

Topics

- Introduction & Context for the Reformation
- Desiderius Erasmus and the Humanists
- Martin Luther & Germany
- Huldrych Zwingli & Switzerland
- Reformation Radicals
- John Calvin & Geneva
- The Reformation in England
- The Reformation in Scotland
- Roman Catholicism during the Reformation
- Results of the Protestant Reformation

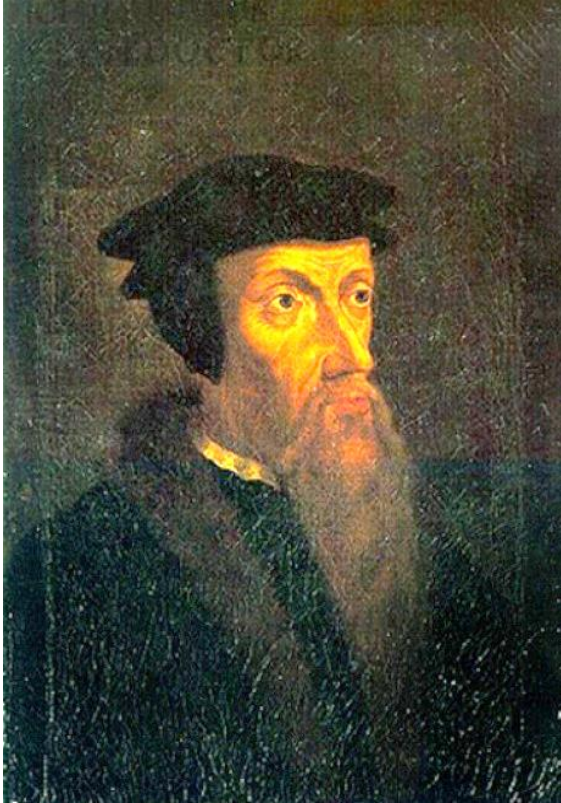


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Overview

- Biography
- Writings
- Theology
- Summary

John Calvin (1509-1564)



- Born Noyon, France in 1509
- Father was assistant to the Bishop of Noyon, had designs on Jean becoming a priest or lawyer
- Early intellectual gifts recognized, tutored by aristocratic family
- Studied theology and philosophy in Paris – Masters Degree 1528
- Attended law school at the urging of his father – Doctorate 1532
- Wants to be a scholar – In 1532 his first work, a commentary on *On Mercy* is a resounding non-success
- Between 1532-34 – *“God turned my course in another direction ... By an unexpected [sudden] conversion, He tamed to teachableness a heart too stubborn for it’s years”* – Calvin in his commentary on Psalms
- 1536 – First edition of Calvin’s Institutes and he becomes a fugitive
- Heads to Strasbourg to enjoy the scholarly life

“My heart I give you O Lord, promptly and sincerely” – Calvin’s Motto

John Calvin (1509-1564)



- Diverted to Geneva on his way to Strasbourg
- William Farel convinces Calvin to help him pastor in Geneva
- Farel and Calvin forced out of Geneva
- Three “golden years” in Strasbourg
 - Mentored and befriended by Martin Bucer
 - Ministers to French refugees
 - Marries Idelette de Bure (1540)
- 1540-1541 – Calvin is asked back to Geneva and returns
- Remaining years spent in Geneva as pastor, preacher, and writer
- 1553 – The Michael Servetus saga
- 1559 – Geneva Academy opens under leadership of Theodore Beza
- 1559 – Final edition of the Institutes
- Dies in Geneva in 1564 (working on a commentary on Ezekiel)

“Farel besought God to curse my retirement and the tranquility of my studies if I should withdraw and refuse to give assistance when the necessity was so urgent.”

– Calvin in his preface to his commentary on the Psalms

Writings

Work	Purpose	Key Points
<p>The Institutes of the Christian Religion 1536-1559</p> <p>Published in 1536 and 1539 in Latin and subsequently in Latin and French</p>	<p>“My intention was only to furnish a kind of rudiments, by which those who feel some interest in religion might be trained to true godliness.”</p> <p>“I thought it might be of service if I were in the same work both to give instruction to my countrymen, and also lay before your Majesty [Francis I] a Confession, from which you may learn what the doctrine is that so inflames the rage of those madmen who are this day, with fire and sword, troubling your kingdom.”</p>	<p>Growth in the work driven by more expansive coverage not by corrections – English translation 1536 edition – 225 pages, 1559 edition – 1500+ pages</p> <p>Influenced by Church Fathers – Chrysostom, Bernard of Clairvaux, and especially Augustine</p> <p>Scriptural – 7,000 quotations or references to scripture Systematic – Attentiveness to order Devotional – focus on piety, addresses heart as well as mind Practical – Influenced by Calvin’s experience as a pastor</p> <p>Accommodation – “Scripture proceeds at the pace of a mother stooping to her child, so to speak, so as to not leave us behind in our weakness.” - Calvin</p> <p>Outline:</p> <ul style="list-style-type: none"> I - The Knowledge of God the Creator II - The Knowledge of God the Redeemer, in Christ, as first manifested to the fathers, under the law, and thereafter to us under the Gospel III - The mode of obtaining the grace of Christ, the benefits it confers, and the effects resulting from it IV - The Holy Catholic Church

Writings

Work	Purpose	Key Points
<p>Calvin's Commentaries on books of the Bible 1540 – end of life</p>	<p>Learn and teach the scriptures</p>	<p>Wrote commentaries on all of the New Testament books except II and III John and Revelations and 24 of 39 of the Old Testament books (did <u>not</u> for Judges, Ruth, I & II Samuel, I & II Kings, I & II Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon)</p> <p>Began with Romans in 1540 – Saw Romans as a key to interpret all of scripture</p> <p>Accuracy – “I have not falsified a single passage of scripture, nor given it a wrong interpretation to the best of my knowledge”</p> <p>Clarity / Brevity – “I have always aimed at simplicity”</p> <p>Humility – “The majesty of the Word of God is somehow diminished if we do not interpret it with great discretion and moderation”. (i.e., do not guess and do not add)</p>
<p>Ecclesiastical Ordinances 1541 (upon returning to Geneva)</p>	<p>Establish church government in Geneva</p>	<p>Consistory (5 Pastors and 12 lay elders) was the chief governing body</p> <p>Pastors in charge of the Word and Sacraments</p> <p>Teachers (Doctors) were responsible for education of the entire community of faith (children and adults)</p> <p>Elders supervised the religious life of their neighborhoods</p> <p>Deacons were in charge of social services rendered by the church</p>

Theology

PREDESTINATION

- Useful, necessary, and most sweet. Ignorance of it impairs the glory of God and fosters pride (John 10:25-30, Ephesians 2:7-9)
- Confirmed by Augustine, Solomon, Christ (John 16:12)
- The good pleasure of God not prescience (Deut. 4:37 & 7:7-8)
- Abraham's posterity (Malachi 1:2-3)
- The Apostle shows the same is done in in the Christian dispensation (Romans 11:1-6)

THE LORD'S SUPPER

- Christ unites himself to us through the operation of the Spirit raising us to him (he does not descend himself to us in the bread and wine)
- Transubstantiation and consubstantiation are unworthy of the heavenly majesty of Christ (Luke 24:24-26) and inconsistent with the reality of his human nature. (John 1:14)
- "He declares that his flesh is the meat, his blood the drink, of my soul; I give my soul to him to be fed with such food. In his sacred supper he bids me take, eat, and drink his body and blood under the symbols of bread and wine. I have no doubt that he will truly give and I receive."

INFANT BAPTISM

- The promise and thing figured in circumcision and baptism are one and the same internally only different externally (Genesis 17:9-11, Ephesians 2:11-13)
- Baptism of Christian children is as competent as the circumcision of Jewish children
- Argument on basis of God's covenant with Abraham
- Christ's invitation to children (Matthew 19:13-15)
- No infants were baptized by the apostles? (Acts 16:15, 31-33)

CIVIL GOVERNMENT

- Its appointed ends – cherish and protect the outward worship of God, defend sound doctrine of piety and the position of the church, adjust our life to the society of men, and form our social behavior
- Civil authority is a calling holy and honorable before God
- The magistrates should realize their special calling
- Subjects should prove their obedience toward them
- We owe reverence to rulers whatever they may be like (Proverbs 21:1)
- God sometimes punishes wicked, intolerable government by overturning it (Let the princes beware!)
- [Lower] magistrates may withstand the fierce licentiousness of kings [higher magistrates]

Summary

- Most Important Systematic Protestant Theologian of the 16th Century
 - Much broader scope than Luther, Zwingli
 - More systematically organized than Melancthon
- Surpasses Zwingli as an influence in the Reformed branch of Protestantism
- His teaching spread and was influential in Netherlands, Scotland, Hungary, England, France, etc.
- Clearest proponent of Double Pre-destination