The Protestant Reformation, 1517–1648

Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

— Matthew 16 (KJV)
What you shall bind on earth... Christ's Representative on Earth

Insignia
Note the Keys!

A Religious Monopoly

Thus, the papacy emerged as something between an Italian city-state and European power, without forgetting at the same time the claim to be the vice-regent of Christ. The Pope often could not make up his mind whether he was the successor of Peter or of Caesar. Such vacillation had much to do with the rise and success of the Protestant Reformation.
Jan Hus was a leader of the Protestant movement who challenged the Catholic Church in Bohemia. He was tried as a heretic in 1415 and burned at the stake.

Johannes Gutenberg developed the first mechanical printing press using movable type around 1439, revolutionizing book publishing throughout Europe. His first major project, the Gutenberg Bible, marked a historic change in printing.

Desiderius Erasmus was a Dutch scholar of the early 16th century who believed in reforming the Church from within. In 1516, he published new Greek and Latin versions of the New Testament. His own works were prohibited by order of Pope Paul VI.

Key Concepts
- End of Religious Unity and Universality in the West
- Attack on the medieval church—its institutions, doctrine, practices and personnel
- Not the first attempt at reform, but very unique
- Word “Protestant” is first used for dissenting German princes who met at the Diet of Speyer in 1529
- A convergence of unique circumstances
Causes of the Reformation?

- Church corruption
- Avignon Papacy
- Conciliarism
- Marsilius of Padua → Defender of the Peace [Defender of the Peace]
  - Attacked papal authority
  - The Christian community is the sum of ALL its parts!
- Development of personal devotions → suspicion of clergy
- Greed of secular leaders → 1/3 of Europe → church land
- Papal need for money → indulgences
- Printing Press

The Vulgate (5th cent.)

In the fifth century, St. Jerome translated the Scriptures from the original Greek and Hebrew into vulgar Latin. I know what you’re thinking. VULGAR??? THE BIBLE??? NO WAY!!! This is not the same “vulgar” that we use today to mean “bad language.” It just means, “the language of the people,” Latin that everyday people spoke – not Cicero Latin that students would learn in schools.

The Vulgate

Domenico Ghirlandaio (1480)

1,000 Years

Bible, Latin, Vulgate, 1487
Nuremberg: Anton Koberger, 1487

Can YOU READ THIS?

Can he?
During the early 1600s, *Hocus Pocus* was a name commonly adopted by a juggler or magician. The name, and the words *hocus pocus*, which were often chanted during tricks involving sleight of hand, is believed to be a perversion of the Latin blessing from the Catholic mass, *Hoc est corpus meum*, or “This is my body.”
I. The Church’s Problems

- Charges of greed
- Worldly political power challenged
- Weariness of dependence on the Church and the constraints it enforced
- Growing human confidence vs. “original sin”
- Catholic church becomes defensive in the face of criticism
- The confusing nature of scholasticism

I. The Church’s Problems (cont)

- The corruption of the Renaissance Papacy
  -- Rodrigo Borgia aka Pope Alexander VI
- European population was increasingly anti-clerical
II. Convergence of Unique Circumstances

A. Cultural
- Better educated, urban populace was more critical of the Church than rural peasantry
- Renaissance monarchs were growing impatient with the power of the Church
- Society was more humanistic and secular
- Growing individualism
  --John Wyclif

B. Technological: Printing Press
- Invention of movable type was invented in 1450 by Johann Gutenberg
- Manufacture of paper becomes easier and cheaper
- Helped spread ideas before Catholics could squash them
- Intensified intellectual criticism of the Church
- Protestant ideals appealed to the urban and the literate
Martin Luther searches the Scriptures (from the Luther Monument, Eisleben)

The Spread of the Printing Press

About 180 copies were printed, making the Bible more available.

The Gutenberg Bible

c. 1456

...but it was in Latin, so most people couldn’t read it.

But Some Could

Martin Luther searches the Scriptures (from the Luther Monument, Eisleben)
C. Political

- Notion of the Renaissance Prince
- Recent War of the Roses created a sense of political instability for the Tudor dynasty --Henry VIII
- The significance of a male heir to the Tudors

(1) England

(2) The Holy Roman Empire

- Decentralized politics
- Pope successfully challenged the monarch here
- New HRE, Charles V, is young, politically insecure and attempting to govern a huge realm during the critical years of Luther’s protest
- Charles V faced outside attacks from France and the Turks
- Circumstances favor Luther

Emperor Charles V – Hapsburg HRE

D. Spiritual

- Growing piety, mysticism and religious zeal among European masses
- Dutch Christian humanist Erasmus inadvertently undermines the Church from within --In Praise of Folly (1510)
- Call for a translation of the New Testament into Greek
- Call for a return to the simplicity of the early Church
- Millenarian “fever”
III. The Emergence of Protestantism in Europe

A. Germany (Northern)

• Luther troubled by the sale of indulgences
• Dominican friar Tetzel was selling indulgences in Wittenberg in 1517
• Luther posts his 95 theses on the door of the castle church in Wittenberg on October 31, 1517
• Some of Luther’s complaints
• Luther slowly but surely is drawn into a heated debate

Luther’s Beliefs

• “For it is by grace that you have been saved, through faith — and this not from yourselves, it is the gift of God — not by works, so that no one can boast.” Ephesians 2:8-9
• Grace (noun) – Divine (Godly) love and protection bestowed (given) freely on people.

The Reformers

† Martin Luther
† John Calvin
† Henry VIII
The Spread of Lutheranism

B. England

- Henry VIII’s marriage to Catherine of Aragon
- Henry seeks an annulment
- Henry creates the Church of England and establishes his own supremacy over it
- A “political reformation” only at first
- The six wives of Henry VIII
  -- Anne Boleyn
  -- Jane Seymour

B. England (cont)

- The brief reign of Edward VI
- The rule of “Bloody” Mary
- Return of the Marian exiles to England from Geneva
  -- “Puritans”
- Queen Elizabeth I and the “Via Media”
- The attack of the Spanish Armada in 1588
  -- “The Protestant Wind”
  -- Guy Fawkes

C. Switzerland

(1) Zurich

- Very urban, cosmopolitan setting
- Reformer Ulrich Zwingli and his Old Testament persona
- “Memorialist” view of the Mass
- Zwingli also opposed purgatory, clerical celibacy, intercession of the saints, and salvation by works
- The death of Zwingli
IV. Reformation Ideas

E. Other Parts of Western Europe

• No Protestant inroads into Spain or Italy
• Protestantism succeeded only where it was urban and supported initially by the nobility
• After 1540, no new Protestant territories outside of the Netherlands
• Most powerful European nations were Catholic
• Protestants were feuding with each other

D. France

• King Francis I was initially sympathetic to Luther as long as his ideas stayed in Germany
• Protestantism made illegal in France in 1534
• Persecution of the Huguenots
• St. Bartholomew’s Day Massacre
• King Henry and the Edict of Nantes (1598)

Protestant Churches in France (Late 16th)

(2) Geneva (French-speaking)

• John Calvin’s leadership in Geneva from 1541-1564
• Geneva became the model Protestant training center
• Stress on order and rigorous adherence to God’s law
• A “Quasi-theocracy”
• Very austere religion practiced in Geneva
• Self-discipline and the “Protestant Work Ethic”
A. Martin Luther (1483-1546)

The German priest Martin Luther began the Protestant Reformation. He challenged Pope Leo X's support of the sale of indulgences to raise money for the church. Luther wrote his objections to the sale of indulgences in a text called The Ninety-Five Theses. He posted the theses to the door of Castle Church in Wittenberg, Germany, on October 31, 1517. He preached that salvation could only come through the grace of God, not from the deeds of men.

Luther was charged with heresy in 1521 at the Diet of Worms. He was made an outlaw by Emperor Charles V (right) and excommunicated by Pope Leo X (below).

Martin Luther’s Youth

- Born November 10, 1483
- Parents: Hans & Margaretha Luder
- Hans was common servant; worked in copper mine; rose to ownership of mines & smelter
- Hans was driven to succeed; driven to be sure that Martin succeeded as well
- Martin went to University of Erfurt to study law
Caught in a thunderstorm at age 21, he cried: “Help me, St. Anne! I will become a monk!”

Entered Augustinian Monastery, 1505 – much to his father’s dismay

Ordained a priest

Studied theology in preparation for teaching

Martin Luther’s Confession

- Tormented by sensitivity to sin nature
- Extreme asceticism: prayer, fasts, sleep deprivation, cold, whipping himself
- He was strict in following principles of Augustinian monasticism including: Poverty, vigils, charity, chastity, sobriety, obedience, and mortifications of the flesh. Luther would fast often, and sometimes three days straight.
- He slept without blankets in winter.
- Confessed regularly, often for hours.
- Constantly in confession

Martin Luther’s Trip to Rome

- Abbot Staupitz sent Luther on pilgrimage to Rome
- Luther visited holiest places; crawled up Pilate’s staircase
- Luther observed priests & bishops acting immorally & abusing their power
- Luther: “I went with onions & returned with garlic”
Next Staupitz sent Luther to Wittenberg as theology professor

1515, great discovery: Rom. 1:17

- Gospel is revelation of justice of God
- To Luther, justice of God was unbearable; yet, Gospel linked to God’s justice
- Justice does not refer to punishment of sinners; righteousness is given to those who live by faith
- Justification is the free gift of God to sinners: righteousness is imputed by God who justifies humans by their faith in Jesus Christ

“Here I felt as if I were entirely born again and had entered paradise itself through gates that had been flung open. The whole of Scripture gained a new meaning. And from that point on the phrase the ‘justice of God’ no longer filled me with hatred, but rather became unspeakably sweet by virtue of a great love”

Leo X sold archbishopric of Mainz to Albert of Brandenburg to raise money to build St. Peter’s

Albert hired John Tetzel to sell indulgences

Tetzel: “As soon as a coin in the coffer rings, a soul from purgatory springs”

An indulgence was a full or partial remission of sins granted by the church.

The person committing the sin was still required to confess to a priest.

Corrupt church leaders abused the indulgence as a way to raise money for building projects or personal gain.

Friar Johann Tetzel, sold indulgences in Wittenberg.

Copy of the infamous Indulgence by Johann Tetzel.
95 Theses

- 95 Theses written against the sale of indulgences
- Nailed to the door of the Castle Church in Wittenberg on October 31, 1517
- 95 Theses translated, printed, and distributed throughout Germany within 2 weeks

Selections from 95 Theses

- 32. Those who suppose that on account of their letters of indulgence they are sure of salvation will be eternally damned along with their teachers.
- 36. Every Christian who truly repents has plenary (full) forgiveness both of punishment and guilt bestowed upon him, even without letters of indulgence.
- 37. Every true Christian, whether living or dead, has a share in all the benefits of Christ and the Church, for God has granted him these, even without letters of indulgence.

Selections from 95 Theses

- 81. This shameless preaching of pardons makes it hard even for learned men to defend the pope's honor against calumny or to answer the indubitably shrewd questions of the laity.
- 82. For example: "Why does not the pope empty purgatory for the sake of holy love... For after all, he does release countless souls for the sake of sordid money contributed for the building of a cathedral?..."
4 Attempts to Silence Luther

- **Heidelberg Disputation (May 1518)**
  - Luther was put on trial before Augustinian General Council
  - Introduced “Theology of the Cross”:
    - Centrality of Cross
    - Only Jesus can forgive sins
    - Be willing to become nothing for God’s glory
  - Attacked scholastic theology, which he called “Theology of Glory” – those who hate the cross & love works in order to obtain earthly glory
  - Martin Bucer attended & was persuaded

- **Leo X offered Luther position of Cardinal if he would be silent**
  - “How dare they try to buy me off!”

- **Cardinal Cajetan, Dominican papal legate, was sent to stifle Luther**
  - Luther presented written arguments
  - Pope was not infallible
  - Authority of council was superior to pope
  - Sacraments apart from faith cannot save
  - Justification by faith was scriptural
  - Appealed to Bible as supreme authority
  - Cajetan published order for Luther’s arrest

- **Leipzig Disputation (July 1519)**
  - John Maier of Eck vs. Luther
  - Luther bested Eck through citation of Scripture by memory to prove that Christ, not pope, is head of church
  - Eck accused Luther of being “Saxon Huss”
  - At first Luther denied charge; during intermission, he researched Huss; came back to say: “We are all Hussites if we believe the Bible to be true”
  - Luther’s affirmation of Huss, convicted heretic, was dangerous admission

- **Why was Luther not killed in order to silence him?**
  - He was protected by Frederick the Wise, who was able to manipulate pope & emperor

- **Three Treatises of 1520**
  - An Address to the Christian Nobility of the German Nation
    - Attacked Three Walls pope erected around Scripture
      - Spiritual power of pope is above temporal powers of magistrates (preventing magistrates from instituting reform)
      - Interpretation of Scripture belongs only to pope
      - Only pope can call council
    - Insisted on “priesthood of believer”
Three Treatises of 1520

- The Babylonian Captivity of the Church
  - Attacked sacramental system
  - Affirmed 3 sacraments: baptism, Eucharist & penance (later affirmed only first 2)
  - Denied transubstantiation but affirmed real presence (consubstantiation)
  - Mass was not sacrifice but testament
  - Faith is real element that gives value to sacraments

- The Freedom of a Christian
  - Exposition of relationship between faith & works
  - Devotional work that shows that new person in Christ lives not to himself/herself, but in Christ & for neighbor
  - Emphasized priesthood of believer

Papal Bull of Excommunication

- 1520, Luther was threatened by papal bull: “Arise, O Lord, a wild boar is loose in the vineyard”
- Luther burned papal document plus entire canon law
- “Since they have burned my books,” he said, “I burn theirs.”

Diet of Worms (April 17-18, 1521)

- Charles V, HRE & king of Spain: “Surely one individual could not call into doubt the tradition of the entire church?”
- Luther was ordered to recant his books
- “Unless I can be instructed and convinced with evidence from the Holy Scriptures or with open, clear, and distinct ground of reasoning, my conscience is captive to the Word of God. I cannot and will not recant, because it is neither safe nor wise to act against conscience. I can do no other. Here I stand. God help me. Amen.”

Diet of Worms, Luther says, “I cannot renounce these works. I cannot and will not retract anything, for it is not safe nor right to act against one’s conscience. Here I stand.”
Wartburg Castle
- Edict of Worms condemned Luther as civil criminal; 21 days “safe conduct” but pre-dated May 6
- Kidnapped on the way home
  - Surrounded by hooded men
  - Taken to Wartburg Castle by order of Frederick the Wise for safety
- Knight George
  - He hid for 10 months

German Bible
- New Testament: translated in 11 weeks
- Old Testament & entire Bible in 1534
- Significance of the German Bible
  - Improved literacy
  - Prompted Bible study & spread of Reformation
  - Popularized vernacular in other languages
  - Beginning of increased production of Bibles
  - Unified German language: Luther = “Father of Modern German Language”

4 Incidents that Limited Luther’s Reformation
- Andreas Bodenstein “Karlstadt” (1480-1541)
  - Led reform in Luther’s absence
  - Celebrated radical mass on Christmas 1521
    - Without vestments
    - Integrated German
    - No reference to sacrifice
    - No elevation of host
    - Bread & wine both given
    - Instigated iconoclastic riots & removed images from churches

4 Incidents that Limited Luther’s Reformation
- Andreas Bodenstein “Karlstadt” (1480-1541)
  - People were nerve-shattered by radical mass & iconoclastic riots
  - Luther returned to Wittenberg
  - Karlstadt was expelled from Saxony

4 Incidents that Limited Luther’s Reformation
- Zwickau Prophets
  - Lay movement of men studying Scripture in Zwickau, Saxony
  - Tenets:
    - Questioned infant baptism
    - Emphasized immediate inspiration over biblical revelation (Spiritualistic Reformation)
    - Influenced by Taborites (militant Bohemian Hussites) with revolutionary eschatology
  - Arrived in Wittenberg just after Christmas 1521
  - Supported by Karlstadt
  - Luther discerned their spirit to be “of the devil” & expelled them

4 Incidents that Limited Luther’s Reformation
- Thomas Müntzer (1489-1525)
  - Follower of Zwickau Prophets
  - Became critical of Luther, when Luther did not go far enough with Reformation
  - Advocated revolutionary means to obtain social justice
4 Incidents that Limited Luther’s Reformation

- Peasants’ Revolt
  - Peasants discontent over economic suppression
  - Luther’s Freedom of a Christian taught priesthood of believer, interpreted as egalitarian society
  - Münzer incited peasants against authorities & asked Wittenberg for help; Luther refused
  - 1525, Catholic & Lutheran forces defeated peasants, beheaded Münzer

Luther’s Reaction:
- First, pled for princes to deal mercifully with peasants
- Then, wrote Against the Robbing & Marauding Hordes of Peasants: “Smite, stab, slay the peasants!”
- Divorced himself from peasants in order not to impugn Reformation
- But lost faith in common people & weakened his base of support from them

Wittenberg
- After his return to Wittenberg, he continued work of Reformation & established Lutheran Church
- Wrote commentaries on every book except Revelation
- Wrote Large & Small Catechisms
- Wrote hymns (“Mighty Fortress Is Our God”)

Debate with Erasmus
- Erasmus desired moral reform of Catholic Church & helped pave way for Reformation, but was unwilling to break from Catholic Church
- Compared to Augustinianism of Luther, Erasmus’ theology was tinged with Pelagianism
- Luther’s The Bondage of the Will (1525) vs. Erasmus’ On Free Will (1524)
  - Salvation by grace alone not by an act of the will (using sacraments and doing works).
  - Predestination: The hidden and revealed wills of God.
  - Good produces a passive disposition, not a free will.

A Monk Re-invents Family Life
- Marriage to Katherine von Bora
  (Martin was 41)
  - Established model for Protestant Parsonage
  - Parents of 6 children
- Frederick the Wise gave them Luther’s former Augustinian cloister as a wedding present; Katie remodeled it as hotel for income

1525: Luther marries Katherine von Bora
Luther’s Wit & Wisdom on Marriage
- There’s a lot to get used to in the first year of marriage. One wakes up in the morning and finds a pair of pigtails on the pillow that were not there before.
- If I should ever marry again, I would hew myself an obedient wife out of stone.
- In domestic affairs I defer to Katie. Otherwise, I am led by the Holy Spirit.
- According to one story, Luther locked himself in his study for 3 days, until Katie took the door off the hinges.

Protestants vs. Catholics
- First Diet of Speyer (1526)
  - New policy: “Cujus regio, eius religio” (“whose region, his religion”); ruler’s personal religion dictates his subjects’ religion
  - Within 3 years, most of N. Germany became Lutheran: state church
- Second Diet of Speyer (1529)
  - Roman Catholics free in Lutheran territories; Lutherans not free in Roman Catholic territories
  - Lutheran princes wrote Protestations: hence, “Protestant Reformation”

Protestants vs. Catholics
- Marbourg Colloquy (1529)
  - Philip of Hesse wanted to unify all Protestants
  - Arranged meeting between Luther & Zwingli to unite German & Swiss Protestants
  - Major doctrinal difference was over Lord’s Supper
    - Luther – real presence; Zwingli – memorial
    - Luther wrote Hoc est meum corpum on table & would not budge
  - Agreement & alliance could not be achieved

Protestants vs. Catholics
- Diet of Augsburg (1530)
  - Charles V needed unity against Turkish threat & attempted reconciliation of Protestants & Catholics
  - Luther could not attend because Edict of Worms was still in effect

Protestants vs. Catholics
- Diet of Augsburg (1530)
  - Melanchthon & Luther composed Augsburg Confession
    - Justification by faith
    - Faith not just mental assent
    - New life in Christ produces good works by God’s grace, not good deeds of merit for salvation
    - German princes signed; RCC gave one year to recant
  - But war with Turks occupied HRE for 16 yrs.

Martin Luther’s Death
- 1546, Luther died:
  - “When I die, I’m going to come back as a ghost & haunt the popes & his bishops. They’ll have far more trouble with the dead Luther than they ever had with the live one.”
“I am fed up with the world, and it with me. I am like a ripe stool, and the world is like a gigantic anus, and so we’re about to let go of each other.”

-Luther

Philip Melanchthon
was named successor
Real name: Schwarzerd, “Black Earth”, Greek: melan chthon
Attended Marbourg Colloquy, co-authored Augsburg Confession

Salvation: justification by grace through faith
Lord’s Supper: consubstantiation – Christ’s presence with the elements
Infant baptism
Priesthood of the believer
Union of church & state – to retain support of German princes
Anti-semitism

Luther’s early life
Luther’s sense of unworthiness and his fear of God
Luther’s understanding of “passive righteousness”
Luther’s confrontation with the Church
Luther’s marriage to Katherine von Bora

“Sola Fidei” (Salvation by Faith Alone)
“Sola Scriptura” (Authority of the Scriptures Alone)
–Luther’s German Translation of the New Testament
The Priesthood of All Believers
–Peasant Revolt of 1525
All Vocations are pleasing to God
Some latent Catholicism

B. John Calvin (1509-1564)
John Calvin: Life and Legacy

- John Calvin (1509-1564) was born in Northern France and began his studies of Theology in Paris and was later sent to Orleans and Bourges to study law.
- Calvin, though inspired by Luther, was more restrained, nuanced, and organized.
- Calvin authored the *Institutes of the Christian Religion*, which served as a Protestant counterpoint to the *Summa* of St. Thomas Aquinas.
- Calvin had a complex relationship with Geneva, the center of the international Calvinist movement.

John Calvin was a French theologian and the founder of Calvinism. He broke from the Catholic Church around 1530 and began contributing to the Protestant Reformation in Switzerland.

In 1526, he published *Institutes of the Christian Religion*, a theological reference for reformed churches.

John Calvin: Life and Legacy

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Let's RUN – I mean Cross Country – through a quick review of John Calvin!
Calvinism

A Brief Introduction

John Calvin
1509-1564
Geneva, Switzerland
Reformed Christianity

RADICAL REFORMER

John Calvin's doctrines didn’t modify Catholicism—they took an entirely different direction.

Institutes of the Christian Religion

John Calvin’s work of SYSTEMATIC THEOLOGY

A Lawyer

Feel free to disagree with Calvin’s premise, but his logic is hard to refute.

SOVEREIGNTY OF GOD

The FOUNDATION of Calvin’s Theology
PREDESTINATION

God controls all. Including you.

THE ELECT

Salvation is God's choice – not yours.

FREE WILL

Incompatible with God's Sovereignty

TULIP

The “Five Points” of Calvinist Theology

TOTAL DEPRAVITY of human nature

UNCONDITIONAL ELECTION God's mercy alone

LIMITED ATONEMENT Only for the Elect

IRRESISTABLE GRACE Resistance is futile

PERSEVERANCE OF THE SAINTS Nothing you can do.

There is NOTHING you can do.
John Calvin

- John Calvin (1509-1564), a French lawyer and theologian, was responsible for the success of the Reformation outside Germany and Scandinavia. He created the patterns of thought that have dominated Western culture throughout the modern era. American culture, in particular, is thoroughly Calvinist.

Conversion and Reform

- Somewhere in the period 1532-1534, Calvin experienced a sudden conversion which he never discussed publicly. Originally a lawyer and northern humanist, he turned to theology and dedicated himself to reforming the church. He began to spread his theological beliefs and within a year he and his friends were in trouble with the authorities – both civil and ecclesiastical.

The Institutes of the Christian Religion

- He wrote The Institutes of the Christian Religion (1536) hoping to convince King Francis I that Protestantism posed no threat to his rule. However, the treatise did not have the intended result and Calvin was forced to leave France.

The Power of God

- Calvin emphasized the power of God over sinful and corrupt humanity. Calvin's God demanded obedience. The distance between God and man was bridged only by Christ. Calvin's theology was stern. God's laws must be rigorously obeyed. Social and moral righteousness must be earnestly pursued. Political life must be carefully regulated. Human emotions must be strictly controlled.

John Calvin: Human Depravity

- Calvin rejects sophist or scholastic philosophers who perceive any merit in human laws contributing to the forming of the human soul.

  “Here I only wished to observe, that 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. Thus Paul says that all carnal thoughts and affections are enmity against God, and consequently death (Rom. 8:7).

  - The soul has no power to aspire toward good.
  - Free will is a fiction.

Predestination

- Calvin believed in:
  - Salvation through Predestination
  - At birth it is decided if you will go to heaven or hell
Foreknowledge
God knows everything that will happen in your life

Purified approach to life:
No drinking, swearing, card playing, gambling etc..

John Calvin: Predestination
- The salvation of the soul has nothing to do with human acts but is predetermined by God.
- The damned are similarly selected by God.
- This doctrine may be repugnant to reason, but it preserves God’s glory and preserves the humility of the believer.

John Calvin: Human Depravity
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- “Here I only wished to observe, that 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. Thus Paul says that all carnal thoughts and affections are enmity against God, and consequently death (Rom. 8:7)
- The soul has no power to aspire toward good.
- Free will is a fiction.

John Calvin: Distinguishing Spiritual and Temporal
- Freedom from works liberates the believer to obey God voluntarily.
- Believers are not bound to external practices and should not give ground to superstitious beliefs though they should avoid giving unnecessary offense.
- Believers should not erroneously transfer the doctrine of spiritual liberty to the secular realm.
- Calvin reinforces Luther’s divide between the spiritual and the secular.

Predestination
- Calvin explained salvation in terms of predestination. God grants grace for his own inscrutable reasons and knows in advance who will be saved and who will be damned. Although people are predestined to salvation or damnation, they can never know their fate with certainty. Nevertheless, Calvinism offered the saint (i.e., the truly predestined man or women) a sense of self-assurance and righteousness that transformed them.

Questions for Reflection
Can there be freedom without some knowledge of a higher good, a good transcending material incentive?

Is there a best form of government? A form most in accord with the Christian faith?
John Calvin: Reason and Natural Law

- Political order is included under God's providential order.
- Calvin has a robust if nontraditional understanding of natural law.
- No man is devoid of the light of reason.
- Shame and honor curbs the consequences of human depravity.
- Human virtue does not improve the condition of the soul.
- Politics is about self-preservation and counteracts lustful and haughty appeal to justice, honor, or freedom.
- Revealed authority is essential for preserving order.
- Human callings are all equally valid as people pursue their humble mundane tasks.

ICONOCLASM

Removal of Statues & Paintings from Churches

This is from a church in Denmark, Northern Europe. What do you notice?

Ps: That is Mrs. Tracy in the background.

Denmark will be more religiously diverse.
The Spread of Protestantism

- Protestantism spread rapidly in the early 16th century. It grew strong in northern Europe (northern Germany, Scandinavia, the Netherlands, and England) but failed in the Latin countries (Italy, France, and Spain). It was an urban phenomenon and flourished where local magistrates supported it.
In the seventeenth century, the English version of Calvinism, known as Puritanism, performed the same function. Thus, in certain circumstances, Calvinism possessed the moral force to undermine the claims of the monarchical state on the individual.

Properous merchants and small shopkeepers saw in Calvinism doctrines that justified the self-discipline they already exercised in their own lives and wished to impose on the unruly masses. They particularly approved of Calvin’s economic views, for he saw nothing sinful in commercial activities (unlike many Catholic clergy).

Calvin finally sought refuge in Geneva, a small prosperous Swiss city near the French border. There he eventually established a Protestant church that closely regulated the citizens’ personal and social lives. Elders of the Calvinist church governed the city and imposed strict discipline in dress, sexual mores, church attendance, and business affairs.

Geneva became the center of international Protestantism. Calvin trained a new generation of Protestant reformers of many nationalities, who carried his message back to their homelands. Calvin’s *Institutes* became the leading textbook of the new theology. In the second half of the sixteenth century, Calvin’s theology of predestination spread into France, England, and the Netherlands, and parts of the Holy Roman Empire.
Calvin always opposed any recourse to violence and supported the authority of magistrates. Yet when monarchy became their persecutor, his followers felt compelled to resist. Calvinist theologians became the first political theologians of modern times to publish arguments for opposition to monarchy, and eventually for political revolution. In France, and later in the Netherlands, Calvinism became a revolutionary ideology, complete with an underground organization, composed of dedicated followers who challenged monarchical authority.

Revolutionary Ideology

- Calvinism could also produce revolutionaries willing to defy any temporal authorities perceived to be in violation of God’s laws. For Calvinists, obedience to Christian law became the dominating principle of life.

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Revolutionaries: Right to Revolt

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John Calvin: The Dignity of the Political

- Government is ordained by God and is the highest and most sacred station in mortal life.
- Calvin follows Aquinas in affirming how the political is essential to our humanity.
- How is human depravity reconciled with Calvin’s high estimate of the dignity of the political?

John Calvin: The Christian Commonwealth

- Godly Kings and princes should sustain religion by laws, edicts, and judgments.
- Calvin joins spiritual and secular functions though he does not do it through the medieval concept of hierarchy of purposes.
- The sting of government can remind people to fear God.
- Calvin prefers a mixed form of government eschewing the extremes of monarchy and democracy.

Dedication to God’s Law: Sign of Salvation

- Calvinists assumed that only unfailing dedication to God’s law could be seen as a sign of salvation, so Calvinism made for stern men and women, active in their congregations and willing to suppress vice in themselves and others.

John Calvin: Forms of Government

- Monarchy has a tendency toward tyranny.
- Aristocracy has a tendency to the interest of a few.
- Democracy has a tendency toward sedition.
- A mixed regime is best to check the vices of human beings.
- Our duty is to obey and submit to legitimate authorities.
They severely punished irreligious and sinful behavior. For example, Calvin condemned the anti-Trinitarian views of Michael Servetus and the episode ended in the notorious trial and burning of Servetus in 1553.

"May little chickens dig out your eyes 100,000 times."
—Calvin speaking to another reformer whose ideas he disagreed with

(1) **Background**
- More of a scholar than Luther
- More of a systematic thinker than Luther
- Calvin’s Institutes (1536)
- Early legal training
- Clear-cut moral directives for living
- Relied on Scripture and Augustine primarily for his ideas

(2) **Teaching**
- Predestination
- The right of rebellion
  --English Civil War
- More of a stress on works than Luther
- Divine calling to all sorts of vocations
- The “invisibility” of the True Church
- Government serves the Church
  --Michael Servetus
- Just war position
- Calvin’s positions on communion and baptism

**Michael Servetus**

- Anti-Catholic
- Influenced by Martin Luther
- Disagreed with Luther’s “Salvation through faith alone.”
- Created his own Protestant religion in Switzerland
C. Radical Reformers

Emergence out of Zwingli’s Reformation

- 1519, Zwingli began attracting students:
  - Conrad Grebel
  - Felix Manz
  - George Blaurock

- Known as Swiss Brethren; studies called Prophecy Meetings; studied NT in Greek

- Study led to rejection of infant baptism & support of believer’s baptism

First Signs of Disagreement

- Second Disputation (October 1523)
  - Grebel opposed Zwingli’s hesitation to reform mass
  - Swiss Brethren refused to accept magistrates’ decision not to change mass
  - Began meeting at Manz’ home for worship & Bible study
- Contacted other Reformers: Luther, Karlstadt, Muntzer for outside encouragement
- Breaking point
  - Brethren openly opposed infant baptism
  - Zwingli called for Third Disputation

Third Disputation – 17 Jan. 1525

- Zwingli recognized that Council would not support rejection of infant baptism; he needed Council’s support for his Reformation
- So he called for suppression of Swiss Brethren at public disputation on baptism
- Zwingli coined term “Anabaptists”: Re-baptizers
- Decision: Brethren to stop meeting & have children baptized or leave in 8 days
1st Baptism – 21 Jan. 1525

- At home of Felix Manz, George Blaurock asked Conrad Grebel to baptize him
- Then Blaurock baptized others
  - Baptism by pouring
  - No ordained minister

Anabaptists

- Covenant
  - To live separate from the world
  - To teach the Gospel faithfully
  - To hold steadfastly to the truth
- Significance
  - Formed church after NT model
  - Affirmed absolute lordship of Jesus
  - Affirmed church based on voluntary commitment
  - Refuted popular doctrine of infant baptism
  - Rejected role of magistrate in religion

Anabaptists

- Pattern of preaching/evangelism
  - Proclamation
  - Response
  - Baptism
  - Observance of Lord’s Supper
  - Witnessing by new converts

Persecution & Martyrdom

- Ejection from Zurich
- Zwingli accused his former students & friends of sedition
- Grebel, Blaurock & Manz imprisoned many times; sentenced to life imprisonment but escaped
- Grebel died of plague

Felix Manz

1st Anabaptist Martyr

- Manz sentenced to die on 5 Jan. 1527
- Zurich prosecutors decided punishment for 2nd baptism was 3rd baptism: drowning
- Manz’s hands bound to his knees, with stick thrust between arms & legs; thrown into icy waters of Limmat River
- Last words: “Into thy hands, O Lord, I commend my spirit”

George Blaurock

- On the day of Manz' martyrdom, Blaurock was beaten & banished from Zurich
- Preached throughout Switzerland until banished in April 1527
- Went to Tyrol in Austrian Alps, where many believers were baptized & churches started
- 6 September 1529, burned at stake
Church under the Cross

- Martyrdom was hallmark of “Church under the Cross”; Jesus was their example
- Persecuted by both Catholics & Protestants
- More Anabaptist martyrs in 16th century at hands of Christians than during first 3 centuries under Roman pagans
- Results:
  - Dispersion of Anabaptists & spread of movement
  - Remnants in Germany, Moravia, Netherlands, England
  - Loss of leadership weakened movement

Dirk Willems

- Dirk was imprisoned in Netherlands; escaped through window by rope
- Prison guard chased Dirk across frozen river
- Dirk crosses safely; guard fell through ice
- Dirk rescued guard, who captured him
- Dirk was burned at stake
- Remembered as compassionate Christian who risked recapture to save pursuer

Hans Bret

- Anabaptist baker in Netherlands; imprisoned & tortured for teaching Anabaptist faith
- His letters to his mother detail torture
- Before being burned at stake, tongue screw was used to silence him
- Pastor retrieved screw; married Hans’ mother; screw became family heirloom

Michael Sattler (1490-1527)

- Former prior of Benedictine monastery
- Married Margaretha, former nun
- Baptized in 1526; became Anabaptist leader
- 24 Feb. 1527, Schleitheim Confession
  - Baptism: voluntary; for adult believers
  - Ban: church discipline
  - Lord’s Supper: memorial; only for baptized
  - Separation of church & state
  - Local church calls, supports, and disciplines pastor
  - Christians should not be magistrates
  - Christians should not swear an oath

Michael Sattler

- Arrested; charged with violations of Catholic doctrine & practice
- Asked for debate; prosecutor replied: “You rascal of a monk, should we dispute with you? The hangman shall dispute with you”
- 20 May 1527, martyred
  - Tongue cut out
  - Chained to wagon
  - Flesh torn with hot tongs
  - Bound to ladder; bag of gunpowder around his neck, pushed into fire
  - Prayed for persecutors
- Margaretha drowned 8 days later

The “tongue screw” was used to silence evangelization by 16th century Anabaptists in Europe on their way to execution. It was clamped to the tongue to prevent speech.
Balthasar Hubmaier

- Anabaptist Reformer (1525-28)
  - Baptized day before Easter; next day, baptized 300
  - Reconstituted church at Waldshut based on believer's baptism
  - Imprisoned at Zurich & released after recanting
  - 1526, formed church at Augsburg
  - 1527, organized Anabaptist church in Nikolsburg, Moravia

- 10 March 1528, in Vienna, burned at stake with sulphur & gunpowder rubbed into his beard
- "O dear brothers, pray God that he will give me patience in this my suffering. I will die in the Christian faith"
- Wife Elizabeth drowned in Danube 3 days later

Hubmaier's Doctrines

- Universal religious liberty
- Separation of church & state
- Baptism
  - Essential requirement for proper NT church
  - Not sacramental
  - Prerequisites
    - Hear the word
    - Repent
    - Show faith
    - Confess sins
  - Lord's Supper as memorial

Pilgrim Marpeck (1495-1556)

- 1528-32, at Strasbourg, led Anabaptist church; opposed Bucer's Reformed covenantal emphases; was expelled
- Settled in Augsburg in South Germany
- Distinguished between purposes of OT & NT
  - OT is promise; NT is fulfillment
  - OT is not equally normative with NT for ecclesiology: OT is preliminary; NT is final
  - OT should not be used to justify theocracy (church-state union) or covenantal interpretation of infant baptism

Menno Simons (1496-1561)

- Former priest in Netherlands; baptized in 1536
- Theology:
  - Discipline through church ban
  - Pacifism: reaction to Münster; refused participation in war
  - Faulty Christology: Christ's nature did not derive from Mary's flesh; instead, Christ's body composed of "celestial flesh"
- Followers settled in America: Mennonites

Hutterites

- Led by Jacob Wiedemann (1528); financed by Jacob Hutter; near Nikolsburg, Moravia
- Peter Riedemann (1506-56) described Hutterite beliefs:
  - Christians must forsake private property
  - Regenerate person has no desire to own personal goods
  - Community of goods is necessary sign of true Church as seen in Acts 2
Biblical Anabaptists’ Theology

• Reform church back to primitive, NT model
• Scripture: guidelines for church from NT, not OT to justify state-church or persecution of heretics or infant baptism
• Biblical: Use Bible as ultimate authority for reconstructing primitive church; examples: Anabaptists, later English Baptists
• Believer’s baptism
• Lord’s Supper: memorial; Thanksgiving; sign of fellowship & unity

The Anabaptists

(1) Background

• Desire to return to the primitive, first-century Church
• High standard of morality valued and pursued
• Bitterly persecuted by both Catholics and other Protestants
• The descendants of the “Anabaptists”
• Ardent missionaries who were harassed for their zeal

(2) Teaching

• Free will—all can be saved
• Adult, “believer” baptism
• Social and economic equality
• Pacifism
• Separation of Church and State
• Unity of the “visible” and “invisible” Church
• Stressed role of the Holy Spirit in the life of the believer—“inner light”
• Simplicity of life and millenarianism—living in the last days