

CHURCH HISTORY SESSION 4  
The Age of the Reformation  
1517-1648

The Reformation was a significant time of transition for the church. What began as an attempt to reform the church ended up fragmenting and diversifying the church. Although some see this as a negative consequence, I see it as a part of God's plan. Just as God used persecution to get the new believers to leave Jerusalem and go out into the world, God used the Reformation to expand and diversify His church.

I. Martin Luther and Protestantism

A. The Meaning of Protestantism

1. Protestantism is the struggle to answer significant questions of faith in a different way.
2. How is a person saved?
3. Where does religious authority lie?
4. What is the church?
5. What is the essence of Christian living?

B. One of the major catalysts for the Reformation was Martin Luther.

1. Luther grew up in Germany & had set his sights on becoming a lawyer.
2. One day he was struck by lightning and in his fright promised to become a monk.
3. Luther was consumed with guilt and did everything he could to win God's favor.
4. Luther drove his confessors crazy confessing the most minute things by the hour yet never feeling free from his sense of guilt.
5. He was assigned to be the chair of biblical studies at Wittenberg University.
6. Luther became enamored with the words of Christ from the cross.
7. This led Luther to begin to view God in a new way.
8. When he was studying the book of Romans, he came across Paul's words in Romans 1:17.

**For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."**

9. Luther grabbed upon the idea of justification through faith alone.
10. This stood in opposition to the church's stance of justification by faith plus good works.
11. Luther's idea of salvation by faith undercut the church's authority. There was no need for priests, monks, masses, or prayers to the saints.

12. Salvation comes through faith formed through the Word of God.

C. Luther's Attack

1. Luther was incited to take a stand by the flagrant abuse of the practice of selling indulgences.
  - a. The purchase of an indulgence could exempt a person from penance by drawing from the "treasury of merit".
  - b. People saw them as magical, promising reward regardless of the person's heart.
  - c. Sorrow for sin was completely over looked.
2. Luther began to preach against the practice.
3. The pot came to a boil when a Dominican named John Tetzel was selling indulgences to raise money to complete St. Peter's basilica in Rome.
4. Tetzel was preaching that buying indulgences would free people from purgatory.

- a. "As soon as the coin in the coffer rings the soul from purgatory springs."
- 5. Luther openly challenged Tetzel and on Oct. 31, 1517 he posted 95 propositions for debate on the Castle Church door at Wittenberg. That was the spark that ignited the Reformation.
- 6. Luther argued against the sale of indulgences.
  - a. They cannot remove guilt.
  - b. They do not apply to purgatory.
  - c. They give a false sense of security to the donor.
- 7. The German Dominicans renounced Luther as a man guilty of preaching dangerous doctrines.
- 8. The Vatican issued a series of counter proposals that argued that anyone who criticized indulgences was guilty of heresy.
- 9. Luther began to insist on scriptural proof that he was wrong.
  - a. He began to challenge papal authority and purgatory.
  - b. In 1519 Luther had an 18-day debate with theologian John Eck at Leipzig.
  - c. During the debate Luther formulated the idea of that Scripture is the standard for Christian faith and behavior.
- 10. After the debate John Eck insisted that Luther was a heretic.
- 11. Luther responded by publishing a series of pamphlets, which were directed at the German people.
  - a. He challenged the princes to correct the abuses of the church by stripping the bishops and abbots of their wealth and power and in effect establishing a national German Church.
  - b. He argued that the sacramental system held the people captive.
  - c. He openly challenged the church for depriving Christians of the freedom to approach God directly without the aid of a priest.
  - d. Luther could find no biblical justification for five of the Roman Catholic sacraments. He retained only two, Baptism and the Lord's Supper.
  - e. These he insisted were to be exercised by a community of believers and not to be the exclusive instruments of the priesthood.
  - f. Luther rejected the old hierarchical view of the church and returned to the concept of the priesthood of all believers.
  - g. Luther proposed in his third pamphlet that good works were an outworking of a person's faith. It was faith that gave certainty of salvation not works.
  - h. In essence Luther removed the need for monasticism by stressing that the core of Christian living is serving God in one's calling whether secular or ecclesiastical.

#### D. Luther the Outlaw

- 1. June 1520 Pope Leo X condemned Luther and gave him 60 days to recant.
- 2. Luther responded by burning copies of the Canon Law and medieval theologians. He also burned a copy of the Papal bull that had been issued against him.
- 3. Leo excommunicated Luther in January 1521. He was labeled a heretic and expelled from the church.
- 4. Emperor Charles V summoned Luther to an imperial assembly at Worms.
  - a. Luther continued to insist on biblical authority.
  - b. "My conscience is captive to the Word of God. I will not recant anything, for to go against conscience is neither honest nor safe. Here I stand, I cannot do otherwise. God help me. Amen"

- c. Charles declared Luther an outlaw and gave him 21 days to return to Saxony before sentence was passed on him.
- 5. The Prince of Saxony came to Luther's aid. He gave him sanctuary in Wartburg Castle where Luther stayed for a year, living in disguise.
- 6. While Luther was at Wartburg, he translated the New Testament into German.
- 7. The revolt against Rome spread and many towns removed statues from the churches and abandoned the Mass.
- 8. The nobility in Germany rallied behind this new movement.
- 9. In 1522 Luther returned to Wittenberg and set up a system of spiritual reform for the church.
  - a. He abolished the office of bishop, replacing it with pastors.
  - b. Most of the ministers in Saxony abandoned celibacy and married. Luther got married to a former nun Katherine von Bora in 1525.
  - c. Luther revised the Latin liturgy and translated it into German.
  - d. He allowed the laity to receive both the bread and the wine in communion.
  - e. The emphasis in worship changed from being focused on the sacrificial Mass to the preaching and teaching of the Bible.
- 10. As a consequence of Luther's reforms many peasants applied his principles to their economic situation. They revolted against their masters.
- 11. Luther sided with the lords and lost the hearts of many of the common people, many of whom went back to Catholicism.

**E. Luther's Lasting Influence**

- 1. In 1530 a summit of reformation leaders was held at Augsburg. Their purpose was to draw up a common confession of faith.
- 2. Lutheranism was represented by Philip Melancton because Luther, being still an outlaw, could not attend.
- 3. The outcome of the meeting was the Augsburg confession, which was drafted by Melancton.

The Augsburg Confession consists of 28 articles presented by Lutheran princes and representatives of "free cities" at the Diet of Augsburg that set forward what the Lutherans believed, taught and confessed in positive (theses) and negative (antitheses) statements. The theses are 21 Chief Articles of Faith describing the normative principles of Christian faith held by the Lutherans; the antitheses are seven statements describing what they viewed as abuses of the Christian faith present in the Roman Catholic church.

**The chief articles of faith (theses)**

Article	Title	Description
I	God	Christians believe in the Triune God and reject other interpretations regarding the nature of God.
II	Original Sin	Lutherans believe that the nature of man is sinful, described as being without fear of God, without trust of God and with concupiscence. Sin is redeemed through Baptism and the Holy Spirit.
III	The Son of God	Lutherans believe in the incarnation, that is, the union of the fully human with the fully divine in the person of Jesus. Jesus

		Christ alone brings about the reconciliation of humanity with God.
IV	Justification By Faith	Man cannot be justified before God through our own abilities; we are wholly reliant on Jesus Christ for reconciliation with God. (This is often described as the one article by which the "Lutheran church stands or falls".)
V	The Office of Preaching	Lutherans believe that to ensure that the gospel of Jesus Christ is proclaimed throughout the world, Christ has established His office of the holy ministry.
VI	Of The New Obedience	Lutherans believe that good deeds of Christians are the fruits of faith and salvation, not a price paid for them.
VII	Of The Church	Lutherans believe that there is one holy Christian church, and it is found wherever the gospel is preached in its truth and purity and the sacraments are administered according to the gospel.
VIII	What The Church Is	Despite what hypocrisy may exist in the church (and among men), the Word and the Sacraments are always valid because they are instituted by Christ, no matter what the sins may be of the one who administers them.
IX	Of Baptism	Lutherans believe that Baptism is necessary, and that through Baptism is offered the grace of God. Children are baptized as an offering to them of God's grace.
X	Of the Lord's Supper	Lutherans believe that Christ's body and blood is truly present in, with, and under the bread and wine of the sacrament and reject those that teach otherwise.
XI	Of Confession	Lutherans believe that private absolution should remain in the church, though a believer does not need to enumerate all of his sins as it is impossible for a man to enumerate all of the sins for which he should be forgiven.
XII	Of Repentance	Repentance comes in two parts: in contrition for sins committed according to the Law and through faith offered through the Gospel. A believer can never be free from sin, nor live outside of the grace of God.
XIII	Of the Use of the Sacraments	The Sacraments (Baptism and the Eucharist) are physical manifestations of God's Word and His commitment to us. The Sacraments are never just physical elements, but have God's word and promises bound to them.
XIV	Of Ecclesiastical Order	Lutherans allow only those who are "properly called" to publicly preach or administer the Sacraments.
XV	Of Ecclesiastical Usages	Lutherans believe that church holidays, calendars and festivals are useful for religious observance, but that observance and ritual is not necessary for salvation. Human traditions (such as observances, fasts, distinctions in eating meats) that are taught as a way to "merit"

		grace work in opposition to the Gospel.
XVI	Of Civil Affairs	Secular governments and vocations are considered to be part of God's natural orders; Christians are free to serve in government and the military and to engage in the business and vocations of the world. Laws are to be followed unless they are commandments to sin.
XVII	Of Christ's Return to Judgment	Lutherans believe that Christ will return to raise the dead and judge the world; the godly will be given everlasting joy, and the ungodly will be "tormented without end". This article rejects notions of a millennial kingdom before the resurrection of the dead.
XVIII	Of Free Will	Lutherans believe that we, to some extent, have free will in the realm of "civil righteousness" (or "things subject to reason"), but that we do not have free will in "spiritual righteousness". In other words, we have no free choice when it comes to salvation. Faith is not the work of men, but of the Holy Spirit.
XIX	Of the Cause of Sin	Lutherans believe that sin is caused not by God but by "the will of the wicked", turning away from God.
XX	Of Good Works	The Lutheran notion of justification by faith does not somehow condemn good works; faith causes them to do good works as a sign of our justification (or salvation), not a requirement for salvation.
XXI	Of the Worship of the Saints	Lutherans keep the saints, not as saviors or intercessors to God, but rather as examples and inspirations to our own faith and life.

### Abuses corrected

Article	Title	Description
XXII	Of Both Kinds In The Sacrament (Eucharist)	It is proper to offer communicants the consecrated bread <i>and</i> wine, not just the bread.
XXIII	Of the Marriage of Priests	Lutherans permit their clergy to enter the institution of marriage, for the reasons that the early Church bishops were married, that God blesses marriage as an order of creation, and because marriage and procreation is the natural outlet for human sexual desire.
XXIV	Of the Mass	Lutherans retain the practice of the Mass, but only as a public gathering for the purposes of community worship and the receiving of the Eucharist. Lutherans reject the practice of using the Mass as a "work" for both salvation and worldly (monetary) gain.
XXV	Of Confession	Lutherans uphold the need for confession and absolution, but reject the notion that Confession should induce guilt or anxiety to the Christian. Absolution is offered for all sin, not just sins that can be recounted in a confession, as it is impossible for a man to

		know all of his transgressions.
XXVI	Of the Distinction of Meats	Human traditions that hold fasting and special observances with dietary restrictions as a means of gaining the favor of God are contrary to the gospel. While fasting and other practices are useful spiritual practices, they do not justify man nor offer salvation.
XXVII	Of Monastic Vows	Man cannot achieve purity in community or isolation from the rest of the world, and perfection cannot be attained by any vow taken or actions of man alone.
XXVIII	Of Ecclesiastical Power	The only power given to priests or bishops is the power offered through Scripture to preach, teach and administer the sacraments. The powers given to the clergy in issues of government or the military are granted and respected only through civil means; they are not civil rulers of governments and the military by divine right.

4. After that time Luther continued to preach and teach at Wittenberg.
  - a. Luther did not finish the race well.
  - b. He supported the nobles who supported him even when their actions were wrong.
  - c. He condemned any other reformer who thought differently than he did.
  - d. He took a very negative view of the Jews.
5. In 1530 Charles V tried to crush this growing heresy. The Lutheran princes banded together against Charles and a civil war broke out, which lasted from 1546-1555.
6. A compromise was reached in 1555 in the Peace of Augsburg.
  - a. It allowed each prince to decide the religion of his subjects.
  - b. All Protestant movements except Lutheranism were banned.
  - c. If a bishop turned Lutheran, he had to give up all his property.
7. Lutheranism became the state religion in a large part of the empire.
  - a. This spread from Germany into Scandinavia.
  - b. Religious opinion became the private property of the princes, the common people had to go along with the decision of their prince.
8. Luther's greatest contribution was in answering the four basic spiritual questions.
  - a. How is a person saved? Not by works but through faith alone.
  - b. Where does religious authority lie? Not in the visible institution but in God's Word, the Bible.
  - c. What is the church? It is the whole community of Christian believers, each one a priest before God.
  - d. What is the essence of Christian living? To serve God in any useful calling, whether ordained or lay.

## II. The Anabaptists

A. The Anabaptists are the forerunners to the Mennonites, Baptists, Quakers & Congregationalists.

### B. Basic Beliefs

1. The Anabaptists were born out of a desire to restore New Testament Christianity.
2. They were viewed as radical reformers going further than Luther and others.
3. They were labeled as Anabaptists by their enemies. Anabaptist means rebaptizer.
4. They preferred to be called Baptists because they did not believe the sprinkling of an infant was true biblical baptism.
5. These were people of the Bible and took their stand on the Bible.
6. They believed that the church was a company of committed believers in Christ.
7. They viewed the Lutheran church as “established churches”.
  - a. The ordained clergy considered everyone living in their territory as members of their church.
  - b. The church was funded by the state.
  - c. There did not seem to be much difference between the Lutheran church & the Catholic Church.
8. The Anabaptist wanted to return to apostolic Christianity.
  - a. They rejected the intertwining of church and state.
  - b. They rejected infant baptism as unbiblical.
  - c. They viewed the church as only those people who have experienced a personal spiritual regeneration.
    - d. They believed in “believer’s baptism.”
9. They saw themselves as a community of saints living in a wicked world.
  - a. They determined to change the world through their radical discipleship.
  - b. They refused to embrace worldly power.
    - They rejected bearing arms
    - They refused to hold public office
    - They refused to take oaths
10. The Anabaptist movement took the form of three major groups.
  - a. The Swiss Brethren, led by Conrad Grebel & Felix Manz, in Zurich.
  - b. The Hutterite brethren in Moravia.
  - c. The Mennonites in the Netherlands and Northern Germany.

### C. The Swiss Brethren

1. Ulrich Zwingli led the reformation in Zurich.
  - a. He effected change by preaching the New Testament.
  - b. Zwingli took a stricter view of the Bible than Luther.
  - c. Luther allowed whatever the Bible did not specifically forbid, while Zwingli rejected whatever the Bible to not prescribe.
  - d. Zwingli stripped away most of the traditional symbols of the Catholic church: candles, statues, music, and pictures.
    - e. This was the foundation of Puritanism in England.
2. Conrad Grebel & Felix Manz initially followed Zwingli.
3. Grebel and Manz parted company with Zwingli over the State church & baptism.
  - a. At this time in Zurich every baby born was baptized into the church.
  - b. The church and society became one in the same.
  - c. Grebel & Manz saw the New Testament church as a community of committed believers.
  - d. They wanted a church free from interference from the state.
4. Zwingli refused to support them because he needed the support of the city fathers.
5. The issue came to a head when Grebel’s wife gave birth.

- a. They refused to have the baby baptized. Some other families followed.
- b. A debate was arranged by the City Council of Zurich on January 17, 1525 to settle the issue.
- c. Zwingli's position was declared the winner and the others ordered to baptize their babies.
- 6. Grebel & Manz and their followers moved out of Zurich to a nearby town where they established the first free church in modern times. They were free from state connections.
- 7. The authorities in Zurich would not allow this and so sent police to arrest the newly rebaptized men. They were imprisoned for a time, but as soon as they were released, they went to other towns and spread their message.
- 8. On March 7, 1526 the Zurich council took action and decided that anyone who was rebaptized should be put to death by drowning.
- 9. On Jan. 5, 1527 Felix Manz became the first Anabaptist martyr.
- 10. This persecution caused the movement to scatter, but they met persecution wherever they went.
- 11. During the Reformation years 4,000-5,000 Anabaptists were executed for their faith.
- 12. They found refuge in Moravia where they founded a Christian commune called Bruderhof.
  - a. They wanted to pattern their community after the early apostolic community.
  - b. They also banded together for survival.
  - c. This movement found leadership from Jakob Hutter and became known as Hutterites.

#### D. The Return to the Old Testament

- 1. The Munster rebellion was a bazaar twist in the Anabaptist movement.
  - a. Jan Matthijs gained control of the city and determined to establish the Lord's earthly kingdom at Munster.
  - b. When the bishop of the region massed his army against Munster this group defended themselves.
  - c. Jan was able to hold the bishop off for about a year. During that time, he set himself up as an Old Testament king and even took the name of King David. He introduced polygamy and had a harem.
  - d. The rebellion ended on June 24, 1535. From that time on the name Anabaptist was wrongly identified with radical fanaticism.
- 2. Out of the ashes of the Munster Rebellion arose a new leader, Menno Simons.
  - a. He rallied the Anabaptists with his heroic preaching.
  - b. He upheld the idea of pacifism.
  - c. Eventually the movement took on his name, Mennonites.
- 3. The Anabaptists survived as outlaws in small bands in Switzerland, Moravia, and the Netherlands.

#### E. Pioneers of Modern Christianity

- 1. In 1527 the first "synod" of the Protestant Reformation was held at Schleithem.
- 2. This synod laid out the distinctives of the Anabaptist movement.
- 3. A true believer enters into a discipleship relationship with Jesus.
  - a. This means the relationship must go beyond an inner experience and acceptance of doctrine.
  - b. A Christian must walk daily with Christ & live a Christ-like life.
  - c. This involved obeying the clear commands of Scripture.
  - d. They rejected the taking of oaths because of Jesus' words in Matthew 5:34-35

**But I tell you, Do not swear at all: either by heaven, for it is God's throne; [35] or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King.**

4. The second principle was the principle of love.
  - a. This meant being a strict pacifist.
  - b. It also meant actively sharing the material things one had with others in the community.
5. The third principle was a congregational view of church authority.
  - a. The church was to be made up of believers who had been baptized voluntarily upon their confession of faith.
  - b. Every true believer is a priest and a missionary. 1 Peter 2:9

**But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.**

- c. Decision-making was to be done by the whole congregation.
- d. Doctrinal matters were to be decided by congregational consensus.
- e. Church discipline was the responsibility of the whole congregation.
6. The fourth principle was the separation of church and state.

### III. John Calvin

A. Reformed Theology encompasses Presbyterians, Dutch & German Reformed Churches, many Baptists and Congregationalists.

B. The catalyst of Reformed theology was John Calvin.

1. Calvin grew up in France and pursued an academic career in Paris.
2. Around 1531 Calvin experienced a profound conversion experience and embraced the Reformation movement.
3. Because of his strong views he was forced to leave Paris.
4. While he was in Basel, he published the first edition of his Institutes of Christian Religion.
5. The Institutes became the standard for Protestant doctrine.

C. Geneva

1. Calvin found himself passing through Geneva in July 1536 as he headed for Strasburg.
2. There he met William Farel who convinced him that he should stay in Geneva and give spiritual leadership to the city.
3. Calvin reluctantly agreed and was given the position of Professor of Sacred Scriptures.
4. Calvin set out vigorously to reform the city & establish moral discipline.
  - a. He instituted a confession of faith that everyone who wanted to be a citizen of Geneva had to accept.
  - b. He planned an educational system for all.
  - c. He insisted on excommunication for anyone who did not live up to his spiritual standards.
5. Opposition arose to Calvin's strict standards & Calvin and Farel had to leave Geneva for three years.
6. Calvin's time in Strasburg was very positive for him.
  - a. He married a widow with 2 children who became his companion for the next 11 years.
  - b. He pastored a small church of French refugees where he was free to carry out his plans.
  - c. He was a recognized theologian and was honored by the city.
7. Calvin was invited back to Geneva in 1541 and his church constitution was accepted.

8. Calvin instituted four church offices to govern the church and the city.
  - a. Pastors, teachers, elders and deacons.
  - b. 12 elders and the ministers made up the Consistory. They monitored the moral climate of the city.
  - c. Offenses ranged from missing services to drinking, adultery, gambling and dancing.
9. Calvin's influence ebbed and flowed but he gained power and influence over time.
10. Many people came to Geneva to sit under Calvin's teaching, which solidified his position.

#### D. Calvin's central belief was in the sovereignty of God.

1. God is absolutely sovereign in everything.
2. God is sovereign in particular in the directing of individuals' lives.
3. Calvin championed the doctrine of predestination.
  - a. Calvin did not presume to know for sure who was predestined.
  - b. He did set out three tests of a person's genuineness: participation in the two sacraments of baptism and the Lord's Supper; an upright moral life; a public profession of faith.
4. The outward manifestation of genuine faith was strenuous effort to introduce the kingdom of God on earth.
  - a. Although we are not justified by works, a justified person will perform good works.
  - b. A rigorous pursuit of moral righteousness became a hallmark of Calvinism.
5. Calvin developed a different view of the state than Luther.
  - a. For Luther the state was supreme, but for Calvin the state was secondary.
  - b. The church was not subject to the state except in purely secular matters.
  - c. The church had an obligation to guide the state in spiritual and moral matters.
  - d. Calvin pushed for representative forms of government, which led to the development of modern constitutional governments.
6. Many of Calvin's disciples spread out through Europe and were a major influence.
7. In France the Calvinists became known as the Huguenots.

#### E. John Knox

1. He tried to bring Calvinism to England.
2. He had to flee England when Bloody Mary turned it back to Catholicism.
3. When civil war broke out in Scotland Knox returned to Scotland and led the revolt.
4. He successfully turned Scotland into the most Calvinistic country in the world.

#### F. The Five Points of Calvinism

Basically, Calvinism is known by an acronym: T.U.L.I.P.

**Total Depravity** (also known as Total Inability and Original Sin)

**Unconditional Election**

**Limited Atonement** (also known as Particular Atonement)

**Irresistible Grace**

**Perseverance of the Saints** (also known as Once Saved Always Saved)

These five categories do not comprise Calvinism in totality. They simply represent some of its main points.

#### **Total Depravity:**

Sin has affected all parts of man. The heart, emotions, will, mind, and body are all

affected by sin. We are completely sinful. We are not as sinful as we could be, but we are completely affected by sin.

The doctrine of Total Depravity is derived from scriptures that reveal human character: Man's heart is evil (Mark 7:21-23) and sick (Jer. 17:9). Man is a slave of sin (Rom. 6:20). He does not seek for God (Rom. 3:10-12). He cannot understand spiritual things (1 Cor. 2:14). He is at enmity with God (Eph. 2:15). And, is by nature a child of wrath (Eph. 2:3). The Calvinist asks the question, "In light of the scriptures that declare man's true nature as being utterly lost and incapable, how is it possible for anyone to choose or desire God?" The answer is, "He cannot. Therefore God must predestine."

Calvinism also maintains that because of our fallen nature we are born again not by our own will but God's will (John 1:12-13); God grants that we believe (Phil. 1:29); faith is the work of God (John 6:28-29); God appoints people to believe (Acts 13:48); and God predestines (Eph. 1:1-11; Rom. 8:29; 9:9-23).

### **Unconditional Election:**

God does not base His election on anything He sees in the individual. He chooses the elect according to the kind intention of His will (Eph. 1:4-8; Rom. 9:11) without any consideration of merit within the individual. Nor does God look into the future to see who would pick Him. Also, as some are elected into salvation, others are not (Rom. 9:15, 21).

### **Limited Atonement:**

Jesus died only for the elect. Though Jesus' sacrifice was sufficient for all, it was not efficacious for all. Jesus only bore the sins of the elect. Support for this position is drawn from such scriptures as Matt. 26:28 where Jesus died for 'many'; John 10:11, 15 which say that Jesus died for the sheep (not the goats, per Matt. 25:32-33); John 17:9 where Jesus in prayer interceded for the ones given Him, not those of the entire world; Acts 20:28 and Eph. 5:25-27 which state that the Church was purchased by Christ, not all people; and Isaiah 53:12 which is a prophecy of Jesus' crucifixion where he would bore the sins of many (not all).

### **Irresistible Grace:**

When God calls his elect into salvation, they cannot resist. God offers to all people the gospel message. This is called the external call. But to the elect, God extends an internal call and it cannot be resisted. This call is by the Holy Spirit who works in the hearts and minds of the elect to bring them to repentance and regeneration whereby they willingly and freely come to God. Some of the verses used in support of this teaching are Romans 9:16 where it says that "*it is not of him who wills nor of him who runs, but of God who has mercy*"; Philippians 2:12-13 where God is said to be the one working salvation in the individual; John 6:28-29 where faith is declared to be the work of God; Acts 13:48 where God appoints people to believe; and John 1:12-13 where being born again is not by man's will, but by God's.

### **Perseverance of the Saints:**

You cannot lose your salvation. Because the Father has elected, the Son has redeemed, and the Holy Spirit has applied salvation, those thus saved are eternally secure. They are

eternally secure in Christ. Some of the verses for this position are John 10:27-28 where Jesus said His sheep will never perish; John 6:47 where salvation is described as everlasting life; Romans 8:1 where it is said we have passed out of judgment; 1 Corinthians 10:13 where God promises to never let us be tempted beyond what we can handle; and Phil. 1:6 where God is the one being faithful to perfect us until the day of Jesus' return.

#### IV. The Church of England

A. The transformation of the Church in England to the Church of England created the historical background for the birth of several Anglo-American denominations including Episcopalians, Congregationalists and Baptists.

##### B. England's break with Rome.

1. The break from Rome came during the time of King Henry VIII.
2. The break happened not for theological reasons but political ones.
3. Henry's wife Catherine did not give him a son to sit on the throne.
4. In an effort to rectify this problem Henry asked for the Pope to annul his marriage so he could marry Anne Boleyn.
5. For political reasons the Pope refused so Henry tried to go around the Pope.
6. In the end Henry divorced Catherine, married Anne and was excommunicated from the church.
7. Henry responded by breaking ties with Rome.
  - a. He drew upon an old law that forbade dealings with foreign powers. Under this law he commanded the clergy to stop dealing with Rome.
  - b. In 1534 Henry enacted the Act of Supremacy which declared the king the head of the church in England.
8. Henry enlisted the archbishop of Canterbury, the highest office in the Church of England, to administer the priesthood. Thomas Cranmer was appointed to that post.

##### C. Henry attempted to maintain Catholic dogma in the English church.

1. Because Henry had taken a stand against Luther in 1521 he had been granted the title of "Defender of the Faith" by the Pope. He retained this title.
2. Henry made only two significant changes to Catholic practices.
  - a. He suppressed the monasteries, which were seen as corrupt in the eyes of the people.
  - b. Henry seized the property of the monasteries and used it to solidify his position.
  - c. He called for the Bible to be translated into English.

##### D. William Tyndale

1. Tyndale was eager to translate the Bible into English.
2. His efforts were not appreciated in England and he had to flee to the continent.
3. Tyndale was able to translate the New Testament and part of the Old into English.
4. He was captured by the church and burned at the stake as a heretic.
5. Tyndale was followed by Miles Coverdale who was able to translate the whole Bible into English using Tyndale's translation and Latin and Greek versions.
6. A year after Tyndale's death the Matthew Bible appeared. It was translated by John Rogers.
7. Thomas Cranmer had Henry authorize a revised edition of the Matthew Bible called the Great Bible as the one to be used in the Church of England.

### E. The Pendulum Swings

1. England did not make a smooth transition to Protestantism.
2. After Henry's death 10-year-old Edward VI took the throne.
  - a. The real power was invested in a group of royal advisors who swung the nation toward Protestantism.
  - b. Under Edward several changes were made in the church.
  - c. The Six Articles that upheld Catholic doctrine were repealed.
  - d. Clergy were allowed to marry.
  - e. The old Latin Mass was replaced by Cranmer's Book of Common Prayer in English.
  - f. Cranmer produced the Forty-Two articles that defined the faith of the church along Protestant lines.
3. When Edward died Catherine's daughter Mary took the throne.
  - a. Mary was a devout Catholic and swung the pendulum back.
  - b. She martyred 300 Protestants in 4 years, including Archbishop Cranmer.
4. When Anne Boleyn's daughter Elizabeth I took the throne the pendulum swing back again.
  - a. Under Elizabeth the true Anglican Church was born, a compromise between Catholic and Protestant.
  - b. Elizabeth changed her title from Supreme Head of the Church to Supreme Governor.
  - c. She accepted the Bible as the supreme authority.
  - d. She recognized only Baptism and the Lord's Supper.
  - e. The church became distinctly Protestant but retained some Catholic flavor.

### V. The Catholic Reformation

A. It took the Catholic Church over 30 years to respond to the Reformation.

1. Eventually the Catholic Church recaptured control of 2/3 of Europe.
2. This movement is called the counter-reformation by Protestants.
3. Catholics refer to it as the Catholic Reformation.

B. Leading the charge for restoring the authority of the Catholic Church was Ignatius Loyola.

1. In 1521 Loyola had a spiritual awakening.
2. He abandoned his noble life and accepted the life of a monk.
3. As fervent as Luther and others were to reform the church Loyola was to preserve the church.
4. He eventually established the order of the Society of Jesus, known as the Jesuits.
5. He established a strict military discipline.
6. Loyola believed that every man had the power to follow Christ by an act of the will.
7. He developed strict disciplines to train a person toward righteousness.
8. The Jesuits became the driving force for the reclaiming of Europe and the expansion of the Catholic Church into Asia.

C. The Council of Trent

1. Because of political conflicts it took the Church a long time to assemble a council to deal with the problem of the Reformers.
2. Finally in 1545 the Church fathers met in council at Trent. They met three times 1545-47, 1551-52, 1562-63.
3. The Council of Trent solidified the nature of the Catholic Church until Vatican II in 1962-65

4. The outcome of Trent

- a. In response to justification by faith alone the church declared the good works were essential to keep people from becoming lazy and indifferent.
- b. In response to salvation by faith alone the church declared the need for grace plus human cooperation.
- c. In response to the authority of Scripture alone the church declared that the church was the supreme interpreter of the Scriptures.
- d. Trent reaffirmed the authority of the pope, the seven sacraments, the sacrifice of the Mass, the Saints, confession, and indulgences.