

Hello. /We will begin the twelfth lecture on “Church History.” /In our last lecture, we learned about Martin Luther and the German Reformation. /We will finish up the last part of the German Reformation and move on.

/5. The Development of Protestantism.

/a. On June 25, 1530, the Augsburg Confession was written. /It was drafted by Melancthon.

/Karl V convened it with the purpose of discovering the common points between Catholicism and Protestantism and achieving religious unity.

/There were many Protestant denominations. /Each denomination submitted the details of their faith, and they found that they were different in some aspects. /For this reason, the Augsburg Confession drafted by Melancthon became a point of compromise. The Protestants were able to use this as the basis for their submission to the council.

/However, it was rejected by the Catholics. /Then the Catholic Church decided to make Protestant churches illegal.

/b. In Nuremberg in 1532, Catholics and Protestants signed a treaty of peace. /Protestants were granted religious freedom because of this council.

/This however did not mean that each individual had religious freedom. It meant that if the landlord were a Catholic, then people under him were to be Catholics, and if the landlord were a Protestant, then the people under him were to be Protestants. //This means that “the religion of the people is the religion of the landlord.” /Afterwards, Protestantism became more and more powerful. /In 1539, even Denmark, Sweden, and Norway joined Protestantism.

/Zwingli was born in Wildhaus on January 1, 1484. /When he was fifteen, he became a pupil of Wolflin, and two years later, he went to study in Vienna.

/In 1506, Zwingli pastored in Glarus. In 1516, he pastored in Einsiedeln, and in 1519, he pastored in Zurich. //In 1529, a war erupted between the Catholic Union and the Christian Civil Alliance, a group that Zwingli supported. /In Kappel in October 1531, Zwingli fought against the Catholic Union, and he died in battle there.

/2. Zwingli's Reform Work

/Zwingli mainly acted in Zurich. /Zurich was a small city of about seven thousand people. /In 1519, he became a pastor in Zurich. /He released his 67 Articles. /This was similar to Luther's 95 Theses. /Zwingli had discussions about his 67 Articles, which the city council adopted.

/The 67 Articles were adopted because Zurich at the time was a democratic state, and a majority was in favor of them. /If we look at the details, we see that he talks about fundamentally reforming worship. /He said, “The sovereignty of church government lies

with the church.” /He organized synods /where two pastor representatives from each church /and eight government representatives participated.

/Let us take a look at Zwingli’s theology. /Like Luther, he said, “People are saved by faith.” /He also believed in the authority of the Bible. /Furthermore, he supported the idea of universal priesthood. /Regarding communion, he believed in its symbolism and its memorialism.

/Concerning the relationship between church and state, he rejected the idea of temporal power and supported a democratic constitution. /Zwingli’s Reformation was able to spread and expand throughout Switzerland.

/3. Reformation in the Various Regions of Switzerland

/a. Reformation in Bern. /Reform happened on January 26, 1528. /Berthold Haller (1492-1536) and Sebastian Mayer were leaders of the movement.

/b. Reformation in Bazel. /Reform happened from February 1525. /Johannes Oecolampadius (1482-1531) was a key figure of reform. /He was a pastor and a university professor. /He was a reformer from the same church Zwingli was part of.

/4. The Struggle between Protestantism and Catholicism

/The struggle happened because five states of the forest region rejected the Reformation and built an alliance with each other. /The state of Schwyz accused a pastor of being a heretic and burned him at the stake. /Because of such antagonism, a treaty was signed between the Protestants and Catholics.

/First, the First Peace of Kappel. /This is what the First Peace of Kappel said: “The states of the forest regions must pay for the military.” / “The majority vote will select the faith of each state.” / “You will not fight over religious matters.”

/Second, the Second Peace of Kappel. /In 1531, the five states of the forest region broke the terms of the peace agreement, and eight thousand soldiers attacked Zurich. /The Protestant cities fought against them, but they lost the battle. Zwingli died in this battle. / Thus, the Second Peace of Kappel was signed.

/The Second Peace of Kappel said, “The states with Protestant cities will pay for the military.” /It also said, “The five states of the forest region will believe in Roman Catholicism.”

/5. Zwingli and Luther Meet

/This was the time when the First Peace and Second Peace of Kappel were signed. /On October 1, 1529 in Marburg, Zwingli and Luther met. /Luther and Zwingli had their differences, /and concerning government, Luther wanted the approval of the prince of Sachsen.

/On the other hand, Zwingli wanted the reformers of Germany and Switzerland to work together and work with the king of France to have Protestantism officially recognized by Karl V.

/But the main difference the two had was about communion. /Zwingli argued for symbolism while Luther argued for consubstantiation. /If we look at the creed of each person, we see that fourteen of the fifteen points are alike. However, the two had different thoughts on communion.

V. John Calvin's Reform Movement

/1. Calvin's Life

/Calvin was born on July 10, 1509 in Noyon of northeast Paris. /His father, Gerard Calvin, was an attorney. /His mother was a pious person of faith. /He was admitted to the University of Paris in August 1523.

/He studied Latin, philosophy, and the humanities at the University of Paris. /When it was about time for him to graduate, he switched to studying law. /On November 1, 1533, the day on which Calvin's friend Nicholas Cop was inaugurated as rector of the University of Paris, Cop gave an inaugural address.

/In his speech, Cop emphasized reformism. /This was a problem. It seems as though Calvin wrote the speech for Cop. /As a consequence, Cop fled to Basel, Switzerland. /Calvin escaped to Louis Du Tillet's house in Anguleme.

/In 1535 in Basel, Calvin published "The Institutes of the Christian Religion." /In Geneva, while on his way to Strasburg, Calvin encountered William Farel. /Farel gave Calvin some advice. He persuaded Calvin to remain in Geneva.

/Calvin stayed in Geneva and carried on his reform work. /In August 1540, he married a widow. /On May 27, 1564, Calvin died at the age of 55. /His body became very weak from working too much in the busy work of reform. /For many years, he ate only one meal a day.

/He preached everyday /and held theology lectures three times a week. /He also wrote books. /He frequently contacted his companions of faith who lived in other countries.

/2. Calvin's Reform Movement in Geneva

/Prior to reform, Geneva's government was an autonomous one like the other cities of Switzerland. /Three councils had taken control of Geneva at the time. /They were the Consistory, /the Council of 200, /and the General Assembly.

/Now reform had started to take place in Geneva. /In 1521, before Calvin arrived, Luther's writings were delivered to Geneva. /The spirit of the Reformation filled Geneva, and even the regular people agreed to it.

/But Farel's reform movement succeeded in the nearby city of Bern. /This acted as a stimulus for Geneva. /This was why the reform movement started. /First, the Council of 200 prohibited Mass. /They improved customs and strictly kept the law.

/Let us take a closer look at Farel and Calvin's Genevan Reformation. /The citizens acted out against Calvin when he initiated the Reformation, and the council decided to banish Farel and Calvin.

/For three years, the banished Farel and Calvin wrote Bible commentaries. /In 1541, when a new school seized power, Calvin and Farel were invited back. They lived there for 23 years and focused on the Reformation.

/3. Calvin's Reform Work

/In his heart, Calvin wanted to create a theocracy in which the government and church are one. /a. He established church law. /He said, "The state should not interfere with church government."

/He categorized church positions into three groups: pastors, elders, and deacons.

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/Furthermore, all citizens were church members. /They all had to make a confession of faith.

/b. He organized the Consistory. /The Consistory consisted of five pastors and twelve elders. /They made sure people kept customs and morals, and they gathered once a week. /Calvin was a pastor member, but he was given the special position of interpreting the Bible.

/The church had the right to banish someone who had done wrong from the church. /Because this was true, 58 people were executed and 76 people were banished from 1542 to 1546.

/c. In order to revive business, he promoted the silk industry.

/d. He established a university for the education of citizens.

/4. Calvin's Writings

/Calvin wrote "The Institutes of the Christian Religion." /He also wrote "Commentaries on the Old and New Testaments." /He wrote a "Catechism," and he left behind his sermons and letters. /He also wrote a commentary on Seneca's writing.

/Let us take a look at Calvin's "**The Institutes of the Christian Religion.**" / "The Institutes of the Christian Religion" was organized in four books and eighty chapters according to order of the Apostles' Creed. The first book focuses on the doctrine of God. /Here, he talks about the knowledge about the Creator God and the knowledge about us humans.

/In the second book, he writes about the doctrine of humanity and sin and about Christology. /In the third book, he writes about pneumatology and eschatology. /He talks about the work of the Holy Spirit that gives effect to salvation in Christ.

/The fourth book is about ecclesiology and theory of the state. /Here, he writes about what the measure of grace is and how the state and government should be established.

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/5. Calvin's Theological Ideas

/Calvin said that **God's absolute sovereignty and providence** are the basis for theology. /He argued for spiritual presence in **communion**.

/He spoke of the Five Points of Calvinism. /They are total depravity, /unconditional election, /limited atonement, /irresistible grace, /and the perseverance of saints.

/Next is Calvin's **views on the Bible**. /He put the Bible's authority above the authority of the church. /He believed in verbal inspiration. /He believed in the unity of the Old and New Testaments. /He also did not acknowledge pseudepigrapha or Apocrypha. /In other words, he did not acknowledge any revelation other than the 66 books of the Bible. /Furthermore, he said that the Holy Spirit preserves the Bible.

/Next is Calvin's **views on the church**. /Calvin saw the church as being divided into two, the visible church and the invisible church. /The "visible church" is the church seen with our eyes. /It is the church with an external organization and government. /Hypocrites can be included in the visible church.

/Next is the "invisible church." /The invisible church is the church known only by God but unknown to us. /The invisible church is the true church that only includes the members of Christ.

/6. Calvin's Ideological Influence on Europe

/a. His Influence on England. /In England, the Puritans removed all Catholic rituals and superstitious elements. /Calvin's ideas influenced the Puritan faith. /As a result, famous Puritans such as Hooper, Humphrey, Milton, and Bunyan emerged.

/b. His Influence on Scotland. /Patrick Hamilton and G. Wishart started the reform movement in Scotland. /John Knox was a key reformer in Scotland. /He founded the Presbyterian Church.

/c. His Influence on France. /The Huguenots were active in France. /The Huguenots were Calvinists in France. /They were massacred on St. Bartholomew's Day in 1572.

/In 1598, Henry IV issued the Edict of Nantes. The Huguenots were granted freedom.

/7. The Cause of the Development of Calvin's Theological Ideas

/a. He fulfilled theological unity. /When establishing theology, Luther said, "By faith we are saved," but he lacked theological unity. /Calvin on the other hand had the same theological ideas from start to finish.

/Calvin's theology is clearly shown in church government. /His church government was conveniently applicable to different nations of the world. /His ideas put on emphasis on training people to live as Christians, and this saw a big, actual effect.

/His ideas were widely accepted by the Anabaptists, Lutherans, and Zwinglians. /Calvin also appointed an excellent successor. His successor Theodore Beza propagated Calvin's ideas.

/8. Calvin's Opponents

/(1) The Spiritualists. /They believed in liberal ideas. /They were pantheistic mystics.

/(2) The political liberals.

/(3) Castellio (1515-1563). /Castellio did not believe in the authority of the Bible and criticized the canonicity of some parts of the Bible. /Consequently, he lost his position and was driven out to Basel.

/(4) Bolsec. /Bolsec denied Calvin's idea of predestination.

/(5) Michael Servetus. /Michael Servetus was a radical, liberal thinker from Spain. /He said that the doctrine of the Trinity is wrong.

/Because of the book he had written, he was to be killed when caught, but he ran away to Geneva. /He was captured in Geneva and was sentenced to prison. /The Council of Geneva advised him to change his mind, but he refused to do so. He was eventually condemned for heresy and burned at the stake.

/Some people blamed Calvin for the death of Servetus, calling him a bad person.

/However, if the Catholics had caught Servetus, then he probably would have received the same sentence.

VI. The Reformers' Theology

/(1) Luther's theology was "Christ-centered theology." /His fundamental doctrine is "Salvation by faith." /Regarding communion, he believed in consubstantiation. /Luther believed the church should submit to the state.

/(2) Zwingli's theology was "Theology centered on the will of God." /His fundamental doctrine was "Salvation by faith." /However, concerning communion, he believed in symbolism. /Concerning the state, he advocated a democratic constitution and rejected the idea of temporal power.

/(3) Calvin's theology was "Theology of the sovereignty of the absolute God." /He believed in the spiritual presence view of communion. /Regarding the relationship

between the state and the church, Calvin thought the state and church should be separated.

VII. The Anabaptists

/1. The Origins of the Anabaptists

/Even before the Reformation, the Anabaptists existed in Germany, the Netherlands, and Italy among other places, as small groups with a reformed faith. /Their objective was to restore the church to the state of the early church.

/The word “Anabaptist” comes from the fact that they only accepted adult baptism and not infant baptism. /They disapproved of the medieval church’s organization, rituals, and sacraments. /They said worship should be held in the people’s national language, and they were devoted to prayer.

/2. Their Organization

/The council convened in Augsburg in 1527 organized the Anabaptist Church. /The church government had pastors, elders, and deacons. /Key Anabaptists are Balthasar Hubmaier and Hans Denk.

/3. Their Faith

/They imitated the faith of the early church. /They had rituals of faith, and when they gave their confession of faith, they said baptism has a significant meaning. For this reason, they rejected infant baptism.

/The Anabaptists practiced non-resistance. /They were opposed to state control and paying taxes. /They rejected the idea of predestination and claimed that one receives salvation by his own power.

/They said people must obey Christ’s Sermon on the Mount exactly as the words say. /They kept worship simple.

/4. The Results

/Their ideas caused several problems. /Because of opposition from Roman Catholics, Lutherans, and Calvinists, Anabaptists were greatly persecuted. /The shape of today’s Baptist denomination comes from the Anabaptists.

/This concludes the twelfth lecture on “Church History.” /Thank you.