

Lecture 1

Topic: John Calvin and Calvinism

Due: Gonzalez, 2.229–235

Lecture 2

Topic: Anabaptism

Due: Gonzalez, 2.66–76

3. John Calvin: His thought.

a) The knowledge of God.

(1) Scripture and the knowledge of God.

“Just as old or bleary-eyed men and those with weak vision, if you thrust before them a most beautiful volume, even if they recognize it to be sort of writing, yet can scarcely construe two words, but with the aid of spectacles will begin to read distinctly; so Scripture, gathering up the otherwise confused knowledge of God in our minds, having dispersed our dullness, clearly shows us the true God” (*Institutes* 1, 6, 1).

(2) The authority of Scripture.

“Unless this certainty, higher and stronger than any human judgment, be present, it will be vain to fortify the authority of Scripture by arguments, to establish it by common agreement of the church, or to confirm it with other helps. For unless this foundation is laid, its authority will always remain in doubt. Conversely, once we have embraced it devoutly as its dignity deserves, and have recognized it to be above the common sort of things, those arguments—not strong enough before to engraft and fix the certainty of Scripture in our minds—become very useful aids. What wonderful confirmation ensues when, with keener study, we ponder the economy of the divine wisdom, so well ordered and disposed; the completely heavenly character of its doctrine, savoring of nothing earthly; the beautiful agreement of all the parts with one another—as well as such other qualities as can gain majesty for the writings” (*Institutes* 1, 8, 1).

Scripture is “the eternal and inviolable truth of God”¹

“Between the apostles and their successors, however, there is, as I have stated, this difference that the apostles were the certain and authentic amanuenses of the Holy Spirit and therefore their writings are to be received as the oracles of God, but others have no other office than to teach what is revealed and deposited in the holy Scriptures” (IV, viii, 9).²

On 2 Tim. 3:16-17 Calvin writes, “First, he (Paul) commends the Scripture on account of its authority; and, secondly, on account of the utility that springs from it. In order to uphold the authority of the Scripture, he declares that it is divinely inspired (*Divinitus inspiratam*); for, if it be so, it is beyond all controversy that men ought to receive it with reverence. This is a principle which distinguishes our religion from all others, that we know that God hath spoken to us, and are fully convinced that the prophets did not speak at their own suggestion (*non ex suo sensu loquutos esse*) but that they were organs of the Holy Spirit to utter only those things which had been commanded from heaven. Whoever then wishes to profit in the Scriptures, let him, first of all, lay down this as a settled point, that the law and the prophecies are not a doctrine delivered by the will of men, but dictated (*dictatam*) by the Holy Spirit.... Moses and the Prophets did not utter at random what we have from their hand, but, since they spoke by divine impulse, they confidently and fearlessly testified, as was actually the case, that it was the mouth of the Lord that spoke (*os Domini loquutum esse*).... This is the first clause, that we owe to the Scripture the same reverence which we owe to God, because it has proceeded from him alone, and has nothing of man mixed with it” (*nec quicquam humani habe*)³

On 2 Peter 1:20: “the beginning of right knowledge is to give that credit to the holy prophets which is due to God.... He says that they were moved, not that they were bereaved of mind ... but because they dared not to announce anything of themselves (*a se ipsis*) and only obediently

¹ John Calvin, *Institutes of the Christian Religion* (Bellingham, WA: Logos Bible Software, 1997).

² John Murray, *Calvin on Scripture and Divine Sovereignty* (Bellingham, WA: Logos Bible Software, 2009), 17.

³ John Murray, *Calvin on Scripture and Divine Sovereignty* (Bellingham, WA: Logos Bible Software, 2009), 17–18.

followed the Spirit as their leader, who ruled in their mouth as in his own sanctuary.”⁴

Respecting the four Evangelists he says that God “therefore dictated to the four Evangelists what they should write, so that, while each had his own part assigned to him, the whole might be collected into one body.”⁵

- b) Providence: Calvin understood the Sovereignty of God to be the common thread in the Bible. Ultimately all was to the glory of God.

“He so regulates all things that nothing takes place without his deliberation.”

- c) Man and Sin:

- (1) The image of God.

“all that remains of it is a horrible deformity.”

- (2) The extent of depravity.
Imputation of Original sin (Seminalism AND Federalism)
2. Indwelling sin, 3. Total Depravity, men can not, will not, do not long for God. 4. Personal sin

“ . . . every part of man, from the understanding to the will, from the soul to the flesh, is defiled . . . ”

- (3) The will.
Man “has not been deprived of will but of healthy will.”

Man cannot, will not, does not long for God.

“We must observe this distinction: that man, after having been corrupted by the Fall, sins voluntarily, not against his heart or by constraint; that he sins, I say, by liking and strong inclination, not by constraint or violence; . . . ”

- (4) The will and conversion.
“It is created anew, not in order to become a will, but to be converted from evil to good.”

⁴ John Murray, *Calvin on Scripture and Divine Sovereignty* (Bellingham, WA: Logos Bible Software, 2009), 18.

⁵ John Murray, *Calvin on Scripture and Divine Sovereignty* (Bellingham, WA: Logos Bible Software, 2009), 19.

Thus, regeneration precedes faith.

- d) The Law: Three Uses.
- (1) A mirror of sins.
“The Law is like a mirror in which we first contemplate our own weakness, then the iniquity that proceeds from the same, and finally the cursing that comes from both, even as in a mirror we perceive the blemishes upon our face.”
 - (2) A hindrance to the wicked.
 - (3) An exhortation to believers.
“Although the faithful have the Law written in their hearts by the finger of God, that is to say, though they may have that affection by the leading of the Holy Spirit, that they desire to give way to God, still they have a double profit from the Law; for this is a very good means for them, to make them hear better and more certainly from day to day what is the will of God to which they aspire, and to confirm them in knowledge of the same Furthermore, because we have need not only of doctrine but also of exhortation, the servant of God will make such use of this law that by frequent meditation upon it he will be quickened in obedience to God, and confirmed in it and restrained from his faults.”
- e) Grace and salvation.
- (1) Redemption:
“Our Saviour Jesus appeared, having clothed himself in the person of Adam and taken his name and put himself in his place, in order to obey the Father and present his body the righteous judgment of the latter; to suffer the punishment that we had deserved, in that flesh wherein the fault had been committed. To sum it up: inasmuch as God alone could not feel death, and man alone could not overcome it, he conjoined human nature to his own, in order to subject the weakness of the former to death, thus purging and acquitting us of our debts, and to win victory for us in virtue of the latter, by waging the combat with death on our behalf.”
 - (2) Conversion.
- Key concept: Union with Christ. We must be “Grafted into him, and clothed with him, because nothing he possesses belongs to us . . . until we have been made one with him.”

(3) Regeneration consists of Christ dwelling in us and taking possession of our whole being.

(4) Justification by faith.
 “This is the principle article of the Christian faith.”

“For his benefits are joined together as by a perpetual bond, so that when he enlightens us with his wisdom he redeems us; when he redeems us, he justifies us; when he justifies us, he sanctifies us Since this is it, that the Lord Jesus never gives anyone the enjoyment of his benefits save in giving himself, he bestows both together and never the one without the other.”

(5) Predestination. Which he believed was double, he called it the *creedus horibilus*. He did not like election.

(6) Assurance.

“The election of God is hidden and secret in itself, but the Lord manifests it by the calling; that is, when he does this good to us by calling us. Wherefore men are being fantastic or fanatical if they look for their salvation or for the salvation of others in the labyrinth of predestination instead of keeping to the way of faith which is offered them To each one, his faith is a sufficient witness of the eternal predestination of God, so that it would be a horrible sacrilege to seek higher assurance; for whoever makes difficulties about subscribing to the simple testimony of the Holy Spirit does him great dishonor.”

f) The Church.

(1) Universal, invisible Church and visible, local Church.

(a) Church is eternal

(b) Church is God’s dwelling place

(c) Where the Word of God is preached.

Israel = the Church; Temple = the Church

“As it is necessary for us to believe that the Church is invisible to us and known to one God alone, so we are also commanded to hold the visible Church in honor and keep ourselves in communion with it.”

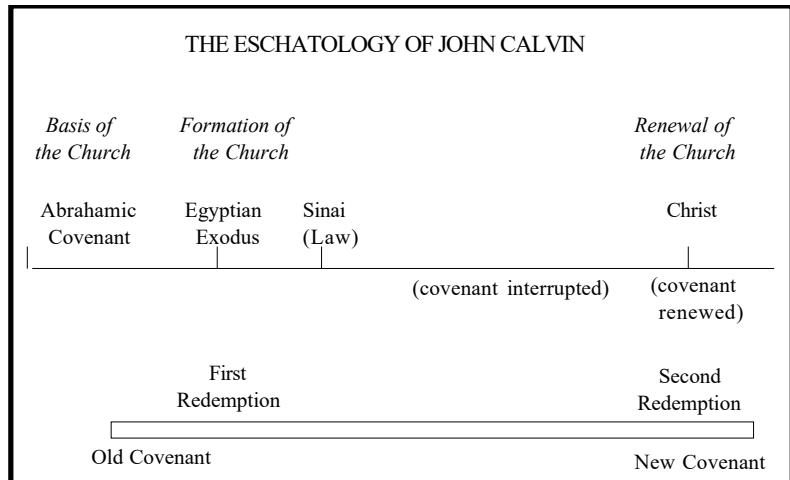
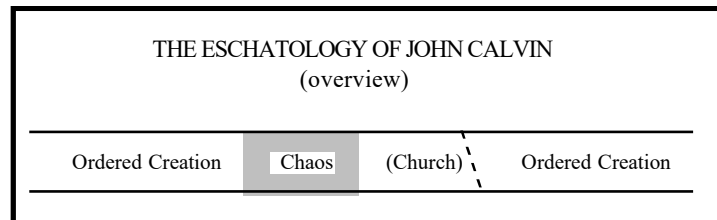
- (2) Marks of a true Church.
 “Wherever we see the Word of God purely preached and listened to, and the sacraments administered according to the institution of Christ, we must not doubt that there is a Church.”
- (3) Organization (Presbyterian) - **Deacons** - cared for physical needs, **Teachers** who taught the Word, **Elders** who cared for spiritual needs, **Pastors** were the head elder, **Archbishop**, Synod - a few churches, **Patriarch** - all the churches.

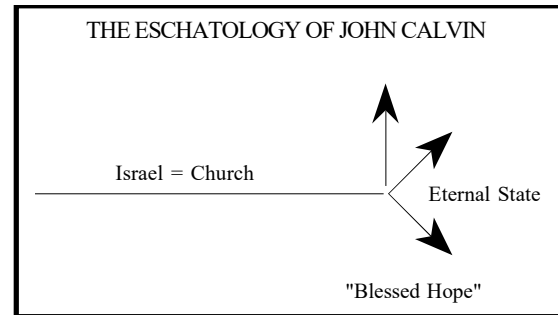
- g) The Sacraments.
 “[They are] another aid, near and similar to the preaching of the gospel, to the sustaining and confirming of the faith.”
- (1) Definitions:
 “I think this definition will be right and simple, if we say that the sacrament is an outward sign by which God seals upon our consciences the promises of his good will towards us, to confirm our feeble faith, and we give mutual testimony before him and the angels no less than before men, that we hold him to be God.”
- “One can still more briefly define what a sacrament is, by saying that it is a testimony of the grace of God towards us, confirmed by an external sign, with mutual attestation of the honor we bear him.”
- “Whichever of these two definitions one may choose, its meaning will be in accord with what is said by St. Augustine, that a sacrament is a visible sign of a sacred thing, or a visible form of the invisible grace.”
- God himself “spiritually feeds and nourishes faith by the sacraments, which have no other purpose but to present his promises before our eyes.”
- (2) Baptism. Infant baptism grafts into the body of Christ.
 “The sign of initiation by which we are received into the society of the church, in order that, engrafted into Christ, we may be reckoned among God’s children.”
- (3) The Lord’s Supper. “real spiritual presence”
 “And so as we previously stated, from the physical things

set forth in the Sacrament we are led by a sort of analogy to spiritual things. Thus, when bread is given as a symbol of Christ’s body, we must at once grasp this comparison: as bread nourishes, sustains, and keeps the life of our body, so Christ’s body is the only food to invigorate and enliven our soul. When we see wine set forth as a symbol of blood, we must reflect on the benefits which wine imparts to the body, and so realize that the same are spiritually imparted to us by Christ’s blood.”

“Even though it seems unbelievable that Christ’s flesh, separated from us by such great distance, penetrates to us, so that it becomes our food, let us remember how far the secret power of the Holy Spirit towers above all our senses and how foolish it is to wish to measure his immeasurableness by our measure. What, then, our mind does not comprehend, let faith conceive: that the Spirit truly unites things separated in space.”

h) Eschatology. Amillennialism





i) Relationship of Church and State

4. Calvin and Luther Compared

- | | |
|-------------------------------------------------------------------------|---------------------------------------------------------------------|
| 1) Professional family; well to do | 1) Middle class mine owner |
| 2) Humanistic, legal education | 2) Theology, scholasticism, Nominalism. |
| 3) Organizer | 3) A prophetic voice |
| 4) Physically weak, insomnias, headaches | 4) Strong until latter years |
| 5) Theological system stressed | 5) Pastoral, a preacher |
| 6) Focus on Sov of God | 6) Focus on just by faith alone |
| 7) Lords' Supper: real spiritual presence | 7) consubstantiation |
| 8) Narrow interpretation of the Bible
Only what the Bible authorized | 8) Broad interpretation
Ok to do what the Bible doesn't prohibit |

4. Reformed Protestantism and the Spread of Calvinism.

a) **Switzerland.**

- (1) The "Consensus Tigurinus" (1549)—an agreement between Bullinger and Calvin (of Geneva) concerning the meaning of the Lord's Supper that helped prepare the way for a later union of German-Swiss (Zwinglian) Protestants and French-Swiss (Calvinist) Protestants.
- (2) 2nd Helvetic Confession (1566)—an agreement between Bullinger and Theodore Beza that united Zwinglianism and Calvinism into one Reformed religious movement.
- (3) Theodore Beza (1519–1605) - Calvin's successor in Geneva and a leader in the spread of Reformed Protestantism into France.

Beza was raised in France. His parents died early and he was raised by an uncle. He received an excellent education, studying Greek and Law, he was also an accomplished poet. He graduated from the Univ. of Orleans and was the 'poet laureat' of France. His life was very loose and immoral until struck down by a severe illness. God used this to bring Beza to Himself. Beza turned to God and advocated the Protestant Doctrine. This was at the time that the King of France is purging Protestants.

Beza then fled to Lausanne, Switz. and taught Greek at the Academy of Lausanne. He came to Calvin's attention and was invited to Geneva to teach Greek and Hebrew at Calvin's Academy. In 1564 he succeeded Calvin.

In terms of his contributions he was the most accomplished of all of the Reformers. He is most likely the one who introduces "limited atonement" see R. T. Kendall, *Calvin and English Calvinism Until 1649*

- (a) He was known for his very godly family.
- (b) Gave MSS D (Codex Bezae) to the King of England who put it in the museum
- (c) He was the only Reformer to live into the 17th century.
- (d) Probably the best of the Reformers next to Calvin. He was an excellent exegete.
- (e) He wrote a classic history of Calvin and the Reformation.

(4) Francois Turretin (1623–87).

- b) Germany.
S. Germany rebelled against Luther because he didn't support their revolution. For an alternative they went to Calvin and the Anabaptists.

1) In 1530 Zwingli's teaching penetrated and became dominant in the Rhine valley. "Confession of the Four Cities"

2) In 1559, Frederick the Elector advocated Calvinism. His area became the center of Calvinism. And so did his university - Heidelberg. the Heidelberg Catechism is a classic Calvinist confession.

Heidelberg Catechism (1562)—written by Zacharias Ursinus and Kasper Olevianus. It reflects the influence of Calvin, Bullinger, and Melanchthon.

****Parenthesis:** The term Calvinism.

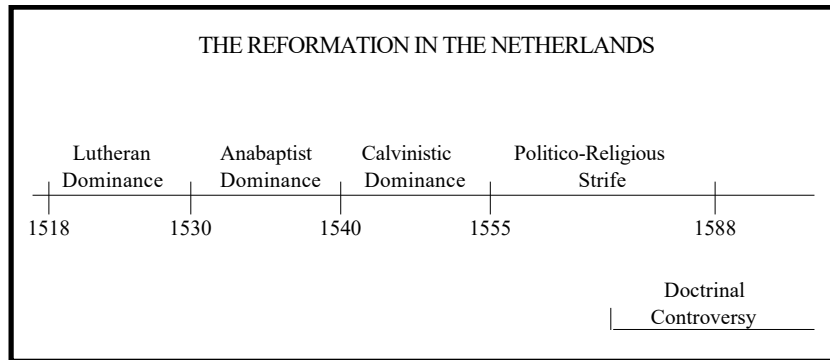
—Lutherans used the term in reaction to the Heidelberg Catechism and the emergence of Reformed ideas in Germany.

—It was introduced by the Luther polemicist Joachim Westphal (1510–74).

—The term was used to imply an alien movement.

—Recognized by the Peace of Augsburg, 1555.

c) The Netherlands.



Into Holland Prepared by the mystics "Brethren of Common Life" who were evangelical.

1) Period of Lutheran Influence (1518-1530)

(a) Penetrated through Augustinian Friars or Priests who were from Germany.

(b) German merchants who established themselves in commercial centers in the Netherlands.

2) Period of Anabaptist Influence (1530-1540)

This was a brief influence. The "Episode at Munster" ended Anabaptist influence. Some radical Anabaptists took over Munster claiming that the New Jerusalem would come down at Munster. They were radical Millennialists.

3) Period of Calvinistic Influence (1540 ff.)

a) Early Reformation.

1561—Guy de Bres wrote the Belgic Confession

which became the confession of Dutch Reformed Protestantism (along with the Heidelberg Catechism and the Canons of Dort).

The Dutch Reformed community aligned against the Spanish in the Dutch war for independence.

- b) Independence was gained by 1609 (recognized in 1648).

4) Two Revolts

- (a) The Politico Religious Revolt.

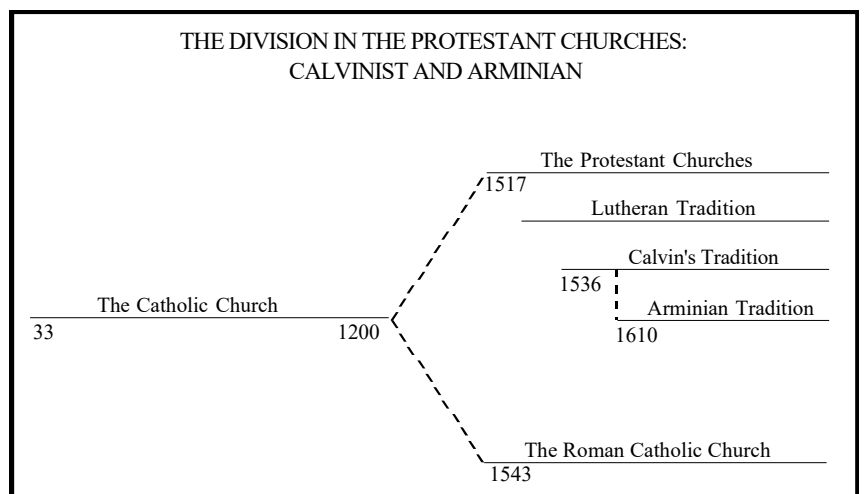
Out of this strife Holland is born and is decidedly Calvinistic. Charles V, the Emperor, hated Protestants. When he died part of his kingdom went to Philip II who ruled Spain and the Netherlands. Spain was in her Golden Age, the greatest sea and land power.

By 1561 Calvinists in Holland wrote the Belgic Confession.

- (1) Philip II appointed his sister to be in control of the Netherlands in order to bring it under his control.
- (2) In 1560, Philip freed all bishoprics from Dutch control and put them under his control.
- (3) The nobles in the north organized and banded together to offset Philip's cruelty.
- (4) In 1566 the people fomented a popular revolution against the Church. They tore down and burned churches.
- (5) In 1567-73 the reign of Terror. Philip sent the Duke of Alba (an early Hitler-type) who moved in and killed 10,000 people (men, women and children). In resistance, the people lured the Spanish armies into the low areas and broke the dikes and drowned them. They also built false ships which they floated in shallow water to lure in the Spanish ships in to wreck them.

- (6) In 1571 the Dutch organized the Reformed church in exile in Germany.
- (7) In 1576 Antwerp was sacked and burned by the Spanish. Nearly everyone was killed.
- (8) Because of that burning, the 7 northern provinces banded together and signed the Union of Utrecht. This is the forerunner of Holland.
- (9) In 1581 these 7 provinces declared their sovereignty.
- (10) In 1584, Elizabeth I of England sent an army into the Netherlands to protect the Dutch.
- (11) In 1588 the Spanish Armada was defeated. The Spanish Armada was a Catholic attempt to regain control of England and the Netherlands.
- (12) Holland was then made a free nation and Spain was removed as the main power in Europe. In 1648 The Peace of Westphalia ends the 30 Years War. The Reformed Church becomes the State Church.

b) The Doctrinal Revolt



- (1) Calvinism, Arminianism, and Dordt

(a) The Historical Background.

In 1571 the Dutch Reformed Church was established in Germany. It adopted 4 Confessions of Faith as the standard; 1. the Belgic Confession, 2. The Heidelberg Confession, 3. The Gallican Confession, and 4. The Geneva Confession. In 1578 the D.R.C. held its first National conference; the Synod of Dordt.

(b) The Major Figures

(1) Dirjk Coornhert (1522-1599)

Arminianism takes its rise from this man's feeling. He reacted to supralapsarianism. Definition of "supralapsarianism"

He was born in Amsterdam to wealthy parents, he was later exiled for his heresy. The basic doctrines of Calvinism and Justification by Faith alone outraged his senses.

(2) Francis Gomarus (1563–1641).

Student at Oxford,
Cambridge, and
Heidelberg.

Professor of theology at
Leyden.

Leader of the Gomarist
Party.

(3) Jacob Arminius (1560-1609)

Arminius was born in S. Holland and educated at the Univ. of Leyden. This was THE key Calvinistic University in the Netherlands. While there he studied and adopted Calvinism. He then went to the Univ. of Geneva and was a disciple of Beza. He was ordained into the Reformed Church and became a professor

of theology at Leyden.

Arminius then chose to refute Coornhert. He saw how wrong Coornhert was, but also that he was right in some areas. Arminius then moved to the left, but not as far as Coornhert.

(c) The Clash

(1) The Remonstrances (1610)

a] Its History.

In 1610, the followers of Arminius wrote a document asking for toleration on 5 main points:

1. Election based on foresight, not foreknowledge.
2. Unlimited Atonement
3. Advocates an ambiguous view of Total Depravity.
4. Resistible Grace (cooperating Grace)
5. Perseverance (very ambiguous)

b] Its theology was very anthropocentric. Arminianism is a rationalistic revision of Calvin. It is very latitudinal, "broad, anything goes mentality." The remonstrances were ambiguous so they could be agreed to by anyone.

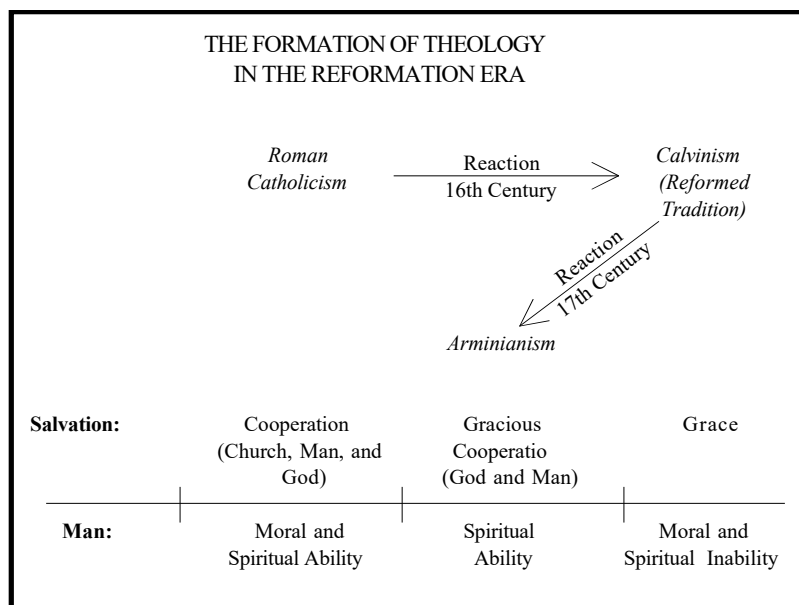
(2) The Synod of Dordt (1619)

This was an attempt to unravel the problem. They wanted to set both sides down and come to a fair-decision.

a) Its History: It was a fair trial. The Arminians were very nebulous and ambiguous. Calvinists then wrote in reply to the 5 remonstrances the 5 points of Calvinism. The Calvinists were "Anti-Remonstrants".

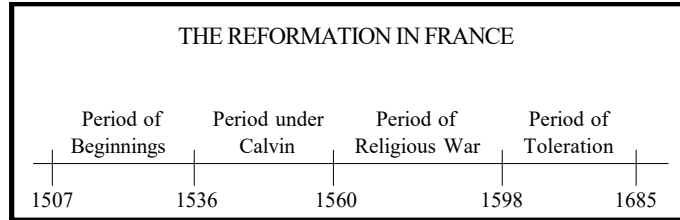
b) Its Theology. Upheld "5 point" Calvinism.

c) The Aftermath. The Arminians were found guilty of heresy, and forcibly exiled from Holland, 1618-1625. After 7 years of persecution, they were allowed to return.



- (5) Hugo Grotius (1583–1645).
Remonstrant
Dutch jurist.
Fled to Paris.
Grotian view of the atonement
- (6) John Cocceius (1603–99)—wrote a classic statement of Covenant Theology: *Summa doctrinae de foedere et testamenta Dei* (1648).

d) France.



1) **The early beginnings (until 1536)**

a) Background: The French government was radically submissive to the papacy and rabidly hostile to Protestants.

b) Jacque Lefevre

"Little Luther" of France. He did in France a little of what Luther did in Germany. He found Christ in 1507 and began telling his students and building up a following. He translated a French NT (1523). He was also forced to flee with Calvin.

c) Luther's writings: After 1519 they penetrated university life in France. They were burned publicly in 1520.

d) Persecution until 1535

Dissident element observed. Rampant persecution broke out and lasts until 1547. In 1536 Lefevre died.

e) Calvin's writings

As the previous leader died, Calvin wrote the *Institutes* to defend the Protestant Faith. From 1536-1560 Calvin is the leader of the movement.

2) **The French Under Calvin (1536-1559)** Calvin never went back to France.

a) Calvin is the leader in France by proxy.

b) Henry II reigns in France and is more rigorous than his father in stamping out Protestantism. In 1557 Henry died, 2 years of peace followed.

- c) In 1559 the French church organized as the Reformed Church of France. They adopted the Gallican Confession of Faith) (1559), written by Calvin.
- d) The French church became known as Huguenots (meaning uncertain).

1559 In spite of persecution, there were 2000 Calvinist congregations in France.

The first national synod of the Reformed Church in France was convened. (It adopted a confession of faith and established a Presbyterian form of polity.)

1561 A disputation was held at Poissy between Calvinists (led by Theodore Beza) and Roman Catholics.

1562 Religious wars break out in France.

1572 Thousands of Protestants are surprised and slaughtered in the St. Bartholomew's Day Massacre.

1598 *Edict of Nantes* grants limited freedom for some French Protestants (high nobility and citizens of certain cities and towns).

1685 *Edict of Nantes* revoked, hundreds of thousands of French Calvinists flee.

3) The Period of Hostility (1560-1598) Henry's sons were too young to rule so Catherine de Medici, his wife, ruled.

- a) Catherine de Medici - gathered together a group of prostitutes "the flying squadron" to attack the Protestant leaders. August 24, 1572 - St. Bartholomew's day. They were to call off the war for one day. The Protestants stopped, Catherine annihilated up to 70,000 Protestants.
- b) When Henry III died in 1589, they had to choose a new King. Henry III had no children and due to a strange twist of political history was forced to

acknowledge Henry of Navarre as his heir. Henry of Navarre, a Huguenot leader was the next in line. 1589-1592 was the War of the Henry's. Henry of Navarre gave up his Protestant position and became a R.C. king. He continued the religious war for another 6 years until peace came.

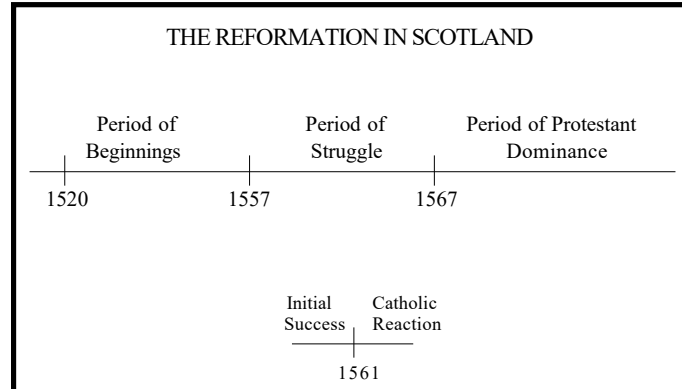
- c) In 1598 the Edict of Nantes brought peace and toleration to France. It remained law until 1685 when it was revoked by Louis XIV.

(2) French Protestant Theology.
—School of Saumur.

Moise Amyraut (1596–1664) was the leading French theologian of his day. He articulated a theology sometimes called “hypothetical universalism” or simply “Amyraldianism”.

This is not exactly the same as “unlimited atonement,” e.g., Amyraldianism holds that Christ only hypothetically died for the non-elect, in unlimited atonement Christ dies for the non-elect, but that does not solve the problem of a) their lack of righteousness and b) their personal alienation from the life of God (Eph. 4:18). Only by faith alone in Christ alone will a person instantly receive God’s righteousness and God’s life. The unbeliever is born condemned in Adam’s original sin (spiritual death), the penalty for Adam’s original sin is paid which does not erase the consequences of Adam’s original sin on the individual, i.e., spiritual death (alienation from the life of God), lack of +R, slavery to the sin nature), so the person is still in a state of condemnation. Only by faith alone in Christ alone will that person receive +R and God’s life thus removing the condemnation of Adam’s original sin. Jn 3:18 ““He who believes in Him is not condemned; but he who does not believe is condemned already...” “Already” means “before the time in question.” Before belief, the unsaved is condemned, i.e., from birth. Unless he believes in Christ’s death for his sins, he is still condemned. “...because he has not believed in the name of the only begotten Son of God.”

e) Scotland.



(1) Period of beginnings.

- a) At this time the most backward European country. In 1520 Wycliffe's translation penetrates Scotland in MSS form.
- b) The earliest influence of Protestantism was Lutheran, by a man named Latour.
- c) Patrick Hamilton (another Lutheran) was burned in 1528.
- d) By the late 30s William Tyndale's Bible and Coverdale's Bible began to penetrate Scotland.
- e) Calvinism was introduced by George Wishart. He translated the Helvetic Confession. Organized the Scottish Kirk. He was burned in 1546.
- f) The Scottish people feared French domination. So in opposition to Catholicism they turned to the Reformed Faith. The leader of the Reformation in Scotland was John Knox.

(2) The importance of John Knox (1514–72).

a) His early years in Scotland (1514-1549)

Knox was raised a farmer. He attended the Univ. of Glasgow and became a R.C. priest. As he came to a knowledge of the truth he identified with Wishert and Calvinism. He was involved in the murder of Bishop Beaton, who burned Wishert. French reaction to this was hostile. They burned the castle

of St. Andrews and imprisoned all of the Protestants including Knox. For the next 19 months he was a galley slave.

b) His years in England (1549-1553)

Following this he went to England under the Protestant King Edward VI who was a Calvinist. This was the result of a prisoner exchange and Knox became the personal chaplain of King Edward.

c) His years in Geneva (1553-1559)

“John Knox was a strange and rather frightening character. He was narrow-minded and intolerant. He lacked generosity of spirit and loved to hate. But he possessed immense courage and feared no one. In the pulpit, he was at his most powerful. He mesmerized thousands of Scots, who were prepared to lay their lives down for Protestantism at his behest. By his preaching, he molded both nobility and ordinary folk into a formidable fighting force and thus left his stamp on the Protestantism of Scotland for centuries to come” (R. Tudur Jones, “Preacher of Revolution,” *Church History* 46 [1995], 8).

When Edward VI died, his sister Mary Tudor (Bloody Mary) became Queen. She was a militant Romanist. She burned thousands of Protestants. In one day she burned 300 outside London. Knox fled to Geneva and became a disciple of Calvin. In 1557 he made a short preaching tour of Scotland and organized the Scottish noblemen into the Covenanters, men who promised their lives for the Reformation. In 1558 he returned to Geneva and wrote his first book, *The First Blast* against women rulers.

d) His later years In Scotland (1559-1572)

At first there was great success then there was a Romanist reaction. In 1559 he returned permanently and became pastor of St. Giles in Edinburgh. This was a return to a Scotland in the midst of political and religious strife.

In 1560 the Scots signed the “Treaty of Edinburgh” which was a rejection of French influence. Knox wrote the Scottish Confession of Faith and brought the State Church to Calvinism. He then wrote the "Book of Discipline." This brought Scotland to a Presbyterian ecclesiology.

In 1561-67 the Catholic reaction set in. Mary, Queen of Scots, returned to Scotland in 1561 and reimposed Roman Catholicism which resulted in a tremendous conflict. This became a victory for Knox because Mary discredited herself by her immoral life. She was dethroned and exiled. When Mary fled the throne in 67 the Protestants were reinstated and became permanent.

Her affair with Darnby (first cousin) led to their marriage and a son, James VI. Darnby was homosexual and involved in many other sexual perversions. Mary took another lover, Lord Bothwell. She invited Darnby to her castle, Bothwell blew it up and Mary married Bothwell. She was later beheaded by Queen Elizabeth I.

- f) Other countries.
 (1) Hungary.

1526 Hungarians defeated by the Turks, Suleiman I, at the battle of Mohacs, the nation was divided into three.

Western Hungary was ruled by the Roman Catholic Habsburgs, HRE.

Central Hungary, and Transylvania, was also ruled by them, though they were under heavy Turkish influence.

Previously, many had turned to the Protestant faith, but the Turks and the Catholic pressure limited its endurance. But the Habsburgs did not persecute them due to the Moslem threat.

Transylvania did shift to reformation theology.

Matthias Devay [d. 1547] was originally trained by Luther, but he held to a Reformed view of the Lord's Supper.

The Hungarians turned in large numbers to the Reformed Faith. They rejected Lutheranism because of its tie to German imperialism.

Hungarian Protestants were intensely persecuted by the RC in the seventeenth century.

(2) Poland-Lithuania.

Poland-Lithuania were initially influenced by the writings of Luther. Initially, King Sigismund I (1506–1548). Under Sigismund Augustus II (1548–1572), a more sympathetic climate led to influence from Zurich and Basel which had solid results in Poland, but this was reversed under the influence of Stanislas Hosius (1504–1579), a Jesuit and participant at the Council of Trent. Through his influence the Jesuits established schools throughout Poland which significantly reduced the presence of Protestants.

(3) Ireland.

This was a densely Roman Catholic country. The English attempts to subdue Ireland by force failed. James I of England exterminated all the Catholic landowners in Ireland, and invited Scottish (Presbyterians) to take free of charge the land in Northern Ireland. Calvinism was imposed by force on the people.

5) The Flowering of Covenant Theology

a) The Background

By this time Reformed theology was becoming coldly creedalized like Lutheranism before it. This process tended to formalize the theology more and more. Covenant theology was a reaction to this. The precursors of Covenant theology are in Zwingli and Bullinger.

b) The Major Figure - Johannes Cocceius (Koch)

(1603–1609)

- (1) His Life: He was born in Bremen, Germany into a strongly Reformed family. He had an excellent education, especially in OT. He became well known as an OT theologian and as a master of ancient languages.
- (2) His teaching: He taught at the Univ. of Bremen, then at the Univ. of Frankener, then at Univ. of Leyden. He reacted to the creedalism of Reformed theology in his day. He put inductive study of Scriptures overcreedalism. Out of this he determined that the central theme of the Bible was not the

glory of God (doxology), but the salvation of men (soteriology).

c) The aftermath.

- (1) Adam was saved by a "covenant of works."
- (2) Koch's work laid the foundation for modern dispensationalism. Darby built on the work of Augustine and Koch.