

The background of the slide features a faded, sepia-toned photograph of four large statues of men in historical religious attire, likely the Reformers. They are standing in a row, with the second figure from the left holding a book. The statues are set against a light-colored wall. At the bottom of the image, there is a stone ledge with a carved inscription that reads 'IHS' in the center, flanked by decorative flourishes.

A SURVEY OF THE REFORMATION

ITS HISTORY & DOCTRINE

HISTORY

1. Intro & Overview of Church History
2. Forerunners of the Reformation
3. The Protestant Reformation
4. **Puritanism & the Legacy of the Reformers**

DOCTRINE

5. Reformation Doctrine: The Big Picture
6. Total Depravity & Irresistible Grace
7. Unconditional Election & Particular Redemption
8. Perseverance of the Saints & Answering Objections
9. The Other "Points" of Calvinism
10. Why the Reformation Matters Today

A large, light-colored stone relief sculpture depicting four prominent figures of the Protestant Reformation: Martin Luther, Ulrich Zwingli, John Calvin, and Huldrych Zwingli. They are shown in traditional clerical robes, standing in a row. The background is a textured, light-colored wall. At the bottom of the image, there is a stone ledge with a Latin inscription: "IHS" flanked by decorative flourishes.

THE PROTESTANT REFORMATION

THE 1500s A.D.

THE PROTESTANT REFORMATION

- Background to the Reformation
- The German Reformation
- The Swiss Reformation
- Conflict & Development
- **The Anabaptists & the Radical Reformation**
- **The English & Scottish Reformations**



EUROPE DURING THE REFORMATION

c. A.D. 1550

~ adapted from *Exploring Church History* by Howard F. Vos (Thomas Nelson, 1994), pg. 101



THE ANABAPTISTS & THE RADICAL REFORMATION

MICHAEL SATTLER, MENNO SIMONS

ANABAPTISTS

- Anabaptists took the Reformation to an extreme. Their movement is sometimes referred to as “The Radical Reformation.”
- The term came to be used for a variety of different groups that mostly held in common a view of adult Baptism (or re-baptism).
- Extreme Anabaptists held a rebellion in Muntzer, Germany and set up a kingdom where they expected Christ to return. This group reverted to OT law along with a revival of polygamy.
- Another wing of Anabaptists grew out of Zurich and Zwingli’s reforms. Well known leaders were: **Conrad Grebel, Wilhelm Reublin, Felix Manz,** and **Georg Blaurock.** They broke with Zwingli over baptism (re-baptism or ana-baptism).
- They were mercilessly persecuted by Lutheran and Catholic alike. The best remedy for ana-baptism was “third baptism” (drowning).

SCHLEITHEIM CONFESSION, 1527

- Written by an Anabaptist leader, **Michael Sattler**
- Title: “Brotherly Union of a number of children of God concerning Seven Articles” (The Schleithem Confession)
- February 24, 1527
- 7 articles = baptism, excommunication, the Lord's Supper, separation from the world, role of pastors, nonresistance, and the oath
- On the heels of writing this confession, Sattler and several others were arrested.
- After the widely publicized death of Sattler, this confession was spread far and wide, and helped spread this form of a more careful version of Anabaptism.

MARTYRDOM OF MICHAEL SATTLER

- Was concerned for piety & good works – worried the new emphasis on justification would downplay this.
- A sincere man and leader.
- Former monk, converted to Anabaptist views in 1526, spent time in Zurich & Strasbourg and other places.
- Jailed for 3 months awaiting trial.
- Sentence: for tongue to be torn out, and flesh to be torn by red hot tongs several times before being burned to death.



“Almighty, eternal God, Thou art the way and the truth; because I have not been shown to be in error, I will with Thy help on this day testify to the truth and seal it with my blood.” ~ Michael Sattler

(spoken from the ladder, moments before being thrust into the fire, after being in the fire, he lifted his hand with the sign of a “V” as a sign to the others, he was okay)

INFLUENCE OF MICHAEL SATTTLER

- His death, shocked the Catholic gov't of Austria & Reformation leaders.
- "This Michael is known to us here in Strasbourg and he was somewhat in error, which we showed him through the Scriptures; but since he saw a lack in our preachers and other preachers of the true doctrine, especially in the outward life of the congregation, he perhaps paid less attention to our admonition. But at the same time he showed such great zeal for the honor of God and the church of Christ, which he would have pure and blameless and without reproach to those who are outside. We never censured this but praised it highly, but his method and the articles of his faith we always kindly rejected, and that after mature reflection before God.... He wanted to make pious Christians through a fixed creed and outward compulsion, which we considered the beginning of a new monkery. But we desired to correct the life of the believers through consideration of God's good deeds... that it might be a fruit of love and gratitude, for this is the way and the order of salvation." ~ testimony of reformer, Wolfgang Capito of Strasbourg, France
- Sattler's death helped publicize his Schleithem Confession

MENNO SIMONS (1496-1561)

- **Menno Simons** brought stability to this movement through his emphasis on good works, and charity.
- His influence was so great in the Netherlands area, that Baptist historian William Estep suggested that their history be divided into three periods: "before Menno, under Menno, and after Menno".
- His followers became the Mennonites.



“For true evangelical faith...cannot lie dormant; but manifests itself in all righteousness and works of love; it...clothes the naked; feeds the hungry; consoles the afflicted; shelters the miserable; aids and consoles all the oppressed; returns good for evil; serves those that injure it; prays for those that persecute it.” ~ Menno Simons

ANABAPTIST VIEWS

- Insisted on a baptism of repentance (but not usually by immersion)
- Usually pacifist (although some were militant)
- Against oath-taking or allegiance to a political state
- For separation of church and state
- Emphasized separation and excommunication
- Some groups practiced a “shunning”
- They often had some form of communal poverty
- Some were mystical, anti-Trinitarian, or even libertine
- Some were militant and forcibly tried to start the Millennial reign on earth.
- Some emphasized an inner witness of the Spirit above the place of Scripture.
- Others were “charismatic”

MODERN DAY BAPTISTS & ANABAPTISTS

- It is possible modern-day Baptists grew out of the Anabaptist movement, but not very likely.
- Baptists seem to have originated in England a hundred years later, although some congregations spent time in the Netherlands and may have been influenced by the Mennonites.
- The Anabaptists seem not to have directly been influenced by Waldensians or earlier groups either, as we know the names and conversion stories of several of the first leaders in Zurich.
- The Anabaptists were right to protest that the Reformers weren't going far enough in following Scripture, and they were a harbinger of things to come. Other groups would cut ties to all tradition, and follow a charismatic leader and his take on Scripture, with no sense of rootedness to history. This became more and more prevalent, and the **Amish** today are one example of an isolationist, non-evangelical group that is a true heir of the Anabaptists.

A stone relief sculpture of four men in historical attire, likely reformers, standing side-by-side. The man in the center holds a book. The background is a light, textured wall.

THE ENGLISH & SCOTTISH REFORMATIONS

THOMAS CRANMER, WILLIAM TYNDALE, JOHN KNOX

HENRY VIII (1491-1547)

- The Reformation in England was spurred on by the monarchy.
- Henry sought a divorce from his first wife, and for political reasons was rejected by the pope.
- Henry responded by claiming himself to be the head of the Church of England in 1534.
- He set up Thomas Cranmer as the archbishop of Canterbury.
- He shut down the monasteries, allowed the desecration of Roman shrines (such as at Canterbury).
- But Henry was not Reformed, he had written against Luther, and adopted a Catholic confession for his Church.
- He grew more tolerant of Reformed ideas through the influence of Cranmer.



OTHER INFLUENCES ON THE ENGLISH REFORMATION

- The lasting influence of the Lollards
- Erasmus' writings – he was a professor at Cambridge (1510-1515).
- Anticlericalism & aversion to Archbishop Thomas Wolsey
- Lutheran converts and the spread of Luther's writings.
- Newly printed copies of the New Testament in English (by William Tyndale, John Rogers and others)
- All this combined to form a popular religious sentiment among many people longing for a Reformation of the church in England.

THOMAS CRANMER (1489-1556)

- Became **Archbishop of Canterbury** when the Church of England was established.
- His influence on the Church kept it Protestant in leaning.
- He encouraged the king to allow the Bible to be read in the churches (1537).
- After Henry's death, Cranmer developed the hugely influential **Book of Common Prayer** for the Church of England.
- Swiss reformer, Martin Bucer, exiled to England, helped revise it to be even more Reformed in character.
- Cranmer helped formulate what became the **39 Articles of the Church of England**, a blend of Lutheran and Calvinist doctrine, but decidedly Protestant in character.
- Martyred for his faith under Bloody Mary.



WILLIAM TYNDALE (1466-1536)



- Influenced by both Luther and Erasmus, he translated the New Testament from Erasmus' Greek NT into English.
- He once expressed amazement at the ignorance of the clergy – and a priest resented that. Tyndale replied: “If God spares my life, before many years pass I will make it possible for a boy behind the plow to know more Scripture than you do.”
- He was a scholar of the first rank, and his work was perhaps more influential in stabilizing the English language than even Shakespeare's influence.
- Over 70% of the text of the King James Version (1611) originally comes from Tyndale.
- His NT came out in 1526, and numerous editions followed – all smuggled into England illegally. He started work on the OT but was captured, and died for his work in 1536.

“Lord, open the king of England's eyes.” ~ Tyndale's words when he went to be burned at the stake. 1 year later, the Matthews Bible was allowed to be read in the churches, and in 1539 the Great Bible was officially authorized.

YOUTHFUL WOULD-BE PROTESTANT MONARCHS



- **Edward VI**, son of Henry VIII was a protestant king, and his managers were Protestant.
- At age 15 he was sick unto death, and he contrived a way to keep the monarchy in Protestant hands by naming his cousin Lady Jane Grey as his successor.
- **Lady Jane Grey** was Queen for 9 days before Edward's sister, Mary took the throne.
- Jane was held in the Tower of London, and eventually executed.



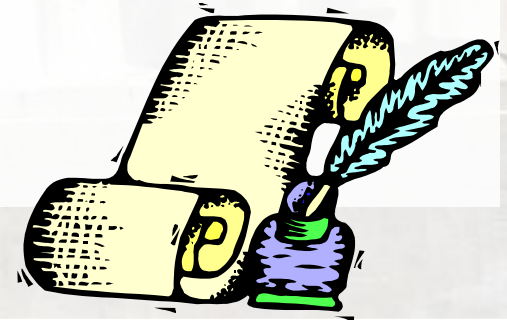
“I pray you all, good Christian people, to bear me witness that I die a true Christian woman, and that I look to be saved by none other means but only by the mercy of God and the merits of the blood of His only Son Jesus Christ.” ~ Lady Jane Grey, age 16

LADY JANE GREY, CHRISTIAN MARTYR

Strive, then, always to learn how to die. Defy the world, deny the devil, despise the flesh, and delight yourself only in the Lord. Repent of your sins, and yet don't despair. Be strong in faith, with humility. With St. Paul, I desire to die and to be with Christ, with whom, even in death, there is life.

Rejoice in Christ, as I trust you do. Since you call yourself a Christian, follow as closely as you can in the steps of your master, Christ Jesus, and take up your cross. Lay your sins on His back, and always hold him dear.

*~ Lady Jane Grey
writing to her sister before she died*



“BLOODY” MARY (1491-1547)

- Daughter of Henry VIII, became Queen in 1553.
- She was a devout Catholic, and restored the “true faith” under her brutal rule.
- Some 300 Protestant ministers and leaders were martyred.
- The bravery of those who died was remembered through John Foxe’s *Acts and Monuments* (known as *Foxe’s Book of Martyrs*)
- Mary died in 1558, and her short reign gave way to a Protestant ruler once again.
- Elizabeth I would usher in a compromise, allowing a Protestant faith that looked and felt much like Catholicism – her long peaceful reign kept religious warfare at bay, but Puritan sentiments for further Reformation were growing.



EARLY SCOTTISH REFORMERS

- **Patrick Hamilton** was influenced by Luther when a student in Paris, and returned home to Scotland to preach.
- He was burned as a heretic in 1528.
- The spot of his execution is marked by his initials at the University of St. Andrews – and students avoid stepping on it for fear of flunking out.
- **George Wishart** was another leader, who was influenced by Zwingli.
- Wishart was martyred in 1546.
- The depravity of the clergy in Scotland was perhaps worse than in all of Europe, and this coupled with Scottish sentiments for martyred heroes helped keep Reformation fires burning.



JOHN KNOX (1466-1536)

- Knox was an ardent follower of Wishart.
- A fiery figure, had all the enthusiasm of Luther, and steadfastness of Calvin.
- He fled for his life and at one point became a galley slave, before being rescued by the English.
- He ministered in England then fled Bloody Mary's rule and came to Geneva.
- In Geneva he studied under Calvin and also was the preacher for the Scottish refugees there.
- He returned to Scotland in 1559 and organized the Reformation that was already underway.
- Parliament, who had already permitted Bible reading in the vernacular, established the Church of Scotland in 1560.
- Mary Stuart tried to reestablish Catholicism and was opposed forcefully by Knox and his fiery preaching.
- Her son, James VI (soon to be James I of England), made an uneasy peace with Presbyterianism.



THE CATHOLIC REFORMATION

- The Counter Reformation was a Catholic response to the Protestant Reformation.
- There were Catholic renewal movements alongside the Reformation. Erasmus and others sought to reform the morals of the priesthood.
- Cardinal Jimenez in Spain was so successful at establishing reforms, that the Reformation had little impact in Spain.
- New movements arose too, such as the Jesuits under Ignatius of Loyola, seeking to defend the church and serve more faithfully.
- The Council of Trent, which met many times during 1545-1563, circled the wagons and didn't give the Protestants any ground. The Apocrypha were canonized, Protestant teaching on justification was condemned as heresy, and salvation was again confirmed to be in the Catholic church and nowhere else.
- The purity of the Church was addressed, however, and the widespread moral laxity of the Middle Ages was a thing of the past.
- Trent became a standard of doctrine the Catholics could agree on in their controversies with the Protestants. (Tridentine Catholicism)

A large, light-colored stone relief sculpture depicting four Puritan reformers standing side-by-side. They are dressed in traditional 17th-century clerical robes. The second figure from the left has his hands clasped, while the third figure holds a book. The background is a textured, slightly mottled grey.

PURITANISM & THE LEGACY OF THE REFORMERS

A.D. 1600-1900



PURITANISM

- Puritans, sought to purify the worship of the Church of England, removing special vestments worn by the clergy, eliminating the use of the Book of Common Prayer, and bringing the liturgy (worship service) more in line with an emphasis on Bible reading and preaching as was found in Geneva and other Swiss cities (where the exiles had been schooled).
- The Geneva Bible was printed in Geneva in 1560 and included study notes with a Protestant edge, and they taught against a divine view of kings being able to do whatever they wanted. (This is why King James was so opposed to the Geneva Bible that he cooperated with Puritans in authorizing the King James Bible in 1611).
- Puritans battled against high churchmen, and they were involved in a power struggle, that eventually coincided with the English Civil War under the leadership of Oliver Cromwell, a Puritan leader.
- After the monarchy was reestablished, the Act of Conformity in 1662 demanded that ministers submit to the high churchly customs and use the Book of Common Prayer. Most Puritan ministers became nonconformists and left their official posts and suffered imprisonment fines or loss of ministry.

PURITANISM, cont.

- During the height of Puritan power, the Westminster Confession of Faith was drafted (1646). It was never officially adopted by the English Church, but was adopted by the Scottish Church.
- Some Puritans separated from the Church of England (Anglican church) and became non-conformists or dissenters. The “Pilgrims” were separatists who spent time in Holland, for their religious freedom, before emigrating to Plymouth, Massachusetts.
- Other dissenters developed Baptist views, and became the ancestors of today’s Baptists. The Particular Baptists adopted a Confession of Faith largely similar to the Westminster Confession, in 1689. General Baptists were probably older than Particular Baptists, and were more influenced (possibly) by Anabaptist movements in Netherlands. They held to a general atonement, and some became heretical. Their movement waned, and most American Baptists trace back to the Particular Baptists.

FAMOUS PURITANS

- John Owen (professor at Oxford, numerous writings).
- John Bunyan (Pilgrim's Progress, Baptist preacher).
- Richard Baxter (The Reformed Pastor).
- Matthew Henry (Matthew Henry's Commentary)
- Thomas Watson
- Thomas Goodwin
- Jeremiah Burroughs
- Thomas Manton
- Richard Sibbes
- Samuel Rutherford
- Thomas Boston
- John Flavel

THE SPREAD OF THE BIBLE

- Greek Editions of the New Testament
 - Robert Stephanus 1550 (moved to Geneva around then, his NT was the first to have verses like we do today)
 - Theodore Beza 1565, Calvin's successor, also the namesake of *Codex Bezae* (D) influential early manuscript
- Vernacular translations of the Bible:
 - England: Tyndale (1526), Coverdale (1535), Matthews (1537), Great Bible (1539), Geneva (1560), Bishops' (1568), Rheims-Douay (1582), King James Version (1611)
 - France: Olivetan (1535)
 - Holland: Jacob van Liesvelt's version (1526), Statenvertaling Bible (1637)

LEGACY OF THE REFORMERS

- Missionary Zeal
 - Calvin sent ministers to Brazil, refugees back to their countries, and trained ministers to go to France and all over Europe
 - French Huguenots (after the St. Bartholomew's Day Massacre in 15) spread to the New World and over Europe.
 - Puritan separatists emigrated in mass droves to the New World.
- Unitarianism & Schism
 - The new freedom of thought and lack of a uniform Protestant creed allowed for the growth of Unitarianism (Servetus and others) – this became especially influential in Eastern Europe
 - Anabaptist sects and other movements, Quakers in England, various Baptist groups, Hutterites, Amish, Mennonites, were the beginning of countless groups springing up from the Reformation. The cults of the 1800s (Mormonism, Jehovah's Witnesses, Christian Science, Adventists) in America grew from this openness to reformulating doctrine based on individual study of Scripture.

LEGACY, cont.

- Theological development:
 - Sola Scriptura – an emphasis on the Bible as the sole source for doctrine.
 - Grammatical Historical Literal interpretation of Scripture as opposed to a fanciful, allegorical method.
- Recovery of Faith Alone:
 - Justification by Faith was taught sporadically before the Reformation, but since the Reformation has been trumpeted by almost all their Protestant heirs.
- Worship:
 - Emphasis on Preaching, largely stems from the Reformers, and Calvin's example of systematic verse by verse preaching in Geneva.
 - Role of music and hymnody was largely encouraged, although Calvin and some Reformed branches preferred psalms to man-made hymns.

LEGACY, cont.

- Political thought:
 - Calvin emphasized differentiated responsibilities, checks and balances, and avoidance of a concentration of power in any one body both in the church and state.
 - We owe a debt to Calvin's thought for the very form of our republican style government.
 - Ultimately, the seeds of these ideas eventually gave birth to freedom of religion and freedom of conscience (because state and church should be separated as to their powers). This didn't work itself out until America, and the influence of the Baptists. Other Anabaptist faiths had caught this imbalance of the Reformation earlier. But Calvin's thought did impact the development of freedom of religion, ultimately.
- Political involvement by Christians:
 - Jonathan Edwards " full and responsible participation in the civil community for the purpose of improving its quality of life."
- Worldview
 - Abraham Kuyper (1831-1920, Dutch Reformed politician) "There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry "mine'"

LEGACY, cont.

- Marriage

- Marriage, particularly the marriage bed, were downplayed in the dark ages.
- If you were holy, you became a priest, nun, or monk – and were chaste.
- If you couldn't hack that, you were just a secular person and had to marry.
- Even then, the ideal marriage was mostly (or totally) celibate. Procreation of offspring was the only purpose of the marriage bed.
- The Puritans objected, and restored honor to the marriage bed. They taught the relationship was to be pleasurable, purifying, and also for procreation.
- The medieval chivalric ideal of courtly romance (with mistresses) was turned into a romantic marriage ideal. Marriage wasn't for status, it was for companionship and love.

- Family

- The Reformers all crafted catechisms for the education of the young.
- The father was to teach his own children and have a time of family worship.
- The roles of father, mother, and children were taught on by Puritan preachers.
- Even the idea of the mother, herself, breastfeeding her baby was encouraged by Puritan pastors in opposition to the common practice of a wet-nurse providing that service.

LEGACY, cont.

- Literacy/School
 - Literacy was about learning to read Scripture.
 - 1683 *New England Primer*:
 - **A** “In Adam’s Fall, we sinned all”
 - **Z** “Zacchaeus, he did climb the Tree, his Lord to see.”
- Puritan work ethic
 - The value of secular work was enhanced under the Puritan – all of life matters to God, teaching.
 - They taught each person had a vocational call from God, and serving on the job was as valuable as serving the church.

In short, all of life was to come under the sway of the Scripture’s teaching. The Reformation was to reform all aspects of life, and over time it did.