. The minister is responsible for organizing details for worship as well as the preaching.
      c. The deacons are responsible for the collections, and are involved in the discipline procedures.
   7. Amish believe in ‘Ordnung;’ meaning order or following rules which help in living as a Christian.
   8. The dress of the Amish is at all times modest, and uniform as plain and colorless.
   9. Other basic Amish beliefs are:
a. There is one God;
b. God is a trinity;
c. Jesus came to earth as God in the flesh, died, and rose again;
d. Salvation comes through grace by faith;
e. Scripture is divinely inspired of God;
f. The church is the body of Christ. (Clark, pg. 19).

10. Amish strongly believe in following the teachings of the Sermon on the Mount, which, in their estimation, includes:

a. Surrendering of one’s self-will to God;
b. Submission to authority, to the faith community, and to its rules;
c. Separation from the world, becoming a ‘peculiar people’ by turning to family and the faith community, by honoring history and tradition, and by turning the other cheek.
d. Simplicity through the practice humility, modesty, thrift, and peacefulness. (Clark, pg. 20).

C. Note the general Amish views on salvation.

1. Although Clark points out that Amish believe that salvation comes through grace by faith, she also states that in this respect, the position held by most groups – “is that salvation comes through grace alone.” (Clark, pg. 21).

2. Clark also affirms that the Amish vary on the topic of the ‘assurance of salvation.’
   a. She points out that the “majority of the Amish believe it would be prideful to state outright that they have received salvation, and instead maintain what they call a ‘living hope.’” (Clark, pg. 21).
   b. Others, however, openly argue that assurance of salvation is not prideful but biblical; citing 1 John 5:13.

D. In essence, Amish beliefs, other than the social separation issue, have little difference with most denominations.

III. THE HISTORY OF THE HUTTERITES

A. The Hutterites had meager beginnings as it was a belief system which struggled to exist in its first few years.

B. There was a baptism ceremony in Zurich, Switzerland in January 21, 1525, where three men, by the names of Conrad Grebel, Felix Mantz, and George Blaurock founded the Anabaptist movement.
   1. Blaurock was banished from Switzerland to Austria, which was his home; and continued to preach until he was executed in 1529.
   2. Blaurock is said to have converted many to the Anabaptists, and among the notable converts was thought to be Jakob Hutter.

C. Because of significant persecution, the Anabaptists would migrate several times to different countries in search of religious freedom.
   1. After leaving Germany and Austria, the community fled to what is now Czechoslovakia.
   2. It was among the Czechs that the community was received by the Von Liechtenstein family, who were wealthy nobles.
   3. By 1527, the community had grown to approximately 12,000, and even some of the Von Liechtensteins became converts.
   4. The Anabaptists were considered ‘heretics’ by the religious power of the day, which would have been the Catholics.
   5. Significant pressure was put on the Von Liechtensteins to move the Anabaptists out, but with the numbers of Anabaptists, some of the
lords thought the Community would be beneficial in the prospect of any military conflict.

a. A split among the Anabaptists occurred when some thought it good to remain and defend their lands; while others, however, under the leadership of Jacob Wiedermann, took the passive view against any physical conflict.

b. The pacifists, a number of about 200, moved to another village, selling some of their possessions, and leaving other possessions behind.

6. Wiedermann’s group found themselves in extreme poverty; and it was during this time, (Apprx. 1528), that the concept of ‘community of goods’ was established; a basic tenet which they based on Acts 2:42-47.

D. The community migrated to Austerlitz, Czechoslovakia, where they were later joined by refugees from Tirol, Austria.

1. It was in 1529 that Jakob Hutter visited Austerlitz.

2. By this time Hutter had seceded Blaurock as chief pastor of the Tirolean Anabaptists.

3. Later, Hutter would lead a large group of refugees to an area close to Moravia, and eventually, (1533), was elected ‘chief elder.’

4. During the time of his leadership, he was able to provide the structure for making the community system of life to work for all the different groups.

E. By 1535, the Morovian king, Ferdinand, had ordered the nobles to remove the Anabaptists from their lands, which did, in fact, occur.

1. The communities are now impoverished refugees.

2. Hutter was considered a trouble-maker, and consequently became a fugitive with a price on his head.

3. When Hutter left Tirol, Austria in 1535, to do some mission work back in Moravia, he was captured on November 29.

   a. Hutter was taken to Innsbruck to be tried.

   b. He was tortured and eventually burned at the stake on February 25, 1536.

F. After Hutter’s death, others worked to hold together the progress which had been made in establishing the community lifestyle.

1. In the years between 1565 and 1592, a period known as ‘the Golden Years,’ the Hutterites had developed a significant manufacturing and educational culture.

2. The communities were known a master craftsmen in areas of carpentry, leather, clock making, etc.

3. By 1621, there were about 102 communities consisting of about 20 to 30 thousand people.

G. ‘The Golden Years’ ended when the Turks went to war against the Roman empire.

1. The Roman Emperor was desperate for the taxes to fund the war.

2. The Hutterites refused to pay taxes for war purposes, so all their possessions were seized.

3. The raid on the Hutterites went on for 13 years.

4. The colonies of Hutterites had not recovered from the Turkish war, when in 1618, the ‘Thirty Years war’ began between Catholic states and Protestants.

5. By 1622, the Hutterites were expelled from Moravia.
a. With all their possessions seized, the colonies left with nothing.
b. Some, out of desperation, joined the Catholics, other, unwilling to
abandon their beliefs, fled to Slovakia.
6. For the better part of the next hundred years, the Hutterites were
simply in survival mode, living in caves or in the most meager of
accommodations.
7. In 1755, the Austrian Empress had deported a group of 275 Lutherans
to remote sections of the empire.
8. These Lutherans came into contact with the Hutterites, many of
whom were converted to the Hutterite faith.
9. Together, with about 50 remaining Hutterites, they began to establish
more of their communities.
10. When the Empress learned of the growth of the Anabaptist movement,
she made the effort to eradicate the movement from Austria.
11. This led to several of the Hutterites fleeing into what is today, Romania.
(1767).

H. After many years of persecution and desolation, the Hutterites eventually
settle in Russia.
1. Desperate to reestablish their ‘community’ cultures, they get help from
a Mennonite leader by the name of Johann Cornies.
2. They were able to receive an education, and reestablish their industrial
skills.
I. By 1873, Russia had established a decree making it necessary for all men
to join the military.
1. Consequently, there would be a delegation of Hutterites and
Mennonites sent to America to find suitable land for settling.
2. When the Russians learned that 45,000 of their most productive
farmers were about to leave, they persuaded them to stay.
3. However, 18,000 Hutterites and Mennonites left Russia; and, in fact,
all the Hutterites left and would eventually settle in South Dakota.

IV. HUTTERITE COLONIES IN AMERICA – 1870’S
A. In settling in South Dakota, the Hutterites established three separate
communities called ‘Leut.’
1. The Schiedeleut were led by Michael Waldner, who was a blacksmith,
or ‘schmied; and established the Bon homme colony.
2. The Dariusleut was established at Wolfcreek in 1875, being led by
Darius Walter.
3. The Leherleut established a colony in Elm Spring in 1877 under the
leadership of a ‘leher,’ or teacher.
B. The Hutterites communities of today are all similar, but not identical; and
each is autonomous.
1. The minister in each community is “the spiritual leader and chief
executive.”
2. The minister is also a member of an advisory board which consists of
the colony manager, the farm manager, and selected deacons.
3. All three groups have their own ‘elder,’ who is responsible for the
colony churches within his ‘leut.’
C. The Hutterites are highly industrial and place great emphasis upon
education, particularly at a young age.
D. The Hutterites are the ones who introduced the concept of kindergarten.
V. THE HUTTERITE BELIEF SYSTEM

A. The Hutterites, Mennonites, and the Amish stem from the same roots which were born out of the time corresponding to the Reformation.

B. The authors of this material, Maendel and Hofer, state that “the guiding principals of the early Anabaptists are stated in the Schleitheim Confession. In 1527, a group of Swiss Anabaptists led by Michael Sattler, met in Schleitheim, Switzerland, and agreed unanimously on the following principles:”

1. Baptizing babies is not biblical. [Mt. 28].
2. Separation of church and state is required.
3. Christians should not wield the sword. (must be pacifist).
4. The Lord’s Supper is symbolic of the suffering of Jesus, and should be done in remembrance of Him.
5. The ‘ban’ should be applied to those baptized members who fall into sin repeatedly. [Mt. 15].
6. Pastors in the church need to be responsible for teaching, discipling, the ‘ban,’ and other duties.
7. Oaths are not to be taken by Christians.

C. Note some of the primary beliefs and practices:

   a. The Hutterites believe that in their communities all material goods are to be held in common, based on their interpretation of Acts 2.
   b. From John 12, they conclude that the Lord and His disciples shared everything and held ‘a common purse.’
   c. They also based this practice on the Lord’s instruction to the rich young ruler to give to the poor and follow Him. [Mt. 19].
   d. Hence, they have no personal bank accounts, because all earnings are stored communally with the colony manager to disperse as need arises.

2. The concept of ‘separation.’
   a. The Hutterites affirm that through ‘history God has separated His people from the world.’
   b. Thus to live in isolated, guarded communities with strict oversight in order to maintain the purity of the faith and avoid the world’s defilements, is their determination.

3. The Hutterites worship.
   a. Hutterites worship daily in most communities, usually in the evening.
   b. The evening service, known as the ‘Gebet,’ will last about 30 minutes, and usually comes before the evening meal.
   c. Sunday worship is held before noon, and generally last about 75 minutes.
      1) The morning service is know as ‘Lehr,’ or ‘teaching.’
      2) The service begins with a song, followed by what is called the ‘Vorred,’ which is a topic of some sort upon which there is a time of meditation.
      3) The ‘Vorred’ is followed by prayer, and then the ‘Lehr,’ or sermon, is delivered.
      4) Hutterites celebrate Christmas, Easter, and Pentecost, as well as give special attention to “Ascension and the Annunciation of Mary.”
D. Some of these practices would seem odd to the casual observer, but one must consider the Hutterites effort to separate themselves from Catholicism.

**CONCLUSION:**

A. It is obvious that there are principles which can be learned from the Anabaptists groups.
   1. Devotion to one’s beliefs;
   2. Humility;
   3. And the concerted effort to live as Christ.

B. It is also clear, that some of their views are contrary to the New Testament’s teaching.
   1. Their view on separation infers the notion that no effort is to be made to evangelize, which is contrary to the Lord’s commission. [Mt. 28:19-20; Mk. 16:15-16].
   2. Their view on ‘once saved, always saved’ cannot be supported by any scripture.

C. If one could focus one’s sincerity in the pattern of truth, imagine the good to be accomplished.

D. Imagine if the members of the New Testament church would emulate Amish sincerity!

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The material on the Hutterites is taken from the official website of the Hutterites by Dora Maendel and Jesse Hofer. Hutterites.org. 2018.
INTRODUCTION:
A. The term anabaptist, meaning “re-baptizer”, was given to a religious sect in the 16th century because of their most prominent difference from others: baptizing adult believers.
B. Of all the religious movements from the 16th to 18th centuries, the Anabaptist movement is one which merits our attention.
C. While no doubt inspired, or at least encouraged, by Luther’s efforts to reform the Catholic church, the Anabaptists went further than other Reformation efforts in many ways.
   1. Some refer to Anabaptists as Radical Reformers, although their theological ties to the mainstream reformation movement are sometimes questionable.
   2. In contrast to most other reformers, the Anabaptists rejected both Calvinism and Catholic practices.
D. While their doctrines were not perfect, there are good lessons to be learned from a study of this movement.

DISCUSSION:
I. THEIR HISTORY
A. There are three main views or theories on the origins of the Anabaptists:
   1. Most historians consider the Anabaptists to have sprung from the Swiss Brethren based in Zurich (Estep 1963).
      a. The baptism of George Blaurock by Conrad Grebel in Zurich 1525 is generally held as the real beginning of the sect (Dyck 1967).
      b. The Schleitheim Confession of Faith, considered the best representation of Anabaptist doctrine, was written largely by Sattler.
   2. Others have suggested they originated as several separate groups who eventually came together over shared views. This is referred to as polygenesis (Stayer 1975).
   3. A third group, including some modern Baptists point to apostolic succession, asserting that they (as the “true church”) had existed since Pentecost (Carrol 1931).
B. Key Dates and Events
   1. January 21, 1525 – George Blaurock and others were ‘re-baptized’ (Chronicle 1987,45).
   2. 1527 – The Schleitheim Confession of Faith was published.
   3. 1527 – Felix Manz and Michael Sattler were “martyred” for Anabaptist teaching (Estep 1963).
C. Prominent Figures
   1. Conrad Grebel and Felix Manz are two of the most important people
An Examination of Religion 1500-1700 AD

in the history of the Anabaptist movement.

a. These men studied with Ulrich Zwingli in Zurich and supported the reforms he made there.

b. Zwingli, however, did not go far enough for them, first on the issue of abolishing the mass, and later on the point of infant baptism.

c. When the city council ruled in favor of Zwingli, who argued for infant baptism against Grebel and Manz, they and a small group broke off to form the Swiss Brethren in January 1525.

d. Grebel went on to preach in the surrounding cities until he was imprisoned in October 1525. He was released in March 1526 and died the same year.

e. Manz was also very active evangelizing their doctrine in the area. He was arrested multiple times between 1525 and 1527, and martyred by drowning in 1527.

2. Michael Sattler was a leader within the Swiss Brethren following the death of Manz, and he was the principle author of the Schleitheim Confession in February 1527, before being martyred himself in May of the same year.

3. George Blaurock was also among the first members of the Swiss Brethren.

a. He is notable for requesting that Conrad Grebel baptize him on January 21, 1525, after which he baptized the others present.

b. He was expelled from Zurich in 1527 and moved to Tyrol, where he was successful in converting many.

c. He was burned at the stake on September 6, 1529.

4. Balthasar Hubmeier is well-remembered for his many writings, including The Christian Baptism of Believers, which was written in 1525, following his own baptism.

II. THEIR BELIEFS

A. Schleitheim Confession – 7 Articles

1. “Baptism shall be given to all those who have learned repentance and amendment of life, and who believe truly that their sins are taken away by Christ, and to all those who walk in the resurrection of Jesus Christ, and wish to be buried with Him in death, so that they may be resurrected with Him… This excludes all infant baptism, the highest and chief abomination of the pope” (Sattler 1527, 248).

a. This is the key component of the Anabaptist movement.

b. There is a correct condemnation of infant baptism, on the basis that infant cannot believe in Christ and repent of sin.

c. It is unclear from this statement, and also from other Anabaptist sources, whether their baptism is for the remission of sins or thought to take place after this forgiveness has been granted (similar to current Baptist doctrine), but Anabaptists did hold baptism as the entrance to the church.

d. It is also worth noting that this article does not address the definition or “mode” of baptism, which means early Anabaptists were probably not immersed, but “baptized” via the common Catholic method of affusion (pouring).

2. The second article teaches about “The Ban”, or excommunication.

a. The doctrine here is basically correct – those who fall into error are to be “disfellowshipped” (as we call it).
b. The article correctly cites Matthew 18 as the proper course of action (at least in private matters): admonishing twice before bringing the matter before the church.

c. Emphasis is placed on doing this before the communion is taken, “so that we may break and eat one bread, with one mind and in one love, and may drink of one cup” (Sattler 1527, 249).

3. Third, continuing on the idea of communion, it is affirmed that only those who have been baptized should partake of the bread and cup.

   a. This is the idea of a “closed communion,” with the purpose of keeping the memorial sacred by forbidding those of the world from partaking.

   b. This point serves primarily to underscore the point that baptism is an essential part of being Christian or member of the body of Christ.

4. “Separation of the saved” is the fourth topic, and deals with not having fellowship with the wicked or doing the things which they do.

   a. “Since all who do not walk in the obedience of faith, and have not united themselves with God so that they wish to do His will, are a great abomination before God, it is not possible for anything to grow or issue from them except abominable things. For truly all creatures are in but two classes, good and bad...” (Sattler 1527, 250).

      1) The language here is quite harsh, and almost inconsistent with the Anabaptist view on man’s free will, as though those outside of Christ cannot change or be converted.

      2) The article condemns fellowship with the world even in “civic affairs,” which would lead to a separation from society.

         a) We must note that we cannot be the “light of the world” (Mt. 5:14) if we hide ourselves away from the world and have nothing to do with them.

         b) Jesus himself taught all people, and lived in society with them.

         c) Paul also, in calling for Christians to not company with fornicators, said in 1 Co. 5:10 that the goal was not to leave the world altogether.

   b. This article ends with the assertion that this separation also calls on Christians to abstain from “the unchristian, devilish weapons of force -- such as sword, armor and the like, and all their use [either] for friends or against one’s enemies” (Sattler 1527, 250), which is further discussed in the sixth article.

5. The role of the “pastor” is discussed in the fifth article.

   a. Here, the pastor is described as a solitary leader of the congregation, being responsible for many things, including leading the brethren in prayer and “lift[ing] up the bread when it is to be broken” (Sattler 1527, 251).

   b. The authors state that the pastor should be supported by “the church which has chosen him” (Sattler 1527, 251).

   c. The pastor, according this article, is to be immediately replaced if he must be banished, or if he is killed.

   d. We see a failure here to restore New Testament teaching on elders (pastors or bishops) overseeing each congregation.
1) The pastors (more commonly referred to in Scripture as bishops or elders) over each congregation are to be plural.
   a) Titus 1:5 makes this clear, in that Paul instructed Titus to ordain elders (in verse 7 of the passage referred to as bishops) in every city in Crete.
   b) These would not be bishops over multiple congregations within a city, as we have today, but each city would be understood to have one congregation.
   c) Additionally, 1 Tim. 4:14 refers to “the presbytery” - a body of elders - who were in agreement with Timothy receiving a gift from the Holy Spirit.

2) In misapplying the concept of pastors to a single man, this man’s duties are necessarily misunderstood as well.
   a) It has never exclusively been the role of preachers, nor or elders, to lead in public worship, whether in prayer or in the administering of the Lord’s Supper.
   b) While the scriptures do not prohibit a congregation from providing physically or financially for its elders (and it may in certain situations be a good idea), it is not commanded.
   c) Likewise, it is not commanded that a congregation have a located, salaried preacher – or even that they pay a preacher at all, if one is willing to preach without payment. See 1 Co. 9 and 1 Th. 2:9.
   d) What is commanded is that every congregation be overseen by a body of elders or bishops, who collectively have the responsibility of seeing to the spiritual welfare of its members.

6. The sixth article (the longest in the document, at least in the English translation) returns to the idea of “the sword,” asserting that Christians have no right to use the sword, whether to punish physically or for defense.
   a. First, the point is made concerning correction within the church, that no authority is given to administer physical punishment for spiritual crimes. This point is true and well-stated.
   b. The next point goes in a different direction, though, stating that Christians have no authority to judge in disputes of the world.
      1) They claim that Christ’s example of not judging concerning an inheritance means that we have no right to be judges in this world.
      2) “The government magistracy is according to the flesh, but the Christians’ is according to the Spirit; their houses and dwelling remain in this world, but the Christians’ are in heaven; their citizenship is in this world, but the Christians’ citizenship is in heaven; the weapons of their conflict and war are carnal and against the flesh only, but the Christians’ weapons are spiritual, against the fortification of the devil. The worldlings are armed with steel and iron, but the Christians are armed with the armor of God, with truth, righteousness, peace, faith, salvation and the Word of God.” (Sattler 1527, 253).
      3) Also implied in this section is a restriction from serving as a soldier, or basically holding any position of authority within
the civil government.
c. The arguments presented in this article are not sufficient to prove the assertion that Christians should not hold such positions in society.
   1) Neither John nor Jesus can be cited as telling soldiers to leave their posts in order to serve the Lord acceptably.
      a) We read of John having an opportunity to tell them such in Luke 3:14, but he did not. He rather instructed them to do their jobs fairly, without mistreating anyone or complaining about their wages.
      b) Luke 7:2-10 records an interaction between Jesus and a centurion, wherein Jesus did not rebuke the man for being a soldier or leader, but commended his faith.
   2) Cornelius, the first Gentile convert to Christ, was a centurion. No indication is given that he left his position after becoming a Christian.
   3) When Paul spoke to those in power within the government (i.e. Felix, Festus, and Agrippa), we do not read that he ever told them becoming a Christian would mean resigning their posts.

d. This idea of Christians divorcing themselves from the society around them diminishes the influence and spread of the gospel, and was never God’s intention.

7. The final article in the Schleitheim Confession of Faith is based on Matthew 5:33-37, and is against the use of oaths.
   a. This is seen as a complicated subject at times, but is really very simple.
   b. In this passage, Jesus condemns the use of oaths, which at the time were commonly issued for a variety of reasons and in various degrees, according to the seriousness of the oath-taker’s intention to fulfill it (Mann 1917).
   c. Jesus instructs us instead to fulfill all of our obligations, and “let our word be our bond,” as the common saying goes. Thus our yes will mean yes, and our no, no.
   d. This does not, however, forbid the Christian from taking an oath when others require it, such as in a court of law or when signing a formal agreement.

B. Other beliefs and practices
   1. Anabaptists generally rejected Calvinistic doctrine, insisting on man’s free will and the necessity of obedience for justification (Estep 1963).
   2. Anabaptists did not consider the age of prophecy and miracles to be ended, and some in the movement tended toward “charismatic” practices – Holy Spirit possession during worship, etc. (Peachey 1971).

III. THEIR DESCENDANTS
   A. Mennonites (see separate lesson, Mennonites, in this book)
   B. Amish (see separate lesson, Amish & Hutterites, in this book)
   C. Hutterites (see separate lesson, Amish & Hutterites, in this book)

IV. LESSONS FOR US
   A. As these Anabaptist reformers were beginning to realize, we must always hold the Word of God as our only authority in religion.
   B. Every aspect of our religion must be proven from scriptures – something
the Anabaptists failed to do regarding “pastors.”

C. We must be careful not to hold our own ideas and preferences as doctrine (articles four and six of the Schleitheim Confession were more political philosophy than true religious doctrine).

D. The early Anabaptists were persecuted even put to death for their religious beliefs. We must be prepared to suffer the same for holding fast to the Word of God, and for teaching it openly.

CONCLUSION:

A. As with all of these movements during the Reformation period, we see some components that are correct, and others that are out of place.

1. The Anabaptists were among the first during the Reformation movement to restore the correct teaching that baptism is for the penitent, confessing believer.

2. Yet their teaching was incorrect in other places; we must always emphasize the Bible, not traditions, as our authority for religious beliefs and practices.

B. Nevertheless, they reflect an important shift in attitudes toward a more Bible-based approach to religion.

C. Let us always strive to be the church Christ built, following the blueprint given in the Scriptures, that we might be pleasing to our Father in Heaven.

REFERENCES:

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Hubmaier, Balthasar. 1526. Short Apology.


Introduction:
A. Anglicanism is one of four branches originating from the Great Reformation of the sixteenth century. Other branches include the Lutheran, Reformed and Anabaptist traditions. (J. González 1987).
B. While there are some similarities between the branches, there are significant differences as well.
C. The Church of England is a religious body within the larger body of the Anglican Communion. (The Church of England 2018) and is often thought of as the lead church in the Anglican movement.
D. The Church of England and its associates bear little resemblance to the church of the Bible as inaugurated in Acts 2, nor to the church owned and headed by Jesus (Matthew 16:18).

DISCUSSION:
I. THE FOUNDATIONS OF THE ANGLICAN MOVEMENT
A. Anglicanism was born against two historic backgrounds: The Great Reformation of the Roman Catholic Church, and, the royal marriage fiasco of England’s King Henry VIII.
B. The Reformation
1. Seeds of division were planted long before Luther nailed his famed 95 Thesis to the Wittenberg church door.
2. John Wycliffe was a vocal opponent of the Roman Catholic Church in the 1300’s. Numerous preachers, taught and sent by Wycliffe were executed. Wycliffe himself died in 1384, but his remains were disinterred, burned, and cast into the Swift River in 1428. (J. González 1987, v.2 328)
3. González asserts that the papacy of the mid 15th century had become so obsessed with the arts that they devoted large resources to artistic endeavors and discounted cries for change coming from England and other regions. (J. González 1987, (v.2) 305-306).
4. As the 16th century dawned, a German monk, Martin Luther, had begun intense studies that would lead to a clash with the Roman Catholic Church. In 1521 he was banned from the church.
C. The Politics of Divorce in the Formation of the Church of England
1. Years of opposition notwithstanding, González argues that the Reformation would not have survived were it not for Henry VIII and his wives Catherine of Aragon and Anne Boleyn. (J. González 1987, v.III, 179)
2. Wilhite (1956) notes that this “protestant denomination did not, at first, expect to protest, but a quarrel between the Pope of Rome and the King of England resulted in what is known as ‘the Church of England’ and known in America as the Episcopalian church.” (Wilhite
3. Henry desired an annulment of his marriage to Catherine for reasons of political expediency. The pope refused the request leading to a clash between the Papacy and the Throne.

4. The upshot was the establishment of a new church which evolved through a series of legislated changes in England which vested more power in the throne and less in the papacy. In 1534 the English parliament declared the king superior to the pope and head of the church. Shortly thereafter, Henry declared himself the supreme head of the English church. (Latourette 1953, 799-802).

5. We are reminded that no “new church” is needed. All doctrine has been “once delivered unto the saints” (Jude 2). Further, it was our Lord Himself who assured that the teachings of his church would be determined by Heaven and not by men (Matthew 16:19).

6. Henry still practiced the doctrines of the Roman Catholic Church while the doctrines of the new church were being developed. The march of Protestantism was now established and would progress.

II. THE ANGLICAN COMMUNION

A. Growth and change marked the Church of England over the centuries.

B. Today, the so-called Anglican Communion is a union of 45 different churches. Each church within the communion is autonomous. (The Church of England 2018).

C. The Church of England is the most prominent of the churches in the communion and as such is often called the Anglican church.

D. Besides the Church of England, the Anglican Communion includes The Episcopal Church as well. (Office, Member Churches n.d.)

1. While autonomy is declared for churches within the Anglican Community there are conflicts which break into the open from time to time.

2. The oldest Episcopal church in Georgia, dating to 1733, lists numerous differences. (Christ Church Savannah n.d.)

E. The Anglican Communion claims “tens of millions” of members across 165 nations.

III. Teachings and Doctrines

A. The Anglican Church views the Scriptures as the ground upon which all faith must be founded. (Anglican Communion Office n.d.). It will become clear, however, that greater weight is given to decisions of church councils than the Scriptures.


C. The Crown is the head of the Church of England while Archbishop of Canterbury is the Primate of England and Leader of the Anglican Community. The Bible teaches that Jesus is the head of the church and shares no leadership with any mortal (Matthew 16:18; Ephesians 5:23; Colossians 1:13; Acts 20:28).

D. The Six Articles.

1. In 1539 King Henry VIII supported the passage of the Six Articles.

2. The English Parliament passed the Six Articles with Henry’s strong support. González (1975) notes that the King was trying to keep peace among Protestants and the Roman Catholic Church.

3. Some assert that the King’s attitude, as reflected in the articles,
made any further Protestant movement impossible during his reign. (Bettenson and Maunder 1999, 259)

4. The Six Articles required the doctrine of transubstantiation and prohibited any other form of communion, both under penalty of death. Clerical celibacy was reaffirmed and required those priests who had married to set aside their wives. (J. L. González 1987, 182)

5. The articles were abolished after the death of Henry VIII and under the increasing influence of Thomas Cranmer, the Archbishop of Canterbury, who sought to move the church closer to Protestantism and away from Catholicism. (ibid).

E. The Book of Common Prayer
1. The Book of Common Prayer was adopted in 1549 again under the influence of Thomas Cranmer.
2. It sought to standardize worship services across all Church of England congregations. It remains foundational to those churches who are a part of the Anglican Community today.
3. It has been often revised but remains the basis for the liturgy of the church. (Anglican Communion Office n.d.)
4. The Book of Common Prayer was revised in 1552 by Cranmer and took a sharper turn toward Protestantism. By this time, Cranmer was becoming more sympathetic to the views of John Calvin. (J. L. González 1987).
5. The Book of Common Prayer was largely banished and its author, Thomas Cranmer, was burned at the stake by Queen Mary – “Bloody Mary.” After her death, the liturgy was restored by her successor, Queen Elizabeth. (ibid.)

F. The Thirty-Nine Articles of Religion
1. In addition to the Common Book of Prayer, the Thirty-Nine Articles guide and direct the Church of England and the Anglican Communion.
2. The church notes that the articles enjoy a “particular historical importance.” (Anglican Communion Office n.d.)
3. The Thirty-Nine Articles include, among other teachings:
   a. Original sin,
   b. Predestination & Election,
   c. Opposition to purgatory,
   d. Opposition to tongue-speaking in worship,
   e. Limited authority of church councils,
   f. The present church makes heavy use of its councils and synods.
   g. The council essentially govern the modern church.
   h. Baptism of young children.

G. Modern doctrinal emphasis
1. The Anglican church is involved in many social justice initiatives today.
   a. Climate justice and ecological justice is highlighted during the Season of Creation in 2018. (Eco-Bishops Africa 2018 2018)
   b. Women and gender justice is also a focus. (Communion 2018)
3. The Church of England has been moving toward acceptance of gay and lesbian relationship. A recent report by its bishops called for barring such relationships but a majority of ministers group
rejected the report and demanded greater inclusion of homosexuality. (Rudgard 2017).

4. The Church of England accepts persons into their faith based upon their chosen gender, thus accepting the idea of transsexual or transgender persons. (The Church of England 2018).

**Conclusion:**

A. The Church of England is a man-made religious body that arose for the convenience of the King of England in the 16th century.

B. The church has continued to maintain much of the appearance of its Roman Catholic beginnings while drifting further toward liberal church theology.

C. A comparison of the Church of England to the ancient church of the Bible shows minimal connection to the original church.

D. Today, the church is focused on maintaining its place within the social justice movement while showing little concern for reforming or restoring our Lord’s revealed plan for His church.

**References**


**INTRODUCTION:**

A. In the world of academia and higher learning there are many colleges and universities that are well known because of their reputation for academic success, athletic accomplishments and reputations, long standing traditional values, and also because of some notable alumni, schools such as these come to mind:

1. Boston College
2. Creighton University
3. Georgetown University
4. Gonzaga University
5. Loyola Marymount University
6. Loyola University (Chicago, Maryland, New Orleans locations)
7. Marquette University
8. Santa Clara University
9. University of San Francisco
10. Wheeling Jesuit University
11. Xavier University (www.ajcu.net)

B. The aforementioned mentioned colleges are identified as Jesuit schools and universities.

C. As we consider the existence of Jesuit universities, let us discover the identity, purpose, and impact of the Jesuits as people and their role in religious history.

**Discussion:**

I. THE JESUIT ORIGINS

A. The term “Jesuit” has it name based on the name of the only begotten Son of God, Jesus:

1. Jesus-Jehovah is salvation, God is my Savior.
2. The name “Jesus” was commanded to Joseph and Mary by the angel of the Lord (Gabriel).
   a. Matthew 1:1,18-21

B. Webster defines a Jesuit as a member of the Catholic Society of Jesus, founded by Ignatius Loyola in 1534 (Webster 1993).

C. The Jesuits are a branch of the Roman Catholic Church.

D. Supposedly, the name “Jesuit” was a term of mockery, derision, and reproach, a branding that applied to those who would quickly appeal to and appropriate the name of Jesus of Nazareth.

E. Jesuits are identified by other monikers, one an earlier identity, while the latter is a more common associated name:

1. “The Company of Jesus”
2. “The Society of Jesus”
F. The Jesuits trace their origins to their founder and leader “Saint” Ignatius Loyola:

1. Ignatius was born in Loyola in 1491.
2. Ignatius was a nobleman and Spanish soldier (knight).
3. Ignatius was “converted” to religion after being injured in battle in Pamplona, Spain in 1521.
   a. Ignatius’ conversion to religion involved studying the lives of Christ, St. Dominic, and St. Francis which produced in him a desire and determination to follow Christ.
   b. In 1522 Ignatius entered a Dominican monastery where he went through a period of spiritual struggle, fasting, praying and confession, hoping to receive a vision from God.
   c. While in Paris he attended the University of Paris for seven years, at which time he penned his famous volume “Spiritual Exercises”.
4. His conversion to religion (Roman Catholicism) as opposed to the faith of the New Testament gave rise to the Jesuits as a viable force and extension of the Catholic Church:
   a. New Testament conversion was to Christ, the faith, the gospel or into the body of Christ, not Catholicism (Acts 3:12-19).
   b. There were true Levitical priests from the religion of Judaism who were converted to the faith (Acts 6:7).
   c. Paul, a zealous Pharisee was converted to Christ (Acts 22:16; 26:4-19; Galatians 3:26-29).
5. As a soldier Ignatius had already adopted a strict military lifestyle, which later paved the way for an emphasis upon asceticism as a devoted member of the Society of Jesus.
6. The Society of Jesus was created in 1539, but it did not acquire its official religious approval until after receiving the official papal bull in 1540.
7. According to Marge Anderson the Jesuits were the Catholic Church’s soldiers:
   a. “From the first, the Jesuits were the soldiery of the Catholic Church”.
   b. “To their hostile critics, the Jesuits have seemed unscrupulous soldiers of the pope, indulging in dirty fighting if such tactics seemed likely to bring victory” (Anderson, 2008).

G. The Jesuit motto is “Ad Maiorem dei Gloriam”, which means for the greater glory of God, a motto which probably served as the basis for their role in the Inquisition.

II. THE JESUIT ORDER
A. Initially, the Jesuits started out as a peaceful priestly order of the Catholic Church.
B. The original founding members of the Society of Jesus were men who devoted themselves to certain ascetic disciplines:
   1. In 1534, before the Society of Jesus was officially recognized there were seven founding members, including Ignatius of Loyola and “saint” Francis Xavier.
   2. By 1540, when the Society of Jesus attained official recognition and licensure from the pope there were nine members.
C. The three major disciplines that were vowed by the original founding members were:
1. Chastity
2. Obedience
3. Poverty

D. Jesuits served as priests and missionaries for the pope as well as for the Catholic Church.

E. In modern times, the all-male order consists of more than twenty thousand men in over a hundred countries that is divided into various roles such as:
1. Jesuit priests - men who serve in local parishes and monasteries as priests for the people.
2. Jesuit brothers - men who take vows, but who are not officially ordained.
3. “Scholastics” – men who are preparing and studying for the priesthood.

F. The New Testament identifies all who have obeyed the gospel as being part of the priesthood of Christ:
1. Romans 12:1-2 - Christians are to present themselves as living sacrifices, holy and acceptable to God.
2. 1 Peter 2:5-9 - Christians are considered a holy and royal priesthood, offering up spiritual sacrifices acceptable to God through Jesus Christ.

G. During the height of the Reformation Movement the Jesuits played a pivotal role in reinforcing Catholic rule against heretics.

III. THE JESUITS AND OPPOSITION TO ROMAN RULE (THE INQUISITION)

A. The Roman Catholic Church had its fair share of persons who opposed its organizational hierarchy and doctrines.

B. In a general sense these opponents were labeled as heretics.

C. In a more official sense, the opponents of Catholicism were known as Protestants.

D. The Roman Catholic Church had in place an “ecclesiastical court” where it dealt with heretics and those opposing Catholicism and papal authority.

E. This ecclesiastical authority was known as The Inquisition:
1. The Inquisition was the answer to individual heresy.
2. The basis for the Inquisition was the Lateran Council of 1215.
3. It allowed for anyone to accuse any other person of heresy.
4. In this arrangement the accused was not allowed to know who their accuser was.
5. The inquisitor’s duty was to force the accused of admission of guilt.
6. The only means of release was to admit to and confess guilt concerning the charges.
7. Those who did not confess their guilt were tortured and sometimes killed.
8. The degree of torture was determined at the discretion of the inquisitor.
9. Most of the brutal and terrifying forms of torture occurred in Spain (all preceding statements were taken from Maddox’s work).

F. The Jesuits were responsible for administering “checks and balances” concerning heretics.

G. It was the Jesuits who also administered the edicts necessary to carry out the torture practices during the Inquisition.

CONCLUSION

A. It seems like the Society of Jesus has gone through various cycles since its inception, a cycle that originated with peace and learning, then enacting
edicts of violence and cruelty towards heretics, and currently Jesuits are
looked upon as peaceful priests throughout the world.
B. The practice of torture against one’s enemies has never been authorized
by the faith of the New Testament, but rather the prevailing of love and
peace (Romans 12:17-21).
C. At this current time, the head of the Roman Catholic Church, Pope Francis
is a member of the Society of Jesus.

REFERENCES:
All Scripture Quotations are taken from the KJV 1611 version of the Holy Bible
Mattox, F. W. (The Eternal Kingdom) Chapter Eighteen, Opposition to Papacy
Webster’s Universal Dictionary and Thesaurus: definition of a Jesuit
Website (www.ajcu.net): A listing of prominent Jesuit Colleges and Universities
INTRODUCTION:

A. Lutheranism is “the branch of Christianity that traces its interpretation of the Christian religion to the teachings of Martin Luther and the 16th-century movements that issued from his reforms” (Hillerbrand).
   1. While Lutheranism is “one of the five major branches of Protestantism” (along with Anglican, Presbyterian, Baptist, and Methodist churches), what many do not realize is that the Lutheran church is not one united religious organization like the Catholic church, but is made up of independent bodies, some of which are part of larger Lutheran associations (Ibid).
   2. “Globally, there are some 140 such Lutheran church bodies; 138 of these are loosely joined in the Lutheran World Federation, which was established in 1947” (Ibid).

B. Today, “Lutheranism” refers to the faith and practice of those who follow the teachings that, at least, had their beginnings with Martin Luther.
   1. Lutherans wear the name of their spiritual leader, a mere, mortal man, instead of the name of Christ (Rom. 16:16; Acts 11:26; 1 Cor. 1:10-13).
   2. Lutherans follow the doctrines of men, instead of the doctrine of Christ, and teach the commandments of men, instead of Christ’s commandments (Luke 6:46; Mat. 15:9).
   3. Therefore, Lutherans offer worship “to God” (Mat. 15:9; cf. Exo. 32) according to the ideas/opinions/beliefs of men, instead of the words of Christ (Mat. 4:10; John 12:48).

C. The origin of the term Lutheran.
   1. Mead wrote: “‘Lutheran was a nickname fastened upon the followers of Martin Luther by their enemies in the days of the Protestant Reformation’ (132), and the term was used as early as 1519 (Hillerbrand); thus, the beginning date of the “Lutheran church” is almost 1500 years too late for it to be the church of the Bible (Acts 2; Rom. 16:16).
   2. While opponents called them “Lutherans,” followers of Luther preferred to be called “evangelical—that is, centered on the Gospel” (Hillerbrand).
   3. The designation, Protestant, came about after the second Diet of Speyer (1529), when Catholic majority rule reversed the decision of the first Diet of Speyer (1526) and those who followed Luther protested (Ibid).

D. Lutheranism is widespread; that is, it is found in many nations, although it is often centralized in geographic pockets (initially, generally according to ethnic background).
   1. According to the Lutheran World Federation, “LWF membership
represents over 75.5 million Christians in the Lutheran tradition in 99 countries across the globe” (Online).

2. “According to the website adherents.com, six percent of Americans are Lutheran, which makes the United States rank tenth in that category. Iceland ranks first, with 94% of the population Lutheran” (Ranking America Online).

**DISCUSSION:**

I. THE MAN BEHIND THE MOVEMENT.

A. F. W. Mattox wrote that Martin Luther was born in Eisleben, Saxony, in 1483 (243).

1. Luther graduated from the University of Erfurt, receiving his Bachelor’s degree in 1502, and then a Master’s degree in 1505 (Ibid).

2. After deciding he was too wicked to be among the elect, he entered an Augustinian monastery, in 1505, to try to find salvation (Ibid).

3. Mattox wrote: “In spite of all his confessions, fasting and praying, Luther could not receive satisfaction of heart” (244).

4. In 1507, Luther was ordained as a Roman Catholic priest (Shackelford 40).

5. Luther began to study the Bible, and in 1508, decided the Catholic church’s “system of ‘work righteousness’ was contrary to the teaching of the New Testament” (Mattox 244).

6. Along the way, in his Bible study, Luther decided that the word “alone” should be inserted in Romans 3:28; thus, making it read: “Therefore we conclude that a man is justified by faith ALONE without the deeds of the law.”

B. Luther’s doctrinal course—a beginning.

1. From the Wisconsin Evangelical Lutheran Synod (WELS) Center For Missions and Ministry comes this answer to a question about Luther’s translation of Romans 3:28 (“Romans 3:28 and Martin Luther”).

   a. “I will let Martin Luther himself answer that question. In his ‘On Translating: An Open Letter,’ written in 1530, he explained his translation of Romans 3:28: ‘I knew very well that the word solum [Latin = alone, only] is not in the Greek or Latin text…It is a fact that these four letters s o l a are not there…At the same time…it belongs there if the translation is to be clear and vigorous’” (Ibid).

   b. Luther stated: “I wanted to speak German, not Latin or Greek, since it was German I had undertaken to speak in the translation. But it is the nature of our German language that in speaking of two things, one of which is affirmed and the other denied, we use the word solum (allein) along with the word nicht [not] or kein [no]…. This is the German usage, even though it is not the Latin or Greek usage. It is the nature of the German language to add the word allein in order that the word nicht or kein may be clearer or more complete. [Luther’s Works, American Edition, Volume 35, 188-189]” (Ibid).

2. The article from WELS continues: “Luther acknowledged that the word ‘alone’ or ‘only’ is not in the Greek text, but the idea certainly is. With that and also the nuances of the German language in mind, he included ‘alone’ in his translation” (Ibid) (cf. Rev. 22:18-19).

3. Thus, the futile argument from WELS, upholding Luther’s erroneous
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A doctrine of salvation by faith alone is this: “Certainly, if we are not saved by our good works or by a combination of faith and good works, then we are saved through faith alone. That is the consistent message of Scripture (e.g., Romans 3:28; Galatians 3:11; Titus 3:5-6)” (Ibid).

4. Lutheran insistence upon salvation “through faith alone” misses two key points.
   a. First, it misses the difference between “faith” and “the faith” (Eph. 2:8-9 where “faith” [KJV] is a reference to “the faith” as is found in the original Greek).
   b. Second, it misses the point of James 2:14-26, and the God-given refutation of the “salvation by faith only doctrine” (almost 1500 years before Luther imagined it): “Ye see then how that by works (that is, works of obedience [BL]) a man is justified, and NOT BY FAITH ONLY (emph. mine) (Jam. 2:24).

II. LUTHER THE REFORMER.
   A. Mattox wrote that in addition to the influence of the Renaissance, and a renewed interest in Bible study, the moral depravity of the priests in the Catholic church caused many (especially Luther) to reexamine the Catholic system in light of Scripture (239-240).
      1. Coupled with this was the willingness of secular rulers to oppose wicked church leaders and the control exerted by Rome over Western Europe, but a “primary motivating force was the desire to return to the purity of New Testament Christianity” (240).
      2. This was, and is, a most noble desire, if one honestly pursues it (John 8:32).
      3. Luther’s interest in the need for a “reformation” of the Roman Catholic Church heightened when he made a trip to Rome in 1511, where he saw the shocking immorality and insincerity of the priests (244).
      4. “Luther had claimed that the chief reason for the immorality of the clergy was the law of celibacy. He advocated that if each clergyman had his own wife, immorality of the clergy would be eliminated” (292) (cf. 1 Tim. 4:3; 1 Cor. 7:2).

   B. In 1512, Luther received his doctorate, and soon was teaching at the University at Wittenburg, serving as parish priest, and also was an “official in the Augustinian Order, being an inspector of monasteries” (244).
      1. It was there, in Wittenburg, that Luther, in opposition to the Roman Catholic Church’s sale of indulgences (which allowed the supposed “purchase of forgiveness” by paying a stipulated fee), nailed his ninety-five theses upon the church door (245).
      2. “Luther influenced Frederick III to not allow Tetzel (the pope’s “master salesman” of indulgences [BL]) to enter Saxony. He further preached on the abuse of indulgences and on October 31, 1517, nailed to the door of All-Saints church in Wittenburg his famous ninety-five thesis against the sale of indulgences” (Shackelford 40).
      3. Thus, Mattox wrote: “The immediate cause for the reformation in Germany was an arrangement between Pope Leo X and Prince Albert who was Archbishop of two Roman provinces but was also eager to fill the vacant archbishopric of Mainz. Because he needed to raise large sums of money Pope Leo worked with Albert and issued a bill authorizing the sale of indulgences in Germany. Martin Luther, who was a priest at Wittenburg, resented this arrangement and led a
movement against the catholic hierarchy” (239).

4. In 1520, the Roman pontiff sent a “bull of excommunication” against Luther, “which stated that unless Luther would recant he would be cast out of the church” (246).

5. Luther was not intimidated, and “to show his contempt for such a document,” he gathered the University of Wittenburg students, and together they “paraded through the streets and burned the papal bull” (Ibid).

C. In response to the failings of Catholicism, and in hopes of “reforming” the Catholic Church, Luther published three important tracts in 1520 (247).

1. In 1521, he was called to appear before the German Diet of Worms, which demanded that he recant the heresy he had taught in his writings (Ibid).

2. Luther replied that they would not want him to recant anything that was true, “but that he would give up anything they showed him to be wrong,” and, “He stated that unless he was convinced by Scripture and sound reason that what he wrote was false, he could not recant” (Ibid).

3. He stated that “unless shown the unscripturalness of his arguments he could not recant: ‘I cannot do otherwise. Here I stand. God help me, Amen’” (Shackelford 41).

4. At the first Diet of Speyer (1526), a decree was made that led to the legalization of the Reformation--in many principalities, but at the second Diet of Speyer (1529), the decree was reversed, and the Lutheran princes protested; thus, the “word ‘Protestant’ was first used in reference to the reformers” (Mattox 249-250).

5. Later, when the Diet of Augsburg (1530) sought a statement of faith by the “Lutheran Reformers,” Melancthon led them in formulating the Augsburg Confession “which became the Lutheran catechism” (250).

6. After Luther’s death, in 1546, “his followers began to quarrel among themselves as to the correct interpretation of certain Scripture...Many of the Lutheran theologians accused Melanchthon of leaving Luther’s doctrine of salvation by faith only as he agreed that man’s effort was also necessary” (251).

7. Mattox continued, “many Lutherans began to place more emphasis on conformity to the creed than they did upon the study of the Scripture” (251).

8. This is always the case, whether intended in the beginning, or not, when men:
   a. Follow their faith, instead of the Faith (Jude 3).
   b. Forsake Truth for error (John 8:32).
   c. Substitute manmade doctrines for the doctrine of Christ (2 John 9).
   d. And determine they would rather follow the word of men than the Word of Christ (John 12:48).

III. THE EARLY SPREAD OF LUTHERANISM.

A. Luther had “laid down the four basic principles of all Protestantism. (1) Justification by faith; (2) The priesthood of all believers; (3) The right of the individual to interpret the Scripture; and (4) The final authority in religion is Scripture itself, rather than the authority of the church” (Mattox 252).
1. The Lutheran church spread, and soon, the “Lutheran church became the state church” of several countries (Ibid).

2. “Evangelical Lutheranism spread from its birthplace in Germany to Poland, Russia, Lithuania, Czechoslovakia, Austria, Hungary, Yugoslavia, France, and Holland; it became in time the state church of Denmark, Norway, Sweden, Finland, Iceland, Estonia, and Latvia. It was mainly from Germany and Scandinavia that Lutheranism came to the United States” (Mead 132-133).

3. Later, with the immigration of Europeans to America, the Lutheran church spread to the North American continent.
   a. “A Lutheran Christmas service was held at Hudson Bay in 1619” (Mead 133).
   b. The first permanent settlement of Lutherans was on Manhattan Island in 1623 (Ibid).
   c. “The first independent colony of Lutherans was established by Swedes along the Delaware at Fort Christiana in the colony of New Sweden in 1638” (Ibid).
   d. American Lutheranism broke ties with European Lutheranism with the formation of the “General Synod” in 1820 (Ibid).

B. The doctrinal course Luther chose eventually took him away from Catholicism.
1. Mattox wrote: “From the beginning Luther had not desired separation from the Catholic church, but his principles later forced him into a complete break” (252).

2. As with other such reformers, and their followers, “The Lutherans at first did not claim to have established any new church” (Ibid) (Note: any church “newer” than that begun on the First Century Day of Pentecost, recorded in Acts 2, is too new to be scriptural).

3. The intended purpose of Luther and his followers was to highlight, and correct (reform) the unbiblical “doctrine and practice of the Catholic church and through Reformation return to the church as it had existed before the development of Romanism” (Ibid).

4. Sadly, they were interested in “reformation,” instead of “restoration,” and came short of reaching the biblical position that would have brought salvation.

C. The shortcomings of the “Reformation.”
1. Mattox continued: “In looking back over the purposes of the Reformation at its beginning we are caused to regret that the Reformation did not accomplish what its early leaders had hoped” (Ibid).

2. “As national churches developed under the secular powers and as creeds were developed to take the place of the Scripture, the Lutheran movement fell short of full truth” (Ibid).

3. Interestingly, as Mattox noted: “Luther was making progress toward a full understanding of New Testament truth until 1529 when he was forced to write his first creed” (252-253).

4. “For after formulating his doctrine in credal form he was forced to spend the rest of his life defending what he had written” (253) (as is the case almost always [and as many of us have seen with erring brethren] when one establishes a stated position contrary to Scripture, pride prevents his backing down from it).
5. Mattox, perhaps too optimistically, declared: “If he had not been forced to write his convictions in credal form, he would have continued to pursue his course toward a restoration of the New Testament church” (Ibid).

6. Thus, Mattox correctly reasons: “Defending creeds, which at best can only contain partial truth, has constantly been a hindrance to unity and true undenominationalism” (Ibid).

D. After Charles V, the “Holy Roman Emperor,” and a defender of Catholicism, set out to “suppress Lutheranism...The protestants...worked diligently to spread the Reformation...” but “…Luther fell suddenly ill and died February 18, 1546” (Mattox 297).

1. By 1552, “the Protestants had such military strength that they defeated (Charles’) army and he had to flee to Germany” (Ibid).

2. “It was finally agreed that both Lutheranism and Romanism would be tolerated in the Empire and that each prince could decide what the religion was to be in his territory...The Peace of Augsburg (1555) placed Lutheranism on an equality with Catholicism in the Empire....It did not remove the antagonism between the Catholics and Lutherans, and tension continued to grow until war broke out again in 1618” (Ibid).

IV. THE DOCTRINES OF LUTHERANISM.

A. The influence of the Formula of Concord.

1. As years passed, “The Lutherans had become so divided in their theological views that the chief leaders of Lutheranism devised a new creed known as the Formula of Concord which was published in 1580” (Ibid).

2. “This creed was designed to bring unity within the Lutheran movement. However, as with all human creeds, instead of producing unity it tended to crystallize division” (298).

B. Lutheranism’s doctrinal departures from truth resulted from an incorrect approach to Scripture.

1. When pressed, Luther stated that he would remove, from church services, “only what the Bible condemned” (256).

2. Thus, he took the dangerous and destructive step away from the Bible, for, “Luther was willing to retain in church organization and worship anything which was not specifically condemned in the Scripture” (262).

3. Luther’s principle: “What is not contrary to Scripture is for Scripture and Scripture for it...has been the cause of much confusion in denominations, for it states simply that anything may be accepted in religion which does not expressly contradict the Scriptures...It came about due to attempt(s) to justify many practices (such as instrumental music and sprinkling) that Luther had accepted from Catholicism when he left the Catholic Church” (Shackelford 39).

4. Imagine the unending innovations that could be embraced with such a view!

C. The initial theological stance of Lutheranism.

1. “Theologically, Lutheranism embraces the standard affirmations of classic Protestantism—the repudiation of papal and ecclesiastical authority in favour of the Bible (sola Scriptura), the rejection of five of the traditional seven sacraments affirmed by the Catholic Church, and the insistence that human reconciliation with God is effected solely by
divine grace (sola gratia), which is appropriated solely by faith (sola fide), in contrast to the notion of a convergence of human effort and divine grace in the process of salvation” (Hillerbrand).

2. “In 1517, when Martin Luther probed the church practices surrounding indulgences (the full or partial grant of the remission of the penalties of sin) with his Ninety-five Theses (the various propositions that Luther wished to debate—posted, according to tradition, on the church doors in Wittenberg), he had no intention of breaking from the Catholic Church, assuming that his call for theological and ecclesiastical reform would be heard” (Ibid).

3. “Instead, a fierce controversy ensued. Luther and his followers were subsequently excommunicated, which confronted them with the alternative of yielding to the ecclesiastical dictum or finding new ways to live their faith” (Ibid).

D. Early turmoil and controversy.
1. As is the case when men follow men (Luke 6:39), controversies divided the followers of Luther and adversely affected Lutheran theologians and Lutheran churches (Ibid).

2. The Book of Concord.
   a. Pressure “forced compromises on the disputed points of theology” and “prompted a group of Lutheran theologians to draft a document entitled Formula of Concord in 1576 and 1577” (Ibid).
   b. “Approved by German Lutheran political and religious leaders, it was incorporated, together with several other confessions—the three ancient ecumenical creeds (the Apostles Creed, the Nicene Creed, and the Athanasian Creed), the Augsburg Confession, the Apology of the Augsburg Confession, Luther’s tract on papal power, his Schmalkaldic Articles, and his Small and Large Catechisms—into the Book of Concord in 1580” (Ibid).

V. CHALLENGES OF CHANGE IN LUTHERAN CHURCHES.
A. As with all manmade religions, Lutheranism faced, and faces, the dilemma of adaptive theology; i.e., addressing changes in society/culture and their effects upon doctrine and practice.
1. “At the beginning of the 20th century, European Lutheranism remained divided between liberal and conservative wings” (Ibid).

2. “It was also marked by varying degrees of loyalty toward the 16th-century Lutheran confessions” (Ibid).

B. Lutheranism in America.
1. The twentieth century saw the formation of several merged synods in America.
   a. In 1917, “three Norwegian synods formed the Norwegian Lutheran Church of America (NLCA)” (Ibid).
   b. In 1918, “three German-language synods formed the United Lutheran Church in America (ULCA)” (Ibid).
   c. “In 1930 the Joint Synod of Ohio, the Evangelical Lutheran Synod of Iowa, and the Buffalo Synod formed the American Lutheran Church (German)” (Ibid).
   d. “In 1960 the American Lutheran Church (German) merged with the United Evangelical Lutheran Church (Danish) and the Evangelical Lutheran Church (Norwegian) to form the American Lutheran Church (ALC)” (Ibid).
e. “The Lutheran Free Church (Norwegian), which had initially dropped out of merger negotiations, joined the ALC in 1963” (Ibid).

f. “Two years after the formation of the ALC, in a parallel development, the ULCA joined with the Augustana Evangelical Lutheran Church (Swedish), the Finnish Evangelical Lutheran Church, and the American Evangelical Lutheran Church (Danish) to establish the Lutheran Church in America (LCA)” (Ibid).

2. The largest Lutheran associations.

a. “In 1988 the ALC and the LCA...together with the smaller Association of Evangelical Lutheran Churches, merged to form the Evangelical Lutheran Church in America (ELCA)...with more than 5 million members, the largest Lutheran church body in North America” (Ibid).

b. “The Missouri and Wisconsin synods chose not to engage in merger negotiations because of the more liberal stance of the other Lutheran bodies”...”The 2.5-million-member Lutheran Church–Missouri Synod remained the second largest Lutheran church” (Ibid).

c. “The third major church of North American Lutheranism was the Wisconsin Evangelical Lutheran Synod, with more than 400,000 baptized members” (Ibid).

VI. LUTHERAN DOCTRINE AND THE TRUTH--GOD’S WORD.

A. Sadly, for those involved in Lutheranism, or any manmade religion, the influence of man’s doctrine has superseded the importance of Truth to them.

1. Admittedly, Lutheranism has, for almost five hundred years, followed the ideas of Martin Luther.been distributed across the world.

   “In spite of their organizational division there is real unity among American Lutherans; it is a unity based more upon faith than upon organization. All Lutheran churches represent a single type of Protestant Christianity. Their faith is built upon Luther’s principle of justification by faith alone in Jesus Christ; it centers in the gospel for fallen men. The Bible is the inspired Word of God and the infallible rule and standard of faith and practice. Lutherans confess their faith through the 3 general creeds of Christendom, the Apostles’, the Nicene, and the Athanasian, which they believe to be in accordance with the Scriptures. They also believe that the Unaltered Augsburg Confession is a correct exposition of the faith and doctrine of Evangelical Lutheranism. The Apology of the Augsburg Confession, the 2 catechisms of Luther, the Smalcauld Articles, and the Formula of Concord are held to be a faithful interpretation of Evangelical Lutheranism and of the Bible” (Mead 134).

2. Today, the struggle continues as Lutherans weigh their religious direction in view of these three questions.

a. What did Luther teach?

b. What have some interpreted from his teaching; i.e., in their view, what did Luther “mean” to say?

c. How do these compare with Scripture?

3. In addition, another question arises, “Are the Augsburg Confession
and the Formula of Concord definitive declarations of what Luther believed and taught?"

a. While some Lutherans held to these “confessional statements” as their guiding light, others were not as quick to adopt them formally.

b. Thus, Lutheranism does not have as clearly defined a “creed” as do some other major manmade religions.

B. Major doctrinal positions of Lutheranism today.

1. The claim that the Bible is the source of authority sounds like a good position; however, in practice, the Bible does not share the same place of importance as Lutheran doctrine.

a. For an example, consider the weight of influence of the Augsburg Confession and the Formula of Concord.

b. In addition, Luther undertook a translation of the Bible into German, and like many other translations, he inserted his particular ideas into his translation; thus, making, effectively, a Lutheran Bible.

c. Hillerbrand wrote: “Catholic theologians promptly recognized the powerful weapon Luther had created and undertook to provide vernacular translations of their own” (Hillerbrand).

d. “Justification came through faith and not through ceremony, and faith was not subscription to the dictates of the church but ‘by the heart’s utter trust in Christ.’ ‘The just shall live by faith’ was the beginning and the end of his thought. He held the individual conscience to be responsible to God alone; he also held that the Bible was the clear, perfect, inspired, and authoritative word of God and guide of man. God, conscience, and the Book—on these was Lutheranism founded” (Mead 132).

2. The claim that justification is by faith alone, as a reaction to the Catholic system of works, was an initial and continuing major point of Lutheranism.

a. This is another example of a “theologian” running too far, going past the truth, in an attempt to escape a doctrine considered to be wrong.

b. “Martin Luther...maintained that the apostle Paul denied human participation in the process of salvation” (Hillerbrand).

c. “Accordingly, the Augsburg Confession notes, people ‘are justified freely on account of Christ through faith when they believe that they are received into grace and their sins forgiven on account of Christ, who by his death made satisfaction for our sins’; God ‘imputes [this faith] as righteousness in his sight’” (Ibid).

d. “This affirmation, on which ‘the church stands and falls,’ has received a variety of interpretations since the 16th century” (Ibid).

e. “Thus, Paul Tillich interpreted justification through faith as the condition of being accepted despite one’s unacceptability” (Ibid).

f. Mead penned: “Luther’s teachings of justification by faith and of the universal priesthood of believers might be called the cornerstone of Protestantism” (132).

3. Lutheran “sacraments.”

a. Mattox wrote: “In the idea of sacrament there is suggested the relationship of an outward sign to the spiritual purposes of God” (152).
b. “The Lutheran confessions recognize two sacraments, baptism and the Lord’s Supper” (Hillerbrand).
c. “According to Lutheran teaching, the sacraments are acts instituted by Christ and connected with a divine promise” (Ibid).
d. Lutherans affirm that the “sacraments” are not effective apart from faith, and that they are not merely symbolic actions” (Ibid).
e. “The 2 sacraments of baptism and the Lord’s Supper are not merely signs or memorials to the Lutheran but channels through which God bestows his forgiving and empowering grace upon men” (Mead 134).

4. The “sacrament” of the Lord’s Supper.
a. “The body and blood of Christ are believed to be present ‘in, with, and under’ the bread and wine of the Lord’s Supper, and are received sacramentally and supernaturally” (Ibid).
b. “The Lutheran affirmation that in the Lord’s Supper Christ is bodily present ‘in, with, and under bread and wine’ proved to be the great divisive issue of the 16th century” (Ibid).
c. “Luther contended that as an iron was heated until it was red hot, it was still iron, but the heat was within it. He said in this manner there is within the bread and the wine the actual body and blood of Christ” (Mattox 256).
d. “Luther insisted that the actual body and blood of Christ (were) present in the elements...The doctrine of the Lord’s Supper as set forth by Luther is known as ‘consubstantiation’ and is still held by modern Lutheran theologists, who prefer the word ‘impanation’” (256-257).

5. The “sacrament” of baptism.
a. “Infants are baptized, and baptized persons are believed to receive the gift of regeneration from the Holy Ghost” (Mead 134).
b. “Most Lutheran churches allow participation in the Lord’s Supper to all baptized Christians who affirm the real presence of Christ in the elements of the bread and wine” (Hillerbrand).

6. The Lutheran concept of ministry.
a. Lutherans believe in the “principle of the priesthood of all believers, as contrasted to the special priesthood of the Roman Catholic system” (Shackelford 39).
b. Hillerbrand wrote Lutherans hold that “every baptized Christian may carry out, when properly called, the functions of ministry” (Ibid).
c. Concerning the ordination of women:”In 1970 both the LCA and the ALC approved the ordination of women, a practice carried over into the ELCA. The ordination of women is accepted by all Lutheran churches in Europe and North America except the Missouri and Wisconsin synods” (Ibid) (cf. 1 Tim. 2:8-15).

VII. THE “MASS” AND “LITURGY” IN LUTHERANISM.
A. With a new doctrine (“faith”) comes new worship, and so it was with Lutheranism.
1. Thus, each manmade church, operating by manmade doctrine will have a worship designed by man (cf. Micah’s manmade religion [Judges 17-18]).
2. As noted earlier, Luther’s intent was to “reform” the Catholic Church,
and he appealed to Scripture in order to do so; thus, he emphasized changes that reflected this intent.

3. The emphasis Luther placed upon the Bible elevated the “sermon” to be a prominent part of worship (Ibid).

B. Today, most Lutheran churches worship in the same way—again, according to manmade doctrine instead of God’s revealed Word.

C. Terms of membership.
1. Lutherans are pedobaptists; that is, they “baptize” infants instead of believers (cf. Mark 16:16).
2. Then, when the child is older (10 to 15), they practice confirmation which is profession of faith, made publicly.

VIII. ORGANIZATION OF THE LUTHERAN CHURCH.

A. Some Scandinavian countries have maintained the episcopal office while others have not, or have modified it.

B. Church organization in Germany.
1. The German ruler exercised the administrative affairs, as presiding bishop, until the end of World War I (Ibid).
2. After World War II, with the political and geographic division of Germany, East German Lutherans sought to work with the state, “while at the same time affirming the need for the church to be the church” (Ibid).

C. Church organization in the United States.
1. “In the United States the polity of the Lutheran churches is congregational, but in a complex form in which congregations yield some authority to synods on regional and national levels” (Ibid).
   a. “The congregation is the basic unit of Lutheran government, which is usually administered by a church council consisting of the pastor and a number of elected lay officers, some of whom are called elders, some deacons, and some trustees. There is a growing tendency to call all lay officials deacons. Pastors are elected, called, or recalled by the voting members of the congregation, but a congregation itself may never depose a pastor from the ministry. As a rule ministers are ordained at the annual meetings of the synods; they are practically all trained in college and seminary” (Mead 134).
   b. “Congregations are united in synods; these are composed of the pastors and lay representatives elected by the congregations and have only such authority as is granted by the synod constitution. In some other instances there are territorial districts or conferences instead of a synod, operating in the same manner and under the same restrictions; some of these may legislate, while others are for advisory or consultative purposes only” (Ibid 134-135).
   c. “Six of the bodies in the United States account for about 96 per cent of all Lutherans of North America” (Ibid 135).
   d. “Synods (conferences or districts) are united in a general body which may be national or even international, and which is called variously ‘church,’ ‘synod,’ or ‘conference.’ Some of these general bodies are legislative in nature, some consultative; they supervise the work in worship, education, publications, charity, and missions. Congregations have business meetings at least annually; constituent synods, districts, and conferences hold yearly conventions; and the
general bodies meet annually, biennially, or triennially” (Ibid).
2. “Elected heads are called presidents in some Lutheran bodies, such as the Lutheran Church–Missouri Synod and the Wisconsin Synod Lutheran Church, while the Evangelical Lutheran Church of America uses the term bishop for its 65 synodical leaders” (Hillerbrand).
3. Some smaller Lutheran churches in the United States work under greater congregational autonomy.

D. Lutheran global organizations.
1. The first such was the “Lutheran World Conventions, which met at Eisenach in 1923 and in Copenhagen in 1929” (Ibid).
2. This became the Lutheran World Federation (LWF) in 1947 (Ibid).
3. Today, 65 million Lutherans belong to the LWF, with approximately “39 million in Europe, 5 million in North America, and 20 million in Asia and Africa” (Ibid).

CONCLUSION:
A. The churches that follow “Lutheranism” are “religious” organizations.
1. They are very active in social, benevolent, educational, and missionary programs (see Mead 140).
2. They are true to their doctrines (although manmade), perhaps more than any other Protestant denomination, and they have maintained a close adherence to the initial beliefs of the Lutheran movement.
3. They are very much intent on unity of Lutherans, and, for the most part, they work together well.
4. All of these points might be cited to indicate the faithfulness of Lutherans to the God whom they claim to follow; and their salvation as a consequence; however, THE PROBLEM is that Lutheran churches are non-biblical.
5. Thus, they are religious organizations that, by their very nature, are anti-biblical.

B. We are thankful for the courage of Martin Luther, and for the intent he had of returning to the Bible.
1. Tom Holland wrote: “Do I appreciate the Reformation Movement led by Martin Luther? The answer is an emphatic ‘Yes!’ Had it not been for the courage of Luther the ‘Dark Ages’ of the Papacy might have continued as a denial of freedom...Do I admire the courage of Martin Luther. The answer is an emphatic ‘Yes!’” (38-39).
2. “Luther has to be one of the most courageous men of all time... Freedom of religion actually began with Martin Luther” (38-39).
REFERENCES:


INTRODUCTION:
A. The Mennonites are a religiously conservative group started during the reformation and born out of persecution.
   1. “they have suffered oppression and have thus developed a more intense and exclusive denominational individuality.” (Smith 1905, 109)
   2. They encourage their members “not enter into close connection with the world in business, worship, marriage or social relations.” (Smith 1905, 110)
   3. Their history closely aligns with the Pilgrims who came to America on the Mayflower: “The Pilgrim Fathers, who transplanted the principles into the New World, came from practically the same stock as the Mennonites and were closely associated with them at Amsterdam during their short exile in Holland.” (Smith 1905, 111)
B. Their early history had an influence on the Amish, Quakers, Baptists and several other religious groups.

DISCUSSION:
I. Their History
   A. Their founding
      1. Religion of the day was mostly controlled by the governments. The Catholics had done this for centuries and the reformers of the 16th century also demanded a union of church and state.
         a. Reformation was just getting momentum and beginning to be adopted.
         b. First sect of the Anabaptists – those who rejected infant baptism – but many find the term offensive.
         c. Religious intolerance by the Catholics, Protestants and resulting governments led to much of their early history.
      2. Several diverse groups come together to form the Mennonites.
         a. “the Mennonites, so far as the name is concerned, had their beginning with Menno Simon. But so far as faith and practice in matters of religion are concerned, they are very closely related to the Anabaptists. The exact relation between Menno and the earlier sects is a question much disputed among church historians.” (Smith 1905, 90)
         b. Waldensians were around for 400 years before the reformation.
            1) Rejected the Catholic doctrines of confession of sins before priest, indulgences, transubstantiation, prayers for the dead, and purgatory.
            2) Practiced immersion of believers.
            3) At this time, were beginning to move toward predestination, being influenced by the reformation leaders.
4) They were trying to practice primitive Christianity.
5) “The truth is, that the ‘brethren’ as they called themselves, many of whom were descendants of the ancient Waldenses, and having largely the faith of that body of people, were reorganized by Menno” (Smith 1905, 90).

c. Munsterites
1) Believe that Christ’s kingdom would be an earthly one.
2) Believed in militant Christianity.
3) Some of this group blended into the Mennonites.

d. “It is not fair to trace the Mennonites exclusively to the Waldenses, Munsterites or any other sect of Anabaptists.” (Smith 1905, 90) They were a diverse blending of these groups.

3. Menno Simon was the organizer whose name is associated with the Mennonites.
   a. Trained as a Catholic priest and started serving in 1524.
   b. Immediately had trouble with the doctrine of transubstantiation and resolved to read the Scriptures for himself. This project took him two full years and caused him to question many of the Catholic doctrines. Criticized that his study made his preaching “too evangelical”.
   c. Found no authority in Scripture for infant baptism.
   d. He was greatly disturbed by the slaughter of the Munsterites by the Catholic church in 1535.
   e. In 1536, he renounced Catholicism and left the church.
   f. He was an organizer and sought to gather together scattered people and organize churches. “Menno, it will be seen, was not the founder of a new church, but was simply an organizer of a church already existing, but composed of many scattered and discordant elements.” (Smith 1905, 91)
   g. Did not believe in immersion, but rather a “handful of water”.
   h. Persecuted by both Catholics and Protestants – both saw him as a heretic.

B. Persecutions of the Mennonites
1. Switzerland
   a. The Protestant reformers had recently been persecuted by the Catholics and many of them still had scars on their bodies from their beatings.
   b. Several Anabaptists had a debate with Zwingli in 1525 about baptism. The magistrates ruled in favor of Zwingli and rule that all children were to be baptized immediately.
   c. Several leaders were imprisoned, yet their doctrine continued to spread.
   d. In 1526, an edict required drowning as the punishment for rebaptizing anyone. In 1527, Felix Mantz was drowned before a crowd in the river.
   e. Swiss persecution lasted well into the 1700’s.
   f. Families fled to Germany, Austria, France, Holland and America.

2. Russian
   a. Mennonites were invited to Russia by Catherine in 1786 with the promise of freedoms of worship, taxation and exemption from military service. Many immigrated from Prussia.
b. In 1874, they lost their exemption from military service and many were forced to leave the country. Many families came to America.

3. Holland
   a. Torture methods included the rack, burning at the stake, public lashings, beheadings, and drowning.
   b. Duke Alba killed 111 during his reign from 1571 to 1574.
   c. By 1580, many had moved to England to avoid the persecutions.
   d. In 1626, military exemption was granted and serious persecution ceased, though limitations on worship continued for more than a century beyond.
   e. Holland became a center of financial and operational aid for persecuted Mennonites who wanted to flee to America.

C. Doctrinal Issues
   1. With the end of Dutch persecutions, worldliness crept in.
      a. The Mennonite church in the country lost about 80% of their membership.
      b. “Of all the Mennonites in Europe, none are more worldly than those of Holland. Many of them do not believe all of the Bible. Some reject the divinity of Christ. One said to me, “We are Unitarians. The Holy Ghost was never called God. We believe that Jesus Christ was only an eminent child of God.” Only a small per cent, of the twenty-five thousand members are termed “orthodox.” (Wegner 1905, 122)
   2. In 1608, John Smyth came to Holland, visited with Mennonites, and returned to England in 1611. His followers became known as Baptists and differed from the Mennonites in mode of baptism and the doctrine of non-resistance.
   3. In 1648, some demanded baptism by immersion. This issue was resolved by agreeing to disagree on the subject.
   4. Mennonite beliefs are very similar to the Quakers, and William Penn preached in many Mennonite congregations in 1679.
      a. He convinced many Mennonites to move to Pennsylvania with him.
      b. “When the peace-loving Penn came through Holland and Germany, on his preaching tours, the Mennonites were his warmest friends; and when he kindly offered them a home in the extensive tract of land in America, (Pennsylvania), which the King of England had just granted to him, many of them eagerly accepted the invitation.” (Hartzler and Kaufman 1905, 126)
   5. Amish Mennonites separated around 1692 led by Jacob Ammon.
      a. Friction over church discipline had already started by 1555.
      b. Most moved to America and few are left in Europe.

II. Their Plea
   A. Their intent was to seek the purity of primitive Christianity.
      1. Their church history details many who rebelled against Romanism throughout the centuries. They seek to trace their lineage to the early church.
      2. They went further than the other reformers in their attempt to get back to the Bible. Their lack of participation in civil matters kept them out of the government and they could focus on doctrine and practice.
   B. Distinctive doctrines
1. They were described as Anabaptists, which literally means to be baptized again. This name was given to any group who did not believe in infant baptism.

2. They have been staunchly pacifist, which has led to their persecution in many of the countries where they’ve lived. This may have been the result of Nicholas Stork, who had recently started preaching a militant form of Christianity, which led to the Peasant War in 1525. Also, the Munsterites, who were militant in their beliefs, were slaughtered as a result in 1535.

III. Their doctrine

A. Articles of Faith (Source: Heatwole 1928, 36-41)

1. Of the Word of God – They believe in the plenary and verbal inspiration of the inerrant Bible, as do we.

2. Of the Existence and Nature of God – They believe in three Persons of the Godhead that are one, eternal, infinite, perfect and unchangeable, as do we.

3. Of the Creation – They believe in the historic, literal creation account, as do we.

4. Of the Fall of Man – They believe in the historic creation of many by an immediate act of God, in His image and that one act of disobedience changed his relationship to God and man was unable to save himself, as do we. However, they believe that man became “sinful in his nature”, which sounds a lot like Calvinism to me.

5. Of Jesus Christ – They believe in the eternal Son, perfect in all things Who paid for our sins on the cross, as do we.

6. Of Salvation – They believe in salvation based upon the sacrifice of Christ and that through baptism one becomes a child of God and a partaker in all spiritual blessings, as do we. However, they also use the contradictory phrase “Man is saved alone by grace through faith,” (Heatwole 1928, 38) which, by use of the word “alone” appears to be self-contradictory. They also do not discuss the mode of baptism, whether immersion or sprinkling.

7. Of the Holy Spirit – They believe in the deity and personality of the Holy Spirit, as do we. They not only believe in a literal indwelling, but believe that He guides, empowers and enables the Christian to live a righteous life.

8. Of Assurance – They believe that once can know assuredly that they are saved while understanding that ongoing obedience of faith is essential to maintain that salvation, as do we.

9. Of the Church – They believe that the church is made up of those who have faith, repent and are baptized, as do we. They cover confession as a part of their “ordinances”, which requires it be done prior to baptism. So, they adhere to the steps of salvation, though they generally baptize by sprinkling.

10. Of Separation – They believe in a distinct separation from the world that is not only in matters of religion, but also in “all movements which seek the reformation of society, independent of the merits of the death of Christ and the experience of the new birth.” (Heatwole 1928). At times, this belief has caused them to be persecuted for being non-participatory in civil matters.

11. Of Discipline – This is where they justify their denominational
hierarchy, choosing officials, regulating ordinances, exercising discipline and organizing work.

12. Of Ordinances
   a. They believe that confession is necessary prior to baptism, as do we.
   b. They believe in the memorial of the Lord’s Supper, as do we. However, they do not indicate the frequency by which it should be observed.
   c. They believe in literal foot washing by all believers. This is often observed at the time they take communion.
   d. They believe that women praying or prophesying should have their heads covered.
   e. They believe in a salutation by a holy kiss by all believers.
   f. They believe in a literal anointing with oil of the sick.
   g. They believe in marriage and its dissolution only by death, however, they do not mention divorce for fornication. They also restrict marriage to only those of like faith.

13. Of Restrictions
   a. They believe in obedience to civil authorities and pay taxes, as long as they do not conflict with God’s laws, as do we. However, they prohibit being a part of civil powers or engaging in warfare.
   b. They prohibit all braided hair, gold, pearls, or costly array.
   c. They prohibit the swearing of any oaths.
   d. They prohibit members from being a part of “secret orders”.
   e. They prohibit life insurance, as they see it being inconsistent with a trust in the providence of God.

14. Of Apostasy – They believe that one can depart from the faith, follow a false teacher to destruction, and that we are now living in the “last days”, as do we.

15. Of the Resurrection – They believe in the bodily resurrection of Jesus and of all men – whether to eternal life or eternal condemnation, as do we.

16. Of the Coming of Christ – They believe in the personal coming of the Lord to gather His people (both alive and dead) to meet Him in the air and forever be with Him, as do we. However, they believe that this coming is “imminent”.

17. Of the Intermediate State – They believe that the righteous dead will be in paradise and the unrighteous in torment until the resurrection, as do we.

18. Of the Final State – They believe in the eternal nature of both heaven and hell, as do we.

IV. Our Applications
   A. Progressivism from their principles has caused division.
      1. “…it began to be evident that there were certain educational leaders, then members of the Mennonite Church, who had imbibed the idea that our doctrinal creed and methods of government had become obsolete and out of date to such a degree that the entire fabric needed reconstruction.” (Heatwole 1928)
      2. It took considerable effort to get the problem under control.
      3. They had to identify the problem, deal with the false teachers head-on, and even dismiss several from the teaching was removed.
4. Books dealt with the fundamental teaching and were the main means used to refute the errors.

5. We need to confront error clearly, directly and unequivocally.

B. In many ways, they are not far from the New Testament truth.
   1. Digressions from the New Testament pattern are few and some are subtle.
   2. Several of these digressions have been accepted by some of our erring brethren.
   3. We need to keep teaching not only the “what’s” of New Testament Christianity, but also the “why’s” so that the pattern is followed.

C. When the persecutions stopped, worldliness began to take its place.
   1. The experience of the Mennonites in Holland exemplifies this.
   2. Our lack of persecution has led many to worldliness. If we don’t remove it ourselves, we may force God to resort to persecution to remove it from us.

D. Lack of innovative thinking has dwindled their numbers.
   1. “In many old Mennonite communities there are now large cemeteries by the side of closed meeting houses. There are large communities composed largely of children and grandchildren of Mennonites, with scarcely a Mennonite to be found.” (Hartzler and Kauffman 1905, 168)
   2. “But times changed. By means of innovations in both natural and spiritual lines, the customs of the people were very materially changed in many respects, and it became necessary for the church to change her methods of work to meet the changed conditions. This our people were slow to do. While the church was engaged in opposing Sunday schools, her children were being instructed by other denominations in neighboring school houses. While many of the church leaders were pointing out what they thought to be the evils of higher education, some of her brightest sons were taking courses in colleges and universities. While many of the church leaders were pointing out what they thought to be the evils of higher education, some of her brightest sons were taking courses in colleges and universities. While the church steadily refused to listen to the idea of holding continued meetings for the ingathering of the lost, other churches were making great efforts along this line. As the family devotions became less frequent and fervent than formerly, and there were no fiery trials to move the brethren to “exhort one another daily,” the children became more impressed with worldly and less with religious influences.” (Hartzler and Kauffman 1905, 168)
   3. We need to be clear on what is doctrine and what is merely tradition and not confuse the two, lest we be forced to compromise the former due to our stubbornness on the latter.

E. Their “discovery” of the plan of salvation (in steps but not method) can be helpful in studies today.
   1. Their use of the plan refutes the claim by some that the plan of salvation was the product of Alexander Campbell.
   2. This fact may help compel some to obey the Gospel today.

CONCLUSION:
A. The Mennonites have an interesting and compelling history.
   1. There is much diversity and “twisted plot” to make for great reading.
   2. Their connections to much of what is commonplace today add interest.
   3. Their attempts to define and adhere to the New Testament pattern are encouraging.
4. Their shortfalls are discouraging.
B. It wouldn’t take much change to convert a Mennonite.

**Reference List:**


THE INTRODUCTION & OVERVIEW OF THE METHODIST CHURCH

WEslEy GARLAND

INTRODUCTION:
A. John 5:39  Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
B. The Methodist Church is from a movement that started to reform the church of England from the inside out.
C. It began from an experience that lead to a college group, that led to thousands being part of this movement.
D. The United Methodist Church is the third largest church in America, according to the ARDA website in 2010 (thearda.com).

DISCUSSION:
I. JOHN WESLEY – THE MAN
A. John Wesley was born in 1703 in Epworth, Lincolnshire in the large family of Samuel and Susanna Wesley (of about nineteen children, three sons and seven daughters survived) (Church n.d.).
B. His father was an Anglican priest, which John would also become later, and his mother was a very studious teacher of her children. They taught their children Greek and Hebrew so that they could read the Bible in its original text. They were even encouraged to memorize portions of the New Testament.
C. At age 6, John Wesley was trapped in a house fire and was rescued from a second story window. From this point on, his parents used this experience to say that God had saved him for a particular special purpose. John would refer to himself as “a brand plucked from the burning.”
D. John would go on to the University of Oxford for his degree. He would later come back and was elected to be the Spiritual Director of the University in 1726. While John was back at the University, his brother (Charles Wesley) and himself started a Holy Club where they would focus on vigorous study of the Bible, prayer, and holy communion. They would meet every night for mutual improvement, Bible study and devotion. (Mattox 1961)
E. Other students had a variety of mocking nicknames for the group, including ‘Bible Moths’, ‘Enthusiasts’ and ‘Supererogationists’ (because they did more than most people thought was necessary to be a good Christian), but the one that stuck was ‘Methodists.’ (Church, methodist.org.uk n.d.)
F. John Wesley said, “Diligence led me into serious thinking. I went to the weekly Sacrament and persuaded two or three young scholars to accompany me, and to observe the method of study prescribed by the Statutes of the University. This gained me the harmless name of Methodist” (www.methodist.org.uk).

II. THE HISTORY OF THE MOVEMENT
A. In 1735, John and Charles set sail with a group of Moravians to the colony of Savannah, Georgia to spread the Church of England to the United
States. During the voyage, the ship was struck with a great storm and it terrified John. But he noticed that the Moravians kept on singing as if nothing was going on. John wrote, “A terrible screaming began among the English. The Germans calmly sung on. I asked one of them afterward, “Was you not afraid?” He answered, “I thank God, no.” I asked, “but were not your women and children afraid?” He replied mildly, “No; our women and children are not afraid to die” (Holland Nimmons Mc. Tyeire 1891).

B. This struck John in a way that would forever change his life. John wrote about this in his twenty-fifth journal, written in 1736, he wrote, “This was the most glorious day that I have yet seen.” He was thereon nagged at the thought that he did not have full trust in God.

C. The overview of John’s work in the States were:

1. Wesley established a few things that he would later reckon as the first Methodist society in America, and the second in the world:
   a. Daily morning and evening public prayers.
   b. To advise the more serious to form themselves into a sort of little society, and to meet once or twice a week, in order to reprove, instruct, and exhort one another.
   c. To select out of these a smaller number for a more intimate union with each other, which might be forwarded partly by conversing singly with each and partly by inviting all together to the pastor’s house every Sunday in the afternoon. (Holland Nimmons Mc. Tyeire 1891)

2. Following a primitive but obsolete rubric, he would baptize children only by immersion; nor could he be induced to depart from this mode unless the parents would certify that the child was weakly. Persons were not allowed to act as sponsors who were not communicants. No baptism was recognized as valid unless performed by a minister episcopally ordained; and those who had allowed their children to be baptized in any other manner were earnestly exhorted to have them rebaptized. His rigor extended even so far as to refuse the Lord Supper to one of the most devout men of the settlement, who had not been baptized by an episcopally ordained minister; and the burial-service itself was denied to such as died with what he deemed unorthodox baptism (Holland Nimmons Mc. Tyeire 1891).

3. Both the brothers denied themselves not only the luxuries by many of the ordinary conveniences of life, living on bread and water. They enforced the forms of the Church with a repetition and rigor that tired out the people and provoked resentment. One of the colonists said to Wesley: “I like nothing you do; all your sermons are satires upon particular persons. Besides, we are Protestants; but as for you, we cannot tell what religion you are of. We never heard of such a religion before; we know not what to make of it” (Holland Nimmons Mc. Tyeire 1891).

4. After forcing these things on the people, their affairs grew more and more and their mission soon came to an end.

D. They returned from the States very unsuccessful and deeply dissatisfied with their spiritual state. Being very heavily influenced by the Moravians, he joined himself to a “religious Society” held by the Moravians and they were reading Martin Luther’s Preface to the book of Romans and it caused him to have a spiritual experience.
1. He wrote, “In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther’s preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine and saved me from the law of sin and death.” (Church, methodist.org.uk n.d.)

2. This was his conversion story. From here the movement was made to spread the Methodist spirit to all who would hear it.

E. After his conversion, George Whitefield, a man John knew from the Holy Club, was preaching and invited John and Charles to come help him preach.

1. There was something different in the way that George Whitefield preached: he preached outside.

2. At first John was totally unsettled with the thought of preaching outdoors, but he did it anyways. After the masses of people were gathering, he became comfortable with this new line of preaching. His new thought was to preach wherever people would listen. It was very effective.

F. John became the new leader in this growing movement to “reform the nation, particularly the church, and to spread scriptural holiness over the land.”

G. This group started meeting in houses and as they grew, they set up class meetings of 11 members and one leader – meeting weekly

1. The moral and spiritual fervor of the meetings is expressed in one of Wesley’s most famous aphorisms: “Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can” (Christianitytoday.com).

2. They started schools for poor children, orphanages, and clinics.

H. John got a lot of harsh words, bullying, etc. but continued to say, “The world is my parish.” He continued travelling around on horseback and travelled around 4,000 miles per year. It is said that by his death at age 87, he preached forty thousand sermons.

I. The end of his life

1. By the end of his life, John was greatly loved and appreciated. His dying message was “To always press on towards entire sanctification.”

2. “An indication of his organizational genius, we know exactly how many followers Wesley had when he died: 294 preachers, 71,668 British members, 19 missionaries (5 in mission stations), and 43,265 American members with 198 preachers” (www.christianitytoday.com).

3. “Wesley, however, taught his followers that they should not leave the Established Church (Church Of England) but should carry on their work of revivalism on the side” (Mattox 1961).

III. WHAT ARE THE MAIN TENANTS OF THE METHODIST CHURCH?

A. The following are from (unknown, Methodist Beliefs n.d.)

B. Man is free not only to reject salvation but also to accept it (free salvation) by an act of human will.

C. All people who are obedient to the Gospel according to the measure of knowledge given them will be saved (universal salvation).

D. They Holy Spirit assures man of his salvation directly, through an inner
“experience” (sure salvation).

E. Christians in this life are capable of Christian perfection and are commanded by God to pursue it (full salvation).

F. 2 Sacraments are to be followed
1. Baptism: “Trinitarian baptism. “Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The Baptism of young children is to be retained in the Church.” –Article VI of the United Methodist Church’s The Discipline of The Evangelical United Brethren Church

2. Communion: “Methodists generally believe that Christ is present in a spiritual form in communion and not in a bodily form also. The United Methodist Church’s The Discipline of The Evangelical United Brethren Church confession says “We believe the Lord’s Supper is a representation of our redemption, a memorial of the sufferings and death of Christ, and a token of love and union which Christians have with Christ and with one another. Those who rightly, worthily and in faith eat the broken bread and drink the blessed cup partake of the body and blood of Christ in a spiritual manner until he comes.” –Article VI

IV. HOW DOES THE METHODIST CHURCH DIFFER FROM THE TRUTH?
A. The Organization
1. When one starts a church that is not based on the church in the Bible, that church cannot be Scriptural. The Methodist church starting from a movement in 1729, is 1700 years too late. God does not give man the liberty to reform anything in the church but all power has been given to Christ and must be followed by the church in order to be considered faithful to God. If the place, time, events, person, and doctrine do not match to the church you read in the Bible, then it is false.


B. Their authority is from conferences and additional books.
1. The established Doctrinal Standards of United Methodism are: (unknown, religionresourceonline.org n.d.)
   a. The Articles of Religion of the Methodist Church.
   b. The Confession of Faith (United Methodist) of the Evangelical United Brethren Church.
   c. The General Rules of the Methodist Societies.
   d. The Standard Sermons of John Wesley.

2. The Bible is the only authority in religion. When the Bible states that ALL things have been given to us that pertain to life and godliness and can make a person complete, there is no other book that is needed.


C. The Methodist Church teaches that a person is justified by faith alone.
1. The Bible clearly states in James 2:24 “Ye see then how that by works a man is justified, and not by faith only.

2. For an individual to say that man is saved by faith only, is to include Satan as a saved individual, because it says that he believed in Jesus
An Examination of Religion 1500-1700 AD

Christ. James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.


D. Their ecumenical ring of thought is anti-Biblical.
1. The whole thought of all churches being part of the one church is nowhere found in scripture. Just a logical thought, the law of biogenesis states that all things produce after its own kind. This means that if you were to plant a watermelon vine, you would not expect for it to produce blackberries, blueberries, or strawberries because that is not the vine that you planted. The only fruit you would expect is watermelon. The same goes for the church. How can an individual expect to take John 15:5 I am the vine and ye are the branches… and apply it to mean that each branch refers to different churches? One cannot say that we are all of the same church while preaching, practicing, and worshiping different ways.


E. They practice infant baptism and teach that baptism is not essential for adults for salvation.
1. Sin is something that someone does and is not inherited. Until a person is held accountable to the will of God can a person then make that decision to “go against” the law of God. Since sin is not inherited, then there is no reason for an infant to be baptized, because a person is to believe in Jesus in order to be scripturally baptized. A child is born in safe condition that is not being held accountable to the law of God. On top of that, if it is necessary for an infant to be baptized to be saved, then why would it not be essential for an adult to do it to be saved?


F. They accept three different methods for “baptism”
1. They allow three different methods of baptism: immersion, pouring, and sprinkling. The individual has the choice to choose what method is most meaningful to them. Baptism is a word that means immersion. It is not by immersion, but is immersion. Each one of these methods mentioned are all different Greek words: ekcheō for pouring, rhantismos for sprinkling, and baptizō for baptism. In each verse that mentions baptism, the word is baptizō. God never gave us the choice in the command to be immersed to be done a different way. It is either you are immersed or you’re not. In Romans 6:3, baptism is emphasized as a burial. You cannot be buried or overwhelmed totally by sprinkling or pouring. You must be immersed to be baptized according to scripture.


G. They will not admit a full membership until after a six month probation is completed.
1. The way fellowship works, according to the scriptures, is that if someone meets the qualifications of God, and God is in fellowship with that individual, then I must be in fellowship with them and receive them into the local congregation. We have never been given the choice to reject or accept an individual by our judgment. It must be righteously
made according to scripture. When Jesus stated the way of entrance, that way is set and must be followed in order to faithful to God.


H. They teach that man has no free will to do good without the grace of God by Christ preventing him.

1. According to this logic, the only way that an individual could do any good, is the Holy Spirit working directly on the heart of an individual and conditioning it to be able to accept what the Bible says so that they can do good. This means that God is responsible for the wickedness and the good that an individual does. Ultimately, God is in control of us totally. Therefore, there is really NO FREE WILL. When God placed man in the garden, He gave instructions and then man had the choice to listen or go against those instruction. This means that we have ultimate free will. God will not make us do things that we do not want to do, nor will He make us not do the things that we want to do.

2. Verse references: Genesis 2:16-17, Acts 2:40, Romans 6:13,19, Philippians 2:12, 2 Peter 1:10

I. They teach that the Holy Spirit works directly on sinners to save him.

1. If this really be the case, then God is held responsible to the damnation of those who refuse. This comes from teachings called predestination and election. The way that predestination is taught is that God has already “individually” elected the one who would be saved and would be lost. The “elect” are those whom the Lord has chosen to apply His blood and forgive them of their sins. If all of this is true then mankind cannot choose to change, which the Methodist church believes that all can be saved, and it does not matter how much they want to saved, they cannot. The Holy Spirit will not make a person do anything. It comes from the free will of the human being to either accept or reject the teachings that God teaches.

2. Verse references: Matthew 7:21-27, 11:15, 13:15, 19:12, etc.

J. They teach that there are two sacraments that must be kept by the church.

1. When something is commanded, there is no command that is greater than the other. They chose these two, out of all the commands, to be something that cannot be undone and must continue. What about all the rest of the commands?


K. Women may engage in the ministry of preaching except as travelling evangelists (Discipline, Article, 313).

1. Women have always been in a position of submission and not to have authority over the man. God even goes to the extent of saying that women are to stay silent (authoritative) in the church.

2. Verse references: 1 Corinthians 14:34, 1 Timothy 2:11-15

CONCLUSION:

A. This outline is but a sketch of the full history of the movement and the continuation of this movement. There is a great deal more details that get deeper into these events that books go into; and I encourage you to dig deeper into it.

B. These individuals are in error and are deceived into thinking that they are being saved by the blood of Christ and have Heaven waiting for them, but
sadly the Word says different.

C. If we take these points and learn how to show them the Truth, we can work to win them for the Lord.

D. May we love these individuals and guide them to the salvation of their souls.

REFERENCES


INTRODUCTION:
A. The purpose of this lecture is to deal with Presbyterianism from a historical rather than a doctrinal perspective.
B. In so doing, we will consider a historical look at religion in Scotland, its situation through the Middle Ages and various political and religious maneuverings that brought things to a head with the Reformation Movement.
C. We will also consider John Knox and his major role in the Scottish Reformation, the difficulties he faced as a result of his efforts, at one point going from servitude in a French galley to standing before, and against, the royalty of his day.
D. It is my hope that in considering these matters, we can come away with a general knowledge of the events and ideas that led to Presbyterianism in Scotland.

DISCUSSION:
I. A BRIEF HISTORICAL LOOK AT RELIGION IN SCOTLAND.
A. To really understand and appreciate the significance of any event, it is best to go back to the beginning. This would also be true in reference to the history of religion in Scotland.
B. Christianity reached the British Isles through the colonization of Rome in the first and second centuries A.D. (churchofscotland.org.uk 2019)
   1. Around 70 years after the Roman army conquered England during the reign of Claudius, plans were to continue north. Hadrian’s Wall was constructed, beginning around 122 A.D. to separate northern England from the land north of it. The Antonine Wall was built some 20 years later to divide an even northern land mass.
   2. Rome continued to colonize the land, but the armies feared battling the northern people, whom they referred to as “the picts” (meaning painted people), and did not seek to conquer the land further north. (Gore 2014)
   3. During this time of colonization, efforts were made to evangelize a tribal people who were espousing various customs, cultures and backgrounds.
   4. This continued until Rome’s withdrawal in 410 A.D. (churchofscotland.org.uk 2019)
C. According to historian David Ross, “Though the Celtic people of Scotland must have been exposed to Christianity through their contact with the Romans, it was not until the 6th century that the new religion made real inroads in the northern region.” He points out that two men were primarily responsible for the spread of Catholicism in Scotland; Columba and Ninian.
1. Ninian was a Romano-British native who came to the Solway area around 397 A.D.
   a. He established a monastery at Whithorn, with an emphasis upon ascetic living.
   b. Archaeological evidence has been uncovered of a Christian presence at Whithorn associated with Ninian.
   c. His monastery became a famous center for learning. By the time of his death in 432 A.D., Ninian had covered the Strathclyde region and had begun missionary efforts in eastern Britain and as far north as the Shetlands. (Ross)

2. Columba was an Irish prince, warrior and a monk.
   a. He had left Ireland as a result of being exiled for having an indirect hand in causing a tribal war in which thousands were killed. Guilt from this battle influenced him to become a missionary.
   b. In 563 A.D., Columba and twelve companion monks traveled to Scotland in a wicker curragh (an Irish fishing boat) arriving first at Kintyre and then coming to a small island on the west coast called Iona. He was given the island of Iona by the King of Dalriada, on which he founded a church building and a monastery.
   c. As a note of interest here, the name “Scotland” actually has as its root the derogatory term, “Scotti,” by which the Romans referred to the Gaelic-speaking pirates who raided Brittania in the 3rd and 4th centuries. (BBC, The Kingdom of the Gaels 2014)
   d. He proclaimed a Celtic Christianity i.e., “a blending of Christianity as it spread to northern Europe, with the Gaelic cults of Ireland and Scotland. It was distinct from the ‘Roman Church’ and was far more in harmony with Celtic beliefs and practices.”
   e. Columba is also known by Columcille, meaning “dove of the church.” (Preston)
   f. Columba extended his session well beyond Dalriada, and, having met with Brude, king of the northern Picts at Inverness, he helped establish an independent kingdom of Scots based in Argyll. (Ross)
   g. Columba is honored as a saint in the calendars of the Roman Catholic, Orthodox and Episcopal Churches, and his feast day is commemorated on June 9th (the date of his death in 597 A.D.) every year.
   h. Although the Church of Scotland is a Presbyterian and typically does not observe the feast days of the saints, it does commemorate St. Columba’s Day due to its immense importance in the spiritual history of Scotland. (St Columba’s Day: Celtic Christianity; www.understandingtheology.org 2018)

3. Another major figure named Mungo (518-614 AD), referred to as St. Kentigern is also prominent in Scottish religious history.
   a. He was the illegitimate son of a Pictish Princess who had been conceived as a result of a rape she endured after having been cast out of her father’s kingdom for leaving paganism for Catholicism.
   b. Kentigern founded the monastery at St. Asaph in Wales before returning to Scotland and establishing a bishop’s see (area of ecclesiastic jurisdiction) at Hoddam.
   c. He would later move to Glasgow and establish a cathedral there.
4. One profound effect on the spread of Catholicism was that religion now acted to tie together people of different tribes and kingdoms and removing their isolation from each other. (Ross)

D. Around 843 A.D., the House of Alpin was formed and politically brought a semblance of order to Scotland. (Gore 2014)

E. The Middle Ages saw the major split before the eastern and western segments of Catholicism in 1054, resulting in the Catholic and Orthodox dynamic, the Pope and Patriarch.

1. Scotland lay within the western Catholic Church and this period saw the building of St. Giles’ Cathedral in Edinburgh, the cathedral in Saint Andrews and the great abbeys of Iona, Paisley, Arbroath, the Borders and elsewhere. (churchofscotland.org.uk 2018)

2. The wars of independence from England in Scotland culminated in the death of William Wallace in 1305. Robert the Bruce galvanized control of Scottish independence. He had a daughter named Margaret, who married a nobleman in Scotland, whose last name was Stewart. They had a son and there was established from him the House of Stewart, which continued in Scotland through the latter part of the 17th century (1371-1688). (Gore 2014)

3. Seven years after the beginning of the House of Stewart in Scotland (1378), the Catholic Church found itself divided between rival popes in Rome and Avignon. Scotland sided with the Avignon pope (Benedict XIII), while England remained loyal to the pope of Rome.

4. In 1413, Benedict XIII issued a papal bull which allowed for the building of Scotland’s first university in Saint Andrews.

5. The papal schism was healed in 1417 and 55 years later (1472), Pope Sixtus IV raised the See of St. Andrews to an archdiocese. In 1492, Pope Innocent VIII accorded the same honor to the See of Glasgow. (churchofscotland.org.uk 2018)

II. EARLY REFORMERS OF SCOTLAND.

A. Over 70 years before the time of John Knox, there were proponents of reform being executed in Scotland.

B. James Resby had been burned at the stake in 1407. Paul Crawar was accused of importing the doctrines of Wycliffe and Huss, for which he was convicted by the Church and burned at the stake in 1433. (churchofscotland.org.uk 2018)

C. In 1494, there were thirty “Lollards of Kyle” summoned before the Bishop of Glasgow. They were part of the Ayrshire movement.

1. The term “lollardy” was a derisive term (meaning “muttering”) and was used to describe the radical teaching of John Wycliffe. (churchofscotland.org.uk 2018)

2. They were charged with repudiating religious relics and images, auricular confession, priestly ordination and powers, transubstantiation, purgatory, indulgences, Masses for the dead, clerical celibacy and papal authority. (Durant)

3. Their objection of not allowing the clergy to marry stemmed from the Catholic Church’s turning a blind eye to the fact that the clergy had concubines and were not practicing celibacy.

4. They also argued for the right of people to read the Bible and to worship in their own language. (churchofscotland.org.uk 2018)

5. Apparently the accused men recanted. (Durant 1957)
III. SCOTLANDS’ RELIGIOUS AND POLITICAL TURMOIL

A. Latourette describes the condition of Catholic Scotland at this time in the following words:
1. “Lawlessness was rife, the nobility were turbulent, unwilling to submit to royal authority, and dividing into warring factions, some episcopal sees were vacant, where they were filled their incumbents were embroiled in the political strife of the realm, and many ecclesiastical posts were given to sons of the nobles who enjoyed the revenues but absentees, did not perform the associated duties.
2. “The country was torn between those who wished closer relations with the hereditary foe, the English, and those who stood for the traditional anti-English tie with France.” (quoted by Gore 2014)

B. Not only was Scotland facing great internal conflict at this time, the country was walking a political and religious tight-rope between Protestant England and Catholic France.
1. Half of Scotland’s wealth belonged to the Catholic Church.
2. The motivation of going into the priesthood had more to do with filthy lucre than spirituality; it was viewed as a stepping stone into political power.
3. During this time, good people were withdrawing and the power was defaulting to the corrupt. (Gore 2014)

C. James VI was a competent leader who was impressed with the Renaissance. He tried his best to implement what he saw were the great advances of that way of thinking into Scotland.
1. England and France, having just gone through the Hundred Years’ War, were both recovering from loss of life and finances, England more so than France.
2. There were advantages and disadvantages involved in allying with England and France, so he allied with both: the Auld Treaty with France and his marriage to Henry VIII’s sister, Margaret Tudor, solidified his ties to England. The marriage took place in 1503.
3. In 1513, James was killed in the Battle of Flodden. Henry VIII initiated a war with France and was defeating them in their own yard. France called upon James to honor his treaty with them. They desired that he attack England from the north so that the English army would have to divide their resources by protecting their northern border and give France a fighting chance. James did so and was killed.
4. With the death of James IV, his son James V (1513-1542), and nephew of King Henry VIII, ascended to the throne in Scotland. (Gore 2014)

IV. JOHN KNOX, HIS EARLY LIFE AND EDUCATION

A. John Knox was born between 1505 and 1515, the exact date or year is not known for sure.
1. He was born on a farm on the coast of Scotland that was openly exposed to French raiders. He grew up constantly facing threats that would come from the sea.
2. He was a bright student. His father invested as much as he could into his son’s education, thinking that it would prepare him to go into the priesthood and, given the political and religious climate of the day, would bring upper mobility to the family.

B. Knox went through the educational system and did very well, but he never took a degree. At that time, the degree cost more than the education that
lead to it due to the corrupt system in place. He was called “Sir John Knox” because of his education, not because of any nobility. (Gore 2014)

1. During his studies, it struck him as odd that the entire religious system in Scotland was politicized to the extent that the religious leaders were more concerned about worldly matters than the spiritual welfare of their parishioners. He did not see how this coincided with his study of Scripture, especially John 17, with which he particularly familiarized himself.

2. He was troubled by the spiritual condition of the church, having been educated to take a role in it, and this was a driving theme that carried him along. (Gore 2014)

C. Patrick Hamilton, a popular professor at St. Andrews was burned at the stake by Cardinal Beaton, the most powerful Catholic in Scotland, in 1528. This event greatly affected John Knox.

1. Hamilton had been educated at the University of Paris during the time in which Luther’s writings were being circulated and became deeply persuaded that Luther was on to something.

2. When he returned to Scotland, he began to teach at St. Andrews, however, he did not overtly push his beliefs concerning the reformation plea in his classes. He did, however, invite students to his home for gatherings where he more openly discussed these matters.

3. Cardinal Beaton got wind of this through campus talk and sent spy students to these home meetings. When it was reported back to him that Hamilton indeed was espousing these views, Beaton had him arrested at his home during the night. He was quickly tried, convicted and burned at the stake within an hour or two.

4. Because of Hamilton’s popularity, the news of his death hit the Scottish people hard. The lack of toleration for the exchange of ideas due to the hardline injustice of Beaton was upsetting to the people at large, including John Knox.

5. Knox later wrote that “the wreak of master Hamilton’s burning has infected as many as it blew upon.” (Gore 2014)

6. Knox would become a notary and tutor for a wealthy family in Scotland for the next few years. The family was sympathetic to reformation ideas and would play a role in influencing Knox in that direction. (Gore 2014)

V. MARY, QUEEN OF SCOTS AND JOHN KNOX

A. In 1538, James V married Mary Guise, who was from a family of French nobility. Mary was a strong Catholic and it was feared by many that she would bring a lack of toleration of reformation ideas to Scotland.

1. In 1542, Mary was born to this union of James and his queen, Mary Guise.

2. However, Henry VIII had a falling out with James V because he would not align himself with Henry against Rome. Since James’ wife was a strong Catholic, he decided not to go along with Henry. A war was initiated by Henry and James was killed in the battle at Solway Moss.

3. James’ daughter, Mary, became Mary, Queen of Scots when she was five days old. (Gore 2014)

B. Since Mary was only five days old and couldn’t rule herself, a conflict broke out over which nobles in Scotland would control the protector government or regency to govern the political affairs of Scotland until Mary came
of age. The House of Arran, who was favorable toward the Protestant movement, won the position.

1. There was an agreement made between the regency in Scotland and Henry VIII in England that Edward VI, the son of Henry, would marry Mary, Queen of Scots. She was only a year old at the time. Edward VI was six years old at the time. It was agreed that when Edward reached the age of ten, the technical marriage would take place. This agreement, called the treaty of Greenwich, was made in 1543.

2. Cardinal Beaton had Mary, Queen of Scots kidnapped at this time to thwart any idea of a treaty being followed through with Henry VIII.

3. In response, Henry initiated what is known as the War of “Rough Wooing” to force Scotland back into the agreed upon treaty of Greenwich. (Gore 2014)

C. It was also around this time that George Wishart returned to Scotland. He had fled Scotland in 1538 when James V had married Mary Guise.

1. He had been a professor at St. Andrews and was a scholar of the Greek New Testament. His knowledge of the Scriptures led him to understand the value of the principles of the Reformation.

2. Now that the Protestants seemed to have been gaining ground in Scotland, he returned in 1543 with a new zeal. He took up the cause of the Reformation by preaching salvation through faith in Christ throughout Scotland. He did this for about three years.

3. The preaching of Wishart fully convinced John Knox of the truthfulness of the reformed faith. He became a close associate of Wishart, even serving as his bodyguard in his preaching travels.

4. George Wishart became more well known and beloved in Scotland because of his work in the city of Dundee, a city quarantined with the plague.
   a. The Catholic Church had pretty much written the city off, even withholding care and ministering there, as they considered the residents to be doomed and simply awaiting eventual death.
   b. Wishart went several times to Dundee and preached to the inhabitants, keeping a short distance as not to be infected, and brought a message of hope and comfort to the inhabitants.
   c. This made George Wishart famous across the country of Scotland and he was viewed as a hero. This attention upset the Catholics in Scotland, especially Cardinal Beaton. (Gore 2104)

5. Cardinal Beaton hired the Earl of Bothwell, who had police authority, to arrest George Wishart.
   a. Wishart was immediately put on trial, with Cardinal Beaton serving as the prosecutor.
   b. The trial was intended to serve as a public deterrent to stave off further reformation efforts in Scotland.
   c. Knox would later write that Beaton and a visiting cardinal from France were involved in an altercation with one another, even to the point of hitting each other with their necklaced crucifixes, in battling about who should be introduced first to those in attendance. (Gore 2014)
   d. Wishart was quickly condemned, convicted and burned at the stake just outside of St. Andrews.
e. The death of Wishart affected Scotland deeply, as he was seen as a hero and beloved figure by most of Scotland. Even those who didn’t necessarily support the reformation respect what he had accomplished. (Gore 2014)

6. A couple of months after Wishart’s execution, two Scottish nobles, James Leslie and John Melville, broke into St. Andrews in the middle of the night.
   a. They inquired of a servant in the hallway as to the directions of the bedchamber of Cardinal Beaton.
   b. The servant advised them that they would recognize his room as his mistress would exit his door.
   c. After she left, the nobles went into Beaton’s bedchamber and assassinated him. (Gore 2014)
   d. Henry VIII had actually promised a thousand pounds toward the expenses of those who would kill Beaton. It took place on May 29, 1546. (Durant 1957)
   e. The people of Scotland were generally enthusiastic about Beaton’s death as he was universally despised, even among those who regarded themselves as loyal to Rome. (Gore 2014)
   f. Concerning Beaton’s death, Knox would later write, “Now because the weather was hot, it was thought best to keep him from stinking, to give him great salt enough, a cope of lead…to await what exequies his brethren the bishops could prepare for him. These things we write merrily.” (Durant 1957)

7. After the murder of Beaton, the Protestants immediately seized control of St. Andrews. It became the headquarters of the reformation in the civil war in Scotland between the Catholics and the Protestants.
   a. John Knox was asked to become the official preacher for the new inhabitants of St. Andrews. He was hesitant and in his humility thought they were scraping the bottom of the barrel, but he told them he would think about it.
   b. He retired to his private chambers to fast and pray about this and, after several days, he agreed to their request.
   c. Knox’s firebrand preaching, which included referring to Catholicism as the fourth beast of Daniel 7 and Rome as the “synagogue of Satan,” caught on, further stirring the fires of the Reformation in Scotland. (Gore 2014)

VI. KNOX IN EXILE, MARY IN FRANCE
   A. With the events at St. Andrews and the influence of Knox further spreading, Mary Guise reached out to France for help as Roman influence was being greatly diminished in Scotland.
      1. The French navy sent warships off the coast near St. Andrews and sent canon blasts into the campus and castle, laying siege to the university there.
      2. The castle fell in July of 1547 and many of the Protestant occupants were either arrested or killed.
      3. John Knox was condemned to be a galley (French row ship) slave. Due to the horrific conditions of this servitude, it was considered by the French to be tantamount to a slow, agonizing death. (Gore 2014)
   B. During the nineteen months that Knox served as galley slave, Mary, Queen of Scots, now five years of age, was taken to France.
1. Knox would write later concerning this experience and recall a conversation with friend John Balfour as they were rowing together in the galley.
   a. Balfour would asked Knox, “John, do you think we’ll get out of here alive?”
   b. Knox replied, “I know the Lord will deliver us. Don’t forget that Satan made Joseph go into Egypt, but God meant it for good to rescue His people. Don’t lose hope brother. God is faithful. We will return to our homeland and God will give us the victory.”
   c. During this conversation, what was left of the tower of St. Andrews came into view and Balfour asked, “Look ashore, can you tell where we are?”
   d. Knox responded, “Yes, I know it well, for I see the steeple of that place where God first opened my mouth in public to His glory, and I know, no matter how weak I am now, that I shall not die until I shall glorify His godly name there again.” (Gore 2014)

2. Meanwhile, Mary spent 12 years in France, becoming “French.”
   a. She enjoyed growing up in the opulence and upper crust society of France, while contrasted greatly with the outback, hinterland experience of Scotland.
   b. She also drank in the Catholic religion which went along with the life of French nobility at that time. (Gore 2014)

3. In February of 1549, Knox was released in a prisoner exchange.
   a. Henry VIII had died in 1547, and his son, Edward, from Henry’s marriage to Jane Seymour, was a boy king who had as his regent his uncle, the Duke Of Somerset, Edward Seymour, a strong Protestant.
   b. Seymour knew of John Knox and was aware that he had been condemned somewhere on a French galley. He went to considerable time and effort to locate Knox and, upon finding him, made a lavish offer to the French, with inducements, for a prisoner exchange involving Knox and a few others. It worked.
   c. By this time, Knox was broken in health, emaciated and diseased, and appeared to be on death’s door. Over the next few months, he was given the best medical care in England available at that time and was able to regain a certain degree of health and his robust personality. Knox, however, remained in frail health and he would attribute that to the time spend in the French galley.
   d. In 1550, Knox became the Court preacher in England and held this position for three years until young Edward died due to ongoing poor health. His half-sister Mary Tudor came to the throne. (Gore 2014)

C. In 1553, Mary Tudor (later known as “Blood Mary”) launched a persecution against Protestants in England, and many fled. Knox was among those who fled, and after some time on the run arrived in Geneva, Switzerland in 1554.
   1. John Calvin was in a complicated position at this time. Michael Servetus had just been burned at the stake for heresy and Calvin had yet to begin having public opinion swing his way to initiate his reforms.
   2. Although Knox met with Calvin, he was summarily passed on to Calvin’s associates and asked pointed question about transforming
Scotland into a place whose government and church relations more followed the principles of the Reformation. This was Knox’s vision for Scotland. (Gore 2014)

D. According to Durant, in the fall of 1555, Knox went to Berwick, England and married Margaret Bowes, the daughter of Elizabeth Bowes who had been converted to Protestantism by Knox’s preaching in England.
1. So close was the relationship between Knox and Elizabeth that she left her Catholic husband to live with Knox and Margaret.
2. When Margaret died five years later, her mother remained with him, even when he remarried again.
3. “He found pleasure in advising her, and comfort in her friendship, and apparently the relationship remained spiritual to the end.” (Durant 1957)

E. In 1556, Knox returned to Scotland for a few months.
1. He preached under the protective forces of the Protestants there during this time.
2. He made enough headway in his preaching to convince many of the Scottish nobles to enter into a covenant “to establish the most blessed Word of God and His Congregation” in Scotland. These nobles became known as the “Covenanters.” The date was December 3rd, 1557. (Gore 2014)
3. Because of the success he was having in converting the previous Catholic nobles, including James Stewart, the illegitimate brother of Mary, an ecclesiastical court summoned Knox to give an account of his doings. He slipped out of Scotland with his wife and mother-in-law.
4. The ecclesiastical court burned Knox in effigy, ennobling him in the eyes of the Scottish Protestants. From that time on, wherever he went, he was recognized as the leader of the Scottish Reform. (Durant 1957)

F. Knox then returned to Geneva in late 1557. By this time, Calvin’s situation there had stabilized and he had more time to speak with Knox concerning his vision for Scotland.
1. Calvin and Knox formed a fast and close friendship with one another.
2. Knox would later write concerning his second visit to Geneva that it “is the most perfect school of Christ on earth since the days of the apostles.” (Gore 2014)

G. In 1558, Mary, Queen of Scots, married the Delphine of France, Francis II, heir to the throne, whose father Henry was ruling at the time. This put Mary in a position not only to be the Queen of Scotland, but the Queen of France as well.
1. In July of that year, Knox published a booklet entitled, The First Blast of the Trumpet Against the Monstrous Regimen of Women. The word “monstrous” in the title would equate with our word “unnatural.”
2. He based this position concerning women rulers on two things:
   a. his understanding of certain Biblical texts; and
   b. his previous experiences with Mary Tudor and Mary Guise who brought tumult upon his chosen field of promoting reformation ideas (Gore 2014)

H. In November of 1558, at the death of Mary Tudor, her half-sister, Elizabeth, ascended to the throne of England.
1. She was a strong promoter of a reformed England and was well aware
of John Knox and supported his efforts.
2. However, she did not take kindly to the booklet he had published earlier in the year, as she was now a woman leading a country.
3. Over time, she became one of Knox’s most important allies, thought she might have been holding her nose a little bit. (Gore 2014)

VII. KNOX RETURNS TO SCOTLAND, SCOTTISH CIVIL WAR
A. In May of 1559, Knox returned to Scotland and began speaking at St. Andrews. By this time, Knox was very well-known and spoke to huge crowds. His promise to John Balfour in that French galley had been fulfilled.
   1. His previous lessons had been basically anti-Catholic rhetoric and negative in nature.
   2. After living in Geneva for a time and enjoying the company and comradery of John Calvin, his lessons now focused on how the corruption and evil found in Catholicism could be improved upon.
   3. One nobleman described Knox’s preaching in the following terms: “The voice of that one man is able in one hour to put more life in us that five hundred trumpets continually blustering in our ears.” (Gore 2014)

B. The political situation in Scotland found Mary Guise ruling as a regent for Mary, who had yet to return to Scotland from France.
   1. A staunch Catholic, she was embattled because the reformation was growing, not only in other countries, but in Scotland as well.
   2. To stem the rising tide of Protestantism in Scotland, she issued an executive order which outlawed the preaching of the reform message. (Gore 2014)

C. There was such as strong reaction to this executive order that a Scottish civil war erupted between Catholics and Protestants.
   1. Because he was the face of the Scottish reform movement, Knox found himself at the center of this war.
   2. Things were further complicated because both France and England had conflicting interests in this situation in Scotland.
   3. Queen Elizabeth gave tremendous support to the fighting forces of those supporting the reform cause.
   4. On the other hand, France greatly supported the cause of Mary Guise and the cause of Catholicism with considered military hardware.
   5. A conflict between the nations of England and France was also unfolding during this time. (Gore 2014)

D. During this conflict, Henry II, the King of France, died and his son Francis II, the husband of Mary ascended to the throne. Both Francis and Mary were teenagers at this time and were thrust into a dire situation.
   1. They continued the policies of Henry and kept sending military support to the supporter of Catholicism in Scotland.
   2. Their continued ability to support their side of the civil war was greatly diminished when there came a Huguenot uprising in France in March of 1560.
      a. The Huguenots were missionaries that had been sent from Geneva by John Calvin to spread the cause of the reformation in France.
      b. There were French nobles, such as the Bourbons, that were strong supporters of the Protestantism and there was popular support among the people of France by this time.
c. The French began to pull back their support of Catholic cause in Scotland to take care of matters at home.

d. Another event which doomed the cause of France in Scotland was the death of Mary Guise in June of 1560.

3. The lack of French support and the death of Mary Guise brought the Scottish civil war to an end in favor of the Protestants (Gore 2014)

E. In August of 1560, the Scottish Parliament voted on and passed the Scots Confession, written by John Knox, which is currently part of the Presbyterian Book of Confessions. By passing the Scots Confession, the Catholic mass was outlawed.

1. Knox also drew up a second document called Book of Discipline for Scotland. The current Presbyterian Book of Order had it roots in Knox’s Book of Discipline for Scotland.

2. In this second document, Knox mapped out a vision for how politics should be done in Scotland, both in the church and in the state. (Gore 2014)

3. The Book of Discipline for Scotland established idea of a representative government.

a. The heart of the representative government lies in the principle that authority lies in the office, not in the person.

b. Up to this time, authority had been viewed as personal, such as the divine right of kings.

c. The idea of divine right put the ruler above the law, which was applicable to all others.

b. With Knox’s vision, which he received from Calvin in Geneva, the authority lies in the person only as long as they are in the office. It remains in the office when the person leaves the office; they do not carry it with them.

e. The law creates the office and defines its authority; i.e., the rule of law.

f. This is the first time a human work of this kind seriously proposed the idea that even the ruler is bound by law. This goes back to the idea that there is no such thing as nobility when it comes to man; the Calvinistic view being that man is corrupted to the core in desperate need of grace, and anyone of us given too much authority would abuse it. (Gore 2014)

g. The offices are arranged in an elaborate system of checks and balances, so that no one office does not have the power to encroach upon or violate the authority of another.

h. James Madison’s writings on representative government and its virtues set forth in The Federalists No. 10 are a replica of what Knox penned in this document. (Gore 2014)

4. Knox’s Book of Discipline also mapped out a system of universal education.

a. Anybody in Scotland who wanted an education should be able to get it, and if they couldn’t afford it, the church should pick up the tab.

b. Knox called for this, because he believed that in the final analysis that the proper arbiter of the truth of God revealed in the word of God is the people of God. (Gore 2014)

5. Knox’s Book of Discipline also included a vision of a national system
of charity.
   a. He did not have a system of welfare in mind.
   b. He had in mind the support of those in poverty for the purpose of bettering one’s station in life. (Gore 2014)

F. The Scottish Parliament took a look at the Book of Discipline for Scotland and did not approve it because it was too radical.
   1. The Parliament was made of Scottish nobles and they saw within Knox’s work the seeds of their own destruction as a noble class.
   2. The underlying principle of this work is that there are no nobles, no commons, just the people. (Gore 2014)

VIII. MARY RETURNS TO SCOTLAND, KNOX’S DEALINGS WITH HER
   A. On December 5th, 1560, Francis II, the King of France and the husband of Mary, died at the age of 16 years.
      1. She wanted to stay in France and enjoy the opulent frivolity found therein, but Rome and Catholic forces in France exerted great pressure on her to return to Scotland, as Catholicism’s power was surely fading there.
      2. She returned to Scotland in 1561. (Gore 2014)
   B. Mary was a shrewd politician and did not seek to overplay her hand as her mother, Mary Guise, had done in issuing her executive order to outlaw Protestant preaching, starting a civil war.
      1. Instead, she brought a bit of France to Scotland, throwing lavish parties and inviting reform minded Scottish nobles.
         a. As principled as these nobles were, they were impressed with the charming disposition of Mary and her fashionable parties.
         b. She made a point not to attack the reformation, but instead accommodated Protestants to a certain degree.
         c. She didn’t try to change rules or pass radical legislation to make life difficult for them. (Gore 2014)
      2. She may have been motivated by her desire to keep an eye on England, as she had a familial claim to the throne.
         a. Since England was a Protestant country, she would been better served by making friends of Scotland’s reformers rather than enemies.
         b. The only person who did not seem to be taken in by the charms of Mary was John Knox. (Gore 2014)
   C. He was preaching only a few blocks away from the royal palace. His main focus of attention had to do with the reintroduction of the Catholic mass into Scotland by Mary.
      1. The Catholic Mass had been outlaws by the Parliament-passed Scots Confession; however, the Book of Discipline of Scotland was not passed and therefore its precepts were not the law of the land.
      2. Since Mary was Queen, she could make the technical claim that she was above the law and not bound by the Scots Confession.
      3. She had been observing the mass in her living quarters for her and her immediate court. (Gore 2014)
   D. Between 1561 and 1564, Mary summoned John Knox at least five times to have an audience with her to discuss the contention between them.
      1. She attempted each time to charm him into changing his mind on the issue or at least cease the constant preaching and berating of her
practice of Catholicism.

2. He response was the same each time. He was friendly, but firm in his stance, as he did not see her as royalty, but as a lost soul in need of God’s grace. (Gore 2014)

3. Even her tears, weeping and pleading did not convince Knox to lighten up on her. She tried being tough with him, but to no avail.

E. It was around this time that Mary proposed marriage to Lord Darnley, who was the grandson of Henry VIII’s older sister, Margaret.

1. With a marriage to Darnley, Mary would further solidify her claim to the English throne. This engagement posed a few problems.
   a. Lord Darnley was a subject to the English throne and under the authority of Queen Elizabeth.
   b. He was a staunch Roman Catholic and this raised the ire of the reform-minded people of Scotland and especially John Knox.
   c. Knox began preaching publicly against this marriage taking place.

2. Mary saw this as an opportunity to have Knox arrested, the underlying cause being that she considered his opposition to her observing the Catholic mass as an attack on her rule, and therefore a punishable offense.
   a. Knox was put on trial on in October of 1563.
   b. He declined a defense lawyer, and observed that this was an opportunity to defend himself and the cause of the reformation.
   c. His powerful presentation led to a foregone exoneration of charges and he was free to go. (Gore 2014)

F. The further actions of Mary began an unwinding of her credibility in Scotland.

1. She married Lord Darnley in 1565, and this was viewed by all concerned as a posturing for the English throne. Even Queen Elizabeth was furious concerning this marriage.
   a. Darnley was her subject and she would never have granted permission had he asked to go through with the marriage.
   b. Because of the obvious motive of Mary in taking Darnley as a husband to move closer to the throne in England, this was also seen by Elizabeth as an act of treason.
   c. The nobles, who had previously succumbed to the charms of Mary revolted again this move on her part, albeit, it was a weak revolt.

2. Another event that took place had to do with the murder of Mary’s personal secretary, Rizzio, in March of 1566. It was discovered that Darnley orchestrated the murder of Rizzio due to his jealousy and suspicion of an affair between Mary and Rizzio. (Gore 2014)

3. In July of 1566, Mary gave birth to James VI, later to be James I of England, who would commission the production of the King James translation of the Bible.

4. In February of 1567, Lord Darnley is murdered. Lord Bothwell was implicated in the crime, but there was not enough proof to convict him for the murder.

5. Mary then married Lord Bothwell, which caused a great outrage, even among Catholics in Scotland. Mary had lost all credibility in her home country.
   a. In July of 1567, Mary was forced to abdicate the throne. Bothwell
fled to the Netherlands where he died 11 years later. (Gore 2014)
b. Her son, James VI, was crowned King at the age of 1 year as
King of Scotland. He would later be crowned King of England
in 1603.
c. Mary fled to England in 1568, where she remained in exile under
the protective care of Elizabeth. However, it was later discovered
that Mary was involved in a conspiracy to assassinate Elizabeth
and she was executed in 1587.
d. There was a widespread view among the English Protestants that
the Jesuits had a hand in this assassination conspiracy because of
the Catholic Church’s desire to see Mary on the English throne, as
she was Catholic and Elizabeth was sympathetic to Protestantism.
(Gore 2014)

G. John Knox preached at the Coronation of James VI in Scotland.
1. He preached a message of constitutional monarchy which became the
rule in Scotland and a hundred years later in England. This allowed
for a monarchy, but it was subject to law.
2. This put into place a reformation government, but it remained
undeveloped during the lifetime of John Knox. (Gore 2014)

H. After Mary left Scotland, Knox confined himself mainly to preaching on
religious subjects. (Rayment)

IX. JOHN KNOX’S FINAL YEARS AND LEGACY
A. In 1571, Knox retired to St. Andrews, where he occasionally preached and
wrote. He preached his last sermon in August of 1572.
1. The lesson dealt with the St. Bartholomew’s Massacre which had
taken place the week before in France.
2. Between 5,000 and 30,000 Huguenots (Calvinist Protestants), including
men, women and children, were killed in Paris and throughout France
at the order of King Charles IX.
3. He concluded the lesson by saying, “Take this message back to the
King of France.” (Gore 2014)

B. Knox died on November 23, 1572. He had been in frail health ever since
the time of his servitude on the French galley, having never recovered
completely from that ordeal.

C. Philip Schaff described Knox in these words:
1. “The hero of the Scottish Reformation, though four years older than
Calvin, sat humbly at his feet and became more Calvinistic than
Calvin.
2. "John Knox, the Scot of the Scots, as Luther was the German of the
Germans, spent the five years of his exile (1554-1559), during the reign
of Mary Tudor, most at Geneva, and found there ‘the most perfect
school of Christ that ever was since the days of the Apostles.’
3. “After that model, he led the Scottish people, with dauntless courage
and energy,... from mediaeval semi-barbarism into the light of modern
civilization, and acquired a name which, next to those of Luther,
Zwingli, and Calvin, is the greatest in the history of the Protestant
Reformation.” (Schaff 1988 819)

D. Bruce W. Gore listed the following regarding the legacy of John Knox:
1. “Visionary ideals for Scotland: the First Book of Discipline, a
manifesto for a Christian commonwealth; a far seeing vision of
universal education for children, universities, and about relief for the
poor.

2. “Spearheaded rejection of the papacy without leaving the church subject to the monarch. Purified the church must more thoroughly than England experienced at the same time.

3. “Knox laid the theological foundations for the right of Christians to resist wicked rulers. Hence the American Revolution was commonly called a Presbyterian revolution, as many of its leaders were Presbyterian, having imbibed the fierce Scottish sense of independence.” (Gore 2014)

**CONCLUSION:**

A. When King James VI of Scotland attempted to insinuate his authority on the Church of Scotland in the late 1590’s, he was corrected by Andrew Melville (1545-1622) in the following manner:

1. “Sirrah, ye are God’s silly vassal; there are two kings and two kingdoms in Scotland: there is king James, the head of the commonwealth; and there is Christ Jesus, the king of the Church whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member.” (Gore 2014)

2. Melville had succeeded John Knox as the leader of the Reformed Church in Scotland (Britannica 2019)

B. Samuel Rutherford (1600-1661) wrote Lex Rex (meaning, Law is King), which served as one of the most formative political writings of the American Revolution. Rutherford was a Presbyterian pastor, theologian, author and one of the Scottish Commissioners to the Westminster Assembly.

C. John Knox did not live to see his complete vision come to fruition in Scotland, but certainly laid the ground work for what was to become the Presbyterian Church of Scotland and, as cited above, the ideological seeds which would feed the independent spirit leading to the American Revolution. (Gore 2014)

D. In his series of books entitled, The Story of Civilization: The Reformation, Will Durant mentions some of the major articles found in Knox’s Scots Confession, which is still the official creed of the Presbyterian Church of Scotland. These are listed as follows:

“I. We confess and acknowledge one only God…in three persons.

“II. We confession and acknowledge this our God to have created man (to wit, our first father Adam), of whom also God from the woman in His own image…so that in the whole nature of man could be noted no imperfection. From which honor and perfection man and woman did both fall, the woman being deceived by the serpent, and man obeying to the voice of the woman.

“III. By which transgression, common called Original Sin, was the image of God utterly defiled in man; and he and his posterity of nature became enemies of God, slaves to Satan, and servants to sin; in the same kill that death everlasting has had, and shall have, power and dominion over all that has not been are not, or shall not be regenerate from above; which regeneration is wrought by the Holy Ghost, working in the hearts of the elect of God an assured faith in the promise of God…by which faith they apprehend Christ Jesus…

“VIII. That same eternal God and Father…of mere mercy elected us in Christ Jesus…before the foundation of the world…”
XVI. We most earnestly believe that from the beginning there has been, now is, and to the end of the world shall be, a Church, that is to say a company and multitude of men chosen by God, who rightly worship and embrace Him by true faith in Christ Jesus...out of which Church there is neither life nor eternal felicity. And therefore we utterly abhor the blasphemy of those that affirm that men which live accordingly to equity and justice shall be saved, what religion soever they have professed.....

“XXI. ...We acknowledge .... Two chief sacraments only...Baptism and the Supper...Not that we imagine any transubstantiation of bread into God's natural body... but, by the operation of the Holy Ghost... we believe that the Faithful, in the right use of the Lord's Table, do so eat the body, and drink the blood, of the Lord Jesus...

“XXIV. We confess and acknowledge acknowledge empires, kingdoms, dominions, and cities to be...ordained by God...To kings, princes, and magistrates...chiefly and most principally the conversation and purgation of the Religion appertains; so that not only are they appointed for civil policy, but also for maintenance of the true Religion, and for suppressing of idolatry and superstition whatsoever...” (Durant 1957)

Durant adds this footnote concerning Knox's take regarding idolatry —

By “idolatry,” Knox wrote in 1560, “we understand the Mass, invocation of saints, adoration of images and the keeping and retaining of the same, and all honoring of God not contained in His Holy Word.” (Durant 1957)
REFERENCES:


THE QUAKERS

JOSH HOLLOWAY

INTRODUCTION:
A. Philosopher George Santayana once said, “Those who cannot learn from history are doomed to repeat it”
B. Over the years many have departed from the true teaching of God because of greed, corruption, and false teaching. This was prophesied (2 Tim. 4:2-4).
   1. False ways led to departures of various different kinds, which led to Catholicism, to Protestantism, to this movement or that movement, to every wind of doctrine that now wants to be taught.
   2. Over time error has begotten error and religion has strayed from the New testament pattern.
C. My goal for us in this section is to learn from the departure that we sometimes refer to as Quakerism.
D. Let us learn from history so that we are not doomed to repeat it and that hopefully we might assist in bringing individuals out of such teaching.

DISCUSSION:
I. WHO ARE THE QUAKERS
A. Their official name is the Religious Society of Friends.
   1. Jesus had said ‘Ye are my friends, if ye do whatsoever I command you,’ (John 15:14). And so this is where the term Religious Society of Friends comes from.
   2. “The group took the name “Quakers” from the “quaking” that is sometimes associated with the agitation of religious feeling.” (United States Holocaust Memorial Museum 2019)
   3. The name Quaker was originally meant to be a derogatory term but the group would eventually embrace it (History.com Editors 2018)
B. The Quaker Movement, was founded in England in the 17th century by George Fox.
   1. George Fox proclaimed that he had powers of direct contact with God (Vann 2019)
   2. In the 1640s, Fox, then a young man, left his home in the English Midlands and traveled around the country on a spiritual quest. It was a time of religious turmoil in England, with people seeking reform in the Church of England or starting their own competing churches. Over the course of his journey, as Fox met others searching for a more direct spiritual experience, he came to believe that the presence of God was found within people rather than in churches. He experienced what he referred to as “openings,” instances in which he felt God was talking directly to him. Fox shared his beliefs with others and spoke to increasingly larger gatherings. (History.com Editors 2018)
   3. In 1652, he met Margaret Fell, who went on to become another leader
in the early Quaker movement. Her home...served as a gathering place for many of the first Quakers. Fox and Fell married in 1667. (History.com Editors 2018)

C. Quakerism was a rapid growing religion.
1. Entire congregations were becoming Quakers.
2. Within a decade of its beginning, perhaps 20,000 to 60,000 had been converted to this belief (Vann 2019)

D. This movement spread throughout England and then on to the New World.
1. Quaker missionaries arrived in North America in the mid-1650s.
2. The first was Elizabeth Harris, who visited Virginia and Maryland. (History.com Editors 2018)
3. By the early 1660s, more than 50 other Quakers had followed Harris into America. (History.com Editors 2018)

E. The Penn Quakers
1. When the Quakers came to America they converted a man named William Penn and this added credibility to the movement i.e. Pennsylvania.
2. In 1681, King Charles II gave William Penn, an English Quaker, a large land grant in America to pay off a debt owed to his family. Penn, who had been jailed multiple times for his Quaker beliefs, went on to found Pennsylvania as a sanctuary for religious freedom and tolerance. Within just a few years, several thousand Friends had moved to Pennsylvania from Britain. Quakers were heavily involved in Pennsylvania’s new government and held positions of power in the first half of the 18th century, before deciding their political participation was forcing them to compromise some of their beliefs, including pacifism. (Vann 2019)

F. The Quakers were not liked by most people.
1. Fox and the Quakers were viewed by some as a threat to society and he was jailed for blasphemy in 1650...In the 1680s thousands of Quakers were persecuted and jailed. Fox spent much of the 1660s behind bars. (History.com Editors 2018)
2. But Fox and other early Quakers continued to share their beliefs
3. In England they were not favored.
   a. Many did not prefer the Quakers because of one of their prominent leaders, James Nailer (Maddox 283, 1961) and his attitude and that of his followers.
   b. The Quakers were hounded by penal laws for not swearing oaths, for not going to the services of the Church of England, (Vann 2019)
   c. Some 15,000 suffered under these laws, and almost 500 died in or shortly after being in prison, (Vann 2019)
   d. On May 24,1689, the Act of toleration was passed by English Parliament.
      1) “It allowed Nonconformists their own place of worship and their own teachers and preachers...” (Sisman 482, 2010)
      2) The act granted freedom of worship to Nonconformists...but not for Catholics or Quakers. (Sisman 482, 2010)
   e. In England, entire congregations were converting and this caused some heated moments among some preachers. “We are told on one occasion Gabriel Camelford threw George Fox over a wall.”
4. The Quakers were not favored in America either.
   a. America was the place where folks who were religiously persecuted were fleeing to find hope. But the colonist persecuted the Quakers with severity. (Sisman 240, 2010)
   b. The Quakers were persecuted throughout the colonies. (History.com Editors 2018)
   c. The magistrates of Boston savagely persecuted them and in 1659 and 1661 put four of them to death. (Vann 2019)

G. What Connection do the Quakers have with the Church of Christ?
   1. What if I told you that the man who founded the Quaker religion originally had connections with the church of Christ?
      a. In the 1600’s our brothers and sisters had to face various different error.
         1) They faced every thing from Calvinism, foot washing, laying on of hands, even many congregations refused to sing (it started as a precaution to avoid being noticed by there enemies but it would eventually become doctrine). (Sisman 540, 2010)
         2) But they also faced movements that would take entire congregations away like congregationalism, the Seekers, the Ranters, and the Quakers. (Sisman 540, 2010)
         3) The founder of the error of Quakerism was a man named George Fox.
            a) “Foxes’ uncle (Pickering) was a member of the church of Christ and Fox became very familiar with various congregations of the Lords people” (Sisman 552, 2010)
            b) There was a church of Christ, meeting at Preston Park, South of Kendal, whose members became Quakers after the preaching of George Fox in about 1652. Another congregation at Firbank Fell converted to Quakerism in the same year...The Firbank Fell congregation, which turned to Quakerism, is usually identified as the start of the Quaker movement (Sisman 582, 2010)
      b. The Elders (John Audland and Francis Howgill) converted to Quakerism and the congregation followed. (Sisman 583, 2010)
         1) This was the first mass conversion to Quakerism (Sisman 583, 2010).
            a) Unfortunately this pattern would continue.
            b) They are well documented of turning entire congregations to the new belief. (Sisman 552, 2010)
      2) We should learn a very valuable lesson in this about the importance of a strong Eldership.
            a) We have the qualifications of an Elder given to us in 1 Timothy and Titus and we have numerous other passages throughout the New Testament that describe the spiritual qualities of such men.
            b) We have such because of the importance of their role, they are to take care of the church of our Lord like it is their family.
            c) The shepherds rod was meant to gather in the sheep and to beat back the wolves.
d) These Elders didn’t do what they were suppose to do.
e) They were not prepared for the battle that Satan brought to their door step.
f) They went along with a false teaching and they brought a congregation of the Lord’s people with them.

c. What exactly did these men and women get lead away into?

II. WHAT DO QUAKERS BELIEVE?

A. Many, but not all, Quakers consider themselves Christians. (History.com Editors 2018)

B. They have had a long tradition of actively working for peace and opposing war.
   1. Most all Quakers are Pacifist.
   2. Most all Quakers do not believe in participating in government that would go to war; so they are not very political.

C. They also refused to take legal oaths (Maddox 283, 1961).

D. The Quakers rejected religious ceremonies, didn’t have official clergy (History.com Editors 2018).

E. The faith of the Quakers relies less upon the word of God and more upon what they believe to be the guidance of the Holy Spirit.
   1. They speak often of the Inner Light.
   2. Trust in the Inward Light is the distinctive theme of Quakerism. The Light should not be confused with conscience or reason; it is rather that of God in everyone, which allows human beings an immediate sense of God’s presence and will for them. It thus informs conscience and redirects reason. The experience of hearkening to this inner Guide is mystical, but corporate and practical. Meetings to worship God and await his word (always open to anyone who wishes to come) are essential to Quaker faith and practice (Grubb 2019)

F. They had the idea that the presence of God exists literally in every person and every person had an inner light and could speak equally.
   1. They believed in spiritual equality for men and women.
   2. A number of Quaker beliefs were considered radical, such as the idea that women and men were spiritual equals, and women could speak out during worship. Quakers didn’t have official ministers or religious rituals. They opted not to use honorific titles such as “Your Lordship” and “My Lady.” (History.com Editors 2018)

III. WHAT ARE SOME OF THE THINGS QUAKERS DID RIGHT?

A. God commands us to be a kind, benevolent, peaceful type of people.
   1. The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, meekness and temperance (Gal. 5:22-23)
   2. We are to be kind to one another (Eph. 4:32), be good to the poor (Prov. 28:27), to follow after things which make for peace (Rom. 14:19), to love our enemies (Matt. 5:43-48), and to do good to everyone (Gal. 10).

B. I believe that the Quakers did a great job of helping others and displaying Christian actions.
   1. Quakers responded to human suffering with compassion and active assistance regardless of race, religion, or ethnicity. (United States Holocaust Memorial Museum 2019)
   2. The Quakers took up the cause of protecting Native Americans’ rights.
   3. They also were early abolitionists.
a. In 1758, Quakers in Philadelphia were ordered to stop buying and selling slaves. By the 1780s, all Quakers were barred from owning slaves. (History.com Editors 2018)
b. American Quakers, urged on by John Woolman and others, voluntarily emancipated all their own slaves between 1758 and 1800. (Vann 2019)

4. The Quakers have taken the lead in opposing brutality in prisons and insane asylums. (Vann 2019)

5. From the time of the American Revolution Quakers have been active in ministering to refugees and victims of famine. (Vann 2019)
   a. They did this so much so that the entire Society of Friends is sometimes taken for a philanthropic organization (Vann 2019)
   b. In 1947 the award of the Nobel Peace Prize was given to the American Friends Service Committee and the (British) Friends Service Council (Vann 2019)

6. They were very involved in the relief efforts to aide those that were hurt by the Nazi’s. (United States Holocaust Memorial Museum 2019)

7. They have helped children throughout the world.

8. Quaker International centers, run jointly by American and British Friends, were established in Berlin, Vienna, Paris, Moscow, and elsewhere to continue relief efforts after the world plunged into the Great Depression in 1929. (United States Holocaust Memorial Museum 2019)

C. The Quakers are very good people.
   1. But, good people are not what Jesus has said will be with Him for all of eternity.
   2. The saved will be with him for all of eternity.

IV. WHAT ARE SOME OF THE THINGS QUAKERS DID WRONG?

A. None of this information can be definite because their doctrine is a little hard to nail down.
   1. The entire religion is centered around subjective feelings which Quakers assume are from the Holy Spirit to access their (so-called) inner light.
      a. Fox wanted to be back to a time like when the Holy Spirit moved through the apostles.
      b. He believed that the Holy Spirit could also move through Christians today in the same or similar way.
   2. Generally speaking, no preprepared sermons are delivered in Quakerism.
      a. Instead, because the Quakers believe in the inner light of God’s presence, they wait for Him to speak to them before delivering a message.
      b. This can lead to grievous error.
         1) This means that they can receive extra-biblical revelation which can lead to many heresies.
         2) “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.” Gal. 1:8-9
      c. Unfortunately, because so much of the Quaker movement is
based on experience, there are a wide variety of beliefs within the Quaker movement.

3. The Bible is a guide but not primary, and is subordinate to inner revelation.
   a. This is not what we see in the New Testament.
   b. Scripture is inspired by God and it is our guide for teaching truth and correcting error to make us complete as Christians (2 Tim. 3:16-17)
   c. This is how the Holy Spirit works in us today (1 Peter 1:12)
      1) He inspired men to give us these teachings to live by (2 Peter 1:21)
      2) The age of miracles has ceased (1 Cor. 13:8-10), so we do not have any new revelations coming in.
      3) If you are given a new revelation from your inner light that says something in addition to God’s word then, guess who is wrong?
      4) Those who do such things will face terrible consequences (Rev. 22:18-19).

B. Baptism
   1. Baptism is not practiced by the Quakers.
   2. In 1650 Fox was taken before the magistrates at Derby for preaching in a “steeple house” after the regular preacher had closed his sermon, and he writes: “I told them all their preaching, baptism and sacrifices would never sanctify them; and bid them look unto Christ in them, and not unto men; for it is Christ that sanctifies. Then they ran into many words; but I told them they were not to dispute of God and Christ, but to obey Him. (Vann 2019)

3. The Bible teaches the Essentiality of Baptism
   a. Baptism is exemplified by Jesus (Matt. 3:13-15)
   b. Baptism is exemplified by the conversion accounts of the book of Acts.
   c. Baptism is commanded (Matt. 28:18-20; Acts 10:48)
   d. Baptism is what puts us into Christ (Gal 3:27)
   e. Baptism is the reenactment of the Death, Burial, and Resurrection of our Lord (Rom. 6:4-5; Col. 2:12)
   f. Baptism is what takes ones sins away (Acts 2:38; Acts 22:16)
   g. Baptism is what saves us (1 Peter 3:21; Mark 16:16)

C. Communion is not practiced
   1. They feel that true communion isn’t in some ceremony. That True communion with the body and blood of Christ is intuitive and consists of God’s daily spiritual nourishment of His people.
   2. The Bible teaches that this ceremony is important and to be observed because it is a memorial.
      a. The Lords Supper (Communion) was instituted by Jesus in Matt. 26, so that we can remember (a memorial) the sacrifice that He made for us.
      b. New Testament Christians met together every week (1 Cor. 16:2) and they partook of this memorial when they met together (1 Cor. 11:26)
      c. One could argue that the Lords Supper was the focal point of there worship (Acts 20:7)
D. Hell
   1. The Quakers hold that Hell is just a state of mind.
   2. The Bible teaches that hell is a literal place by statements of Jesus Christ in Matthew 25 and other passages.

E. Justification -
   1. The Quakers teach that the Inner Light produces a transformation in our lives that results in justification.
   2. The Bible teaches that we are justified by the blood of Jesus (Rom. 5:9).
   3. So, at what moment does the blood of Jesus wash your sins away? At the moment you are baptized into his death (Rom. 6).

F. Sinless Perfection
   1. The Quakers teach that it is possible to achieve state of sinlessness in this life.
   2. We are to strive for such but that just is not so, Paul told the church at Rome that all have sinned (Rom 3:23).
   3. Only Jesus met this standard.

G. Women Publicly Teaching
   1. The Quakers teach that Women can be in places of spiritual leadership in the church.
   2. They believe that new revelation can come from anyone because everyone has an inner light (male and female). So they will not have a woman to be silent in teaching.
   3. The Bible teaches that men are to take the role of teaching in the church publicly.
      a. There are three New Testament contexts where the apostle Paul discusses the distinctive roles of men and women in the church (1Tim 2:8-15; 1 Cor. 11:2-16; 1 Cor. 14:33-35).
      b. The Apostle Paul teaches that woman are to be in subjection and that is based upon the order of creation and woman’s deception by Satan.
   4. It has nothing to do with culture, or the inner light, but rather it has to do with what is pleasing to God.

Conclusion:
   A. What I would like you to take away from this study is that the Quakers are very good people.
      1. They have done so much for so many.
      2. They are a very peaceful, kind, and benevolent group.
      3. They are very good people.
   B. Good people will not inherit an eternity with our Lord, saved people will.
   C. Help us seek and save the lost.
   D. Help us teach the masses so that good people don’t have to be lost!
REFERENCES


INTRODUCTION:
A. The Bereans of old were considered noble by God because they scrutinized the scriptures to find the truth that men were representing (Acts 17:11). May it be fitting to only continue such a quest in the name of our Lord to discern truth and error. May the kingdom of God be honest enough to uphold the Spirit’s work and test the work of men and prove it. If it agrees with the Bible, the church thusly should accept it. If, however in our findings, the subject of Arminianism is flawed, the truth will reign. The truth will be standing when this world is on fire.

B. For the sake of theology we will entertain the person, Jacobus Arminius, Arminianism the Five Articles of Remonstrance and hold it to the written Light and Word of God.
1. Jacobus Arminius was a Dutch theologian and educator at Leiden University who, upon his searching the Scriptures, found to be in opposition to the prominent teachings of John Calvin which have come to be coined as “Calvinism”
2. Arminianism has found itself viewed as a branch of Protestantism that has its theological roots attributed to Jacobus Arminius. These teachings dealt specifically with Soteriology and thereby renounced the teachings of Calvin.
3. The Five Articles of Remonstrance were theological positions that were proposed by followers of Arminius in 1610 for the Dutch Reformed Church. These followers put forth these positions to the States of Holland and Friesland in 1610, one year after the death of Jacobus.

DISCUSSION:
I. THE BEGINNINGS OF JAKOB HERMANSZOON
A. Born in the year 1560 in Oudewater, Spanish Netherlands during its occupation by the Roman Empire, Jakob Hermanszoon was the son of Herman. Herman would die early on in Jakob’s life leaving he, his mother, and siblings. The mother of Jakob would soon remarry to a preacher, Theodorus Aemilius. (1)
1. At some point in the records, Jakob would take his latinized name, Jacobus Arminius.
2. Jacobus would soon lose his step father, Theodorus when Jacobus was only 14, in 1574. It would only be a year later that he would also lose his mother during the Spanish massacre at Oudewater.
a. The massacre was a siege by Spanish troops on July 19th, 1575 and ended shortly on August 7th, 1575. A short 20 days of war can seem like an eternity when your land and property is plundered by invaders.
b. The troops were led by stadtholder Gillis van Berlaymont and by his order, slaughtered the inhabitants by sword. Some of Oudewaters civilians burned their own houses in spite of looters. This lead to the death of half the population, which includes Arminius mother. (2)

II. HIS THEOLOGICAL PEDIGREE AND HIS MINISTERIAL EFFORTS
A. Upon his adoption by Theodorus Aemilius, Jacobus was sent to study in Utrecht, but upon his death, Rudolph Snellius took oversight of Jacobus' education and enrolled him at the University of Leiden. Arminius studied theology at the University which was located in Marburg, Germany. (3)
B. During his education at Leiden, he was taught by a staunch Calvinist, Lambertus Danaeus. Johannes Drusis taught him as a Hebrews scholar, and Johann Kolmann. It is known that Kolman considered the Calvinist view of God made him out to be “a tyrant and executioner.” (4)

1. The University was considered “reformed” but held various positions and degrees of thought concerning salvation and the sovereignty of God. Reportedly, some Lutheran, Zwinglian, and Anabaptist ideas were present in the school. All with the thought that everyone could come to agree on specific doctrines of unity. (5)

2. The lack of unity and the encouragement of personal thought obviously played a major role in Arminius’ rebuttal to Calvin’s TULIP. However, he so studied himself in search for the truth, he earned the financial support of the merchants guild of Amsterdam.

C. Arminius would go on to study at Geneva under the tutelage of Theodore Beza but would find himself under tremendous scrutiny for using Ramist philosophical thought.

1. Ramism was an enjoyment of thought in Europe during the late sixteenth-century and even beyond the seventeenth. Basically it was a method that systemized every branch of knowledge with a heavy emphasis on the importance of theories. (6)

2. It would be apparent that if his education encouraged theoretical thought, this would open the door to not accept the status quo. Much like many do in the kingdom today. May we always uphold our views to the lens of Scripture and never to the voice of one, or the majority.

3. It is because of his Ramist roots in philosophy, he was publicly forbidden to preach and teach in this light. This disagreement in philosophy brought a halt on his education at Geneva for a time. He left in 1582 and studied in Basel, which is the northwest part of Switzerland. He so excelled there, the faculty offered him a doctorate, to which he declined because he felt he was too young, at the age of 24. He thence returned to Geneva to complete his education. (7)

III. ARMINIUS PUBLIC LOCAL WORK
A. It was in 1587 that Arminius took the work in Amsterdam, which is today the most populace city in the Netherlands. He preached there for roughly a year and was ordained in 1588 by the church leaders there.

B. It was here that he began to question the Calvinist doctrine of election when he was asked to refute the teaching of Dirck Volckertszoon Coornhert, who was also known as Theodore Cornhert.

1. Cornhert was considered the Father of the Dutch Renaissance. He was passionate about considering Augustine and his teaching by studying Latin. However, he strongly opposed Catholics and Reformers upon
his study. He felt the apostles’ theology was what the “church required” and those needed to be “inspired from heaven.” (8).

2. Thus in an attempt to refute Cornhert by his “apostle only” doctrine, Arminius found himself won over by Cornhert’s theology in a later time.

C. Arminius married a woman shortly thereafter in 1590. He continued his duties as educational director for Amsterdam and did it well. In 1602, a plague spread throughout the city but it was said Arminius continued to serve the infected ones in their homes and supplied to all who had need. (10)

IV. THE ROMANS 7 CONFLICT
   A. While at Amsterdam he began to preach various lessons on Romans. Upon getting to Romans seven, he taught that in verse fourteen, this was a parenthetical statement. That Paul places himself in the shoes of a Jew living under the law and not under the Spirit.
      1. Of course he was quickly labeled a Pelagian because they presumed one could understand sin and the weight of it and the desire to be saved, even though one wasn’t “regenerated.”
      2. This was the beginning of his public separation from his colleagues and those that held to the Heidelberg Confessions. Arminius was quick to say he taught nothing different concerning the confession.
   B. Not only did he hold Paul’s context in Romans seven, but also in chapter nine, but not as boldly. He didn’t exactly undo Calvin’s thought, but focused more so on “justification by faith” instead of Calvin’s staunch position of God’s eternal decrees.
   C. In contrast to his Reformed colleagues, he “developed opinions on grace, predestination and free will that were inconsistent with the doctrine of the Reformed teachers Calvin and Beza.” (11)

V. HIS TENURE AT LEIDEN AND FINAL DAYS
   A. Arminius was commissioned back to Leiden University in 1603 to instruct theology due to the deaths of two faculty members by plague. He was welcomed by some and “cautiously approved” by others because of his views which seemed unorthodox to the Reformation. (12)
   B. Upon his remaining years at Leiden, he and Franciscus Gomarus debated his positions on supralapsarianism among other things. This controversy with Gomarus lasted to the end of Arminius’ life in 1609.
      1. This dispute began publicly on February 7th, 1607 between Armini and Gomarus along with Samuel Gruterus.
      2. During the debate, Gomarus continued to attack Sebastian Castello and Theodore Cornhert, Arminius’ predecessor. Meanwhile, Arminius would only continue refuting the Calvinist teaching by pointing everyone back to the Scriptures. However, the doctrine of TULIP was already set forth and was “Res judicata.” Meaning, Arminius’ arguments were not tolerated in the debate. (13)
         a. The State tried to settle the severity of the debate without calling for a major synod. Thus, another conference was called to be had on August 13-14th, 1609.
         b. Arminius health began to severely decline and so he was forced to return to Leiden, where he died two months later, October 19th, 1609
   C. Arminianism as we know it today was not established during Arminius life,
rather, after. It wasn’t until 1610 that followers of Jacobus Arminius put forth his teaching in front of the Dutch Reformed Church.

VI. EARLY ROOTS OF ARMINIANISM

A. There were forty-six preachers and two of the Leiden leaders who gathered in The Hague. This served as a high seat of government in the Netherlands, also South Holland as we know it today. The meeting of this date took place January 14th, 1610.

1. The followers were allowed to present their theology in written format before the Dutch Synod.

2. The Remonstrants, as they called themselves, did not fully reject confession and the catechism as it stood then. They just simply saw it as something of man and not of God and is subject to change.

B. There were Five major articles of the faith that reviewed by the Dutch National Synod that was held in Dordrecht in 1618-1619. In short, the Synod rejected the Remonstrance position and held to the Five Points of Calvinism. (14)

VII. THE FIVE ARTICLES OF ARMINIANISM

A. Article I states, “That God, by an eternal, unchangeable purpose in Jesus Christ, his Son, before the foundation of the world, hath determined, out of the fallen, sinful race of men, to save in Christ, for Christ’s sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the Gospel in John 3:36: “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him,” and according to other passages of Scripture also.

B. Article II, “That, agreeably thereto, Jesus Christ, the Savior of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption, and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins, except the believer, according to the word of the Gospel of John 3:16: “God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life”; and in 1 John 2:2 “And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.”

C. Article III, “That man has not saving grace of himself, nor of the energy of his free will, inasmuch as he, in the state of apostasy and sin, can of and by himself neither think, will, nor do anything that is truly good (such as having faith eminently is); but that it is needful that he be born again of God in Christ, through his Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good, according to the word of Christ, John 15:5: “Without me ye can do nothing.”

D. Article IV, “That this grace of God is the beginning, continuance, and accomplishment of a good, even to this extent, that the regenerate man himself, without that prevenient or assisting, awakening, following, and co-operative grace, can neither think, will, nor do good, nor withstand any temptations to evil; so that all good deeds or movements, that can be conceived, must be ascribed to the grace of God in Christ. But, as respects
the mode of the operation of this grace, it is not irresistible, in as much as it is written concerning many that they have resisted the Holy Ghost,—Acts 12, and elsewhere in many places.

E. Article V, “That those who are incorporated into Christ by a true faith, and have thereby become partakers of his life-giving Spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory, it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through his Spirit in all temptations, extends to them his hand, and if only they are ready for the conflict, and desire his help, and are not inactive, keeps them from falling, so that they, by no craft or power of Satan, can be misled, nor plucked out of Christ’s hands, according to the word of Christ, John 10:28: “Neither shall any man pluck them out of my hand.” But whether they are capable, through negligence, of forsaking again the first beginnings of their life in Christ, of again returning to this present evil world, of turning away from the holy doctrine which was delivered them, of losing a good conscience, of becoming devoid of grace, that must be more particularly determined out of the Holy Scriptures before they can teach it with the full persuasion of their minds.” (15)

CONCLUSION:

A. Jacobus Arminius was doing his diligence to study to present himself approved unto God. He held a personal motto, “Bona conscientia paradisus”, meaning, “A good conscience is a paradise.” 15

1. His theological roots shown to be planted in Scripture because of his personal motto and his constant pointing to the Word for defense.

2. Jacobus did not set out to have followers that advanced his theology and place his name upon it. His quest for purity was beloved by his followers and his efforts shown only to be humble.

B. Holding the Five Articles of Arminianism to the lens of Scripture we applaud the original efforts and find it very close to what we ascertain today and very much in opposition to Calvin’s TULIP

1. He did hold to a form of Total depravity in that all of man is in a fallen state and is need of God to render his goodness and grace for us in order for us to be saved. He did however hold that the free will of a sinner plays a part in the depravity. Simply, we have a choice. Scripture agrees, we are drawn away by “our own lusts” (Jas. 1:14).

2. Unconditional election was incorrect to Arminius. He defined “election” as “the decree of God by which, of himself, from eternity, He decreed to justify in Christ, believers and to accept them unto eternal life. He said, “God regards no one in Christ unless they are engraffed by faith. So God chose the church, not individuals.

3. Arminius did not agree with Calvin in that Christ atonement was only for some. It was for all of man and the death of Christ will always be sufficient and God wants “all to be saved” (1 Tim. 2:4; 2 Peter 3:8-10).

4. Grace is resistible, unlike Calvin’s thought. He does hold to “prevenient” grace. Meaning that God understands our brokenness and gives us grace, before our moment of salvation. The extremist of this thought is where the Methodist and others lay today in that the Holy Spirit must literally operate on your sinful heart before you can ever come to
Christ. The loose translation of this thought is it is God’s goodness that leads us to repent and see His worth before our conversion, which is a biblical thought (Rom. 2:4).

5. Preservation was conditional, Arminius thought due to his finding in the Scriptures. “All believers have full assurance of salvation with the condition that they remain in Christ.” Apostasy, according to Arminius, takes place when a soul comes to Christ, then have a willful rejection of Jesus in their words and lifestyle.

C. Holding Arminius’ thought to the Scriptures shows that he was not very far off at all. He clearly had the right idea during his labor in the lord. Other than article III, we can agree to extent.

REFERENCES:


4. Encyclopedia Britannica, (1930), page 386

5. The Encyclopedia Britannica (1911), Page 576


10. The Life of James Arminius, Kasper Brant, (1854), Page 91


INTRODUCTION:
A. It is not the purpose of this lesson to investigate the teachings of John Calvin, for that will be left up to other writers and speakers on this lectureship.
B. The topic that has been assigned to me is to deal, in a biographical way, with this individual who probably, behind Martin Luther, is the most notable of those involved in the 16th century efforts to bring about the Protestant Reformation.
C. In so doing, we will look at this man as objectively as possible, considering his early years, his education and influences which moved him to defy the Roman Catholic Church and the difficulties that followed him throughout life as a refugee based upon his decision to pursue that path and influence others to do so.
D. We will also consider him in light of his humanity and frailties as set forth in his own writings, and consider some events of human interest that will hopefully help us to understand better this prominent leader in the Protestant Reformation.

DISCUSSION:
I. HIS EARLY YEARS (1509-1530)
A. There is not much information available concerning the early life of John Calvin, either from his own writings, archival evidence or other pieces of literature.
1. Calvin had a shy, reserved personality when it came to assessments of himself, as his convictions would not allow focus to be directed upon his person. For example, he left specific orders that his remains be buried in an unmarked grave, and that his passing and life be remembered without elaborate ceremony. (Reeves 2015)
2. Two biographical works were written by contemporaries concerning John Calvin.
   a. Life of John Calvin, written by Theodore Beza (1519-1605). Beza served as Calvin's right-hand man in his latter years and succeeded him as the spiritual leader of the Reformation in Geneva.
   b. A Swiss reformer by the name of Nicolas Colladon (1530-1586) also penned a biography concerning Calvin's life. Colladon was French but had moved to Switzerland with his family at the age of six for religious reasons. He wrote this biography in 1565 and became the chair of theology at Geneva in 1866. (Reeves 2015)
B. John Calvin (Jean Chauvin), was born in the Picardy region (northwestern) of France in the city of Noyon, on July 10th, 1509. (www.newworldencyclopedia.org 2018)
   1. According to historian Will Durant, Noyon was an “ecclesiastical
city dominated by its cathedral and its bishop; here at the outset he had an example of theocracy -- the rule of a society by clergy men in the name of God.” (Durant 1957)

2. In the city of Noyon, the economic, political and social life of its citizens revolved around the cathedral. The city was an old and important center of the Roman Catholic Church in Northern Europe (Durant 1957)

C. John Calvin's Family

1. His father, Gerard Chauvin, worked as a legal advisor to the cathedral and served in other administrative capacities under bishop Charles de Hangest. (Waugh 2017)

2. His mother, Jeanne Le Franc, was the daughter of an innkeeper from Cambrai, in the modern-day Hauts-de-France region. She was a devout Catholic, known for her piety and beauty. She died when Calvin was four or five years old. (thefamouspeople.com 2016)

2. He had at least two brothers, Charles was the oldest and Antoine the youngest. Their father desired that all three enter the priesthood and was confident he could place them well. Charles was eventually excommunicated and died as a heretic, refusing the sacraments. (Durant 1957)

4. Gerard remarried after his Jeanne’s death and Calvin did not get along with his step-mother, with whom his father had two daughters, stepsisters to Calvin and his brothers. (Gore 2014)

D. Calvin’s Education.

1. From the earliest of ages, Gerard noticed that John demonstrated “a quick mind and a tenacious memory.” (Young)

a. He recognized these basic ingredients of a scholar and managed to have him put into the home of a leading family in the city of Noyon, the Montmors. (Young)

b. According to Wylie, here Calvin “received a more thorough classical grounding, and acquired a polish of manners to which he must ever have remained a stranger had he grown up under his father’s humble roof.” (Young)

c. In May of 1521, Calvin was appointed to a chaplaincy attached to the altar of La Gesine in the cathedral of Noyon, and received the tonsure. (Chisolm 1910 71)

2. In August of 1523, escalated by the plague that had come upon Noyon, Calvin was sent to the College de la Marche at the University of Paris to prepare him for university studies. There he studied grammar, rhetoric, logic, arithmetic, geometry, astronomy and music. (Maag)

a. While in Paris, he changed his name to Ioannis Calvinus. (Maag)

b. He then attended the College de Montaigu and remained there until 1528. Erasmus had been a student there some 30 years earlier and Calvin left at the time that Ignatius Loyola enrolled. (Gore 2014)

3. At the insistence of his father, Calvin left Montaigu in 1528 to study law in Orleans, where France’s best law faculty was located. (Gore 2014)

a. Calvin’s father had a falling-out with the church officials in Noyon, including the bishop and this event seemed to lead to this change of heart concerning his son’s entering into the priesthood.
b. According to Durant, “Gerard himself was excommunicated after a financial dispute with the cathedral chapter, and had some trouble getting buried in holy ground.” (Durant 1957)

c. Durant also observed that Calvin himself presumably gave the reason behind his father’s directive as “because he judged that the science of laws commonly enriched those who followed it.” (Durant 1957)

d. While in Orleans, Calvin threw himself into his law studies and won acclaim for his grasp of the material presented. He became so astute in learning the law that he would often teach classes for professors who were absent. (Armstrong 2018)

4. After his time in Orleans, he came to the University of Bourges to continue his studies in law. While there, he came in contact with humanist lawyer Andrea Alciato and was exposed to Renaissance humanism propagated by Erasmus and Jacques Lefevre d’Etaples. These influences left an indelible mark on Calvin.

a. While there, he began studying the Scriptures in their original languages, Hebrew and Greek, and also in Latin (in which he had previously excelled).

b. He earned his degree in law in 1531. His father died the same year and he was able to strike out on his own academically. (Gore 2014)

II. EVENTS LEADING TO CALVIN BECOMING A REFORMER (1531-1533)

A. He returned to Paris to continue his studies at the College de Montaigu. At this time, the reformation was making inroads into the thinking of the student body.

1. According to Bruce Gore, in his lecture on the “Life and Times of John Calvin” (Part 1), there was a group at the college who were called “the Gospelers” who were proponents of the Luther reformation.

2. Calvin initially had nothing but disdain for them, thinking that the movement begun by Luther was working to damage the Roman Catholic Church, and he strongly supported efforts to stamp it out.

3. However, due to his close association with one who sympathized with the movement, his friend and cousin, Pierre Robert, Calvin became conflicted in his conscience. Should he turn his cousin in and watch him burn at the stake or should he learn more about the motivation and spirit behind the movement? (Gore 2014)

B. While contemplating what to do about the situation with Pierre, Calvin was walking back home after studying and was suddenly approached and grabbed by an old man who reportedly asked him if he had heard of God’s free gift. (Gore 2014)

1. Calvin struggled and broke away from the old man as he did not want to be seen with him due to his and the authorities’ opposition to reformation ideology.

2. He went back to his lodgings and did not dwell upon the incident until events which took place a week later.

3. He notice a crowd gathering during the day and drew closer to see what was transpiring. This same old man who approached him a week earlier was being burned at the stake for heresy.

4. Calvin was impressed with and struck by the old man’s calm demeanor
while being burned. He was singing, “A Mighty Fortress is our God” as the flames were consuming his body. This event stirred up a great deal of emotion in Calvin. (Gore 2014)

C. It was also during this time that Calvin was writing a commentary on Seneca’s (a first century stoic philosopher) work concerning judicial clemency. It was entitled De Clementia. (Gore 2014)
1. Seneca had argued that horrendous public executions which took place during his day in Roman were counterproductive and that there should be a place for clemency and mercy. Such would have a better effect upon the Roman world.
2. In his commentary, Calvin questioned the Roman Catholic approach to enforcing orthodoxy and no doubt, having just witnessed this cruelty in the burning of the old man while he was writing his work, stirred his position for clemency even further. (Gore 2014)
3. Calvin’s His own writings indicate the internal conflict and change through which he was going during this period
a. “Being exceedingly alarmed at the misery into which I have fallen, and much more at that which threatened me in view of eternal death, I, duty bound, made it my first business to betake myself to your way, condemning my past life, not without groans and tears. And now, O Lord, what remains to a wretch like me, but instead of defense, earnestly to supplicate you not to judge that fearful abandonment of your Word according to its deserts, from which in your wonderful goodness you have at last delivered me.”

  b. “God, by a sudden conversion, subdued and brought my mind to a teachable frame, which was more hardened in such matters than might have been expected from one at my early period of life. Having thus received some taste and knowledge of true godliness, I was immediately inflamed with so intense a desire to make progress therein, that although I did not altogether leave off other studies, yet I pursued them with less ardor.” (Gore 2014)

  c. The date of his conversion from Roman Catholicism to the principles of the Reformation movement has been given as around 1533. Calvin was 24 years of age at this time. (Gore 2014)

D. Nicolas Cop, a highly esteemed scholar and philosopher, was a close friend of Calvin during this time. (Gore 2014)
1. Having just been elected as the Rector of the University of Paris, Cop was required to give a major academic address to the faculty and attendees who came to hear him.
2. The address, which took place on November 1st, 1533, turned out to be a defense of Luther’s reformation theology.
3. Although the University of Paris was not a Catholic but a free university, the faculty and those in attendance maintained their allegiance to the Roman Catholic Church.
4. Nicolas Cop had to flee from the stage as his inaugural address became his final act of the new Rector of the University of Paris. He escaped from Paris on horseback. (Gore 2014)
   a. According to historian Will Durant, “the speech created a furore; the Sorbonne erupted in anger; the Parlement began proceedings against Cop for heresy.
   b. “He fled; a reward of 300 crowns was offered for his capture alive
or dead...” (Durant 1957)
5. It was soon discovered Calvin had a hand in preparing the speech presented by Cop and he therefore had to flee Paris as well. (Gore 2014)

III. CALVIN, THE FUGITIVE (1533-1536)

A. After the speech, Nicolas Cop was able to escape to Basel, Switzerland.
1. Switzerland, was divided into provinces called “Cantons” and the reformation was strong in about half of them, the other half still staunchly Roman Catholic. (Gore 2014)
2. Basel had decided to go with the Reformation, serving as a refuge for Cop at this time.

B. Calvin was not able to escape as quickly as Cop and remained in France, hiding out for about a year with his friend, Gerard Roussel, a reformer who had the ear of Marguerite of Navarre, the sister of King Francis I. (Gore 2014)
1. Durant mentions that during this period, he found refuge in Angouleme, and began to write his Institutes in the rich library of Louis de Tillet. He also returned to Noyon (to return finances to those supporting his education), where he was arrested twice and freed twice. He then secretly returned to Paris to meet with Protestant leaders, where he met Michael Servetus, who would later be arrested and burned at the stake in Geneva. (Durant 1957)
2. Persecution was decreed toward the reformation as a retaliation to abusive placards that had been posted through various parts Paris by Protestant extremists (Gore 2014)
3. In December of 1534, Calvin was able to escape France just in time, dressing up as a peasant worker and leaving the country without detection among a group of people.
4. Calvin was able to join Cop in Basel, where they remained for a couple of years. (Gore 2014)

C. In 1536, while still in Basel, Calvin completed the first edition of his Institutes of the Christian Religion. It was initially released anonymously as his first publication, De Clementia was not so well-received though consternated over by Calvin. (Gore 2014)
1. It was prefaced to “the most Christian King of France.” Durant mentions two events which gave occasion for this preface.
   a. Francis had issued royal edict in January of 1535 against the French Protestants, and almost simultaneously invited Philip Melanchton and Martin Bucer (colleagues of Martin Lurther) “to arrange an alliance between the French monarch and the Lutheran princes against Charles V.”
   b. According to Durant, it was Calvin’s hope with the preface to “reinforce political expediency with theological arguments, and help incline the King, like his sister, toward the Protestant cause.” (Durant 1957)
2. The book was initially published in Latin and sold out within a year, inviting a new edition.
   a. The next edition was a much enlarged version and was published again in Latin in 1539. This edition was also published in French in 1541.
   b. The Parlement of Paris gathered copies of the book in both
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languages and publicly burned them in the capital. (Durant 1957)

3. Calvin briefly returned to France in 1536, but the King’s Edict de Coucey was in force which withheld punishment on Protestants on the stipulation that they renounce their ways. (Gore 2014)

4. Calvin then came to Ferrara, a providence of Italy.
   a. He worked in the court of Renee of Ferrara for about six months as a secretary. (Gore 2014)
   b. She leaned toward support for the Reformation, but grew to understand and support it more due to her association with Calvin.
   c. She would also use her political clout to protect those involved in the Reformation in both Italy and France. (Gore 2014)

IV. CALVIN’S FIRST STAY IN GENEVA (1536-1538)

A. Calvin left Ferrara after things calmed down with the intention of traveling to Strasbourg, Germany. It was considered a haven for Reformation refugees and he thought that he could carry on his studies and writings there unencumbered. (Gore 2014)
   1. On the way to Strasbourg, he went through Switzerland and stopped in Geneva to lodge for the night.
   2. By this time, people knew that Calvin had written the Institutes of the Christian Religion, and someone who recognized him alerted William Farel, the leader of the Reformation in Geneva. (Gore 2014)

B. Geneva had decided to go along with the Reformation, people were coming there who had a distorted understanding of the principles of the movement.
   1. In the name of the Reformation, the “Libertines” had come to Geneva arguing that because they were justified by faith alone, it did not matter how they lived. (Gore 2014)
      a. In fact, they decided to prove they could live by faith alone by living licentious lives of debauchery, drunkenness and sexual immorality.
      b. In so doing, they felt they were taking a strong stand on preaching the gospel of salvation by faith alone.
      c. They had created sort of a “red light” district in Geneva. (Gore 2014)
   2. This is what William Farel was dealing with, and he needed someone to convince the leaders and general population of the city of how abhorrent this behavior was, and hopefully lead the city in a more responsible and balanced pursuit of the principles of the movement. (Gore 2014)
      a. Farel went to the see Calvin where he was lodging for the night to speak with him about his predicament.
      b. He pleaded with Calvin to stay in Geneva instead of continuing to Strasbourg, so that he might help him with the situation there.
      c. Calvin let Farel know that his interest was in his studies and writing and that he was not suited to the work Farel had in mind for him. (Gore 2014)
   3. Farel would not take “no” for answer, and Calvin would later write the following concerning Farel’s persuasiveness and his relenting:
      a. “Then Farel, who was working with incredible zeal to promote the gospel, bent all his efforts to keep me in the city.”
      b. “And when he realized that I was determined to study in privacy in some obscure place, and saw that he gained nothing by entreaty,
he descended by cursing, and said that God would surely curse my peace if I held back from giving help at the time of such great need.”

c. “Terrified by his words, and conscious of my own timidity and cowardice, I gave up my journey and attempted to apply whatever gift I had in defense of my faith.” (Gore 2014)

4. Shorty after agreeing to stay in Geneva, the city of Lausanne, Switzerland had a city-wide meeting to decide whether they were going to remain Roman Catholic or side with the Protestant Reformation. Both Farel and Calvin attended this meeting. (Gore 2014)
   a. Representatives from the Catholic Church and the Reformation presented their positions to those present and it became obvious that the representatives of the Reformation were not prepared to present adequately why the city should join their movement.
   b. Farel convinced Calvin to get up and speak and he did. He asked three questions which the Catholic scholars present could not adequately answer. He then spoke for about an hour citing Scripture, the church fathers and other sources which set forth the virtues of the cause. When he finished speaking, there was silence.
   c. The silence was broken by John Tandy, a Franciscan representing the Roman Catholic church. He made the following statement:
   d. “Based on what I have just heard, I confess that I have sinned against the Spirit and rebelled against the truth. Because of ignorance I have lived in error and spread wrong teaching. I ask God’s pardon and the forgiveness of the people of Lausanne. I give up my role as friar; from now on I will follow Christ and His pure teaching alone.” (Gore 2014)

C. Calvin returned to Geneva with Feral for what turned out to be the most miserable two years of his life. (Gore 2014)

1. The influence of the Libertines was growing and they hated Calvin’s teaching regarding public decency and morality.
2. Calvin was ridiculed and became a laughing-stock of the city, gaining the reputation as a hyper-moralist who spent his time searching the streets for sinful people.
3. He was hit by the contents of chamberpots as he traversed the town.
4. The Libertines had gained so much popularity in Geneva that they were successful in running both Calvin and Farel out of the city. (Gore 2014)

V. CALVIN IN STRASBOURG (1538-1541)

A. Calvin’s three years in Strasbourg, Germany marked a happy time in his life and was a stark contrast to his time in Geneva. (Gore 2014)
   a. He preached every Sunday at Saint-Nicolas Church.
   b. He was under the watchful eye of Martin Bucer, having moved in with Bucer and his wife. Bucer assisted and counseled him in dealing with people, as academics was Calvin’s strong suit, not relationships. (Gore 2014)
   c. He published his second edition of his Institutes of the Christian Religion and a commentary on Romans at this time.

B. While in Strasbourg, Calvin would seek marriage to affirm his approval of marriage over celibacy. (www.newworldencyclopedia.org. 2018)
   1. Concerning marriage, he had written, “I, who have the air of being so
hostile to celibacy, I am still not married and do not know whether I will ever be. If I take a wife it will be because, being better freed from numerous worries, I can devote myself to the Lord.” (Gore 2014)

2. He had been impressed with the relationship he had witnessed between Martin Bucer and his wife and the conversations he had with Philip Melanchton concerning his 19-year marriage relationship. (Petersen)

3. After moving out of the Bucer’s inn and renting his own home, Calvin ended up boarding his brother, stepsister and some students. According to Petersen, he found it a strain, not only on his time but also his sanctification, to manage a boarding house as well as tending to his ministerial duties. He told his associates that he was now in the market for a wife and open to any suggestions.

4. T. H. L. Parker also wrote that “his health was poor: for he was not perhaps a good manager of his own affairs; his impatience and irritability might be softened by marriage.” (Petersen)

5. He was so convinced that marriage would be the next step in his life that he reserved a date “a little after Easter,” with his friend William Farel officiating, even though a bride had not be chosen. (Petersen)

C. It would be a few months before candidates to marry Calvin would be suggested.

1. The first was a wealthy German woman, whose brother saw to her finances and was a strong supporter of Calvin. However, this was not pursued as Calvin did not think that she would be happy with the humble station of the life that he could offer her.

2. Farel suggested his own candidate who spoke French and was a devout Protestant, but who was fifteen years older than Calvin. He did not follow up on his close friend’s suggestion.

3. Still another candidate for marriage was a woman who spoke French, but was poor. This did not bother Calvin and he invited her to Strasbourg for an interview. For some reason, this also fell through. (Petersen)

D. Calvin meets Idelette de Bure Stordeur.

1. After he decided to stop looking, he found a young widow with two children in the congregation of refugees where he ministered.

2. She had been married to Jean Stordeur, who had been an Anabaptist in the Reformation movement. He had lost a debate to Calvin and other Reformers in Geneva in 1537. His discussions with Calvin continued after moving to Strasbourg and the couple and their two children began attending where Calvin preached.

3. However, in the spring of 1540, Jean Stordeur died suddenly after being stricken with the plague. While Idelette grieved over the loss of her husband, Calvin mourned the loss of a good friend. (Petersen)

4. Martin Bucer suggested that Calvin consider Idelette as a prospective bride and he did. (Petersen)

   a. She was described as attractive, intelligent and cultured, having come from an upper-middle class background.

   b. She was a woman of character and quiet strength.

   c. Calvin once again wrote William Farel, this time with good news, asking him to come and perform the wedding ceremony. (Petersen)

E. Calvin and Idelette had to deal with a number of difficulties early in their
marriage.
1. Both of them became ill shortly after the wedding and became confined to bed. In his thank you note to Farel, Calvin wrote, “As if it had been so ordered, that our wedlock might not be overjoyous, the Lord thus thwarted our joy by moderating it.” (Petersen)
2. After the marriage, Idelette and her two children had moved into Calvin’s rented boarding house where she had to deal with a sharp-tongued house keeper.
3. They were separated 32 of the 45 weeks following their marriage, as Calvin had to travel for the cause of the Reformation. One such trip, just after getting out of the sick bed, involved going to a joint Roman Catholic/Protestant meeting to discuss presenting a unified front to fend off Turks who were menacing the Holy Roman Empire. This was at the request of King Charles V.
4. Three months after returning from that meeting, he was called to another. To this he replied, “I am dragged most unwillingly.” He went anyway. (Petersen)
5. While at this meeting, he was informed that the plague had returned to Strasbourg. He wrote Idelette urging her to leave Strasbourg until the plague was over, but, much to Calvin’s delight, she had already taken refuge from it and was visiting with her brother, Lambert. (Petersen)

VI. VI. CALVIN’S RETURN TO GENEVA, FAMILY ISSUES AND TRAGEDIES (1541-1549)
A. In 1541, Calvin received a visitor from the city of Geneva. This visitor was representing the city council of Geneva and was sent to convince him to return to Geneva.
1. To this request, Calvin initially said, “I would rather face death a hundred times...If I had a free choice, I would prefer doing anything else in the world.” (Petersen)
2. According to the visitor, the Libertines and their influence had been greatly diminished in the city and they were at a point where spiritual leadership was needed and would be greatly appreciated. (Gore 2014)
3. Although Calvin did not want to go back, Martin Bucer and even Idelette took this visit as the call of God for him to return to Geneva.
4. In September of 1541, Calvin headed toward Geneva to see if there was any reason why he should change his mind and return there. He wrote, “I offer my heart to the Lord in sacrifice.” Idelette stayed behind in Strasbourg until he could determine whether Geneva would be safe for her. (Petersen)

B. Upon his initial return to Geneva, Calvin was showered with gifts. He was given a new robe of black velvet, trimmed with fur and a house on Rue de Chanoines, which was a short narrow street near the Cathedral. (Petersen)
1. In the back of the house was a garden which overlooked the blue lake.
2. Upon Calvin’s approval, the city council sent a herald and a two-horse carriage back to Strasbourg to collect Idelette, the children and all the family furniture to bring to Geneva.
3. The city council also loaned the Calvins furniture because they had little of their own. Idelette planted vegetables, along with herbs and flowers, in the garden behind the house. When guests came by to visit, Calvin would take them back to show them Idelette’s vegetable
C. In the summer of 1542, Idelette bore a son, Jacques, to Calvin. However, Jacques was born premature and died when he was but two weeks old.
   1. Concerning this, Calvin wrote a fellow minister, “The Lord has certainly inflicted a bitter wound in the death of our infant son...But He is Himself a father and knows what is good for His children.” (Petersen)
   2. Over the next five years, the Calvins lost two more infants. Three years later after Jacques, a daughter died at birth, and two years after that, when both Calvin and Idelette were 39, a third child was prematurely born and died. (Petersen)

D. Although life in Geneva was better than the first time, Calvin had as many enemies as friends the second time around. (Petersen)
   1. Some of the citizens had even resorted to calling their dogs “Calvin.”
   2. As time went on, rumors that the inability of Calvin and Idelette to have children stemmed from the fact that God was punishing them for Idelette’s previous immorality. The children born to her first union, which was never solemnized by a civil ceremony (the Anabaptists held that marriage was sacred, not civil) were born out of wedlock. (Petersen)
   3. These rumors angered Calvin as the insults touched Idelette. Despite her poor health, she tried to keep John on an even keel. Even his friends remarked that Calvin was in better control of his temper in spite of various provocations because of her ability to defuse his outbursts. (Peterson)

E. While still in her 30’s, Idelette began wasting away due to disease, most likely tuberculosis.
   1. In August of 1548, Calvin wrote, “She is so overpowered with her sickness that she can scarcely support herself.” (Petersen)
   2. Two majors concerns bothered Idelette on her sickbed.
      a. One was that her illness would be a major hindrance to Calvin’s ministerial duties.
      b. The other had to do with the welfare of her children. (Petersen)
   3. Three days before her death, Calvin attempted to relieve her fears by stating that “I would not fail to fulfill my responsibilities to her children.”
      a. She responded by stating, “I have already entrusted them to God.”
      b. When Calvin assured her that her doing so would not in any way relieve him of his responsibility toward them, she replied, “I know that you would not neglect that which you know has been entrusted to God.” (Petersen)
      c. Her death left Calvin grief-stricken. He wrote the following to William Farel, “I do what I can to keep myself from being overwhelmed with grief. My friends also leave nothing undone that may bring relief to my mental suffering...May the Lord Jesus...support me under this heavy affliction” (Petersen).
   4. Concerning Idelette, Calvin’s biographers speak of her as “a woman of some force and individuality,” and John himself described her as “the faithful helper of my ministry” and “the best companion of my life.” (Petersen)
      a. Calvin was only 40 when Idelette died, but he never remarried.
b. Later, he spoke about her uniqueness and pledged that he intended henceforth “to lead a solitary life.” (Peterson)

VII. CALVIN’S REFORMS IN GENEVA (1541-1549)

A. Offices:
1. Although Geneva was committed to the Reformation, it was pretty chaotic and was in need in spiritual leadership.
2. Calvin sought to bring some order into the infrastructure of how the church there operated.
3. In so doing, he became known as the architect of the Presbyterial form of church government. By charting a new course of church government, Calvin sought to avoid a democratic rule on one hand and the hierarchy system that one would find in the Roman Catholic Church on the other.
4. In this governance, the authority would reside in the offices rather than in persons, who would serve their terms and be replaced.
5. This included the following offices: Pastors, Doctors, Elders, Deacons. (Gore 2014)

B. Court:
1. This church judiciary would handle matters of church discipline.
2. Calvin set rules in place that would limit the discipline to excommunication, for the purpose of effecting repentance on the part of the subject.
3. Calvin objected in principle to inquisitions, torture and burning at the stake, and preferred rather to restrict the person from the sacraments until they repent, and then welcome them back. (Gore 2014)

C. Worship: Calvin created a new style of worship which placed a greater emphasis on the use of music. (Gore 2014)

D. Instruction:
1. Calvin wrote a catechism in 1542, which became the seed for the Westminster Confession which came about a hundred years later.
2. This was Calvin’s attempt to provide credible education in Christian matters within the life of the Reformed church. (Gore 2014)

E. Calvin’s Preaching Ministry:
1. He preached every Sunday at Saint Pierre Cathedral in Geneva.
2. He preached about 2,000 sermons during his time in Geneva, preaching twice on Sundays and three times during the week.
3. After a year, he requested to preach once on Sundays, which was granted. However, in 1549, after his sermons reached greater popularity, he went back to twice on Sundays and every day of the week on alternating weeks. (Gore 2014)
4. According to Bruce Gore, “his entire power in the city of Geneva was a moral authority wielded largely from the pulpit and from his writings.”
5. His sermons typically lasted over an hour without the use of notes. Little of his preached was preserved until 1549, when an amanuensis was hired to work out a system of shorthand and began transcribing Calvin’s sermons. (Gore 2014)

VIII. DISCIPLINE AND OPPOSITION IN GENEVA (1546-1553)

A. Even though the Libertines and their influence had been greatly diminished in Geneva, they were still there and were finding ways to hinder the work of Calvin. (Gore 2014)
1. They opposed the position held and preached by Calvin that the principles of the Reformation demanded that adherents conduct themselves in open public decency.

2. As noted before, the Libertines held the perverse position that their liberty in being justified by faith allowed them to live as they pleased, even if it involved being openly immoral.

3. Things came to a head in 1552, when Jacques Gruet, a ringleader of the Libertines was tried, convicted and executed for conspiring to assassinate Calvin.

4. Not desiring to be a continual lightning rod for violent opposition, Calvin tenured his resignation in 1553. The city council refused to honor it. (Gore 2014)

B. All of this reached its culmination in the incident concerning Michael Servetus in 1553.

1. A brief biography of Michael Servetus (1509-1553)
   a. He was born of Spanish lower nobility.
   b. He was a brilliant Renaissance-educated man that would have been remembered independently had he not met a tragic end.
   c. He was educated and skilled in medicine, languages and theology.
   d. As a young man, he served in the court of Charles V.
   e. Along with reformation leaders, he attacked the opulence of the papacy.
   f. In 1531, at the age of 22, he published an anonymous work entitled, On the Errors of the Trinity, for which he would have been burned at the stake in Roman Catholic countries if his identity been discovered.
   g. He taught Mathematics and Astrology at the University of Paris, and became a Doctor of Medicine in 1539, and practiced medicine for about 10 years in the city of Vienne, France. (Gore 2014)

2. Over a period of three years, he corresponded with Calvin, coming across as an inquisitive person desiring to learn Calvin’s position on a number of spiritual matters. However, as time went on, the tone of the questions grew to evidence vitriol and sarcasm and Calvin ceased corresponding with Servetus, as it was serving no purpose.
   a. Servetus published another work in 1553, which not only attacked the doctrine of the trinity, but also personally attacked and ridiculed Calvin himself.
   b. Servetus knew that the French Catholics did not care for Calvin, and figured that if his work was critical of Calvin, he would be forgiven his anti-trinitarian views. He figured wrong and was arrested and convicted of heresy in Vienne. He was sentenced to be burned at the stake, slowly.
   c. Concerning this work and Servetus, Calvin wrote: “I neither hate you or despise you; nor do I wish to persecute you; but I would be as hard as iron when I behold you insulting sound doctrine with so great audacity.” (Gore 2014)

3. The Libertines learned about Michael Servetus’ situation and arranged, through a series of well-placed bribes, for Servetus to be released and spirited to Geneva. (Gore 2014)
   a. Their intention was to use Servetus as a pawn to further embarrass
b. Servetus would be considered an escapee from a French court, and therefore a refugee. The city council welcomed Servetus into Geneva as long as he did not attack or slander accepted orthodox teaching, such as the trinity, or their spiritual leader, John Calvin.

c. The Libertines’ end in having Servetus coming to Geneva would not be served if these conditions were observed, so they eventually manipulated circumstances causing Servetus’ true colors to show and break these conditions. He was once again arrested, tried and convicted of open public heresy.

d. Calvin was not involved in this civil matter and did not attend Servetus’ trial. The prosecutor did consult with Calvin on a couple of theological points, however.

e. Servetus was sentenced to be burned at the stake, the standard punishment for heresy at the time. (Gore 2014)

4. Calvin wrote a letter to the city council, pleading for clemency on behalf of Servetus, requesting a beheading rather than a long, drawn out burning at the stake, but his request was denied. Servetus was burned at the stake in 1553. (Gore 2014)

IX. CALVIN’S FINAL YEARS IN GENEVA (1553-1564)

A. The Libertine element had faded from Geneva by 1555. (Gore 2014)

1. After their failed attempt to disparage and nullify Calvin’s work in Geneva by using Michael Servetus, their influence greatly waned.

2. With the Libertines gone, Calvin was able to implement a number of reforms in the city without having to be obstructed or deal with stifling opposition.

B. During the reign of Mary Tudor (“bloody Mary”), the city of Geneva welcomed English refugees. (Gore 2014)

1. The daughter of King Henry VIII and Catherine of Aragon desired to return England from the Anglican Church back to Roman Catholicism and began a vigorous persecution against Protestants in England.

2. To set an example, Mary burned some 300 men, women and children at the stake. This led many Protestants leaving England in search of countries of refuge. Geneva was among the cities taking in these refugees.

3. When Elizabeth came to the English throne in 1558, these English refugees returned back to England. They had been greatly influenced by the teachings of Calvin during their stay. Due to their opposition to the Anglican form of Protestantism and their efforts to “purify” the church of England, they would be disparagingly referred to as “Puritans.” (Gore 2014)

C. Calvin also trained and sent 100 missionaries to his beloved home country of France.

1. He was a Frenchman and desired that the country of France embrace the Reformed faith.

2. The Huguenot movement in France referred to this effort to convert Catholic France to the Protestant Reformation.

3. Most of the missionaries sent to France from Geneva paid with their lives, knowing ahead of time that this was a suicide mission of sorts. (Gore 2014)

D. Calvin also established multiple schools around Geneva for the education
of children.
1. This involved the founding of elementary and advanced schools which took in students regardless of the ability of their families to pay. They were called common schools.

2. He advised that the church, not the state, should be sponsoring these schools so that those who could not pay would not be hindered from becoming literate in the Bible. This would, in turn, open the door to learning other skills. Those coming from well-to-do family who could afford to pay would be able to do so.

3. Within 5 years, there were 1,500 students attending these schools in Geneva, many coming from all over the world to avail themselves to this learning opportunity.

4. The elementary school later became known as College Calvin and was a college prep school in Geneva. The advanced school became the University of Geneva. (Gore 2014)

E. Calvin died on May 27, 1564 at the age of 54 years.
1. Theodore Beza would write the following concerning his life and passing: “John Calvin was buried with no gravestone. He lived 54 years, seven months, and ten days. Half of it he spent in the ministry. He was of moderate stature, pale and dark complexion, with eyes that sparkled to the moment of his death. In his dress, he was neither over careful, nor mean, which became his singular modesty. In diet, he was moderate, being equally adverse to sordidness or luxury. He was most sparing in quantity, for many years taking only one meal a day, on account of the weakness of his stomach.” (Gore 2014)

2. “He took little sleep. He had such an astonishing memory that any person whom he had once seen he instantly recognized at a distance of many years. He was not absent minded. In whatever he did, he was quite present, clear and correct.” (Gore 2014)

3. Pope Pius IV commented concerning Calvin in this manner: “The strength of that heretic consisted in this, that money never had the slightest charm for him. If I had such servants, my kingdom would extend from sea to sea.” (Gore 2014)

CONCLUSION.
A. In his lecture, “The Life and Times of John Calvin” (Part 2), Bruce Gore mentions the following as the legacy of Calvin:
1. He wrote 59 major works and some 4000 letters (theological treatises in answer to questions).

2. Ceaseless labor as “pastor”
   a. He visited the sick -- especially during the plague, which came upon Geneva at least 3 times during his time there.
   b. Prayer and psalm-singing never ceased in Geneva.
   c. He established schools, hospitals, and homes for the poor.
   d. Geneva was called “the most Christian city on earth” by John Knox due to Calvin’s influence.

3. He wrote commentaries on almost all the Bible.

B. The Presbyterians also cite as Calvin’s major theological contributions to include:
1. the marks of the true invisible church;
2. the munistrimplex (the three-fold office of Christ as Prophet, Priest and
King);
3. the work of the Holy Spirit;
4. the reformed view of the sacraments; and
5. political contributions in establishing the idea of separation of church and state; the “inventor” of America. (Gore 2014)
   a. According to Loraine Boettner, “So intense, universal, and aggressive were the Presbyterians in their zeal for liberty that the war was spoken of in England as ‘The Presbyterian Rebellion.’
   b. “When the news of ‘these extraordinary proceedings’ reached England, Prime Minister Horace Walpole said in Parliament, ‘Cousin America has run off with a Presbyterian parson.’ The Rev. Dr. John Witherspoon, a native of Scotland and a lineal descendant of John Knox, was, in the revolutionary time, president of Princeton College, and was the only clerical member of the Revolutionary Congress.” (Boettner)
C. John Calvin was a man a great conviction, who, given the circumstances of his life and surroundings, sought to follow those convictions wherever they took him. He is held in high esteem by Presbyterians and much of the denominational world holds to aspects of his views concerning God’s dealings with and expectations of man.
D. It is my hope that this lesson has given some insight into the man himself, what made him tick, so that we can acknowledge the contributions he made to the Protestant Reformation Movement.

**References:**


Young, Andrew. ”THE LIFE OF JOHN CALVIN - Evangelical || Reformed.” http://www.gtc.ac.nz/Files/Publications/Articles/John_Calvin.pdf.
INTRODUCTION:
A. Martin Luther was a 16th century German reformer who had a profound impact upon the religious world of his day.
B. “Through his words and actions, Luther precipitated a movement that reformulated certain basic tenets of Christian belief and resulted in the division of Western Christendom between Roman Catholicism and the new Protestant traditions, mainly Lutheranism, Calvinism, the Anglican Communion, the Anabaptists, and the Anti-trinitarians.” (Hillerbrand 1998)
C. In this lesson our objective will be to consider the influences that molded Martin Luther’s religious views and led to the writing of his ninety-five theses, another of the lesson topics of this lecture series.

DISCUSSION:
I. Consider some aspects of the world into which Martin Luther was born.
A. Martin Luther lived during the reigns of three German emperors, but Charles V was most important to the Reformation Movement. (Lohse 1986)
   1. Charles’ basic intention for the German empire was to strengthen the national government and reduce the power of the church leaders and of the territorial leaders. (Lohse 1986)
   2. The religious conflict, which had already begun before his election, quickly intensified afterward and for years shaped the political controversies throughout the empire. (Lohse 1986)
B. Henry VIII of England repudiated the authority of the Roman Pope and established the Anglican Church as the state church of England (1531-34). (Lohse 1986)
C. The Netherlands, having established their independence from Spain, became the center of a growing movement for greater spiritual and intellectual freedom that gradually spread to other European countries. (Lohse 1986)
D. Charles V was also constantly defending his empire against Turkish attacks. (Lohse 1986)
   1. The Turks threatening Europe were also heathens threatening “Christendom”. (Lohse 1986)
   2. This symbolism provided rich nourishment for the apocalyptic expectations of the time. (Lohse 1986)
E. Martin Luther was more directly influenced by the actions of the German princes and estates. (Lohse 1986)
   1. The larger territories of Germany especially, but also some of the larger cities, were constantly expanding their spheres of influence. (Lohse 1986)
2. In the German empire of the 16th century an emperor could not hope to gain power by supporting the Reformation. (Lohse 1986)
3. The majority of the estates, unlike the majority of the people, remained loyal to the old church. (Lohse 1986)

II. Consider the condition of the Catholic church in Germany when Martin Luther was born.
A. At the beginning of the 16th century, the Western church held great power. (Lohse 1986)
B. Grievances had been issued for decades, concerning all the abuses in piety and in indulgences, as well as the inadequacies of its theology, but this did not cause people to leave the church. (Lohse 1986)
C. Both the Council of Constance and the Council of Basel (1431-49) declared that a general council was superior to the pope. (Lohse 1986)
   1. Of course, the popes did not accept these decrees. (Lohse 1986)
   2. They did everything possible to subordinate the councils to the popes. (Lohse 1986)
   3. The popes’ drive for power and their unwillingness to reform the church led them to reject the councils. (Lohse 1986)
D. At every diet of the German empire during this period there was presented a list of abuses that the diet was asked to correct in the church. (Lohse 1986)
   1. The papacy was considered an enemy, robbing the German nation of its wealth, its freedom, and its dignity. (Lohse 1986)
   2. The church clearly demonstrated that it was incompetent to respond adequately to such demands for reform. (Lohse 1986)
   3. As an example, when the text of the papal bull on the reform of the church, read at the ninth session of the Fifth Lateran Council (1512-17), was sent to Albert of Mainz, it was accompanied by a special offer forbidden by this very papal bull.
      a. The offer was: the pope would permit Albert to carry out his illegal plan to hold multiple ecclesiastical offices simultaneously in exchange for a fee.
      b. To assist him in raising this money, he was authorized to sell indulgences.
E. Many bishops thought of themselves primarily as worldly rulers rather than as priests.

III. Martin Luther’s childhood
A. Martin Luther was born to Hans and Margarete in Eiselben, Saxony (Germany) in the county of Mansfeld shortly before midnight on November 10, 1483. (Brecht 1985)
B. On the day following his birth, he was baptized into the church of Saints Peter and Paul and was given the name of the saint of the day, Martin. (Brecht 1985)
C. Although he was the son of a farmer, Hans instead became a copper miner, and later in life a small businessman as a smelter-master. (Brecht 1985)
   1. Hans and Margarete had five sons and four daughters; one daughter and three sons died at early ages. (Brecht 1985)
   2. At times the family were doing moderately well financially, but at other times they struggled financially. (Brecht 1985)
   3. Martin Luther considered it a miraculous event that he, a man from insignificant and simple peasant circumstances, had been made a
doctor of the Holy Scriptures and the pope’s antagonist. (Brecht 1985)

D. Hans and Margarete, with the best of intentions, reared their children in a strict manner, as was the norm of the day. (Brecht 1985)

1. Martin Luther spoke of only two examples of this strictness: one in which his mother whipped him until blood appeared, and another in which his father, being angry with him for an hour, punished him severely. (Brecht 1985)

2. After his father’s death, Martin Luther testified that next to God, all that he was and had, he owed to his father’s love for him. (Brecht 1985)
   a. To him the best legacy he had received from his father was the education which his father had made possible for him. (Brecht 1985)
   b. He spoke with great respect of the marriage and love of his parents as a divine establishment. (Brecht 1985)

E. Hans, who could not read, had great respect for Martin Luther’s educational pursuit all the way to his attaining a Masters degree. (Brecht 1985)

F. Serious conflict arose between Martin Luther and his parents over his entrance into the monastery against their wishes. (Brecht 1985)

1. Hans considered this a rash, juvenile action of his son, Martin Luther, one that conflicted with his own plans for him. (Brecht 1985)

2. Hans and Margarete argued that Martin Luther’s decision was a breach of the commandment to obey one’s parents, an argument to which Martin Luther later conceded in his writings. (Brecht 1985)

IV. Martin Luther’s Education

A. He attended school in three German cities, likely because his parents felt that the small school in their hometown was inadequate for his educational pursuits. (Brecht 1985)

1. In these schools he was taught Latin grammar, logic, rhetoric, and music. (Brecht 1985)

2. Martin Luther’s judgment of his schooling are mostly critical. (Brecht 1985)
   a. He was once beaten with a rod fifteen times in a single morning because he was expected to conjugate and decline that which he had not yet learned. (Brecht 1985)
   b. “In 1524 in his work “To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools… these schools had been hell and purgatory, in which we were tormented…and yet learned less than nothing despite all the flogging, trembling, anguish, and misery.” (Brecht 1985)

3. Frequently, the material of instruction also contained religious elements. (Brecht 1985)
   a. He “…learned by rote the Ten Commandments, the Lord’s Prayer, the Apostles’ Creed, and morning and evening prayers.” (Hillerbrand 1998)
   b. They also had to learn a mnemonic poem about how important “saints’ days” fell in the various months, which served both as an introduction to the church year and as an aid to learning the calendar. (Brecht 1985)
   c. Each day instruction began and ended with a Latin hymn. (Brecht 1985)
   d. Both teachers and students were required to participate in the
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worship services of the Catholic church. (Brecht 1985)
e. In this way the students were introduced to the church's ceremoni

B. At the age of 14 Martin Luther moved away from home to attend school
in Magdeberg, where he lived with the Brethren of the Common Life.
(Brecht 1985)
1. They were a monastic-like community without an actual vow. (Brecht
1985)
2. They wished to be poor, but not to live by begging, desiring rather to
earn their keep. (Brecht 1985)
3. They were concerned for the spiritual welfare of students in the cities,
for whom they furnished living quarters in their houses. (Brecht 1985)

C. After one year in Magdeberg Martin Luther then attended school in
Eisenach, where he lived with relatives of his parents. (Brecht 1985)
1. This city was said to be a “nest of priests and an emporium of clergy.”
(Brecht 1985)
2. Begging was common among the students; Martin Luther sang outside
of houses, begging for food. (Brecht 1985)
3. He was finally taken in by the Schalbes, one of the leading families of
the city, and they exposed him to the Franciscan monastery. (Brecht
1985)

D. Following grade school Martin Luther attended the University of Erfurt in
Germany. (Brecht 1985)
1. “More than 800 clergy and monks were said to have been in Erfurt.”
(Brecht 1985)
2. All beginning students at the university were required to study Liberal
Arts and Only after this program of study had been completed
successfully could a student enter one of the other programs of study:
theology, law, or medicine. (Brecht 1985)
3. All students were required to live in housing, called bursa, where
university officials could keep a close eye on the students. (Brecht 1985)
a. Life in the bursa was strictly regulated and supervised. (Brecht
1985)
b. There was very little difference between life in the bursa and life in
a monastery. (Brecht 1985)
1) Clothing that corresponded to the student’s academic degree
was required. (Brecht 1985)
2) Latin had to be the spoken language. (Brecht 1985)
3) Students were under curfew. (Brecht 1985)
4) Students could not absent themselves without permission.
(Brecht 1985)
4. Martin Luther took the baccalaureate exam in September of 1502.
(Brecht 1985)
a. His score was thirtieth in a group of fifty-seven. (Brecht 1985)
b. He completed his baccalaureate in three semesters, the shortest
amount of time possible. (Brecht 1985)

E. Martin Luther then began working towards his master’s degree at the
University of Erfurt. (Brecht 1985)
1. He was now required also to teach simple courses in grammar, rhetoric,
and elementary logic. (Brecht 1985)
2. He took his master’s examination in January of 1505 and ranked
second among the seventeen students passing the exam. (Brecht 1985)

3. Erfurt philosophers did not question the superior authority of the Bible over philosophy. (Brecht 1985)
   a. They believed that the Bible could not be deduced scientifically, but instead had to be believed. (Brecht 1985)
   b. Reason was limited only to the material world, thus did not extend to the supernatural. (Brecht 1985)
   c. Martin Luther had been taught that “belief is to be accorded only to the Biblical books, and all others are to be accepted with critical judgment.” (Brecht 1985)
   d. He had also been taught to read the Bible exclusively according to the understanding and explanation of the church fathers. (Brecht 1985)

F. To fulfill his father’s wishes, Martin Luther began a study of law during the summer semester of 1505. (Lohse 1986)

V. Martin Luther became a monk.
   A. He had studied law for only a few weeks when on July 2, 1505, he was caught in a fierce thunderstorm. (Lohse 1986)
   B. In fear he called on Saint Anna, the patron saint of the miners, to keep him safe, and vowed that in return he would become a monk. (Lohse 1986)
   C. After returning to Erfurt he contemplated whether his oath was binding with His teachers gave him conflicting answers. (Lohse 1986)
   D. Perhaps he was also struggling at the time with his own worthiness before God, a struggle mentioned in his writings. (Lohse 1986)
   E. On July 17, 1505 Martin Luther entered the Black Cloister of the Augustinian Hermits in Erfurt. (Lohse 1986)
      1. He chose this monastery because it represented the same method of philosophical and theological scholarship as did the university’s faculty of liberal arts. (Lohse 1986)
      2. “By the second half of the 15th century, the Augustinian order had become divided into two factions, one seeking reform in the direction of the order’s original strict rule, the other favoring modifications. The monastery Luther joined in Erfurt was part of the strict, observant faction.” (Hillerbrand 1998)

VI. Martin Luther’s ordination to the priesthood and his study of theology
   A. On February 27, 1507 Martin Luther was ordained to the priesthood in Erfurt. (Lohse 1986)
   B. After his ordination he was assigned to study theology. (Lohse 1986)
   C. In October 1508 Martin Luther was transferred to the cloister of the order in Wittenberg, where he was assigned to continue his theological studies and to give lectures on moral philosophy in the faculty of the arts in Wittenberg. (Lohse 1986)
   D. In March 1509 Martin Luther received the degree of Bachelor of Biblical Studies from the theological faculty of Wittenberg. (Lohse 1986)
   E. In 1513 Martin Luther began his academic work as a professor of theology, and he continued this work for more than thirty years. (Lohse 1986)

VII. In 1517 Luther penned a document attacking the Catholic Church’s corrupt practice of selling “indulgences” to absolve sin. (History.com Editors)
   A. Augustine (340–430) had emphasized the primacy of the Bible rather than Church officials as the ultimate religious authority. (History.com Editors)
      1. He also believed that humans could not reach salvation by their own
acts, but that only God could bestow salvation by his divine grace. (History.com Editors)

2. Luther came to share Augustine’s two central beliefs, which would later form the basis of Protestantism. (History.com Editors)

B. His “95 Theses,” which propounded two central beliefs—that the Bible is the central religious authority and that humans may reach salvation only by their faith and not by their deeds—was to spark the Protestant Reformation. (History.com Editors)

C. Although these ideas had been advanced before, Martin Luther codified them at a moment in history ripe for religious reformation. (History.com Editors)

CONCLUSION:

A. Martin Luther died in 1546 in the elegant house of the Drachstedt family next to St. Andrew’s Church where he delivered his final sermons, and where his body was laid out in death. (Brecht 1985)

B. One can only wonder what may have been the result if Martin Luther’s efforts to reform the Catholic church had instead been efforts to restore the Lord’s church, the church of the New Testament!

REFERENCES:


INTRODUCTION:
A. John Smyth (also spelled Smith or Smythe) is known in history as an “English religious libertarian and Nonconformist minister, called ‘the Se-baptist’ (self-baptizer),” who is also considered “the founder of the organized Baptists of England” (Encyclopedia Britannica).
1. He also had a great influence on the Pilgrims who came to North America in 1620 aboard the Mayflower.
2. John Smyth is not as well known as other figures in the Reformation, but his legacy is still present in today’s religious landscape.
B. Studying people in religious history such as John Smyth is important, for the “careful examination of one man, and his interaction with his society and with the views and opinions of his contemporaries, can be of value in understanding the historical and theological development of [the] period” (quote of Richard Land by Duesing 2007).

DISCUSSION:
I. John Smyth’s Early Life.
A. Smyth was born in 1570 and died August 28, 1612, of tuberculosis.
B. Smyth studied at Christ’s College in Cambridge, England, where he was a fellow during 1594–1598.
C. Smyth became an ordained Anglican Priest and was appointed “City Preacher” at Lincoln from 1600–1602.
II. John Smyth as a Separatist.
A. Smyth was born during the Reformation Movement, which officially began in 1517, when Martin Luther, a Roman Catholic priest, nailed his Ninety-Five Theses on the church-house doors in Wittenberg, Germany, challenging the Roman Catholic Church and their doctrines.
B. Smyth was part of the Reformation Movement in England, which took hold because of several key factors (adapted from Cairns 1981, 327-328).
1. John Wycliffe’s followers (called the Lollards, existing from the mid-14th century) continued to spread his teachings, which were critical of the Roman Catholic Church.
2. A strong national state that resulted in economic security and thus less reliance on help from the Roman Catholic Church, which at this time had strong political persuasion throughout Europe.
3. Due to the work of such men Erasmus, Tyndale, and Coverdale, common people were able to read and study the Bible for themselves.
   a. The Roman Catholic Church insisted on their Latin Bible, which kept the common folk, who were already mostly illiterate, from being able to know what the Bible actually taught.
   b. Progress of the Reformation Movement was directly tied to the translation of the Bible into common languages.
4. Martin Luther’s writings were widely circulated in England.
5. The desire of King Henry VIII (who reigned 1509–1547) to have a legitimate male heir already had him and England at odds with Roman Catholic teaching on marriage, divorce, and remarriage.

1. The Puritans wanted to purify the Church of England (also known as the Anglican Church) from Roman Catholicism.
   a. They objected to the continued use of Catholic liturgy, which was sometimes derided as “Popish.”
   b. They opposed the use of holy saints’ days, absolution of sin by the priests, the sign of the cross, godparent customs in baptism, kneeling for communion, and the use of special robes by the minister.
2. Separatists (or more formerly, Separatist Puritans) also strongly desired to abolish state sponsored churches, a “separation of church and state.”

D. Smyth’s separation from the Church of England.
1. It soon became obvious that Smyth could no longer remain in fellowship with the Church of England
   a. Smyth abandoned the title “City Preacher of Lincoln,” calling himself “Minister and Preacher of the Word of God,” which was courageous for a preacher in the Church of England (Sisman 2010, 382).
   b. Smyth’s zeal “landed him in prison for refusal to conform to the teachings and practices of the Church of England” (Traffanstedt 1999).
   c. Smyth renounced Anglicanism along with his Church of England affiliation in 1605; thus, becoming identified with the Separatists, who sought to “create a church of believers unbound by parochial or diocesan boundaries” (“John Smyth”).
2. When James I (of KJV Bible fame) ascended the throne of England in 1603, he began persecuting Separatists, vowing to “make them conform themselves” or to rid “them out of the land” (“John Smyth”).

III. John Smyth as the Baptist Founder.
A. As a result of the persecution ordered by King James, Smyth and his 40-50 followers fled to Amsterdam in 1608 (Aland 1982, 475), home to many exiled Separatists.
1. In Amsterdam, Smyth, the former Anglican preacher, recited a confession of faith before his followers and then baptized himself.
   a. Smyth did this because he did not consider anyone baptized as an infant qualified to baptize anyone else.
   b. After baptizing himself, Smyth baptized his followers, including Thomas Helwys, a prominent former member of the Gainsborough church and attorney-at-law.
      1) Helwys would eventually become the leader of the Baptists when Smyth joined the Mennonites.
      2) Helwys went back to England and started the first Baptist Church on English soil in 1611–1612 (New World).
   a. Smyth’s followers referred to themselves as “Christians Baptized on Profession of Their Faith.”
b. However, the shorter, derogatory label “Se-Baptist” was shortened further to “Baptist,” which is the name that stuck in history (“John Smyth”).

3. According to some sources, the “mode of baptism used [by Smyth] was that of pouring, for immersion would not become the standard for another generation” (Traffanstedt 1999).

B. Before Smyth died, he abandoned his views that led to his founding the Baptists and tried to convince his followers to come with him in joining the Mennonite church.

IV. John Smyth as a Mennonite.

A. While in Amsterdam, Smyth learned of the Anabaptist Mennonites, who had for generations practiced adult baptism based on a personal confession of faith.

1. Smyth was eventually convinced that baptizing himself had been a mistake much like his being ordained an Anglican preacher and his acceptance of Separatist doctrine (“John Smyth”).

2. Smyth became a member of the Mennonite Church a few years before he died.

   a. As he was in transition to the Mennonites, Smyth and Helwys were in fellowship, though in two separate denominations, which is how the Baptist Church and the Mennonites share a common history.

   b. Although Smyth died a Mennonite, “it is not as a Mennonite that he is remembered, but as the first Baptist” (“John Smyth”).

B. B. Smyth’s becoming a full member of the Mennonite Church caused a falling out with Helwys, who eventually convinced the remaining Baptists to excommunicate Smyth, which they did in 1611.

1. Helwys went back to England with his followers and started the first Baptist Church in London, which denomination still remains.

2. On January 21, 1615, a few years after Smyth’s death, the Baptist Church he founded in Amsterdam officially merged with the Mennonite Church.

V. Smyth’s convictions and religious beliefs.

A. Smyth’s religious beliefs are traceable through his own writings.

1. His most familiar writing is Short Confession of Faith in XX Articles (1609).

2. Other writings were also influential (“Full Works”).

   a. The Bright Morning Star (1603).
   b. A Pattern of True Prayer (1605).
   c. Principles and Inferences (1607).
   d. The Differences of the Churches of the Separation (1608).
   e. Certain Demands from the Ancient Brethren of the Separation; Parallels Censures, Observations (1609).
   g. Application for Union with the Waterlander Church in Amsterdam (1610).
   h. The First Baptist Confession (1610).
   i. Defense of Ries’ Confession (1610).
   k. Argumenta contra Baptismum Infantum (1611?)
I. The Retraction of Errors, and the Confirmation of the Truth (1612).

B. Smyth “frequently revised his convictions according to conscience, a characteristic that naturally caused divisions among his congregation” (Encyclopedia Britannica).

C. Because Smyth was reared in the English Reformation, which “protested” the Roman Catholic Church, Smyth’s challenge to the doctrines of the Reformation Movement put him at scandalous odds with both Catholics and Anglicans.

1. Smyth did not think anyone baptized as an infant (as he and all his colleagues were) was a true Christian, and thus they needed to be baptized correctly.
   a. Smyth wrote, “Baptism is not washing with water; but it is the baptism of the Holy Spirit, the confession of the mouth, and the washing with water; how then can any man without great folly wash with water which is the least and last of baptism?” (quoted in “John Smyth”).
      1) At this point, Smyth considered true baptism consisting of three parts, but a clergyman “baptizing” a baby only addressed the last, most insignificant, part of baptism.
      2) Only God knows if Smyth later came to accept baptism for the remission of sins and be baptized accordingly (Acts 2:38).
   b. Because of this view, he was “accused of Pelagianism, that is, of believing that salvation can be achieved by good works” (New World).
      1) Faithful members of the church of Christ are also accused of “works salvation” by teaching the truth on baptism.
      2) Of course, doing what God says is not “works salvation” (Jn. 14:15; Lk. 6:46).

2. Smyth eventually rejected the doctrine of original sin.
   a. He was often accused of “Arminianism,” which denied Calvinistic unconditional election.
   b. He “taught that all people can be saved” (New World), as opposed to an unconditionally elected few, as per Calvinism.

3. He “insisted that true worship was from the heart and that any form of reading from a book in worship was an invention of sinful man” (New World).
   a. He taught that prayer, singing, and preaching must be completely spontaneous in order for them to be true worship.
   b. He would not allow the reading of any translation because, according to him, since translations were the work of men, they were “less than the direct word of God” (New World).

4. He introduced a two-fold structure of the local church: pastor and deacon.

5. He insisted on the separation of church and state.
   a. He thought “believers” had a right to hold to their own views and that no one should be forced to believe anything, especially under the threat of civil retaliation.
   b. This heavily influenced the Pilgrims who settled the American colonies as a place of religious freedom.

VI. Keith Sisman (2010) thinks John Smyth’s attitude and efforts influenced “his
former friend and colleague, Thomas Helwys, to form a “church of Christ in London along Biblical principles” (393).

A. Although Smyth was a Puritan Calvinist, by the time he left Lincoln for Gainsborough, he had “rejected Calvinism, as indeed fits in with such independent congregations of the time” (Sisman 2010, 382).

B. While at Gainsborough, he learned about baptism by immersion for believers, which is different from the history books that state he learned about immersion from the Mennonites.

C. Sisman quotes a 1606 document that purports to be minutes of the Baptist Church at Epworth and Crowle (which church according to Sisman, “baptized believers by immersion for the remission of sins, and which started in 1597”): “In 1606, March 24. This night at midnight elder John Morton baptized John Smyth, vicar of Gainsborough, in the River Don” (2010, 382).

VII. Some Baptists deny that John Smyth founded the Baptist denomination (Camp 2009).

A. They teach that “Since Jesus founded his church during his earthly ministry and promised ‘the gates of hell shall not prevail against it’ … that means an unbroken line of church succession dating back to Christ’s lifetime.”

B. They continue, “And since John the Baptist immersed Jesus, the church Christ formed was a Baptist church.”

C. After acknowledging, “No man this side of Christ can be named as the founder of Baptists,” they say that “persecution was the mark of the true church throughout Christian history.”

D. They conclude by saying John Smyth and his followers were “about 1,600 years too late” to be the founders of the Baptists.

CONCLUSION:

A. John Smyth was “an outspoken man who was quick to challenge others about their beliefs but was just as quick to change his own positions as his own personal theology changed” (Traffanstedt 1999).

1. Sometimes it seems Smyth was unstable and could not make-up his mind.

2. However, his constantly changing views could also be explained by his incessant search for truth, which he seemed never to find satisfactorily.

B. The Restoration Plea was valid then as it is now — how many John Smyth’s are in the world today looking for the truth?

REFERENCES:


smyth/>. 


INTRODUCTION:

A. Present-day Switzerland is one of the most progressive of the world’s nations. Its small size (16,000 square miles) and population (8,466,017) is disproportionate to its worldly influence. (“Switzerland Ranks” 2019)
   1. It’s among the world’s wealthiest countries, having one of the highest gross domestic products per capita in the world.
   2. Its neutrality in times of war attracted the likes of James Joyce, George Byron, and Voltaire.
   3. It has continued relative neutrality, taking no sides in either world war, remaining independent from the European Union, and being among the latest to join the United Nations, in 2002.
   4. It boasts the most Nobel Prize winners and has registered more patents per capita than most countries.

B. In 2019 Switzerland listed first of 80 nations in overall rankings (Ibid.)
   1. Ranking third in providing people opportunity
   2. Ranking sixth in meeting basic human needs.
   3. Ranking eighth in foundations of wellbeing

C. To most Americans, Switzerland is known for some remarkable characteristics:
   1. Wealth – Its banks are among the world’s largest.
   2. Craftsmanship – Its products, among which are watches, chocolates, and cheeses, are among the world’s finest.
   3. Beauty – The Swiss Alps and Swiss lakes are among the world’s most picturesque landscapes.
   4. Unity – Its unofficial motto is that of the Three Musketeers: “Unus pro omnibus, omnes pro uno,” or “All for one, one for all.”
   5. Diversity – Its 26 cantons are sovereign, respectively, having their own constitutions. Its history and geography also represent the nation’s four national languages: German, French, Italian, and Romansh (“Languages” 2017).

D. Though people might associate modern Switzerland as representative of its European counterparts – as godless and wholly secular –, this is not entirely the reality.
   1. The Swiss government website refers to itself as “a Christian country,” with “two-thirds of the population” being Roman Catholic or Protestant (“Religion” 2017).
   2. According to Pratt, despite the nation’s reputation for inclusiveness and tolerance, in 2009 its citizens voted for a law that forbids the building of Muslim minarets. In fact, the new provision in the law replaced a former provision that forbade the “formation of new Catholic dioceses” (Pratt 2013, 195). This action suggests a persisting preference for Christianity in the country, despite the more-than-
doubled percentage of Muslims who claim residence (350-400,000; among whom 88% claim residence, not citizenship) in the country (Ibid., 195).

3. Religious matters, especially church-state relationships, are not deemed federal matters, but are issues for the 26 local Swiss cantons, or the regional level of government (Ibid., 194).

E. The Swiss’s rise to prosperity might not have happened in a vacuum. It was similar to that of so many other people and nations who openly confess faith in Jesus Christ.

1. God promises blessings to those who seek Him: “Blessed is every one that feareth the LORD; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee” (Ps. 128:1-2).

2. Contemporary national prosperity can also be credited to divine blessing (Ps. 33:12); however, material wealth alone is not the measuring stick to discern God's pleasure or displeasure (1 Ti. 6:5; Mt. 5:45).

3. Early prosperity in the nation, namely in Reformation Zurich, have been attributed to Zwingli’s introduction of the “roles [of Renaissance] humanism, memory, imitation, the Bible, church history, and historical figures” in Zurich’s “search for and implementation of various models of exemplary practices for the “cultivation of true worship and a godly, Christian society” (Pak 2015, 331).

4. In an article published in the Los Angeles Times in 1985, Stanley Meisler asserted that Geneva’s watchmaking industry is largely a consequence of French Protestants following the French Reformer John Calvin into the country. He also cites Voltaire who observed, as do many modern visitors of Switzerland, a general spirituality – Meisler calls it Calvinistic – of its people: “I have always said that when you are 25, you must live in Paris, but when you are 50, you must live here,” Voltaire said of Geneva in 1755 (Meisler 1985). Early 20th century sociologist researcher and author Max Webber promoted a now-controversial theory that Swiss capitalistic success and the diffusion of capitalism worldwide largely thrived on Calvinistic ideals such as “self-restraint in consumption, diligence in secular work,” and “respect for one’s secular calling” (Lindbeck 1997, 39-40).

F. Nonetheless, let us not aggrandize the religious history of the Swiss. According to Studer, Switzerland’s wealth came as a result of its neutrality in international conflicts and did not take shape until the 20th century (Studer 2007, 23). The founding of the Swiss federal state in 1848 also played an important role in improving economic conditions for the region’s primary industries (“Switzerland” 2017).

G. Two prominent Reformation leaders emerged in Switzerland in the 16th century: Ulrich (also spelled Huldrych or Huldreich) Zwingli of Zurich (1484-1531) and the aforementioned John Calvin of Geneva (1509-1564). Together their lives span 80 years of history that thrust Switzerland into arguably its cantons’ most extraordinary period of history (Mattox 1961, 254, 257).

H. Zwingli’s influence was to the Swiss what Martin Luther’s was to the Germans. While he and Calvin shared similar perspectives, the staggered arrival of Calvin onto the Reformation scene seems to have given him more opportunity to revise Zwingli’s established Reformation principles,
thereby subtly tainting what the first-generation reformer Zwingli had accomplished.

I. Never underestimate the long-term effects spiritual inquiry, debate, fervor, unification, and worldview can have on your family, town, region, nation, and world.

**DISCUSSION:**

I. **ZWINGLI, A PRODUCT OF HIS CONTEXT**

A. He was the son of an “influential farmer who also was a chief magistrate in the town of Wildhaus” (Mattox 1961, 254).

1. His uncle, a parish priest, encouraged him to pursue extensive education.

2. He attended the Universities of Basel and Bern and the University of Vienna and graduated with a B.A. in 1504 and M.A. in 1506 (Ibid.).

3. In 1506, at 22 years old, he became a parish priest in Glarus (Ibid.). Ten years later, he became parish priest at Einsiedeln. Then, in 1519, he became priest of the church in Zurich, where much of his lasting influence would took root (Ibid.).

B. Zwingli’s fortuitous birth during the Renaissance exposed him to Renaissance humanism, precipitating his investment in classic literature.

1. This humanistic side is seen in several positions Zwingli held which contrasted those of other reformers: e.g., the salvation of pious heathen and unbaptized children of non-Christians (Schaff 1996 [Vol. 7], 665), “grace beyond the boundaries of the visible church” (Ibid.), the opposition of selling indulgences (Mattox, 254), the freedom of priests to marry (Ibid., 255), encouraging all Christians to know the scriptures, and holding services in the language of the people (Ibid., 255).

2. The Bible supports such an academic approach to study, meditation, and reflection. We Christians today must search the Word of God ourselves (Jn. 5:39; Ac. 17:11; 2 Ti. 2:15), retain it in our hearts (Ps. 119:11; Col. 3:16), reason with it (Ac. 19:8-10; 1 Jn. 4:1-6), and act on it (2 Ti. 4:13-17).

II. **ZWINGLI’S COMMITMENT TO GOD, COMMITMENT TO ALL**

A. To Learning and Observation

B. To Networking

1. His university experiences introduced him to numerous scholars in Renaissance humanism and religion, possibly the most profound of whom was Erasmus.

   a. While studying in the universities, he became enamored with scripture. Because Erasmus encouraged him to read the New Testament in Greek, he taught himself to read it, read Erasmus’s Greek translation of it, and even committed much of it to memory. A short time later he also began studying Hebrew in order to strengthen his understanding of the Old Testament (Mattox, 254).

   b. Erasmus’s reasonable approach to human affairs and religion through the lens of classic literature greatly influenced Zwingli. The humanist Erasmus strode a fine line between Catholicism and Reformation, committing to the ideals of reform on either side of the theological aisle by “criticizing ecclesiastical abuses” while praising a better age in the past (Tracy 2019).
2. Schaff commented on obvious personality differences between Zwingli and Luther. Until Zwingli began to “read with interest everything Luther wrote” (Mattox, 255), he knew very little about him. In fact, the two would not meet until the Marburg Colloquy where they would debate over four days the Catholic notions of the Eucharist. Being from the “classical and humanistic school of Erasmus,” Zwingli “was clear-headed, self-possessed, jejune, and sober” (Schaff [Vol. 7], 664), far removed from the more “fanatic[al]” Luther who Schaff described as having a “veheme[nt]...natural temperament” (661), “a sense of superiority” (662), and a message spoken in “hatred and wrath, not in love” (665).

3. Zwingli was not completely innocent in the course of all the two’s interactions. He misunderstood and misrepresented Luther by saying his view on the Lord’s Supper was “teaching a local presence and a carnal eating of Christ’s body,” but Schaff said, “he never forgot, even in the heat of controversy, the great services of Luther, and more than once paid him the tribute of sincere admiration” (Ibid., 667).

4. Zwingli’s emergent, bold leadership in Zürich drew the trust of the people around him. His most influential acclaim came when he was given enough latitude to lead Zürich’s council to significant decisions such as removing pictures of idols from church buildings, as well as organs. Zwingli led the way in ridding the use of instrumental music in the church in Zürich, and that influence continues today with many reformed churches worldwide.

C. To Conviction and Debate
1. Zwingli was not quick in making rash decisions. He was deliberate and thoughtful in his spiritual choices and interactions, causing people to see him as “the most clear-headed and rationalizing among the Reformers” (Ibid., 32). In fact, Schaff commented that Luther gave Zwingli an off-handed compliment in saying at the Marburg Colloquy, “You have a different spirit.”

2. When Zwingli debated, reason and passion showed through, not anger and animosity, which conversely was often attributed to Luther. Schaff cited Dr. Kostlin, “the best biographer of Lutheran, and himself a Lutheran,” as saying,

“Zwingli knew how to keep himself under control. Even where he is indignant, and intentionally sharp and pointed, he avoids the tone of passionate excitement, and uses the calm and urbane language of a gentleman in a humanistic culture, and thereby proves his superiority over his opponent...” (Ibid., 668).

3. The pope demanded the church at Zürich to expel Zwingli as its priest, but Zwingli calmly convinced the people there to allow him to hold a series of three public disputations in 1523 and 1424 to allow the people to determine truth (“Zwingli’s” 2019).

4. The Marburg Colloquy was a planned meeting in which Zwingli and Luther discussed their respective views on a number of subjects, the most notable being that of the Eucharist. Here, too, with one of
the leading reformers of the day, Zwingli stood calmly and firmly, defending a representative presence of Jesus in the Lord’s Supper (cf. Lk. 22:19; 1 Co. 11:24), while Luther claimed a literal presence of the body and blood of Jesus. Luther’s position was not an endorsement of transubstantiation. His was consubstantiation. But the difference in the two led to Luther refusing to have fellowship with him.

D. To Faith and Holiness
1. Zwingli initially hungered to be educated, it seems, in order to have financial stability – to make a living (Mattox, 254) –, an ingredient for his success as a city-priest in Zürich (Jackson 1906 [titles/1682]).
2. Throughout his life, his concern seemed focused on correctly understanding the Bible and identifying the true church, leading him to eventually publishing a text in 1524 at the close of the debates titled, “Commentary on the True and False Religion” (Schaff [Vol. 7], 621).
3. At the end of his relatively short life, he also declared great faith in a confession sent to the disapproving German Emperor King Charles V at the Diet of Augsburg. The Lutherans first addressed the emperor. On this occasion, they proved they would rather “conciliate the Catholics than to appear in league with Zwinglians and Anabaptists.” Zwingli’s request to present his confession was rejected -- the reason best seen in the refutation by John Eck, who accused Zwingli of rooting out faith and religion in Switzerland and causing greater devastation “than the Turks, Tartars, and Huns” (Ibid., 721).

III. THE INSPIRING COMPATIBILITY BETWEEN TODAY’S CHURCH AND ZWINGLI’S REFORMS
A. Today’s church of Christ embodies the intent of Zwingli’s reforms. We perpetually seek to restore and maintain Christianity in its purest essence.
2. This is the principle of Deuteronomy 4:2, 1 Corinthians 4:6, Colossians 2:20-23, Hebrews 1:5, and 2 John 9, all of which teach the authoritative, prohibitive silence of the scriptures.
3. Zwingli’s growing reliance on what the New Testament authorizes and not just what it condemns inspired the people of Zürich. Much of this happened within a year of his arrival to Zurich in 1519. He began preaching expository sermons on books of the Bible, married Anna Reinhard, resigned his papal pension in 1520, prepared 67 theses of his beliefs that differed from the Catholic church (Mattox, 255).
4. The city council judged a subsequent debate that centered around these theses. It determined to pursue the theological course of the debater who best proved his point (Ibid.).

B. Although a list of beliefs can easily receive creed-like treatment and might oversimplify God’s eternal word, they can also be convicting, inspiring, and foundational, especially for the spiritually ignorant or weak.

C. Among Zwingli’s convictions detailed in his 67 Articles, there are numerous conclusions we may conceive as compatible with our practice of Christianity today (“Zwingli’s” 2019).
1. Article I – “All who say that the Gospel is invalid without the confirmation of the Church err and slander God.”
2. Article III – “…Christ is the only way to salvation for all who ever were, are and shall be.”
3. Article IV – “Who seeks or points out another door errs, yes, he is a murderer of souls and a thief.”
4. Article V – “Therefore all who consider other teachings equal to or higher than the Gospel err, and do not know what the Gospel is.”
5. Article VII – “That he is an eternal salvation and head of all believers, who are his body, but which is dead and can do nothing without him.”
6. Article VIII – “From this follows first that all who dwell in the head are members and children of God, and that it is the church or communion of the saints, the bride of Christ.”
7. Article X – “As that man is mad whose limbs (try to) do something without his head, tearing, wounding, injuring himself; thus when the members of Christ undertake something without their head, Christ, they are mad, and injure and burden themselves with unwise ordinances.”
8. Article XI – “Hence we see in the clerical (so-called) ordinances, concerning their splendor, riches, classes, titles, laws, a cause of all foolishness, for they do not also agree with the head.”
9. Article XIV – “Therefore all Christian people shall use their best diligence that the Gospel of Christ be preached alike everywhere.”
10. Article XVII – (About the Pope) “That Christ is the only eternal high priest, from which it follows that those who have called themselves high priests have opposed the honor and power of Christ, yes, cast it out.”
11. Article XVIII – (About Mass) “That Christ, having sacrificed himself once, is to eternity a certain and valid sacrifice for the sins of all faithful, from which it follows that the mass is not a sacrifice, but is a remembrance of the sacrifice and assurance of the salvation which Christ has given us.”
12. Article XXIII – (About Clerical Property) “That Christ scorns the property and pomp of this world, whence from it follows that those who attract wealth to themselves in his name slander him terribly when they make him a pretext for their avarice and willfulness.”
13. Article XXV – (About Holiday and Pilgrimage) “That time and place is under the jurisdiction of Christian people, and man with them, from which is learned that those who fix time and place deprive the Christians of their liberty.”
14. Article XXVI – (About Hoods, Dress, Insignia) That God is displeased with nothing so much as with hypocrisy; from which is learned that all is gross hypocrisy and profligacy which is mere show before men. Under this condemnation fall hoods, insignia, plates, etc.
15. Article XXVII (About Orders and Sects) – “That all Christian men are brethren of Christ and brethren of one another, and shall create no father (for themselves) on earth. Under this condemnation fall orders, sects, brotherhoods, etc.”
16. Article XXVIII (About the Marriage of Ecclesiasts) – “That all which God has allowed or not forbidden is righteous, hence marriage is permitted to all human beings.”
17. Article XXIX (About the Marriage of Ecclesiasts) – “That all who are known as clergy sin when they do not protect themselves by marriage after they have become conscious that God has not enabled them to remain chaste.”
18. Article XXXI (About the Ban) – “That no special person can impose the ban [excommunication] upon any one, except the Church, that is the [full] congregation of those among whom the one to be banned dwells, together with their watchman, i.e., the pastor.”

19. Article XXXIV (About Magistry) – “The spiritual (so-called) power has no justification for its pomp in the teaching of Christ.”

20. Article XLIII (About Magistry) – “In short, the realm of him is best and most stable who rules in the name of God alone, and his is worst and most unstable who rules in accordance with his own will.”

21. Article XLIX (About Offence) – “Greater offence I know not than that one does not allow priests to have wives, but permits them to hire prostitutes. Out upon the shame!”

22. Article LVII (About Purgatory) – “The true divine Scriptures know nothing about purgatory after this life.”

23. Article LVIII (About Purgatory) – “The sentence of the dead is known to God only.”

24. Article LIX (About Purgatory) – “And the less God has let us know concerning it, the less we should undertake to know about it.”

25. Article LXI (About the Priesthood) – “About the form of consecration which the priests have received recent times the Scriptures know nothing.”

IV. THE DISAPPOINTING STALEMATE OF DOCTRINAL CONTRADICTION

A. Erasmus’s and Luther’s reform programs differed somewhat from Zwingli’s. Theirs was a wide range of thought that “concentrated upon learning, individual spiritual development, and broad problems of ecclesiology,” while Zwingli’s concentrated his reform ideas upon a practical, almost juridical center, and his work shaped the unique social institution created by the Reformation, the urban theocracy” (Jackson).

1. Zwingli used civil government roles to enact and execute religious reform. Mattox said Zwingli “virtually” became “dictator” in the city (Mattox, 255). While in the absolutely ideal environment this could have a some impact for good, it is nonetheless contrary to the nature of New Testament teaching. God may at times use governments to execute his will, but the government should not function as an arm of the church.

2. His attempt was to create a state-sanctioned European-wide catholic church, or Swiss National Protestant Church, which never came to exist.

3. He established a court of morals as a means of legislating the morality that Jesus intended to be carefully and indefinitely embedded in the soil of the spiritual kingdom, the church (cf. Mt. 5:13-16; Lk. 17:20-21; Jn. 18:36). Zwingli said in his exposition of the Christian faith, “a church without a magistrate is mutilated and incomplete” (Elton 1990, 100). He placed as much or more emphasis on the government’s role in reform as he did the church’s.

4. Zwingli’s early death was the result of this erroneous view of the church. He died in the Battle of Kappel in 1931, serving as a chaplain who was marching in the back of his forces as they fought against Catholic cantons (“From” 2016).

B. Some clarification is needed on Zwingli’s ideas about justification by faith
and baptism.
1. According to Stephens, in Bullinger and Zwingly’s “Salvation of the Heathen,” Zwingli describes heaven as being occupied with “godless heathen, Socrates, Aristides,” et al.
2. One’s justification is not in any works a person may do. It is through faith in Christ (Ro. 3:28; 5:1; Ga. 2:18); where Zwingli fails in his conclusion, though, is in his belief that those who’ve never known Christ can be saved (Ac. 17:30,31; 2 Th. 1:8).
3. The assumption that ignorant heathen may be saved by the sacrifice of Jesus ignores the biblical model of baptism for the remission of sins, a work of God, not man (Ac. 2:38; Col. 2:12).

V. ZWINGLI’S ZEAL IN COMMISSIONING OTHERS TO CONTINUE REFORM
A. His commissioning was intentional.
1. He published his 67 theses and publically debated them in order to influence others.
2. He reached out to German princes and leaders to attempt forming theological agreements.
B. His commissioning was also incidental. Consider his example:
1. In the words of his success Heinrich Bullinger:
   
   “He wanted to interpret the Scripture, and not the opinions of men, to the honour of God and His only Son, our Lord Jesus Christ, as well as to the true salvation of souls and the edification of pious and honorable men... Soon many people, especially from the common folk, came to hear Zwingli’s evangelical proclamation. He praised God the Father, and taught men to trust only in the Son of God, Jesus Christ, as Saviour. He vehemently denounced all unbelief, superstition, and hypocrisy. Eagerly he strove after repentance, improvement of life, and Christian love and faith. He rebuked vice, such as idleness, excesses in eating, drinking and apparel, gluttony, suppression of the poor, pensions, and wars. He insisted that the government should maintain law and justice, and protect widows and orphans. That people should always seek to retain Swiss freedom.”

2. In Zwingli’s own words:

   “After the Gospel according to Matthew I continued with the Acts of the Apostles to show to the church in Zürich how and through whom the Gospel had been planted and propagated. Then came Paul’s First Letter to Timothy. It seemed especially profitable for the sheep of my flock, as it contains guiding principles for the Christian Life. Since some possessed only a superficial knowledge of faith, I omitted the Second Letter to Timothy until I had expounded the Letter to the Galatians...Accordingly I also interpreted the two letters of Peter, the Prince of the apostles, to show them that the two apostles proclaimed the same message, moved by the same Spirit. Afterwards I dealt with the Letter to the Hebrews so that the work and honour of Christ would be
more clearly recognized... Thus I planted. Matthew, Luke, Paul, and Peter watered, but God in wonderful manner gave the harvest.”

**CONCLUSION:**

A. Ulrich Zwingli may be the only major reformer without a church that claims him as its founder. Upon his premature death, many of his followers joined those of Calvin.

B. But shouldn’t it be the case that no reformer founded a branch of Protestantism?

C. Instead, the legacy Zwingli leaves is in the continued prosperity of the great nation he served. He also leaves church of Christ today the example of a productive desire to read the Bible, an intense pursuit to understand it, and a vigorous passion to teach it and defend it.

**REFERENCES:**


Editor’s Note: It is imperative that the students of NWFSBS and others studying this material be very familiar with the falsehood of the TULIP doctrine. In various forms it continues to permeate denominationalism and the “interdenominationalism” movements. Unfortunately, some of our own brethren have departed for these interdenominational movements not recognizing the falsehood being taught. I personally asked David for some supplemental material regarding the TULIP doctrine to be included in this book. He graciously provided me this outline and I am truly grateful.

INTRODUCTION:
A. In the years leading up to 1637, there was a “Tulip Mania” in western Europe.
1. The price for tulips (the flower) began soaring to unprecedented levels.
2. A virus had caused an unusual development, especially in Holland, where flame-like streaks of yellow and white now decorated what had formerly been the solid red, brown, and purple petals of certain varieties of tulips.
3. People went crazy over this evolution in tulips and were paying ridiculous prices for the affected plants.
4. In February of 1637, however, the price of tulips suddenly plummeted; the mania for this plant was over.
B. A century earlier, in 1537, there had been another TULIP mania in western Europe.
1. This earlier TULIP mania occurred in the area of Christian beliefs and doctrine, and it began in Switzerland, not Holland.
2. At the beginning of 1537, scholars, theologians, and priests were reading John Calvin’s new book, Institutes of the Christian Religion, which had been published in Latin in the previous year (1536).
3. “TULIP” is an acronym for the five cardinal doctrines that Calvin set forth in this book:
   a. T = Total Depravity (the belief that, due to Adam and Eve’s original sin, all human beings have inherited a human nature that is so depraved and sinful that no one can do anything good until God regenerates him or her).
   b. U = Unconditional Election (God has already “elected” or chosen which human beings will be saved, and His election has no conditions; God has “predestined” or determined in advance who will be saved, and all the rest of mankind will be lost).
   c. L = Limited Atonement (Jesus did not die for everyone but only for those whom God has predestined to be saved).
   d. I = Irresistible Grace (when God calls those whom He has predestined to save, none can resist His will; no human has any free will; even the action of belief is dictated and produced in an individual entirely by God alone).
e. \( P = \) Perseverance of the Saints (this doctrine is also called “Once Saved, Always Saved,” or “the Eternal Security of the Believer”).

4. The mania over this TULIP quickly erupted and rapidly spread all over western Europe, and unlike the Tulip Mania in the following century, it still has not subsided.

C. Before we consider in detail these five cardinal doctrines of Calvin’s TULIP and then compare them with what God’s word actually says in the Holy Bible, we should understand first who Calvin was, what kind of person he was, and what his place in history is.

**DISCUSSION:**

I. THE MAN: JOHN CALVIN (AD 1509–1564)

A. It is difficult to overestimate Calvin’s importance in church history.

1. If Martin Luther is the Great Mover that got the Reformation Movement going, then John Calvin is the Great Thinker that kept the Reformation Movement going.

2. Hugh Thomson Kerr, Jr. (1909–1992), at one time a professor at the Louisville Presbyterian Theological Seminary, once remarked: “The Institutes of the Christian Religion, by John Calvin, constitutes a landmark in Christian theology. It is not only the first systematic presentation of Protestantism; it forms the doctrinal basis of the Churches of the Reformed faith [not just Presbyterian churches, but many “Evangelical-type” churches too]” (Kerr 1939, iii, taken from the “Foreword”).

3. Benjamin Breckinridge Warfield (1851–1921), the renown Professor of Didactic and Polemic Theology at Princeton Theological Seminary in the late nineteenth and the early twentieth century, was perhaps America’s greatest defender of Calvinism, and he believed that all subsequent attempts to define the theological tenets of the Reformation go back to Calvin’s Institutes so that this single work “lies at the foundation of the whole development of Protestant theology, and has left an impress on evangelical thought which is ineffaceable. After three centuries and a half, it retains its unquestioned preeminence as the greatest and most influential of all dogmatic treatises” (Warfield 1909, 647).

4. The great Scottish theologian and church historian William Cunningham (1805–1861) described The Institutes as “the most important work in the history of theological science” (Cunningham 1862, 295).

5. In his Reformation Reader, Denis Janz (1949– ) compares Calvin with Luther in this way: “If Luther was the polemical genius of the Reformation, Calvin was its systematic genius” (Janz 1999, 226).

B. Calvin produced his Institutes at a pivotal moment in the Reformation Movement.

1. The Reformation Movement begun by Martin Luther was beginning to fragment into different groups.

a. Philip Melanchthon (1497–1560), Luther’s most loyal and staunchest supporter, was getting embroiled in controversies with other reformers involving subjects like the Lord’s Supper, justification, and the veneration of Mary the mother of Jesus.

b. Huldrych/Ulrich Zwingli (1484–1531) likewise found himself in
conflicts with other believers, even with Luther; Zwingli opposed the Anabaptists (“rebaptisers”) in Zurich, Switzerland, where he had several of them executed.

c. Thomas Müntzer (1489–1525) also took the fighting to another level when he led peasants in an apocalyptic fervor to murder his opponents, especially princes and nobles; he caused the death of thousands, but most of them were his own followers, who were no match for trained soldiers.

d. Martin Bucer (1491–1551) tried to make peace between the various factions, especially between Luther and Zwingli, but he failed miserably.

2. It was at this low point in the Protestant Reformation that Calvin became the leader of Protestant churches at Basel and Geneva, two cities in Switzerland.

a. In Geneva, Calvin attempted to unify the splintered Reformation Movement through his writings.

1) Before turning to religion, Calvin had been a lawyer.

2) Earlier in 1533, when Calvin was in Paris, his friend Nicolas Cop gave an inaugural address as rector of the university on the need for church reform.

3) As a result of his statements, the University of Paris fired Cop and instigated a persecution against all church reformers.

4) Calvin escaped the persecution and fled to Switzerland.

b. It was this “persecution that prompted Calvin to write his Institutes of the Christian Religion” (Manschreck 1974, 217; see further the next section).

c. In 1541, Calvin determined to turn Geneva into “a model Christian community to the glory of God” (Manschreck 1974, 217).

C. Calvin tried to maintain unity in Geneva among his followers by issuing orders like a domineering tyrant.

1. This tyrannical attitude on the part of Calvin explains his understanding of God, for since Calvin was a domineering tyrant over his followers, he viewed God in the same way: His God was a dictatorial tyrant whose will and decisions could not be challenged.

2. The cold-hearted ruthlessness of Calvin’s God of Predestining the lost is mirrored in Calvin’s own life.

a. In 1553, Calvin ordered a Spanish physician named Michael Servetus (1511–1553) to be put to death because his theological views did not agree with Calvin’s.

1) Defenders of Calvin often point out that it was the Geneva Council of Magistrates, and not actually Calvin himself, that officially condemned Servetus to death.

2) However, such a conclusion does not square with the following facts of the case.

a) While Calvin did concur with the magistrates’ verdict, one must remember that these magistrates, like everyone else in Geneva, were actually controlled by Calvin.

b) “Seven years earlier Calvin had vowed that if Servetus ever came to Geneva he would not leave it alive” (Manschreck 1974, 220).
c) When one reads the letter from David Joris to Servetus’s judges and Servetus’s letters to the Geneva Council (see Janz 1999, 222–24) where he pleads for the council to provide him with a defense attorney at his trial, one can see that Servetus himself believed that Calvin wanted him dead; the council refused Servetus’s pleas; he stood before the judges without a defense attorney at his trial and was condemned to death, which is exactly what Calvin had vowed seven years earlier.

b. While his name in Spanish was Miguel Serveto, but he is normally referred to by his Latin name, Michael Servetus.
1) Servetus was a very learned man and a gifted linguist; besides Latin, he also learned Greek and Hebrew so that by the age of fifteen he could read the entire Bible in its original languages.
2) Servetus also studied law at Toulouse (in SW France on the Garonne River) and medicine in Paris.
3) Servetus practiced medicine for about fifteen years near Lyon.

c. Servetus’s heresy was that he followed Arius in denying that Jesus was equal with God.
1) For Servetus (as for Arius), Jesus was merely “of like substance” or “essence” (ὁμοιούσιος) with God, but not “of the same substance” or “essence” (ὁμοούσιος) with God (see the chapter in last year’s lectureship book, Montgomery 2018, 93–95).
2) This is probably the origin of the expression “one iota of difference.”

d. In 1531, Servetus had published De trinitatis erroribus (“Concerning the Trinitarian Error”) and in 1532 De trinitate (“Concerning the Trinity”) and De Iustitia regni Christi (“Concerning Righteousness in the Kingdom of Christ”), for which the Catholic Church condemned him, as did several Protestants.

e. Yet, in spite of this error in doctrine, Servetus was very devoted to Christ as his Lord.

f. However, what angered Calvin most was Servetus’s other “heresies,” for Servetus also rejected Calvin’s doctrine of predestination and infant baptism (Latourette 1953, 759).

g. On August 13, 1533, Servetus came to Geneva to hear Calvin preach; at this service, he was recognized and arrested by Calvin’s men.

h. Calvin had Servetus put into a dark dungeon until October 27, 1533, when Servetus was burned at the stake.
1) Calvin ordered that copies of his heretical books be tied around his waist to serve as kindling for the fire.
2) As the flames began to engulf his body, Servetus—now in great agony and unbearable pain—prayed aloud and cried out, “Jesus, Thou Son of the eternal God, have mercy on me!” (Osler 1909, 35).
3) Because the straw was damp, “Servetus died only after half an hour of agony and screaming” (Manschreck 1974, 220).
4) Servetus was forty-two years old.

3. “Servetus was not the first nor the last to be put to death in Calvin’s Geneva, only the most famous” (Manschreck 1974, 220).
II. THE BOOK: THE INSTITUTES OF THE CHRISTIAN RELIGION

A. Many have regarded this book as a major landmark in Christian theology.
   1. In his Systematic Theology, which is the most popular theology sold today, Wayne Grudem claims that “according to many estimates,” Calvin is “the greatest theologian in the history of the church” (i.e., “the church” in the sense of “Christendom”; Grudem 1994, 1226).
   2. Nearly all of the Protestant denominations that exist today have either accepted Calvin’s five cardinal doctrines (abbreviated as TULIP) or else they were begun as a reaction against them.

B. Calvin first wrote this work in Latin and had it published in 1536: Ioannes Calvinus [Latin = Jean Calvin], Christianae religionis institutio, totam ferè pietatis summã, & quicquid est in doctrina salutis cognitu necessarium, complectens: omnibus pietatis studiosis lectu dignissãm opus, ac recens editum. Praefatio ad christianissimum regem Franciae, qua hic ei liber pro confessione fidei offertur. Ioanne Calvino nouiiodunensi autore (Basil: Thomam Platterũ & Balthasaram Lasiurn, 1536).
   1. It is often overlooked that the Latin term institutio often means “instruction” or “education” rather than “institution” or “institutes” (Lewis and Short 1879, 969).
   2. Thus, this Latin title should be translated into English as “Instruction in the Christian Religion, Containing Almost the Whole Sum of Piety and Whatever It Is Necessary to Know in the Doctrine of Salvation: A Work Very Well Worth Reading by All Persons Zealous for Piety, and Lately Published. A Preface to the Most Christian King of France, in Which This Book Is Offered to Him as a Confession of Faith. By John Calvin of Noyon [a city in France], Author.”

C. Calvin then translated it into French himself and had this French translation published in 1541: Jean Calvin, Institution de la religion chrêstienne: en laquelle est comprinse une somme de pieté, & quasi tout ce qui est necessaire a congnoistre en la doctrine de salut. Composée en latin par Jean Calvin, & translatée en francois, par luymesme. Avec la preface addressée au treschrestien roy de France, Françoys premier de ce nom: par laquelle ce present livre luy est offert pour confession de foy . . . (Geneva: Michel du Bois, 1541).

D. The work then went through several more editions, four more in Latin (2nd ed. in 1539; 3rd ed. in 1543, 4th ed. in 1550, and a fifth and final “definitive” ed. in 1559), and three more in French (2nd French ed. in 1545; 3rd French ed. in 1551, and the 4th and final French ed. in 1560).
   1. For some reason, the wording of the title was inverted in the second Latin edition (1539) from its original Christianae religionis institutio to Institutio christianae religionis.
   2. For the most part, the French editions simply represent translations of the corresponding most recent Latin edition; thus, the second French edition (1545) represents merely a translation of the third Latin edition (1543, reprinted in 1545), and so forth.
   3. In many ways, his last edition—the “definitive” Latin edition of 1559—can be considered an entirely new work, and so it is announced in its title (“opus novum” = “a new work”): Ioannes Calvinus [Latin = Jean Calvin], Institutio christianae religionis, in libros quatuor nunc primum digesta, certisque distincta capitibus, ad aptissimam methodum: aucta etiam tam magna accessione ut propermodum
opus novum ["a new work"] haberi possit (5th Latin edition; Geneva: Robert Stephanus [the Latin name for the famous French printer Robert Estienne], 1559).

a. Because this fifth Latin edition nearly doubled the size of this work from its original edition in 1536, Calvin began an entirely new French translation of this work.

b. However, he never got to finish his translation, so that his new French translation stops at Book One, Chapter Seven.


d. For this reason, English translations often compare the reading of the final Latin edition of 1559 (the fifth in Latin) with that of the last French edition of 1560 (the fourth in French).

E. There have been five complete English translations of Calvin’s Institutes.

1. John Dawes produced the very first complete English translation, but it was never published.

2. Thomas Norton translated the work in 1561: Jean Calvin, The Institution of Christian Religion: Written in Latine by Maister Ihon Calvin, and Translated into Englysh according to the Authors Last Edition; Seen and Allowed according to the Order Appointed in the Quenes Maiesties Iniunctions ([trans. Thomas Norton (1531–1584]; London: Reinolde Wolfe & Richarde Harison, 1561).

3. John Allen translated the work in 1813: John Calvin, Institutes of the Christian Religion by John Calvin, Translated from the Latin and Collated with the Author’s Last Edition in French (trans. John Allen; 3 vols.; London: J. Walker; J. Hatchard; J. Richadson; L. B. Seeley; R. Baldwin; J. Black; Gale, Curtis and Fenner; and Williams and Son, 1813).


a. Note that in this first printing, the breakdown of Calvin’s four books of his Institutes into the three volumes of Beveridge’s English translation is as follows:

1) Vol. 1 contains all of Calvin’s first book plus the first part of his second book up through chapter XI.

2) Vol. 2 contains the rest of his second book and all of his third book.

3) Vol. 3 contains his fourth book.

b. Beveridge’s translation was later reprinted in two volumes by T. and T. Clark (in Edinburgh, Scotland) in 1895, and then reprinted as “two volumes in one” by Wm. B. Eerdmans Publishing Company (in Grand Rapids, Mich.) in 1989.

5. Ford Lewis Battles and some others translated the work in 1960: John Calvin, Institutes of the Christian Religion (edited by John T. McNeill;

a. By far, the best English translation is that of Battles, but it is difficult to obtain and is much more expensive than Beveridge’s, which is still available in a very inexpensive, paperback edition.

b. Actually the 1813 translation by John Allen is better than the later English translation by Beveridge in 1845, since Allen’s English is better, whereas Beveridge tries to keep to the literal idiom of the Latin too much, making his translation often difficult to read.

III. THE DOCTRINE: GOD’S PREDESTINATION OF THE SAVED AND THE LOST

A. In his main work, Institutes of the Christian Religion, Calvin sets forth a religious system that may be summarized under Five Points that spell out the word TULIP (as in the flower so named).

1. Calvin never actually used the acronym TULIP in expounding his five cardinal doctrines.

   a. The first person to use the acronym TULIP in connection with Calvin’s doctrines was Cleland Boyd McAffee during a lecture before the Presbyterian Union of Newark, N.J., in 1905 (Vail 1913, 394).

   b. McAffee (lived 1866–1944) was a Presbyterian minister and hymn writer (he wrote “Near to the Heart of God”) who lived in Brooklyn, N.Y.

2. In citing the passages from Calvin’s Institutes, I will give the book, chapter and paragraph followed by the page and volume (in parentheses) of Beveridge’s translation according to the two-volume reprint by T. and T. Clark in 1895, which was then reprinted as “two volumes in one” by Wm. B. Eerdmans Publishing Company in 1989 (this is the most common translation found today, since it can be purchased in an inexpensive paperback).

B. The Five Cardinal Doctrines of Calvin: TULIP

1. T = Total Depravity

   a. Institutes 2.1.5 (p. 214 of vol. 1), “This is the hereditary corruption to which early Christian writers gave the name of Original Sin, meaning by the term the depravation of a nature formerly good and pure. . . . that the fault of one should render all guilty.” Calvin then mentions an individual named Pelagius, whom we will discuss later.

   b. In the same section, Institutes 2.1.5 (on the same page, p. 214 of vol. 1), Calvin cites Ps 51:5 and then claims, “All of us, therefore, descending from an impure seed, come into the world tainted with the contagion of sin.”

   c. In Institutes 2.1.6 (the next page, p. 215 of vol. 1), Calvin cites Rom 5:19 (“As by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous”) and Eph 2:3 (“we all . . . were by nature the children of wrath”).

   d. Institutes 2.1.8 (p. 217 of vol. 1), “Original sin, then, may be defined a hereditary corruption and depravity of our nature, extending to all the parts of the soul, which first makes us obnoxious to the wrath of God, and then produces in us works which in Scripture
are termed works of the flesh. . . . [near the bottom of the same page] . . . Hence, even infants bringing their condemnation with them from their mother’s womb. . . .”
e. Institutes 2.2.9 (p. 219 of vol. 1), “. . . the whole man, from the crown of the head to the sole of the foot, is so deluged, as it were, that no part remains exempt from sin, and therefore, everything which proceeds from him is imputed as sin.”
f. Institutes 3.14.19 (p. 80 of vol. 2), « We thus see, that even saints cannot perform one work which, if judged on its own merits, is not deserving of condemnation. »
g. N.B. Institutes 4.15.10 (p. 517 of vol. 2): For Calvin, water baptism cannot remove original sin. This is a major difference between Calvin and the Catholic Catechism. Catholics believe that baptism cleanses a person of “original sin,” but that it does not deliver one from all the weakness of human nature (see the Catholic Catechism, § 978). But Calvin says that baptism does not remove original sin. However, in the final analysis, there is not really much difference here, for what Calvin considers “original sin” is the same as what the Catholics call the weak human nature. The difference involves more semantics than substance. But Calvin’s different wording suggests that he is trying to make the distinction that baptism does not render one sinless like Adam was before the fall. Sins are forgiven in baptism, but the sinful nature inherited from Adam still remains.

2. \[U = \text{Unconditional Election}\]

a. Calvin’s doctrine of Unconditional Election proceeds from his belief in Predestination: Institutes 3.21.5 (p. 206 of vol. 2), “The predestination by which God adopts some to the hope of life, and adjudges others to eternal death. . . We, indeed, ascribe both prescience [= foreknowledge] and predestination to God. . . . By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms; but some are preordained to eternal life, other to eternal damnation; and, accordingly, as each had been created for one or other of these ends, we say that he has been predestinated to life or to death.”.
b. Institutes 3.21.7 (p. 209 of vol. 2), “God by his secret counsel chooses whom he will while he rejects others. . . .”
c. Institutes 3.21.7 (bottom of p. 210 of vol. 2), “We say, then, that Scripture clearly proves this much, that God by his eternal and immutable counsel determined once for all those whom it was his pleasure one day to admit to salvation, and those whom, on the other hand, it was his pleasure to doom to destruction.”
d. God makes this predestination “according to the good pleasure of His will” (Eph 1:4–5): Institutes 3.22.1 (p. 213 of vol. 2), “Because God of his mere good pleasure. . . .” Later in the same section, Institutes 3.22.1 (p. 214 of vol. 2), “. . . having predestinated us . . . ‘according to the good pleasure of his will’ (Eph 1:4,5).” Institutes 3.22.3 (p. 215 of vol. 2), “‘According to his good pleasure which he has purposed in himself’ (Eph 1:9).”
e. God’s Election or “choosing us” by predestination is
unconditional—We don’t have to do anything: Institutes 3.22.3 (bottom of p. 214 of vol. 2), “Wherever this good pleasure of God reigns, no good works are taken into account. . . .” Institutes 3.22.5 (top of p. 217 of vol. 2), “We learn from the Apostle’s words [i.e., Rom 9:11–13; see the middle of p. 216], that the salvation of believers is founded entirely on the decree of divine election.” There are thus no conditions for any of us to meet!

f. Institutes 2.5.17 (middle of p. 289 of vol. 1), “. . . it is clear what Paul meant. He teaches that salvation is prepared for those only on whom the Lord is pleased to bestow his mercy—that ruin and death await all whom he has not chosen.” Calvin then cites the example of Pharaoh, whose heart Scripture says God “hardened” (Rom 9:16–18).

3. L = Limited Atonement
   a. This is the one cardinal point of Calvinism which one does not find Calvin discussing in his Institutes.
   b. However, later it becomes added to Calvin’s doctrine as a necessary corollary. Thus, in Article 3 of the Westminster Confession of Faith one reads: “By the decree of God, for the manifestation of his glory, some men are foreordained unto everlasting life, and others foreordained to everlasting death. . . . Neither are any redeemed by Christ . . . but the elect only. . . .”

4. I = Irresistible Grace
   a. Institutes 2.2.12 (p. 233 of vol. 1), “In like manner, the will, because inseparable from the nature of man, did not perish, but was so enslaved by depraved lusts as to be incapable of one righteous desire.”
   b. For this reason, in Institutes 2.3.8 (just above the middle of p. 258 of vol. 1) Calvin concludes, “. . . nothing good can proceed from our will until it be formed again, and that after it is formed again, in so far as it is good, it is of God, and not of us.”
   c. Two important quotations showing that one can be saved—in Calvin’s view—without preaching!
      1) In describing the means by which one is brought to God and so reformed, Calvin states in Institutes 4.16.19 (p. 542 of vol. 2) that God calls us « . . . by internal means, by the illumination of the Spirit, without the intervention of preaching » (emphasis added).
      2) Earlier Calvin claimed that it is through « the illumination of his Spirit » that God turns the Elect into believers (Institutes 3.1.2, p. 464 of vol. 1).
   d. Note carefully here in these two quotations above that Calvin claims that God works upon a person through the direct operation of the Holy Spirit in order to turn the lost reprobate into a believer. In fact, he claims that a person can become a believer without even hearing the word of God preached!
      1) Notice again the statement in Institutes 4.16.19 (p. 542 of vol. 2) where Calvin states that conversion takes place “by internal means, by the illumination of the Spirit, without the intervention of preaching.”
      2) But the Apostle Paul states that belief comes from someone.
listening to the preaching of God’s word (Rom 10:14–17).
e. Calvin also claims that the souls of the Elect are washed in the blood of Christ through “the secret cleansing of the Holy Spirit” (Institutes 3.1.1, p. 463 of vol. 1; emphasis added).

5. P = Perserverance of the Saints
   a. This doctrine is also called “Once Saved, Always Saved” or “The Eternal Security of the Believer.”
   b. Institutes 4.1.3 (at the top of p. 283 of vol. 2), “In this way our salvation rests on a foundation so firm and sure, . . . it stands with the election of God, and cannot change or fail, any more than his eternal providence.”
   c. Institutes 2.5.3 (p. 275 of vol. 1), “Perseverance is the gift of God, which he does not lavish promiscuously on all, but imparts to whom he pleases.”
   d. Institutes 2.3.9 (at the bottom of p. 259 of vol. 1), “God supplies the persevering effort until the effect it obtained.” Note the earlier quotation of Phil 2:13 (“It is God who works in you both to will and to do/act according to his good pleasure/purpose”).

C. In the Institutes, Calvin claims that God works through the direct operation of the Holy Spirit upon the Elect to turn the lost reprobate into a believer.

1. The souls of the Elect are washed in the blood of Christ through “the secret cleansing of the Holy Spirit” (Institutes 3.1.1, p. 463 of vol. 1; emphasis added).


3. However, if God must first send the Holy Spirit upon a person in order to turn him or her into a believer, then no one has any choice; there is no free will.

IV. THE DEBATE OVER FREE WILL: CALVINSIM VS. ARMINIANISM

A. The debate over whether man has a free will involves Calvin’s doctrines of Total Depravity and Irresistible Grace.

B. In this debate, there can be only two possibilities: (1) Man has no free will, and (2) man has complete free will.

1. The first position (i.e., Man has no free will) is associated primarily with the name of John Calvin and his view of Predestination.

2. The second position (i.e., Man has complete free will) is associated with two individuals, first Pelagius and then later (after the time of Calvin) Arminius.

   a. Pelagius (a.d. about 354–after 418) was a British monk who came to Rome near the end of the fourth century and challenged the teachings of Augustine of Hippo (a.d. 354–430) on the Fall of Man.

      1) Augustine was the bishop of Hippo, a city located in modern Algeria, in North Africa.
      a) Augustine taught that Adam’s sin had impaired all his
descendants with a depraved human nature that tends toward sin, so that no human is able to keep from sinning.

b) This belief is known as the doctrine of Original Sin.

2) Pelagius denied this doctrine and claimed that Adam’s sin had only injured himself and that every child is born as free as Adam was before his fall
a) For Pelagius, this meant that if a person chooses to do so, he or she can fully keep God’s commandments.

b) Pelagius went on to argue that some men even before the time of Christ had reached the point of sinlessness in their lives.

b. Jacobus Arminius (a.d. 1560–1609) was a Dutch theologian who lived a half century later than Calvin.
1) His name was actually Jacob Harmensen; Arminius is the Latin form of his name).

2) He was a pupil of Theodore Beza.

3) Arminius taught theology at the University of Leiden, and he opposed the Predestination view of Calvin.

a) Arminius taught that God allowed every man and woman the freedom to choose whether to accept salvation or not.

b) Arminius’ views were formally condemned by Calvin’s followers at the Synod of Dort in 1618–1619, which was held in Dordrecht, The Netherlands (= Holland); after this synod, many of Arminius’s followers were banished from Dutch Reformed churches and were even persecuted—some of them being killed!

3. Since Pelagius carried man’s freedom of will too far in supposing that some men besides Christ had reached the point of sinlessness, most of those who oppose Calvin’s Predestination view prefer the name Arminians, but sometimes they are called Semi-Pelagians.

a. John Wesley (1703–1791) and his brother Charles (1707–1788) followed the views of Arminius and so were called in their day “Arminians.”

b. And to this day, this Wesleyan-Arminian theology survives in Methodism, Pentecostalism, the Holiness Movement, and the Charismatic Movement.

C. Calvin’s false views are based upon some erroneous assumptions.

1. Calvin cannot (or does not) distinguish between Foreknowledge and Predestination.

a. Institutes 3.21.5 (p. 206 of vol. 2), “The predestination by which God adopts some to the hope of life, and adjudges others to eternal death. . . . We, indeed, ascribe both prescience [= foreknowledge] and predestination to God.” Thus, for Calvin, if God foreknows something, then He must also predetermine it.

b. Calvin assumes that nothing can happen without it ultimately being God’s decision. Thus, Institutes 3.23.7 (at the top of p. 232 of vol. 2), “. . . it is impossible to deny that God foreknew what the end of man was to be before he made him. . . . [later down] . . . God not only foresaw the fall of the first man, . . . but also at his own pleasure arranged it.”

c. Yet this statement seems to contradict Calvin earlier where he
is trying to preserve God from any guilt in the Fall of Adam: Institutes 1.15.8 (p. 169 of vol. 1), “Adam, therefore, might have stood if he chose, since it was only by his own will that he fell. . . . he had a free choice of good and evil.”

d. Even earlier Calvin makes the same argument about the Devil: Institutes 1.14.16 (p. 152 of vol. 1), “But as the devil was created by God, we must remember this malice which we attribute to his nature is not from creation, but from depravation. Everything damnable in him he brought upon himself, by his revolt and fall.”

e. But Foreknowledge (you know about something before it happens) does not necessarily imply Predestination (you somehow must have caused it or determined it).

1) Consider the example of a man standing on a mountain and seeing two trains heading for each other on the same track. Because of the bend in the track and the mountain, the conductor on neither train can see the other. But from the vantage point of the mountaintop, the man standing on the mountain can see that a terrible collision is about to take place, and so he calls the police. But it would be wrong for the police to hold the man responsible for the accident merely because he knew ahead of time that it was about to take place.

2) Or consider the example of Bonnie and my mother seeing a movie on a VHS tape ahead of me: During a visit to my hometown, my mother had rented a movie for us to watch together—it was the 2001 sleeper hit Legally Blonde, starring Reese Witherspoon as Elle Woods, a beautiful blonde bombshell who tries to get accepted into Harvard Law School and makes it. I was late getting home, so my wife and my mother had begun watching it. They had already seen an hour of it when I finally got home. It seemed like a good movie, and so they offered to rewind it and re-watch the first hour with me. Now during that first hour, they already knew what was going to happen in the movie before I did, yet neither of them was involved in directing the movie, or in writing the script, or in deciding on the plot of the story or on the dialogue of the characters, etc.

2. Calvin’s assumption that God’s Foreknowledge of all things necessarily implies His Predestination of all things leads him to make God a “respecter of persons,” and Calvin wrongly assumes that it is okay if God shows Himself to be a respecter of persons.

a. Institutes 3.23.2 (p. 227 of vol. 2), “The will of God is the supreme rule of righteousness, so that everything which he wills must be held to be righteous by the mere fact of his willing it. . . . [later at the bottom of the same page] . . . We do not imagine God to be lawless. He is a law to himself.”

b. But as Abraham asked God in Gen 18:25 [in the episode over the destruction of Sodom], “Will not the Judge of all the earth do right?”

c. The Bible makes clear in several passages that God is not a respecter of persons and that He never shows favoritism: Deut 10:17; 2 Chr 19:7; Job 34:19; Mark 12:14; Acts 10:34–35; Rom
2:11; Gal 2:6; Eph 6:9; Col 3:25; Jas 2:1; 1 Pet 1:17.

d. Contrary to Calvin’s understanding, God wants all men to be saved! See 1 Tim 2:4 (note that 1 Tim 2:6 disproves Calvinism’s Limited Atonement) and 2 Pet 3:9.

3. Calvin’s misunderstanding of Eph 1:4–5 (“According as He has chosen us in Him before the foundation of the world, . . . having predestinated us, . . .”)
   a. According to Calvin, God predestines who will be saved and who will be lost “according to the good pleasure of His will.” In Institutes 3.22.1 (p. 213 of vol. 2), he writes: “Because God of his mere good pleasure electing some passes by others,” who are then lost in hell. Later in the same paragraph (near the bottom of p. 213 of vol. 2), he continues: “When Paul declares that we were chosen in Christ before the foundation of the world (Eph. i. 4), he certainly shows that no regard is had to our own worth.” And then on the next page, at the end of the same paragraph (Institutes 3.22.1 on p. 214 of vol. 2), he states that God has “predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will” (Eph. i. 4, 5).”
   b. Yet here Calvin has misunderstood Paul’s statement in Eph 1:4–5, for Paul is not saying that God chose before the foundation of the world who would be saved, but rather God chose all those—whosoever was willing—who responded to His Son to be holy and blameless in Him.
      1) God chose us to become holy and blameless in His Son, having determined before the foundation of the world that He would adopt us as His children through Jesus Christ.
      2) God’s choice here is not who will be saved but rather what He will do for those who are saved, for those who do respond and come to His Son.

4. Calvin’s misunderstanding of Rom 9:10–18
   a. In Institutes 3.22.5 (p. 217 of vol. 2, top of the page), Calvin states: “We learn from the Apostle’s words [Rom 9:11–13; see the middle of p. 216], that the salvation of believers is founded entirely on the decree of divine election.” He then cites the example of God’s election of Jacob over Esau Institutes 3.22.5 (p. 216 of vol. 2, the middle of the page), where God says, “I loved Jacob but hated Esau” (Rom 9:13, a quotation of Mal 1:2b–3a).
   b. But why did God choose Jacob over Esau?
      1) The incident in Gen 25:29–34 where Esau sold his birthright for a mere mess of pottage or bowl of stew shows that he was a man ruled by his physical appetites.
      2) Heb 12:16–17 tells us that Esau was “a fornicator and a profane man” (πόρνος ἢ βέβηλος).
         a) We learn in Gen 26:34–35 that Esau married two Hittite women: Judith the daughter of Beeri the Hittite and Basemath the daughter of Elon the Hittite.
         b) Gen 26:35 tells us that these two Hittite women were a source of grief for both Isaac and Rebekah (see also Gen 27:46 and 28:4). Isaac and Rebekah’s displeasure over the pagan Hittite wives of Esau was the main reason why they
sent their younger son, Jacob, back to Paddan Aram to find a wife (Gen 28:1–5; note especially the connection between Gen 27:46 and Gen 28:1, 6–8).

c) Perhaps Esau’s fornication explains why he married these pagan women: He had gotten involved with them physically before marriage, and being ruled by his passions he was blind to the problem that they would create (see Gen 28:6–9, where Esau realizes too late that he has made a mistake in marrying these pagan women and so he marries Mahalath, a daughter of Ishmael, in a belated attempt to correct his mistake).

d) God needed a godly line through which He could bring forth His Son Jesus (note the connection with Isaac in Rom 9:6–9), and since God could foresee the future and thus know the choices that Esau would make in life, that he would not provide God with such a godly family on account of this pagan wives (see Gen 27:46 – 28:9), God chose Jacob over Esau.

c. In Institutes 2.5.17 (p. 289 of vol. 1, in the middle of the page), Calvin states: “. . . it is clear what Paul meant. He teaches that salvation is prepared for those only on whom the Lord is pleased to bestow his mercy,” and then he cites the example of Pharaoh in the time of Moses (Institutes 2.5.17 (p. 289 of vol. 1, in the middle of the page).

1) In Rom 9:17, Paul quotes Exod 9:16, where God states that He raised up Pharaoh in order to display through him His great power, and in Rom 9:15, Paul quotes Exod 33:19, where God tells Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.”

2) However, Calvin fails to point out the very next verse after Exod 9:16; in Exod 9:17 God tells Pharaoh (through Moses and Aaron) that he (Pharaoh) has exalted himself against God’s people, the Israelites, and refuses to release them from slavery.

3) God does have mercy on whom He wishes to have mercy, but on whom does He wish to show mercy? “God opposes the proud but gives grace to the humble” (Jas 4:6, quoting Prov 3:34).

d. But did not God predict that He would harden Pharaoh’s heart?

1) True, in both Exod 4:21 and 7:3 God predicts that He will harden Pharaoh’s heart, but in the actual story the text says that Pharaoh first hardened his own heart (Exod 8:15) before it says that God hardened it (Exod 9:12; 10:1, 20, 27; 11:10; 14:4, 8). In other places, the text just says that Pharaoh’s heart was hard, without citing who caused it (Exod 9:35).

2) So who hardened Pharaoh’s heart?

a) God hardened Pharaoh’s heart (8 times):

i) Ex 4:13, “I will harden Pharaoh’s heart so that he will not let the people go.”

ii) Ex 7:3, “I will harden Pharaoh’s heart.”

iii) Ex. 9:12, “But the Lord hardened Pharaoh’s heart
and he would not listen to Moses.”
iv) Ex. 10:1, “I have hardened his heart and the hearts of his officials…”
v) Ex. 10:20, “But the Lord hardened Pharaoh’s heart, and he would not let the Israelites go.”
vi) Ex. 11:10, “But the Lord hardened Pharaoh’s heart, and he would not let the Israelites go.”
vi) Ex. 14:4, “And I will harden Pharaoh’s heart, and he will pursue them.”
vi) Ex. 14:8, “The Lord hardened the heart of Pharaoh king of Egypt, so that he pursued the Israelites.”

b) Pharaoh hardened his own heart (4 times):
i) Ex. 8:15, “But when Pharaoh saw that there was relief, he hardened his heart and would not listen to Moses.”
ii) Ex. 8:32, “But this time also Pharaoh hardened his heart and would not let the people go.”
iii) Ex. 9:34-35, “He and his officials hardened their hearts. So Pharaoh’s heart was hard and he would not let the Israelites go.”
iv) Ex. 14:5, “The heart of Pharaoh and of his servants turned against” the Israelites.”

c) Neutral statements (5 times):
i) Ex 7:13, “Y et Pharaoh’s heart became hard, and he would not listen to them.”
ii) Ex. 7:14, “Pharaoh’s heart is unyielding; he refuses to let the people go.”
iii) Ex. 7:22, “And Pharaoh’s heart became hard; he would not listen to Moses.”
iv) Ex. 8:19, “But Pharaoh’s heart was hard, and he would not listen.”
v) Ex. 9:7, “Y et his heart was unyielding, and he would not let the people go.”

3) So who hardened Pharaoh’s heart? Both God and Pharaoh did.
a) God did not harden Pharaoh’s heart against his will. In fact, the same terrible plagues that hardened Pharaoh’s heart could also have softened and melted it, if Pharaoh had allowed them to. If I had been Pharaoh, I would have been ashamed that my people, the Egyptians, were suffering on account of my stubbornness before God and Moses. Notice in the sequence of the story that the Bible says that first Pharaoh hardened his own heart: “Pharaoh’s heart grew hard, and he would not listen” (Exod 7:13).
b) In Acts 16:14, the Bible says that the Lord “opened” the heart of Lydia.
c) Events that lead one person to harden his heart in resistance may lead another person to repent. But which effect occurs rests with the individual alone, not with God.
d) In Matt 18:15 and Luke 17:3, Jesus says, “If you see your brother committing a sin, go and rebuke him, just between the two of you. If he listens to you and repents, you have
won back your brother.” Now suppose you stumble across a brother in Christ in a sin (drunk, using foul language, or involved in sexual immorality), and you admonish him. Suppose he gets angry at you and says it’s none of your business. One could say that you have made him angry, since he would not have become angry had you said nothing to him. But suppose you come across another brother from church who is committing the very same sin, and you say the very same words to him. And this time, this brother feels ashamed; he repents of his actions, and thanks you for your concern for his soul. What is the difference in these two brothers? In both instances, it is the attitude of each brother that determines which effect your words have on his heart.

5. Calvin’s misunderstanding of Ps 51:5 (compare the hyperbole in Ps 51:4 and 58:3).
   a. In Institutes 2.1.5 (p. 214 of vol. 1, at the bottom of the page), Calvin cites Ps 51:5 and concludes: “All of us, therefore, descending from an impure seed, come into the world tainted with the contagion of sin.” Calvin uses this passage to prove his doctrine of Original Sin (see Institutes 2.1.5–8 (pp. 214–18 of vol. 1).
   b. But David here is using hyperbole, exaggeration for the sake of emphasis.
      1) In the previous verse, David also says, “Against you, and you only, have I sinned” (Ps 51:4). Would Calvin insist on arguing that David’s statement in this verse is also true? Didn’t David sin against Bathsheba? Didn’t he also sin against her husband, Uriah, going so far as to set him up so that he is killed in battle?
         a) Again, David is merely using hyperbole, exaggeration for the sake of emphasis. He is expressing how guilty he feels before God. His guilt before God is so great that it has absorbed his whole focus of attention.
         b) It would be wrong to argue from Ps 51:4 that David did not sin against Bathsheba when he committed adultery with her, or that David did not sin against Uriah when he set him up to be killed. Yes, they were sins against God, but they were also sins against these individuals too.
      2) In Ps 58:3, David again uses hyperbolic language when he speaks of “the wicked go astray from birth, from the womb they are wayward and speak lies.
         a) It would be wrong to argue from this verse that infants are sinful and wicked at birth, for certainly no newly born baby can speak words, much less tell a lie.
         b) David is exaggerating his point for emphasis, much like one might say, “I’ve always been a sinner” or “I can’t do anything right.”
      3) Calvin has taken poetic language in Ps 51:5 that is not intended to be literally true and has used it to fashion his doctrine of Original Sin.

6. Likewise, in Institutes 2.1.6 (the next page, p. 215 of vol. 1), Calvin’s misunderstands and so misapplies Eph 2:3 (“we all . . . were by nature
the children of wrath”).

a. The Greek expression here is the Dative of Means: “It was by means of our human nature that we were children of God’s wrath.” Satan uses our human nature against us. Consider the first sin of Adam and Eve: It involved the natural appetite of hunger. Satan uses other fleshly appetites against us: the lust of the flesh, the lust of the eye, and the pride of life.

b. Consider Jas 1:13–15 and the illustration of a fish, whose natural hunger is used against him by a fisherman. Likewise, Satan tries to bait us and lure us using the desires of our human nature. But there is nothing wrong or defective in our human nature, any more than there is something wrong with the fish’s nature when a fisherman tries to tempt a fish with bait. God promises that we will always have a choice (1 Cor 10:13).

CONCLUSION:

A. For nearly five centuries, the TULIP mania over Calvin’s doctrine of Predestination has reverberated over the religious world.

B. One can see the appeal: In Calvin’s view, none of us has any personal responsibility before God, for only God alone decides who will be saved and who will be lost.
1. Yet such a doctrine turns God into a merciless monster!
2. I have tried to show how Calvin has misunderstood and has misapplied certain passages in the Scriptures in order to support his false doctrine.
3. The Bible clearly teaches that each of us has a choice: “Choose for yourselves this day,” Joshua told the Israelites, “whom you will serve. . . But as for me and my house, we will serve the Lord” (Joshua 24:15).
4. And one day, we will be judged based on the choice that we have made (John 12:47–48; Acts 17:30–31).

C. Most of the denominational world today believes and teaches the false doctrine propounded by Calvin in his Institutes of the Christian Religion.
1. As the followers of Christ, we need to know what God says in the Holy Bible, but we also need to know what Calvin has said in his book.
2. In spite of good intentions, the Protestant Reformation did not bring about a restoration of the church that Jesus had established.
3. For this restoration, the world would have to wait for two more centuries.


INTRODUCTION:
A. Calvinism is a system of false doctrine that affects the larger part of the religious world.
B. False doctrines are arrived at by ignoring God’s word
C. John Calvin was one of the early reformers.
D. He basically borrowed his teaching from Augustine
E. But Calvin brought the doctrine of T.U.L.I.P. to its prominence.
F. Calvin’s doctrine had an effect on the Presbyterian, Baptist and many other denominations.
G. To summarize his doctrine best is in the form of an acrostic; T.U.L.I.P.
H. My assignment is to discuss “Total Depravity,”
I. “The Council of Dort in 1618 summarized his teaching by the use of an acrostic - T.U.L.I.P.” (Rutherford, Rodney, Sermons That Need to be Preached.)

DISCUSSION:
I. TOTAL HEREDITARY DEPRAVITY
A. “A being or making up a whole; whole; entire; complete; absolute; utter.” (The World Book Dictionary 1983)
B. TOTAL DEPRAVITY: “The theological doctrine of the total unfitness of man for his moral purpose on earth the stain of original sin is removed by the spiritual rebirth through the influence of the Spirit of God.” (The World Book Dictionary 1983)
C. HEREDITARY: “Coming by inheritance; holding a position by inheritance; caused by transmitted by heredity; coming from one’s parents or ancestors; a hereditary belief.” (The World Book Dictionary 1983)

II. TOTAL DEPRAVITY
A. According to this doctrine all are guilty of the sin of Adam. (Original sin)
B. You are guilty of your parent’s sin.
C. However, the Bible says otherwise. Ezek. 18: 20
D. According to Ezek. Guilt is not visited upon the children.

III. TWO MAJOR DENOMINATIONS THAT TEACH AND PRACTICE THE DOCTRINE OF TOTAL HEREDITY DEPRAVITY: BAPTIST AND PRESBYTERIAN
A. Most denominations teach this doctrine or some form of it.
B. The Baptist and Presbyterian have some differences as to their position.
C. Baptist do not believe in infant baptism (Pedobaptist say baptism is to be given to believers and their children. But the New Testament knows nothing of the baptism of infants, nor does it teach that children can be partakers of grace simply because of the faith of their parents. THE HISCOX STANDARD BAPTIST MANUAL, Edward T. Hiscox 1965)
D. Presbyterians believe and practice infant baptism. (Infants of one or both
believing parents are to be baptized. Presbyterian Confession of Faith chapter 30, p. 157) Voted by Westminster Assembly, 1643 – 9 carried: 25 to drop dipping and 24 to retain sprinkling.

E. Predestination is a prominent part of the doctrine of total depravity
1. “God has predestined and foreordained some men and angels out of his free grace and love without any foresight of faith in either of them, and others are foreordained to everlasting death and the number of either is so certain and definite that it cannot be increased or diminished.” (Westminster Confession of Faith)

3. Predestinated - is not a bad word, if used properly.
   a. The passage used most to teach this doctrine is Eph. 1: 4 – 6. Below is what the Scripture actually teach.
   b. “According as he hath chosen us in Him before the foundation of the world…”” In him” not out of him. This does not affirm that God chose some individuals and rejected others, but that before the world was, before there was Jew and Gentile, God chose to have a people for himself. The Church of Christ was a covenant people confined to no one earthly race.
   d. We are chosen, but not unconditional.
   e. It is the will of God. Heb. 9: 16,17. Will - is a legal instrument. The gospel is legal because it is a will. So, we are chosen by his will. Before the world He outlined a system of how we would become His chosen. The mystery became the revealed in the New Testament.

1) All are called but few are chosen. Matt. 22: 14; Rev. 22: 17.
2) All Christians are the elect of God Rom.8: 23, 24; Mk. 1: 27; I Pet. 1: 1; 2: 1; Rev. 17: 14.
3) Question? Did He do it arbitrarily, that is, picking out certain individuals or did He pick out certain kinds of individuals? If picked certain individuals regardless of their character, then He is a respecter of persons. God is no respecter of persons Acts 10: 34 – 35.
4) God knew before, that man would sin, so He prepared a way of salvation.
5) God’s election has always been of character. It never has been an arbitrary selection. It is left up to each Christian to develop his own blamelessness, holiness and character.
6) Predestinated - determined beforehand. He foreordained a plan by which we can be saved.
7) Prooridzo - Predestinated - to mark out before, decide before, predetermine, all of its New Testament uses are very clear.
8) God’s wisdom can be seen in His planning the salvation of sinners. It was foreordained before the world was unto our glory I Cor. 2: 7.

IV. THE DOCTRINE OF TOTAL HEREDITARY DEPRAVITY
A. The theory is that all men are born in sin.
1. Therefore, every baby is born in sin inherited from his parents; that is original sin,...all the human race fell in Adam’s fall.
   a. Christening is a result of this doctrine.
   b. This is a misuse and mistranslation of Scripture.
2. They claim that all are sinners by inheritance and not by practice.
3. However, spiritual death came to Adam when he sinned and he began to die physically Gen 2: 19.
4. The consequences of Adam’s sin came in physical death of all men Heb. 9: 27. The tree of life was removed from earth.
5. It is not because we are guilty of Adam’s sin. It is because we have sinned Rom. 3: 23
6. We know that infants and those without mental capacity are not included in the spiritual death and sin.
7. Men were introduced to sin by Adam’s sin but each must be guilty of sin himself before he is guilty of sin.
8. Think about it, if this is not true then I Jn. 3: 4 contradicts this passage. “Sin is the transgression of the law.”

B. ANSWER - The Bible nowhere teaches that sin is inherited. Sin is committed by transgressing the law and by not doing good,
   1. I Jn. 3: 4; “Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.”
   2. By not doing what you know to be good. James 4: 17 “Therefore to him that knoweth to do good, and doeth it not to him it is sin.”
   3. “For all have sinned, and come short of the glory of God” Rom. 3: 23.
   4. Whatsoever is not of faith is sin “And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.” Rom. 14: 23.
   5. “All unrighteousness is sin; and there is a sin not unto death.” I Jn. 5: 17.
   6. We are responsible for our own sin. “The soul that sinneth, it shall die, the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” Ezek. 18: 20.

C. ANSWER - Who gave us our spirits? It was God who gave us our spirits.
   1. Do people really think that God gave us evil spirits before we were born?
      a. Zach. 12: 1 “....layeth the foundation of the earth and torments the spirit of man within him.”
      b. Heb. 12: 19, “Furthermore, we have had father of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live?”
      c. Our spirit comes from God, not Adam. Eccl. 12: 7 “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.
      d. Our spirit is the offspring of God not Adam. “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” Acts 17: 29. Since God is not depraved we can not inherit depravity from God.
   2. I Believe the Bible.
V. BABIES ARE PURE
A. They have not transgressed the law of Christ. I Jn. 3: 4
B. “Of such is the Kingdom of Heaven.” Matt. 19: 14
C. Sinners must become as little children. Our Lord is not telling sinners to become little sinners. Sinners are to become humble and pure as little children in order to become part of the Kingdom.

VI. SOME OF THEIR ARGUMENTS REFUTED
A. Their argument. I Cor. 15: 22; Eph. 2: 1. All die in Adam. Sinners by nature.
   1. Refuted: I Cor. 15: 20 – 26 is physical death like Christ died. Christ did not die the spiritual death, by being a sinner, but He died the physical death. I Cor. 15: 20 – 22. Eph. 2: 1 The Ephesians were dead in their own trespasses, not in Adam’s sins.
   2. Death is a separation from God. Sin separates us from God. Eph. 4 18; Isa. 59: 1, 2.
B. They use Ex. 20: 5 and Deut. 5: 9 to try to prove that “iniquity is visited upon the children.”
   1. These passages simply shows the consequences of sins of ancestors. This is a far cry from saying they are guilty of their ancestor’s sins. Consequences and guilt are two different things.
   2. Guilt is not visited upon the children. Ezek. 18: 20
C. Psalms 51: 5 is used for the false argument of “shapen iniquity.”
   1. Gen. 38: 24 – 30 describes David as being the tenth generation from Tamar a harlot.
   2. The generations are also given in Matt. 1: 3 – 6.
   3. “A bastard shall not enter into the congregation of the Lord; even to the tenth generation shall not enter into the congregation of the Lord.” Deut. 23: 2
   4. David was conceived under this sin, not born under it.
   5. The idea of being born in sin is like being born in a tongue. Acts 2: 8, “And how hear we every man in our own tongue, wherein we were born?”
   6. You know that a baby is not born talking, neither is he born a sinner.

VII. ONE FALSE DOCTRINE BRINGS ON ANOTHER TO PROP IT UP
A. One can see the dilemma they find themselves. “People that are totally depraved cannot obey the gospel.”
B. So, they come up with another false doctrine - ”A DIRECT ENABLING POWER OF THE HOLY SPIRIT.”
C. Nowhere in the Bible is such a thing taught.
D. The sinner can hear Jn. 5: 25. This is the way faith is produced in the heart of a sinner Rom 10: 17. They must hear or remain lost. Acts 3: 22, 23
E. The sinner can believe, or else he cannot please God. Heb. 11” 6; Jn.. 20: 20, 21 Believe or remain lost.
F. The sinner can repent. He must repent in order to be saved. Acts 2: 38; 3: 19; 17: 30; Lk. 13: 3.
G. The sinner can be baptized. He will be if he wans to be saved. Acts 2: 38; Acts 22: 16; I Pet. 3: 21; Mk. 16: 15, 16. Full obedience is absolutely necessary for salvation. Heb. 5: 8, 9; II Thess. 1: 7 – 9. The gospel is God’s power to salvation Rom. 1: 16.

VIII. THE NIV IS A STRONG SUPPORTER OF CALVINISM.
A. “Sinful nature” for “flesh” is Calvin’s doctrine of total depravity - inherited

C. A sinner from conception. Psa. 51: 5

CONCLUSION:
A. Just because TOTAL HEREDITARY DEPRAVITY is a popular doctrine, does not make it right.
B. This doctrine is refuted from Genesis to Revelation
C. The majority of the denominational world support this doctrine.
D. “Thou shalt not follow a multitude to do evil.” Ex. 23: 2
**T.U.L.I.P. - Unconditional Election**

**Mike Kiser**

**Introduction:**

A. **Texts:** Romans 8:29, 30; and Ephesians 1:4-6

B. Benjamin Franklin (the pioneer gospel preacher) wrote, “A man of intelligence, in these matters, can not say he does not believe the doctrine of election…Election is in the Bible; so is predestination.” (Franklin, pg. 255)

C. Our study centers around not just “election”, but “unconditional election.” The second major doctrine in the Calvinistic theory of salvation. (T-U-L-I-P).

1. In all fairness to Calvin (?), he was not the first Calvinist!
2. “This system of doctrine of has received the distinctive title of Calvinism. Not because Calvin invented it; but because, among all the modern advocates of it, he was, undoubtedly, the most profound and able; and because it has suited the policy of some to endeavor to convey the idea that the system in question was unknown until Calvin began to propagate and defend it. (Miller, D.D.; pg. 25)

D. Under examination is the doctrine stated in

1. The Presbyterian Confession of Faith. “God from all eternity, did, by most wise and holy counsel of his own will, freely and unchangeably ordain what ever comes to pass…By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.” (Chapter 3; Section 1, 3, 4)
   a. There are many Calvinistic Confessions of Faith
   b. The Confession of Faith of the Kirk of Scotland, which was that composed by the assembly at Westminster, was received as the standard of the national faith in 1688. (Klingman, pg. 58)

2. The Philadelphia Confession of Faith (Baptist). “By the decrees of God, for the manifestation of his glory, some men and angels are predestinated or foreordained to eternal life, …; others being left to act in their sin to their just condemnation…These angels and men thus predestinated and foreordained are particularly and unchangeable designed; and their number so certain and definite, that it cannot be either increased or diminished.” (pg. 5)

3. The Westminster Shorter Catechism. Here are the questions according to their number in the Catechism and the references given for proof: (Westminster, pg. 8, 9)
   a. Q. 16. Did all mankind fall in Adam’s first transgression?
      A. “The covenant being made with Adam, not only for himself, but for
b. Q. 19. What is the misery of that estate whereinto man fell? 
A. “All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.” Genesis 3:8, 10; 24; Ephesians 2:2-3; Lamentations 3:39; Romans 6:23; Matthew 25:41, 46.

c. Q. 20. Did God leave all mankind to perish in the estate of sin and misery? 
A. “God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, and did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.” Ephesians 1:4

E. We will define these terms: “Unconditional” and “Election” by their own authorities:
1. In the Crawford – Alexander Debate, both being Missionary Baptist, one of propositions discussed was, “The Scriptures teach that some men are unconditionally elected to salvation and eternal glory.” R. Lawrence Crawford defined the term “unconditionally elected” as follows: “I mean what the ancient Waldensean Baptist meant in their confession of faith dated 1120 A.D”…”that God saves from that corruption and condemnation those whom he hath chosen from the foundation of the world, not for any disposition, faith or holiness that he foresaw in them, but of his mere mercy in Jesus Christ his son; passing by all the rest, according to the irreprehensible reason of his free will.” (Crawford, pg. 2)
   a. This presents some problem to our study. What we know as Calvinism pre-dates Calvin! Crawford’s opponent denied the Waldenseans were Calvinist!
   b. The Presbyterians claim these same people were Presbyterians! (Miller, pg.31)

2. Wayne Gruden (Calvinist) in his very popular Systematic Theology defines “election” as follows: “Election is an act of God before creation in which he chooses some people to be saved, not on account of any foreseen merit in them, but only because of his sovereign good pleasure.” And then defines “unconditional election” as follows:
   “Unconditional because it is not conditioned upon anything that God sees in us that makes us worthy of his choosing” (Gruden, pg. 670, 679)

F. Here are seven reasons why I reject this theory of the “Confession of Faith”:

Discussion:
I. It Makes the First Chapters of Genesis False.
   A. Man was made upright in the image of God. Ecclesiastes 7:29; Genesis 1:26, 27.
      1. Therefore, Adam was the first of the elect. How could he really fall?
      2. Did the “fall of man” take place before, during, or after Adam’s sin?
   B. Unconditional Election teaches that Cain had no choice but to do what he did.
      1. Therefore, the warning of God was meaningless. Genesis 4:6, 7
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2. If Cain had not murdered Abel, he was still of the non-elect!
C. We have God grieved over His own doing in Noah’s day. Genesis. 6:5, 6.
   1. But why was He grieved? Would this make God guilty “self-pity?”
   2. I have been heard to say, “I can’t believe I did that!” But God saying it?

II. It Contradicts What the Scriptures Plainly Teach.
   A. Remission of Sin is conditional. Acts 2:38
      1. It is the answer to a question, “What shall we do?”
      2. Did only the so called “elect” ask that question?
   B. Salvation is for those who obey. Hebrews 5:8, 9
      1. We yield ourselves in obedience. Romans 6:16-18
      2. These are said to have a right to the tree of life, yet their names can be blotted out of the book of life. Revelation 22:14; Revelation 3:5
   C. Entrance into the Everlasting Kingdom requires doing. 2 Peter 1:10
      1. These were people were of the “elect”. 1 Peter 1:2
      2. Yet, they are told to make “it sure” so they would not fall, but rather have entrance into the everlasting kingdom.

III. It Makes A Tyrant and A Bully Out of God.
      1. Just think, I got chosen, and you didn’t. How do you feel about that?
      2. Or, you got chosen, and I did not! Where is “justice” in all this.
      3. “When, however, the freedom of the will is denied, as it is sometimes in Calvinistic expositions, then such ideas as guilt, sin, responsibility, blame, become mere superstitions: terrible as ghosts and evil spirits to them that hold them, but delusions nevertheless.” (Little, pg. 1369)
   B. It makes God contradict His claim that “love” is His nature. 1 John 4:8, 16
      1. No, can’t be! We are saying God is love only when we talk about the elect!
      2. This theory justifies the quibble of how a loving God could send a soul to hell.
      1. In the face of the theory, the “golden text” is misleading.
      2. Unbelievers are condemned; so, the next verse in meaningless too!

IV. It Makes A Liar Out of Our Lord.
   A. He stated some “exceptions.” (Were there any non-elect that heard these words from our Lord’s mouth?)
      1. Who was Jesus talking to in Matthew 18:3?
      2. Who was Jesus speaking to in Luke 13:3?
      3. Was Nicodemus of the elect or the non-elect? John 3:3-5
   B. He gave a world-wide commission. Mark 16:15, 16
      1. According to Gruden’s theory, it is so the elect can have an “effectual calling”.
      2. Are the “elect” saved before they get the call, or after?
   C. He extended a universal invitation. Matthew 11:28-30
      1. Again, the reformed Calvinist do a trick on this passage.
      2. The Calvinist have a real problem with identifying heresy. Who preached another gospel? The Primitive? The Missionary? The Free-will? Or the Southern? If it does not matter, then Calvinism cannot be “the gospel” truth.

V. It Ignores the Responsibility That Comes with Election.
   A. Ministers endure hardships for the elect. 2 Timothy 2:10.
1. Paul said it was for a purpose. “That”. (Gruden does a song and dance of this passage by stating: “He (Paul) knows that God has chosen some people to be saved, and he sees this as an encouragement to preach the gospel, even if it means enduring great suffering. Election is Paul’s guarantee that there will be some success for his evangelism, for he knows that some of the people he speaks to will be the elect, and they will believe the gospel and be saved.”)

2. There were in Philippi according to the theory two households who were elected. Paul was called to go there to take the gospel to the elect and take a beating and a spell in jail.

3. Young men, when door knocking, pay no attention to the pit bull trying to knock the storm door down and showing his teeth and growling. The owners may be of the elect. So, go on in. It may be their “effectual calling.”

B. Our Election must be made sure. 2 Peter 1:10. (Brents, pg. 86, 87)

1. The people were said to be “elect according to the foreknowledge of God.” 1Peter 1:2.
2. When would they have ever been “without Christ, without hope, and without God in the world?” Ephesians 2:12
3. Does God elect persons to salvation whose souls are not purified? 1 Peter 1:22
4. Are the people who are the chosen generation in 1 Peter 2:9 the same people who in time past were not a people, but are now the people of God? 1 Peter 2:10
5. “Make your…sure?” “If do these things…never all!” Meaningless words.

C. The elect was told to exercise forgiveness. Colossians 3:12

1. Well, what if they didn’t? Matthew 6:12, 14, 15
2. They will not be forgiven; and they cannot be lost! Therefore, they will go to heaven “unforgiven” by God.

VI. It Robs People of The Assurance of Salvation.

A. “Feelings” do not prove one is saved. That is all a Calvinist can rely on!

1. Exactly how does the Holy Spirit bear witness with their spirit? Romans 8:16
2. Is salvation “unconditional”, yet the evidence of salvation “conditional”? 1 John 2:3; 5:3.

B. How do you know if you are of the elect?

1. Where is your evidence? Romans 8:16, 17; 1 John 5:3.
2. But the Calvinist has to say we do not love or obey by choice! (Robots?)

C. Many have been denounced who before were voted on and accepted.

1. Let a Calvinistic preacher have an affair, or be caught in a scandal, and listen to what is said to him and about him! “He sure fooled us!” “Why he was such a good preacher all those years!” “He wasn’t saved to start with!”
2. I think of the story of the fellow who told a lie and got voted in; then he told the truth and got voted out!
3. But Gruden states a question, “How does the New Testament present the teaching of election?” Then he gives the answer under three headings:
   a. As a comfort;
   b. As a reason to praise God;
c. As an encouragement to evangelism.

VII. It Sends Innocent Infants and Little Children to Hell.

A. Not all infants can be among the elect.
   1. “Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth; so are all other elect persons who are incapable of being outwardly called by the ministry of the word.” (Philadelphia, Art. X, 3.)
   2. According to the confession of faith, are more babies in the nursery at the hospital bound for hell, than are going to heaven? Matt. 7:13, 14
   3. Others not elected, although they may be called by ministry of the Word, and may have some common operations of the Spirit, yet, not being effectually drawn by the Father, they neither will nor can, truly come to Christ, and therefore cannot be saved…” (Philadelphia, Art. 10, 4.)

B. Everybody who goes to hell at one time was an infant.
   1. It wasn’t their choices to be damned; or their unbelief; or anything of their doing.
   2. Poor David did not know what he was talking about! 2 Sam. 12:23.

C. All the non-elect will go to hell according to the theory.
   1. It is not proper to charge an opponent with the consequence of his doctrine. “The consequences of any doctrine must not be charged on him who maintains them, unless he expressly avows them.” (Franklin-Fisher, pg. 38)
   2. There is a lot of squirming that goes on among Calvinist over the idea of infant damnation, and there should be. (Please note: T. W. Brents, The Gospel Plan of Salvation. Pages 114, 115)
   3. Calvin is credited with this statement, “The infants of Sodom and Jerusalem had the same condition of birth and death, nor was there any disparity in their works. Why then will Christ on the last day separate them to stand some on his right hand, and others on His left? Who here does not adore the admirable judgment of God by which it is ordained that some are born in Jerusalem and pass thence to a better life, while Sodom the forecourt of hell, receives the birth of others?” (Shank. Pg. 103)
   4. “Such assertions (that many infants will writhe in the everlasting flames in hell, mwk) are repudiated by many Calvinist; and as Shank points out: “they thereby become to that degree not Calvinist, for such assertions are the inevitable corollary of Calvin’s doctrine of unconditional particular election.” (Shank, pg. 103)
      a. A review of the reasons for rejecting the second point of the Calvinistic creed.
      b. There are only two groups. Saved or Lost. Which are you in?
      c. We know the Lord’s desire. 2 Peter 3:9; Romans 2:2-11
      d. There is a big election tonight over you soul. God has voted for you to be saved. Satan has voted for you to be lost. It is your vote that will break the tie. What will it be?
      e. May I remind you that Jesus put the “latch” on your side of the door. Revelation 3:20
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**T.U.L.I.P. - LIMITED ATONEMENT**

**VICTOR M. ESKEW**

**INTRODUCTION:**

A. The Bible warns over and over again about the existence of false teachers.
   1. Matthew 7:15 “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”
   2. II Peter 2:1-2 “But there were false prophets among the people, even as there shall be false prophet among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.”
   3. I John 4:1 “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”

B. Listen to this false teaching that is advocated by those who claim they are Christians. Jesus may not have died for you. Jesus did not die for all men. Jesus died only for the elect.

C. This is the Calvinistic teaching most often referred to as “The Limited Atonement.”

**DISCUSSION:**

I. JESUS’ DEATH

A. Jesus died a horrible, painful death on the cross of Calvary.
   1. The prophet Isaiah (Isa. 53:7) “He was oppressed, and he was afflicted…”
   2. Jesus on the cross (John 19:28) “…I thirst.”
   3. The Hebrew penman (Heb. 2:9) “But we see Jesus, who made a little lower than the angels for the suffering of death…”

B. The suffering and death of Jesus is not denied. The question is: “For whom did Jesus die?”
   1. Did He die for all men?
   2. Did He die only for a certain group of people?

C. The death of Jesus, also known as the atonement, is limited according to the Calvinists. They tell us that it is limited to only “the elect.”

II. THE ELECT

A. The New Testament refers to “the elect” in numerous passages.
   1. Jesus used the term in Matthew (Matt. 24:22) “And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened.”
   2. Paul refers to the elect in Romans 8:33. “Who shall lay any thing to the charge of God’s elect? It is God that justifieth.”
   3. Peter addresses his readers as the elect in his first epistles (I Pet. 1:1-2) “Peter, an apostle of Jesus Christ, to the strangers scattered throughout
Pontus, Galatia, Cappadocia, Asia, and Bythynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

B. The question is: “Who are the elect?”
1. All would say: “The elect are the saved.”
2. And, all would agree that Jesus died for the elect.
3. NOTE: I am not discussing “how” they were elected. This is a discussion for another lesson.

C. The next question is: “Did Jesus die for anyone other than the elect?”
1. Many would say: “Yes. He died for all men.”
2. The Calvinist would say: “No. Jesus died only for the elect.” (NOTE: His death was limited, limited only to the elect. Thus, we have the term “Limited Atonement”).

III. OTHER TERMS
A. We have already seen this doctrine referred to as the Limited Atonement.
B. It has also been called “Definite Atonement.” There is a definite group of people for which Jesus died.
C. Another name by which it is known is “Particular Redemption.” Jesus died only for particular persons, that is, the elect.

IV. LIMITED ATONEMENT TAUGHT
A. David N. Steele and Curtis C. Thomas in their book The Five Points of Calvinism, Defined, Defended, Documented, said, “Christ’s redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary sacrifice of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ’s redemption secured everything necessary for their salvation, including faith, which united them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, thereby guaranteeing their salvation” (p. 6-7).

B. The Westminster Confession of Faith
1. “God did, from all eternity, decree to justify all the elect; and Christ did, in the fullness of time die for their sins and rise again for their justification…” (Chapter XIII, Of Justification, pp. 81-82).
2. “Q.59. Who are made partakers of redemption through Christ? A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it; who are in time by the Holy Ghost enabled to believe in Christ, according to the gospel” (p. 220).
3. “Q.64. What is the invisible church?” A. The invisible church is the whole number of God’s elect, that have been, are, or shall be gathered into one under Christ the head” (p. 224).
4. “Q.65. What special benefits do the members of the invisible church enjoy by Christ? A. The members of the invisible church, by Christ, enjoy union and communion with him in grace and glory” (p. 224).
5. “Q.69. What is the communion in grace which the members of the invisible church have with Christ? A. The communion in grace, which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification, adoption, sanctification, and whatever else in this life manifests their union with him” (p. 228).
6. “Q.70. What is justification? A. Justification is an act of God’s free
grace unto sinners, in which he pardoneth all their sin, accepteth and accounteth their persons righteous in his sight; not for anything wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone” (p. 228).

V. THEIR “PROOF-TEXTS”

A. False doctrines are often based upon misinterpretations of the Word of God.

1. In other words, men read a text and assert that it teaches something that it does not.
   a. They define words incorrectly.
   b. They take passages out of context.
   c. They fail to compare the text with the rest of the Word of God.
   d. They want to put something into the text that just is not there.

2. These texts become their “proof texts.”
   a. They are set forth as evidence that their false doctrine is true.
   b. We must be able to answer the passages of Scripture they use to attempt to prove their false teachings (I Pet. 3:15).

B. NOTE: I will tread lightly here because these passages either have been or will be dealt with in detail by others.

1. The good shepherd only lays down His life for the sheep that have been given unto Him by God (John 6:37; 10:11) “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out… I am the good shepherd: the good shepherd giveth his life for the sheep.”
   a. Calvinists believe that God chose these sheep arbitrarily and at the proper time they are given to Jesus in order to save them.
   b. Two answers:
      1) John 1:29 “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world.”
         a) The Lamb of God was given for the sins of the world, not just the elect.
         b) We understand that not all of the world will be saved. This leads to the second answer to this text, the manner by which men come to Jesus.
      2) The manner by which God selects those who will be brought to Jesus is told to us in John’s gospel (John 6:44-45). “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.”
         a) Men and women hear and learn of God through the gospel of Christ.
         b) Those who truly learn of the Father are chosen, are brought to Jesus, and He saves them through His precious blood.
         c) NOTE: All the world can have access to the blood of Christ. In other words, He died for all. However, only those who hear and learn of the Father will receive the benefits of His death on Calvary.
2. Spiritual blessings, one of those being the forgiveness of sins are in Christ. Those who are in Christ were chosen before the foundation of the world. They were predestined by God according to the good pleasure of His will (Eph. 1:3-7).

a. The question has always been:
   1) Did God predestine individual people to be in Christ?
   2) Or, did God predestine a certain type of people to be in Christ?

b. This can be clarified by looking at the Great Commission (Mark 16:15). “And he said unto them, Go ye into all the world, and preach the gospel to every creature.”
   1) If the gospel can only be understood certain individuals, then the command to go to every creature is useless.
   2) If the saved, however, is composed of a certain type of people, those who hear, believe, repent, confess the name of Christ, and are baptized for the remission of sins, then preaching the message to all is very clear. All men and women can chose to be part of this predetermined group of people chosen for salvation in Christ.

VI. PROBLEM PASSAGES FOR LIMITED ATONEMENT ADVOCATES

A. Mark 16:15-16 “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

B. Luke 19:10 “For the Son of man is come to seek and to save that which was lost.

C. John 3:16 “For God so love the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

D. John 12:32 “And I, if I be lifted up from the earth, will draw all men unto me.”

E. Acts 2:21 “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”

F. Acts 17:30 “And the times of this ignorance God winked at; but now commandeth all men every where to repent.”

G. II Corinthians 5:14-15 “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that ye died for all, that they which live should not henceforth live unto themselves, but unto him which died and rose again.”

H. I Timothy 2:3-4 “For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth.”

I. I Timothy 2:5-6 “For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”

J. I Timothy 4:10 “For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.”

K. Hebrews 2:9 “But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honour; that he by the grace of God should taste death for all men.”

L. I John 2:2 “And he is the propitiation for our sins: and not for ours only, but also
CONCLUSION
A. Calvinism starts with a flawed premise that God arbitrarily picked some people to go to heaven and determined that the rest would be lost in hell.
B. This makes God a respecter of persons. The Bible, however, says that He is not (Rom. 2:11).
C. Aren’t all of us glad?
1. Jesus died for us all.
2. All of us can be saved by His blood, if we will obey the precious gospel of Christ.
T.U.L.I.P. - IRRESISTIBLE GRACE

GARLAND ROBINSON

Introduction:
A. Few have influenced religious thinking more than John Calvin (1509-1564).
B. Most every religious group in the world has been affected in some way by his teaching.
C. Five major points have been made in the form of an acrostic (spelling the word TULIP). It helps us remember the major tenants of his false doctrine:
   a. Total Hereditary Depravity - all are born in sin from the moment of conception, inheriting not only the guilt of Adam’s sin but it’s lasting effects as well. Therefore, men cannot do anything but sin. It’s his nature. (refuted Matt. 19:14)
   b. Unconditional Election - before man was created, God elected that only certain ones would be saved and all the rest lost. An individual has no choice in the matter, God decided for him. (refuted 1 Tim. 2:4)
   c. Limited Atonement - Since God decided who would be saved and who would be lost, the benefits of Jesus’ death was limited to only those would be saved. (refuted Heb. 2:9)
   d. Irresistible Grace - Those who have been chosen to be saved will have an experience of God’s grace come upon them and they can’t resist it. The individual has no choice in the matter whatsoever. Everything depends upon God. (refuted Titus 2:11-12)
   e. Perseverance of the Saints - Otherwise known as “once saved always saved.” Being elected by God to be saved, the individual will continue in God’s favor and will never lose salvation. (refuted Gal. 5:4)
D. ALL five point are the False Doctrines of Men. They are not of God.
E. The subject of this study is the 4th point “IRRESISTIBLE GRACE.”

Discussion:
I. THE DOCTRINE OF “IRRESISTIBLE GRACE” STATES THAT EVERY PERSON IS A TOTALLY DEPRAVED SINNER FROM BIRTH.
A. This doctrine presents a dilemma when trying to harmonize it with the Bible.
   1. If one is totally depraved from birth, how can that person be saved?
   2. How can such a person get to a saved state?
B. In their mind, how can a totally depraved, corrupt, defiled, disgusting sinner come to the Lord?
   1. Their conclusion is that it’s impossible!
   2. They can’t explain how a sinner becomes a caring, loving, faithful servant of the Lord.
C. In their desperation, they answer the question with ANOTHER FALSE DOCTRINE - IRRESISTIBLE GRACE.
II. IRRESISTIBLE GRACE IS THE TEACHING THAT THE HOLY SPIRIT ACTS “DIRECTLY” UPON A SINNER’S HEART AND CONVERTS THAT PERSON TO CHRIST - i.e. SAVES THEM.

A. The idea is that “only the saved” can obey God, because according to them, the “natural man” (a sinful man) cannot please God - he is a depraved sinner - he can’t please God if he wanted to.

B. They have to get the person from a “depraved” lost state, to a forgiven saved state. Calvinism says a man can’t do it by himself, only God can do that.

III. PASSAGES THEY USE TO TEACH THE FALSE DOCTRINE OF IRRESISTIBLE GRACE.

A. Rom. 8:5-8, AFor they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.”

1. Verse 5 presents a contrast between the Aflesh” and the Aspirit.”
   a. Calvinism says that every human being thinks only of himself (things of the flesh) and that it is impossible to think or act any other way C according to them, that is one’s destiny.
   1) Since man is totally depraved, it’s impossible for him to change his mind C he has no choice.
   2) God has to intervene and save him.
   b. The truth is, as long as one is mindful of the Atings of the flesh”, he is not concerned with the spiritual things of God.
   1) Such a person is not Aspiritually minded.” He’s not interested in what God says about matters.
   2) He lives life for himself and is not rich toward God.
   3) Luke 12:16-21, Jesus illustrates this selfish, self-centered (carnal) attitude when he talks about the rich farmer who decided to pull down his barns and build bigger barns.

   “And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.”

   c. Man is commanded to Arepent” and Aturn” to God. Luke 13:3,5; Acts 17:30; Acts 2:38
   1) Man repents for himself, God does not force it on him.
      a) Man makes his own conscious decision to repent when he hears and learns the Word of God. John 6:45, every man must be taught (hear) and learn the Gospel. Luke 6:47; John 8:32
b) That’s why it’s so essential that the Gospel be preached to everyone. Mark 16:15; Matt. 28:18-20

2) Paul made this point abundantly clear when he recounted the facts of his conversion. Acts 26:20, Paul taught the Gospel to those “...of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet (worthy) for repentance.”

2. Verse 7 mentions that the mind of a carnal man is not Asubject” to the law of God.
   a. Calvinism says this is proof that the Anatural man” is not subject to, not amenable, responsible to God’s law.
   b. The truth is, not Asubject to” is simply the idea of not Asubmitting one’s self to.”
      1) As long as one lives only for himself, contrary to the Lord, he continues to not submit himself to God and his divine law.
      2) King Agrippa serves as an example of man’s freedom to choose for himself. Hearing the teaching of Paul, Agrippa said Aalmost thou persuadest me to be a Christian” (Acts 26:28). Agrippa had the freedom to choose for himself. God did not force his saving grace upon him nor did he withhold grace from him. The power was in Agrippa’s mind to make that decision.
      3) Felix decided for himself to put off obeying the Gospel. Acts 24:25, as Paul “reasoned of righteousness, temperance and judgment to come, Felix trembled, and answered, go thy way for this time, when I have a convenient season, I will call for thee.”

B. 1 Cor. 2:14 “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”
   1. Calvinism teaches that the “natural man” is totally depraved, a sinner from birth. He lives only by instinct like an animal.
      a. He cannot choose Agood” because he is totally evil, corrupt.
      b. He is oblivious to spiritual things and could not choose to obey God even if he wanted to.
      c. He can’t know the things of God.
      d. He views religion and spiritual things to be foolishness.
   2. The truth of 1 Corinthians 2 is in the context.
      a. It’s not talking about how man views or reacts to spiritual things.
      b. It’s talking about the simplicity and power of the Gospel to save sinful man and how it was delivered to humanity.
         1) 1 Cor. 1:18,21, “For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. ... For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”
            a) The Awise of the world” is looking for something so great that only the “elite” or educated of the world can offer and understand.
               i) The philosophers at Mar’s Hill were always seeking some new thing. (Acts 17:16-32)
ii) Festus thought Paul was Amad” C deranged, crazy.
   (Acts 26:24)

b) To such people, the simple teaching of the cross of Christ
   is foolish. Their thinking is that the Away of God” has to
   be with great fanfare and pomp and ritual and ceremony.

c) They believe the teaching of the Gospel is too simple,
   elementary, easy, plain C there has to be more to it than
   that.
   i) Matt. 11:5; Luke 7:22, Jesus said, “The blind receive
      their sight, and the lame walk, the lepers are cleansed,
      the deaf hear, the dead are raised up, and the poor
      have the gospel preached to them.”
   ii) The Gospel is for all classes of men. Such a concept
      was/is unthinkable in the minds of the worldly.

2) 1 Cor. 1:27-28, ABut God hath chosen the foolish things of
    the world to confound the wise; and God hath chosen the weak
    things of the world to confound the things which are mighty.”

3) 1 Cor. 2:4-5, Paul’s preaching”...was not with enticing words
    of man’s wisdom, but in the power of God: That your faith
    should not stand in the wisdom of men, but in the power of
    God.”

c. The Gospel Paul preached (like all inspired men of the 1st century)
   had been revealed unto him by the Holy Spirit. 1 Cor. 2:10,13,
   A...God hath revealed them unto us by his Spirit. ...Which things
   also we speak, not in the words which man’s wisdom teacheth, but
   which the Holy Ghost teacheth...”
   1) What had been a Amystery” (unknown) through the ages
      (vs.8-9), of which all the prophets had spoken, was finally
      revealed (made known) during the days of the apostles in the
      1st century.
   2) 1 Cor. 2:14, God did not reveal what He had in mind (the cross,
      resurrection, gospel, church, etc.) to worldly minded men (the
      natural man). He revealed His will to spiritually minded men.
   3) The scheme of redemption, salvation through Jesus, the
      whole Gospel system, did not come about by the wisdom of
      man. The wisdom of God, His will for the salvation of man’s
      salvation (redemption), was revealed to man through the
      inspiration of the Holy Spirit.
   4) 1 Peter 1:9-12, AReceiving the end of your faith, even the
      salvation of your souls. Of which salvation the prophets have
      inquired and searched diligently, who prophesied of the grace
      that should come unto you: Searching what, or what manner
      of time the Spirit of Christ which was in them did signify, when
      it testified beforehand the sufferings of Christ, and the glory
      that should follow. Unto whom it was revealed, that not unto
      themselves, but unto us they did minister the things, which are
      now reported unto you by them that have preached the gospel
      unto you with the Holy Ghost sent down from heaven; which
      things the angels desire to look into.”
   5) 2 Peter 1:20-21, AKnowing this first, that no prophecy of the
scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

3. The Anatural man” is one who chooses to rule his own life C he uses his own thinking, refuses to accept God’s revealed will in the Scriptures.
   a. To an atheist, the thought of God is totally foreign. It makes no sense (in their eyes).
   b. To the immoral and corrupt, the Gospel is rejected because it condemns their lifestyle.
   c. To the person whose god is themselves, whose bible is their own thinking and reasoning, the cross is foolishness.
   d. The man/woman governed by their own mind refuses to subject themselves to God’s will (the Scriptures). As long as they maintain that mind-set, spiritual things are foolish.

IV. REFUTING CALVINISM C ANSWERING THIS CORRUPT SYSTEM.
   A. God does not indiscriminately choose the vast majority of men to be lost and only a few to be saved. That would make God sadistic and cruel. The Gospel is for ALL, not a few.
      1. God calls on all men to turn to Him to be saved. The privilege to do that is within each individual.
         a. 1 Tim. 2:4, AFor this is good and acceptable in the sight of God our Saviour; Who will have ALL men to be saved, and to come unto the knowledge of the truth.”
         b. Titus 2:11-12, AFor the grace of God that bringeth salvation hath appeared unto all men.”
            1) If God’s grace is irresistible, why don’t all men accept it to be saved?
            2) God’s grace is for ALL, not just those who have been predestined by God to be saved.
            3) God’s grace teaches all mankind to turn from their sins and live a godly life before Him. Verse 12, “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”
      2. God calls, draws, all men unto Him by (through) the Gospel, not by some irresistible working on God’s part.
         a. 2 Thess. 2:14, AWhereunto he called you BY OUR GOSPEL...”
            Not a miracle, not an experience, not by a holy wow!
         b. John 6:44-45, ANo man can come to me, except the Father which hath sent me draw him: ... It is written in the prophets, And they shall ALL be TAUGHT of God. EVERY man therefore that hath HEARD, and hath LEARNED of the Father, cometh unto me.”
      3. Calvinism turns to the example of Lydia’s conversion to support their doctrine. Acts 16:14, “...A certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.”
         a. The Lord opened her heart the same way he opens everyone’s heart.
            1) He opened her heart through the Word of God C not through a direct operation of the Holy Spirit (such as a miraculous experience).
2) God called Lydia through the teaching of Paul. She opened her own heart (was receptive) to the message.

3) She could have, just as easily, refused God’s call. In that case, we could say God hardened her heart.


1) Which is it? Did God do it or did Pharaoh do it? Both are actually true.

2) Moses delivered God’s word to Pharaoh, upon hearing it, he hardened his own heart by refusing to heed it. He was a king of the world.” He was not going to yield to the God of Moses! Such an idea was preposterous to him.

3) By Pharaoh’s own choosing, his heart was hardened by the hearing of God’s word. But that was his own decision. God did not make him refuse. Filled with pride and his own supposed glory, he abulled up” and refused God’s word. His stubborn will (heart) would not allow him to yield.

4) God called Pharaoh through the teaching of Moses. He closed his heart to the message.

4. Matt. 13:18-23, The parable of the sower speaks of different kinds of hearts (soils) into which the seed is sown.

a. The same Gospel is preached to all.

1) The wayside heart is one who does not give a second thought to the Gospel in one ear and out the other.

2) The stony heart is one who accepts the Gospel but when tribulation and persecution arises (because of the word/gospel), he becomes offended and falls away.

3) The thorny heart is one who obeys the Gospel but the care of this world and the deceitfulness of riches choke the word and he becomes unfruitful in his Christian life.

4) The honest and good heart hears the word, keeps it and is fruitful in the service of the Lord.

5) One who decides for himself to have an honest and good heart is willing to listen to God’s word.

b. Heb. 4:12, “For the word of God is quick [living], and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

c. Rom. 1:16, no wonder Paul wrote that he was... “not ashamed of the Gospel of Christ, for IT is the POWER of God unto salvation to every man that believeth...”

d. Don’t blame God if you’re lost and undone in your trespasses and sins (Eph. 2:1).

1) Every human being receives the same call of the Gospel to heed it’s commands to be saved.

2) Don’t buy into the lie of the devil and his workers. Instead, abuy the truth and sell it not” (Prov. 23:23).

a) John 3:5 “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God.”

b) Eph 2:10 “For we are his workmanship, created in Christ
Jesus unto good works, which God hath before ordained that we should walk in them.”

V. THE BIBLE IS FULL OF PASSAGES THAT REFUTE THE DOCTRINE OF IRRESISTIBLE GRACE C CALVINISM.

A. John 6:45 “It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.”

B. 2 Thess 2:14 “Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

C. Rom 1:16 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

D. John 5:39-40 “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.”

E. John 17:17 “Sanctify them through thy truth: thy word is truth.”

F. James 1:18 “Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.”

G. 1 Peter 1:23 “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”

H. James 1:21 “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”

I. Luke 6:47 “Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:”

J. Luke 16:27-31 God will not grant a miracle to save anyone

K. Eph 4:21-24 “If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.”

L. Eph 4:30 “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”

CONCLUSION:

A. Don’t be deceived by false doctrine. The devil has you in his grasp as long as you’re deceived.

B. You can believe the Gospel. That power is within you!

C. You can obey the Gospel. God’s will is for you to do that.
T.U.L.I.P.  
**PERSEVERANCE OF THE SAINTS**

RONNIE WHITTEMORE

*Introduction*

A. The tenants of Calvinism have influenced many Protestant or denominational religions.

B. As discussed earlier in this book, the five main points of Calvinism are:
   1. Total depravity
   2. Unconditional election
   3. Limited atonement
   4. Irresistible grace
   5. Perseverance of the saints

C. In this chapter, the discussion will concentrate on the final point of Calvinism—Perseverance of the saints.

D. In an effort to achieve some type of structure, we will examine the following:
   1. Basic definition of “perseverance of the saints;”
   2. Documented explanations from proponents of Calvinism;
   3. Practical objections in refutation of the doctrine of perseverance of the saints;
   4. Examination of so-called “proof texts” concerning this doctrine.

*Discussion:*

I. What is the basic definition of “perseverance of the saints?”
   A. It is a challenge to describe accurately human doctrines because they may differ among religions or apologists. More will be discussed in the next major point about documented explanations from proponents of Calvinism.
   B. The basic definition of “perseverance of the saints” is:
      1. “[The saints] certain continuance in a state of grace. Once justified and regenerated, the believer can neither totally nor finally fall away from grace, but will certainly persevere therein and attain everlasting life” (Easton’s Bible Dictionary). https://www.biblestudytools.com/dictionary/perseverance-of-the-saints
      2. “The doctrine of the Perseverance of the Saints teaches that it is God who makes our salvation secure, not our own efforts. Those who have been justified before God through Christ cannot lose their salvation. Once a person is truly saved, this salvation is eternally secure” (London Baptist Confession) https://reasonabletheology.org/the-perseverance-of-the-saints
      3. “They, whom God hath accepted in His Beloved, effectually called, and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved” (Westminster Confession of 1646). https://www.blueletterbible.org/study/ccc/westminster/Of_The_Perseverance_
C. These afore-cited definitions demonstrate the classic Calvinistic description of perseverance of the saints.

1. Most of our sermons address this basic Calvinistic principle as it also relates to the other tenants of Calvinism, especially total depravity and unconditional election.

2. Some of our friends may not quite understand this classic definition because explanations vary about the meaning and application of the term “perseverance of the saints.”

II. What are documented explanations of “perseverance of the saints?”

A. A rather lengthy explanation (3 main points) for “perseverance of the saints” was provided by one author from the website, Christian Apologetics & Research Ministry, self-described as “a nonprofit organization that is run by several people since 1995.” https://carm.org/what-is-perseverance-of-the-saints

1. “Perseverance of the saints is the teaching that the work of God the Holy Spirit will never cease in the Christian, that all who are truly regenerated will never stop believing and trusting in Christ, that they will never lose their salvation, and that they will persevere to the end because God has promised to never leave them or forsake them (Hebrews 13:5). This doctrine does not mean that everyone who professes to be a Christian will persevere because there can be those who are false converts and are not truly regenerated. In other words, there are people who appear to be saved, but who are not. These often walk away from the faith (Mark 4:3-9). Also, perseverance of the saints does not mean that those who are truly saved will not backslide or have strong doubts about their faith. It means that ultimately, they will remain in the faith because it is God who is keeping them and not themselves.”

2. “The doctrine of perseverance is usually held by Calvinistic groups and is based in the doctrines of election and predestination where God elects (chooses) people for salvation (2 Thess. 2:14) and predestines (brings about by his sovereign will, Eph. 1:3-4, 11; Rom. 8:29) the redemption of those elect and justifies them (declaring them legally righteous, Rom. 4:5; 5:1) by grace alone in Christ alone apart from the works of the Law (Rom. 3:28; 4:5). If God is sovereign and he works all things after the council of his will (Eph. 1:11), then he sovereignly keeps all whom he has redeemed.”

3. “Furthermore, perseverance is not a license to sin. Those who are saved and eternally kept by God are also regenerated (John 3:3; 2 Cor. 5:17) and war against their sin (Rom. 7:14-25).”

B. From two sources, Chapter 17 of the Westminster Confession of 1646: Of the Perseverance of the Saints, and, Chapter 17 of the 1689 London Baptist Confession, three explanations are given for this Calvinistic doctrine. https://www.blueletterbible.org/study/ccc/westminster/Of_The_Perseverance_Of.cfm https://reasonabletheology.org/the-perseverance-of-the-saints

1. “They, whom God hath accepted in His Beloved, effectually called, and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end,
and be eternally saved, (Phl 1:6; 2Pe 1:10; Jhn 10:28-29; 1Jo 3:9; 1Pe 5:9).”

2. “This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father, (2Ti 2:18-19; Jer 31:3); upon the efficacy of the merit and intercession of Jesus Christ, (Hbr 10:10, 14; Hbr 13:20-21; Hbr 9:12-15; Rom 8:33-39; Jhn 17:11, 24; Luk 22:32; Hbr 7:25); the abiding of the Spirit, and of the seed of God within them, (Jhn 14:16-17; 1Jo 2:27; 1Jo 3:9); and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof, (Jer 32:40; Jhn 10:28; 2Th 3:3; 1Jo 2:19).”

3. “Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, (Mat 26:70, 72, 74); and, for a time, continue therein, (Psa 51:14): whereby they incur God’s displeasure, (Isa 64:5, 7, 9; 2Sa 11:27); and grieve His Holy Spirit, (Eph 4:30); come to be deprived of some measure of their graces and comforts, (Psa 51:8, 10, 12; Rev 2:4; Sgs 5:2-4, 6); have their hearts hardened, (Isa 63:17; Mar 6:52; Mar 16:14); and their consciences wounded, (Psa 32:3-4; Ps 51:8); hurt and scandalize others, (2Sa 12:14); and bring temporal judgments upon themselves, (Psa 89:31-32; 1Co 11:32).”

C. From Arminian Perspectives, three types of Perseverance are provided.

1. “Perseverance in Arminianism: Arminians believe that it is necessary for the redeemed to persevere in saving faith in order to attain to eternal life in the age to come (final salvation). We maintain that true believers who have experienced genuine regeneration can yet fall away from the faith and perish everlastingly. We take Jesus’ words in Matt. 10:22 both literally and seriously: “The one who endures till the end shall be saved”. We maintain that it is the believer’s responsibility to continue in saving faith, while acknowledging dependence on God’s grace and power to do so.”

2. “Perseverance in Calvinism: Calvinists, like Arminians, believe that it is necessary for the redeemed to persevere in saving faith in order to attain to eternal life in the age to come (final salvation). They believe that one who is truly saved cannot fail to persevere in saving faith. God is solely responsible in preserving His elect and ensuring that they reach their final destination. They do not deny that some appear to fall away, but maintain that the truly regenerate will never finally fall away from faith and salvation. They would say that apostasy only proves that one’s profession of faith was not genuine and that the “apostate” had never truly been regenerated in the first place. The “apostate’s” defection simply reveals that his or her initial conversion was spurious. The Calvinist, then, would understand Matt.10:22 as meaning: “Those who are [truly] saved will [of necessity] endure to the end”. For this reason I prefer to call the Calvinist understanding of perseverance: ‘inevitable perseverance’.”

3. “Perseverance among “moderate” Calvinists: I am here referring to
those who essentially discount the need for perseverance of any kind with regards to final salvation. This position is held by a wide spectrum of evangelical Christians today. It is hard to say what they should be called. While many call themselves moderate Calvinists, many others would likely object to that label. It is generally held by those who would consider themselves Arminian in every other significant area of soteriology. We could call them 1 point Calvinists (holding only to P) or 4 point Arminians. This view is especially prominent among Southern Baptists and is heavily promoted by well known teachers such as Charles Stanley, Chuck Swindoll, and Tony Evans. This understanding of perseverance teaches that once a person puts saving faith in Jesus Christ, nothing can change that person’s eternal destiny. It maintains that a true believer can return to a life of wickedness, die in a state of unrepentance, and still be saved in the end. This view even maintains that a true believer can later repudiate the faith, die in unbelief, and still be guaranteed entrance into God’s eternal Kingdom (with considerably less or no heavenly rewards). This view of perseverance coined the phrase “Carnal Christian” which is defined as Christians whose lifestyles cannot in any way be distinguished from the wicked lifestyles of the unregenerate.”

D. The preceding explanations were not provided to confuse the reader, but to demonstrate how difficult it is to distinguish the various definitions, explanations and teachings of this doctrine.

III. What are the practical objections for the classic definition and arguments of Calvinism and “perseverance of the saints”? 

A. In an insightful article, one author penned objections to Calvinism from the idea of Monergism. Commenting on “The Heresy of Monergism,” the author stated, “If all Calvinism were to be encapsulated by a single term it would be the word Monergism. The term comes from the Greek mono meaning, ‘one,’ and erg meaning ‘work,’ and described the notion that salvation is affected by only one agent, namely God.” Note: References to “author” refers to the article above throughout this section III. [https://blogs.ancientfaith.com/orthodoxyandheterodoxy/2014/01/22/why-i-stopped-being-a-calvinist-part-4-the-heresy-of-monergism]

1. The author further explained that Monergism “treats the relationship between God and man as a zero-sum game. The gains of one side will always correlate to the losses of the other side.”
   a. So, if man has any control, then God cannot have 100% control.
   b. As though man’s free moral agency is a threat to the power of God.

2. The author further stated that he began to notice contradictions in practical life.

3. Some of those practical objections will be raised here.

B. Some Calvinists have an odd application of prayer.

1. Some Calvinists believe that “prayer does not change things.” Nothing actually happened from prayer. So Calvinists would not pray.
   a. “If prayer really made a difference then God wouldn’t be truly sovereign and our prayers would therefore be a work.”
that prayer changes things. The two are incompatible. They do not go together. If one is true, the other is false. Since predestination is true, it follows as night follows day, that prayer does not change things.” Calvinist David West made the same point, “Prayer does not change things, nor does it change God or His mind.”

2. However, the Bible teaches that God's people should pray.
   a. Paul exhorted men to pray (1 Thessalonians 5:17; Colossians 4:2).

3. The Bible also provides examples of the power of prayer.
   a. Did not Jonah’s preaching and the Ninevites’ repentance change God's mind? (Jonah 1:6-17; 3:5-10).
   b. Was not God willing to save Sodom and Gomorrah if ten righteous souls were found? (Genesis 18:16-33).
   c. Did not Hezekiah pray and God extended his life 15 years (2 Kings 20:1-6)?

C. Some Calvinists exclude the importance of Christian involvement as ministers.

1. Some Calvinists undermine and even remove the efforts and involvement of Christians and their ministry. The author continued:
   a. “One of the most disheartening expressions of this is when there is a de-prioritization of helping those who fall away from the faith, since if the person is elect we can be sure God will bring them back, but if they are not elect, then there is nothing we can do anyway.”
   b. Christians “sit back, let go and let God” without any human instrumentality.

2. But the Bible emphasizes the usefulness and responsibilities of God’s servants in teaching and service to Him (Galatians 5:13).
   a. Paul described the Corinthian brethren as “our epistle written in our hearts, known and read of all men” (2 Corinthians 3:2).
   b. He later described the Macedonian brethren as an example of generous givers (2 Corinthians 8:1-5).

D. Some Calvinists misunderstand the definition and use of man’s free-will.

1. The author notes the “Idea that if man has free-will then God cannot have complete Sovereignty.”
   a. He also explained, “If one team controls forty of the hundred yards, then the other team necessarily controls the other sixty. When this is our basic paradigm, of course we always try to set things up so that it will be 100% God and 0% man.”
   b. Finally, he stated, “The alternative, however, is to affirm that it is actually 100% God and 100% man. Once we realized this, we saw that there is space for nature to have a qualified autonomy.”

2. “Free will” is making decisions between right and wrong. Men and women have been given the freedom by their Creator to make choices.
   a. However, men and women should make their decisions with the understanding that there are consequences in making wrong choices.
   b. People should also remember that right and wrong are determined by God.

3. The Bible teaches the importance of obedience and man has the right to choose whether he will obey or not (Hebrews 5:8-9; 2 Thessalonians
E. Calvinists place the sole responsibility and decision of one’s salvation with God exclusively absent of man’s freedom to choose.

1. There is great confusion about what the Bible teaches concerning exclusivity and inclusivity.
   a. Many religious people do not believe that salvation involves a number of inclusive elements.
   b. They make the elements of salvation exclusive of one another.

2. Consider the Chart of the Chain between God and Man:

IV. What are some refutations of so-called “proof texts” of “Perseverance of the Saints?”

A. 1 Corinthians 3:15 is often misused and the context is ignored.

1. One should read the context 1 Corinthians 3:10-15 for a clearer understanding of Paul’s comments.
   a. Paul uses descriptive phrases to compare the work of a preacher or teacher to the construction of a building.
   b. The words, master builder, foundation, work, and materials (gold, silver, costly stones, wood, hay, stubble), portray the image of a building.
   c. A preacher of the gospel invests his time, talents, energies, knowledge into the conversion process for others.
   d. The successful result of his work is a Christian convert.
      1) However, not all structures withstand the forces of time.
      2) Converts may depart from the faith due to being grounded improperly or being negligent.

2. If one attributes Paul’s comments in this passage to the idea that man has no choice in the matter, then how does one explain Demas in 2 Timothy 4:10?
   a. Paul simply stated: “For Demas has forsaken me, having loved this present world.”
   b. At one time Demas was a co-worker, fellow laborer of the apostle.
   c. But Demas made a choice with his life; he turned his affections in another direction, clearly defined by Paul’s remarks in Colossians 3:1-2.
   d. Surely Paul felt a great loss at Demas’ departure from the faith and represents the type of person described in 1 Corinthians 3:10-15.


B. 1 John 3:9 is often misapplied and a word study would clarify the verse.

1. The KJV reads, “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”
   a. Paul wrote that “all have sinned” (Romans 3:23) and “none is righteous” (Romans 3:10).
   b. John wrote in the same book, 1 John, that everyone sins (1 John 1:8, 10).
   c. Is there a contradiction?

2. A good word study that concentrates on verbs and their tenses provide a deeper understanding of John’s statement.
a. As noted in the Pulpit Commentary, “An act is different from a state of sin.” [https://biblehub.com/1_john/3-9.htm].
b. “Lenski explained that 1 John 3:6, 9 uses a Greek construction called the present durative, which should be translated ‘does not go on sinning.’” [Lenski, R.C.H. (1966). The Interpretation of the I and II Epistles of Peter, the Three Epistles of John, and the Epistle of Jude (Minneapolis, MN: Augsburg)].


4. Referring back to Lenski, he translated 1 John 3:9, “Everyone that has been born from God does not go on doing sinning because his seed remains in him; and he is not able to go on sinning because he has been born of God.”

5. So the crux of John’s point from the word study in 1 John 3:9 is that the sin described is the “practice of sin” or “continuance in sin.”
   a. That definition changes the entire argument advocated by Calvinism.
   c. God allowed for such instances with the second law of pardon (reserved for His children).
   d. However, if one, again by choice, lives in sin or practices sin (becomes part of his life), then he falls away and is in need of returning to the Lord.

6. Readers would do well to consult an excellent and concise article on this verse from Kyle Butt with Apologetics Press. https://www.apologeticspress.org/apcontent.aspx?category=13&article=919

V. How can the Calvinist avoid the tidal wave of scriptural warnings about apostasy?
A. Shall we begin with Paul’s inspired writings?
   1. He warned Christians not to fall (1 Corinthians 10:12; Galatians 5:4).
   2. He provided examples of Christians who fell (2 Timothy 4:10; 1 Corinthians 5; Acts 20:29-30).
   3. He urged Christians to be faithful even “unto death” (2 Timothy 4:6-8).
   4. He pointed out Israel’s unbelief and fall in the wilderness and pleaded that Christians not follow their example (1 Corinthians 10:1-12; Hebrews 2:1-2; 4:9-11).

B. Shall we continue with Peter’s inspired writings?
   1. Judgment begins with the “house of God” (1 Peter 4:17).
   2. After exhorting Christians to add graces to their faith, Peter wrote, “For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”
      a. Why did Peter say, “…If these things be in you and abound?”
      b. Why was Peter concerned whether Christians bear fruit? (John 15:1-8).

C. Shall we conclude with John’s inspired writings?
   1. Why did John encourage his readers to continue in faith and not practice sin? (1 John 3:6-9).
   2. Why did John use IF so many times in his writings? (1 John 1).
Conclusion:

A. The Calvinist, regardless of what stripe, is wrong in their doctrine of "perseverance of the saints."
B. All people have free moral agency and may choose to obey God or reject God.
C. All Christians have free moral agency to choose whether to remain faithful to God or turn back to the world.
D. There are too many warnings, too many arguments, too many scriptures supporting man’s freedom of choice.
   1. In essence, that is what makes man different from any of God’s other creations.
   2. God does not desire to force men and women or choose for men and women whether to serve Him or not.
   3. God wants followers to have chosen of their own volition to serve Him unto death.
E. The Bible teaches about the true definition of the “perseverance of the saints.”
   1. It involves a faith that increases over time.
   2. It involves a courage that expands with each trial.
   3. It involves a patience that endures the temptations of life.
   4. It involves a love that grows daily for the Lord.

REFERENCES


Why Reformation was/is Insufficient

CHARLES BLAIR

INTRODUCTION

A. All of lives is a journey filled with knowledge, making decisions and plotting the course we are taking.
   1. Some never consider the end result of their choices and they live life as though it is an accident or as if man can be neutral.
   2. Rom. 6:16 “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.”
      a. Two things to consider.
      b. One is the act of obedience and the other is the result of that obedience.
      c. We either yield to Satan (sin unto death) are unto God (righteousness).
      d. Men may claim neutrality or act unconcerned about their choices but what God shows us is it is either Him or Satan.

B. Our journey is one filled either with accident or purpose. The purpose in life may be good or evil. Either we have some purpose which drives us or life become uncertainty and we just go from moment to moment with no direction.

1. Judges 17:6 “In those days there was no king in Israel, but every man did that which was right in his own eyes.”
   a. Israel had the law given to them by Moses from Mount Sinai. There were parents committed to teaching their children about the law and there were priests.
   b. How then did Israel come to the point of everyman doing what was right in his own eyes?
   c. Answer, there was no one to enforce the law.

2. Jer. 10:23 “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.”

3. Col. 3:4 “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

4. Over all the years of human history, the choices remain the same. Either I will do it my way or I will do it Christ’s way.

C. I speak now of the issue how does the journey end?

1. Saul, whose name was later changed to Paul began his life with knowledge of the law of Moses and the traditions of the elders (Acts 22:1; Phil. 3:5).

2. He was angry against the Lord’s people and went about to destroy them with great zeal (Acts 26:9-11).

3. The end of his journey.
   a. I have fought a good fight, I have finished my course, I have kept the faith.”
b. How does our life end, what is the final grade?

**DISCUSSION:**

I. WHAT DROVE A MAN LIKE MARTIN LUTHER AND OTHER LIKE HIM?

A. The very wording of reformation implies a change. What were these men trying to change.
   1. They had a view of the church which was brought about by their education.
   2. Real education begins when a person moves words from a page into their lives.
   3. The deeper they studied the clouds began to clear away as they began to understand that something was very wrong.

B. They knew what they had been taught. When what they had been taught came into conflict with the view of scripture the conclusion they reached was something is wrong.
   1. If it were just one man, we could attribute it to his own personal concerns and leave it at that.
   2. Because more people began to reach the same kind of conclusions, the reformation movement had its beginning.

II. WHAT IS A MOVEMENT? WHEN DOES IT BECOME MORE THAN ONE MAN? LET US ESTABLISH THE ROLE OF GOD, BACK TO THE FIRST CENTURY:

A. God promised to set up His kingdom in the last days and that kingdom would stand for ever. (Dan. 2:44)
   1. Matt. 24:35 “Heaven and earth shall pass away, but my words shall not pass away.”
   2. Our conclusion would be that the church established by the Lord would always be on earth.

B. The miracles, wonders and signs were temporary until such time as the Word of God could be completed and placed in written form (1 Cor. 13:8-10).
   1. Evidence of the transition is seen in the events of Acts 15.
   2. Brethren gathered in Jerusalem with the apostles and elders to discuss the fate of the Gentiles.
   3. Today we are in possession of the written Word and there is no authority for men to gather together to decide the truth of God. His Word is the absolute authority that all men must bow down to with their hearts.

C. The reformation movement began in the hearts of many as they considered the works of Martin Luther and others like him.
   1. A Pharisee name Gamaliel was used by God to save the lives of the apostles.
   2. Acts 5:38,39 “And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men it will come to nought. V39 But if it be of God, ye cannot over throw it; lest haply ye be found even to fight against God.”
   3. Did not God use a Roman ruler, Caesar Augustus, to make a tax the result of which brought Joseph and Mary to Bethlehem? (Luke 2:1-4).

D. If the church, based on Jesus’ words from Matthew 24, would stand forever, could any of us have a view of God in which God would not move
III. A DENOMINATION MEANS A PART OF; TEN DIMES MAKE UP A DOLLAR BUT ONE DIME BY ITSELF DOES NOT;

A. Acts 15:5 “But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.”
   1. The sect of the Pharisees which believe tells us they were part of the denomination of the Jews. Why just a part?
   2. Because another part was the Sadducees.
   3. Paul was a member of the denomination of the Pharisees (Acts 26:5).

B. At the end of the book of Acts, Paul is under house arrest. He sends for the leaders of the Jews to come to him, which they did. This is the view they had of the church bought by the blood of Christ.
   1. Acts 28:22 “But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.”
   2. They saw the church as a denomination of the Jews religion. Once Jerusalem fell in A.D. 70, that issue would be resolved.

C. The failure of the reformation movement is that all the churches formed were “dimes” and not the “dollar”.
   1. I Cor. 12:20 “But now are there many members, yet but one body.”
   2. Eph. 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling.”

D. How did these men miss it for they began with such great promise?
   1. It is not the beginning but the end of which we should be concerned.
   2. From its inception in the minds of men they were striving to correct the stance of the Church, that is the Catholic Church.
   3. Over all the years different groups were being formed as they used the liberty of using their own minds, they reached different conclusions.

IV. WHY THEN DID THE REFORMATION MOVEMENT FAIL? WHY DID THEY NOT ALL GO BACK TO THE FIRST CENTURY AND DIG DEEPER INTO SCRIPTURE TO FIND THE CHURCH BUILT BY CHRIST?

A. Men are sanctified by the truth (John 17:17).
   1. The truth by definition is a powerful tool to change the heart of any man (Rom. 1:16; Heb. 4:12).
   2. But we must hasten to add, as powerful as truth is, it must be joined to the cooperation of the person who heard it.
      a. Rev. 2:29 “He that hath an ear, let him hear what the Spirit saith unto the churches.”
      b. John 8:32 “And ye shall know the truth, and the truth shall make you free.”

B. Agrippa was a man who believed the truth but it did not change him. The reason being that the truth taught by Paul forced him to make a conclusion, he was not ready to accept.
   1. Acts 26: 27,28 “King Agrippa, believest thou the prophets? I know that thou believest. V28 Then Agrippa said unto Paul, almost thou persuades me to be a Christian.”
   2. The prophets referenced here was the ones who spoke of the life, death and resurrection of Jesus. Agrippa believed what was said about Jesus. Then surely he must have been a Christian at that point?
   3. He was not and he knew it. Why, what stood between this man and his
conversion to Christ?
4. He refused to be immersed in water to get rid of his sins (Acts 26:20; Matt. 3:8).

C. Brethren, why would one man reject the entire book of James? One can begin by searching the truth but one must accept the truth at all points?
1. Are we saved by faith only?
2. Can we sprinkle or pour as a means of baptism?
3. Can we have synods and counsels to tell us what the truth is?

CONCLUSION:
A. We may call into question where these men started as to desire or motivation.
About the Book:
The contents of this book contain outlines presented at the 2018 lectureship of NWFSBS. While 28 lessons were presented at the lectureship, this book contains two additional outlines. The reader of this book will find material pertaining to -- the church of the New Testament, the destruction of Jerusalem, Judaism, Islam, martyrdom, ecumenical councils, Nestorianism, Oriental Orthodox, Eastern Orthodox, Roman Catholicism, celibacy, Montanism, Marcianism, the Popes of Rome, the Patriarchs of Constantinople, the Lord’s Supper, baptism, Constantine, the Roman Emperors’ influence, the Crusades and much more.

While the focus of these lessons is historical, the purpose is not just a recording of facts. Instead, the reader should learn: all religion is not approved of God; the need to follow the pattern of God’s authority; about acquiring a better understanding of the problems of division; and the dangers of earthly desires mixed with spiritual aspirations.

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