The Vicar of Christ
Reformation Overview and Luther’s Story

I. Objective
In this lesson, we will learn about the impact of Martin Luther on the Reformation.

II. Opening Prayer

III. Video and Comprehension Questions
Encourage students to work on the comprehension questions as they watch the video. Ensure you review the answers together before you move into the Discussion questions.

1. According to Roman Catholic Tradition, who was the Vicar of Christ?
   • The Roman Catholic Church said the Pope was the Vicar of Christ.

2. What was one of the lines of argument Jan Hus used to attack the Roman Catholic Church?
   • Hus claimed that the Pope did not represent the church unless he really followed Peter. If he did not follow Peter’s life and teaching, the Pope may be more of a Vicar of Judas Iscariot than a Vicar of Jesus Christ.
   • Hus said obedience to the church is not to be followed unless it is in conformity with the authority of Scripture.

3. How did the Roman Catholic Church respond to Jan Hus’ complaint?
   • The Roman Catholic Church arrested Huss and burned him at the stake in 1415.

4. What event caused Luther to make a major adjustment in the course of his life?
   • In the 16th century, lighting was understood as the judgment of God. During an especially powerful thunder storm, Luther fell on his face and prayed to Saint Anne. He prayed, “Saint Anne, save me and I will become a monk.”
   • As a result of his vow, Luther shifted from becoming a lawyer to a monk.

5. What particularly strikes Luther about his pilgrimage to Rome in 1510?
   • Luther was struck by the great amount of medieval relics and artifacts in Rome.
   • He was also struck by what he saw as the massive corruption of the Papal administration.

6. How did the Roman Catholic Church justify the selling of indulgences?
   • The Roman Catholic Church claimed it possessed a treasury of merit, accumulated by saints who earned more merit than they needed to enter heaven. The Church sold this surplus merit to parishioners through indulgences.
• To the parishioner, indulgences offered the chance to decrease the time someone would spend in purgatory, and to the church, indulgences served as another way to raise money for church.

7. Did Frederich the Wise and Luther ever meet?
• Luther and Frederich the Wise never met. We cannot know for sure why, but it is surely odd given that they only lived about 500 meters from one another in a small town. Though Frederich the Wise was Luther’s most important political ally and protector during the Reformation, he probably avoided ever meeting Luther in order to preserve some plausible deniability in case he ever needed to distance himself from Luther’s affairs.

8. What major event occurred in 1519 and why was it so significant?
• In 1519, Luther debated his great Roman Catholic rival John Eck at the University of Leipzig.
• It is at this debate that Luther’s more radical thinking comes to the fore and he directly challenges papal authority. Here also, the defining differences between Roman Catholicism and the Reformers were debated.

9. In 1520, Luther authored three major works, which together formed a protestant manifesto for the Reformation. What are they and what did they teach?
• “The Babylonian Captivity of the Church” - This book offered a major critique of Medieval sacramental theology and practice. He reduced the sacraments from seven to three (the mass, baptism, and penance). He also articulated them in a way that restructured their significance around the importance of individual faith.
• “The Freedom of the Christian Man” - In this book, Luther articulated the ethical implications of his new understanding of justification by faith.
• “The Appeal to the German Nobility” - This book effectively pushes a lot of the responsibility of the Reformation into the hands of the political powers.

10. Who was the Luther of Switzerland?
• The Luther of Switzerland was Heinrich Zwingli.

IV. Discussion Questions

1. After the Diet of Worms in 1520, for Luther’s own protection, Frederick the the Wise had him kidnapped. He was secretly held at the Wartburg Castle. While he was there, he translated the Bible into German. At the time of the Reformation, the Roman Catholic Church had not translated the Bible into the language of the common man. In contrast to the Roman Catholic Church, what theological differences drove Luther to translate the Bible into the vernacular? Today there are many English translations of the Bible and there is regular debate about which is best. What do you think is the biblical position on Bible translation? In the relatively recent history, theologians have learned that the original Greek text of the New Testament was actually written in the common trade language of the Roman Empire. How might this understanding of the original text of the New Testament shape our views on Bible translation?
• In contrast to the Roman Catholic Church, what theological differences drove Luther to translate the Bible into the vernacular?

• The principle difference between the Roman Catholic Church and the Reformers on Bible translation was a result of their different views on the priesthood. In the Roman Catholic Church, it was the exclusive right of the clergy to mediate the Scriptures to the common man. The Reformers articulated a priesthood of the believer that made all Christians priests and thus able to read the Scriptures. This protestant doctrine made translating the Bible into the vernacular a necessary corollary.

• What do you think is the biblical position on Bible translation?

• The Bible is the Word of God to his people. As a result, the history of transmission of the Scriptures is also a history of translation into the changing cultures and languages of the people of God. The Septuagint is a greek translation of the Old Testament for the majority greek-speaking Jews of the first century BC. The Vulgate is a latin translation of the Old and New Testaments for the majority latin-speaking people of the Roman Empire.

• We do not need to be fearful of Bible translations, but we do need to realize that all translations are in some manner interpretations. Since no two languages are perfectly equivalent in their diction and grammar, translation requires interpretation to bridge this gap in equivalence. When we interpret a translation of the Bible, we need to keep in mind that it was at a certain level already interpreted by the translator.

• How might this understanding of the original text of the New Testament shape our views on Bible translation?

• God could have given the New Testament Scriptures in any language and in any historical period, but he sovereignly revealed his Word, not in the language of a small number (Hebrew for the Jews), or an academic elite (Latin at the time of the Roman Empire), but at a time of relative peace and when the known world spoke a common language, Koine (common) Greek. God intends for his Word to be read and understood by all his people. As a result, Christians should advocate translating the Bible into every language and teaching people to read, so they can know God’s Word for themselves.

2. Perhaps the most crucial question behind the Reformation was, “What is true and how do we know what is true?” Another way you might pose this question is, what is the ultimate authority on truth and how do we know this truth? The Roman Catholic Church said the Church was the ultimate authority and it is through the church that man comes to know what is true. The Reformers said God and his revelation contained in the Scriptures is the ultimate authority and it is through the Scriptures that a man comes to know what is true. Contrast some of the implications of the Roman Catholic and Reformed positions. The ultimate authority for our contemporary culture might be called autonomous reason or “to each his own.” In other words, every individual is his own ultimate authority on truth and he knows this truth by reason. Contrast the contemporary perspective on authority and knowledge with the Reformed view.
Contrast some of the implications of the Roman Catholic and Reformed positions.

<table>
<thead>
<tr>
<th>Question</th>
<th>Roman Catholicism</th>
<th>Reformed</th>
</tr>
</thead>
<tbody>
<tr>
<td>How do we know that the Scriptures are true?</td>
<td>We know the Scriptures are true because the church says they are true.</td>
<td>The Scriptures self-attest to the fact that they are absolutely true in all they contain. They are the infallible Word of God.</td>
</tr>
<tr>
<td>How do I inherit eternal life?</td>
<td>The church says you must do good works to merit eternal life.</td>
<td>The Scriptures say there is only one way to inherit eternal life, believe in the Lord, Jesus Christ (John 3:16-18).</td>
</tr>
<tr>
<td>What is the relationship between the church and the Word of God?</td>
<td>The church rules over the Word of God. The men of the church are the ultimate authority for determining what is true.</td>
<td>The church submits to the ultimate authority of the Word of God.</td>
</tr>
<tr>
<td>If there is error in the Word of God or the Church, how does man know?</td>
<td>The Word of God and the church may err. Man knows whether the Word of God or the church err when the church tells him. The ultimate authority for truth is grounded in the men of the church.</td>
<td>The Word of God does not err. Man knows the church errs whenever it differs from what the Word of God prescribes. The ultimate authority for truth is grounded in God and his revelation contained in the Scriptures.</td>
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Contrast the contemporary perspective on authority and knowledge with the Reformed view.

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<th>Reformed</th>
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<tbody>
<tr>
<td>How do we know that the Scriptures are true?</td>
<td>We know the Scriptures are true if I reason they are true. Just because they are true to me does not mean they must be true for you.</td>
<td>The Scriptures self-attest to the fact that they are absolutely true in all they contain. They are the infallible Word of God.</td>
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</table>
### Ultimate Authority and Knowledge of the Truth

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<thead>
<tr>
<th>Question</th>
<th>Contemporary</th>
<th>Reformed</th>
</tr>
</thead>
<tbody>
<tr>
<td>How do I inherit eternal life?</td>
<td>It depends if I believe in eternal life. If I do, then it depends how I rationalize that a man inherits eternal life.</td>
<td>The Scriptures say there is only one way to inherit eternal life, believe in the Lord, Jesus Christ (John 3:16-18).</td>
</tr>
<tr>
<td>What is the relationship between God and man?</td>
<td>It depends if I believe in God. My relationship with God is whatever I reason it to be. As a result, if I believe in God, he always looks a lot like me or something in the world.</td>
<td>The Scriptures say that man was made in the image of God and that God covenanted with man. If man keeps covenant, he will inherit eternal life. If not, God will condemn him to eternal damnation. All men are either covenant-breakers, awaiting the just condemnation of a holy God, or covenant-keepers, submitting to God by the obedience of faith in Christ.</td>
</tr>
<tr>
<td>If there is error in the Word of God, how does man know?</td>
<td>The Word of God errs if man reasons that it erris. Man sits in judgement over the Word of God.</td>
<td>The Word of God does not err. The Word of God rules over man, not man over the Word of God.</td>
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</tbody>
</table>

## V. Closing Prayer

## VI. For Further Study ...

1. Explore the various translation philosophies used in the different English Bible translations (ESV, NIV, and NASB).

2. Research and consider presuppositional apologetics and its assertions concerning the principium cognoscendi. How does this differ from the principium cognoscendi of Thomas Aquinas?
Priesthood of the Believer
The Five Solas of the Reformation

I. Objective
This lesson will give special attention to the impact of the Reformation as a rediscovery of the Word of God, differences in context and theology between Luther and Calvin as first and second generation reformers, the development of the five Solas and the doctrine of the Priesthood of the Believer.

II. Opening Prayer

III. Video and Comprehension Questions
Encourage students to work on the comprehension questions as they watch the video. Ensure you review the answers together before you move into the Discussion questions.

1. Which denominations existed before the Protestant Reformation?
   • Only the Roman Catholic and Greek Orthodox Churches existed before the Protestant Reformation.

2. What was the aim of the Protestant Reformation? Was it to create denominations?
   • The Protestant Reformers were not trying to create denominations, but to reform the whole church of God.

3. What did Luther and Calvin agree on?
   • The authority of the Word of God
   • The unique saving work of Christ
   • Faith is the only means that brings justifying righteousness to the believer

4. What did Luther and Calvin disagree on?
   • Luther thought that of the things Roman Catholicism professed, only that which contradicted the gospel should be discarded. Luther said, “If it doesn’t preach Christ, it’s not the gospel.”
   • Calvin thought that everything should be discarded except what could be clearly supported from Scripture. Calvin saw the gospel from Genesis to the book of Revelation.

5. What contextual elements contributed to their different approaches?
   • Luther was forced into a defensive mode by the eccentricities and liberality of the Anabaptists, so he was reluctant to get rid of any doctrines and traditions he did not have to.
In contrast, by the time Calvin was born, many of Luther’s ideas had already spread and taken hold across Europe. Calvin was a second generation reformer, so much of the theology that precipitated the Reformation was crystalizing into a more mature and refined structure. This freed Calvin to go on the offensive against Rome and pursue a pure Christianity based on the Scriptures alone.

6. What are indulgences?

- It was believed that the saints had done more than was necessary for their own righteousness, so the church had a treasury of merit at its disposal. The church availed this surplus merit to its congregants through the sale of indulgences.

7. What are the most basic doctrines of Calvinism?

- The whole Word of God is his revelation that is to guide us.

- From the Word of God, which is clear in its central revelation, he teaches us that the gospel of Jesus Christ calls us to faith in him and delivers us from sin.

- Life should be lived for the glory of God in gratitude for the glorious grace he has shed on us in the gospel of Jesus Christ.

- Christ is Lord over every fiber of human existence.

8. What were the five Solas of the Reformation and how were they distinguished from the Roman Catholic alternative?

<table>
<thead>
<tr>
<th>Doctrine</th>
<th>Roman Catholicism</th>
<th>Reformation</th>
</tr>
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<tbody>
<tr>
<td>The Authoritative Standard</td>
<td>Tradition, the teachings of the Pope, and the Scriptures</td>
<td>Sola Scriptura - Scripture alone is the standard</td>
</tr>
<tr>
<td>Justification</td>
<td>Justification is by faith and good works</td>
<td>Sola Fide - Justification is by faith alone</td>
</tr>
<tr>
<td>Salvation and Christ</td>
<td>Salvation is by Christ and man</td>
<td>Solus Christus - By Christ alone we are saved</td>
</tr>
<tr>
<td>Salvation and Grace</td>
<td>Salvation is by grace and merit</td>
<td>Sola Gratia - Salvation is by grace alone</td>
</tr>
<tr>
<td>Glory</td>
<td>Glory to God and man</td>
<td>Soli Deo Gloria - To God alone be the Glory</td>
</tr>
</tbody>
</table>

9. What was the legacy Calvin had on the Reformation of the European Church?

- Calvin’s chief mark on the church was the refashioning of Christianity according to the Word of God, so that God alone, so that Christ alone would be glorified.
IV. Discussion Questions

1. In many ways, the Reformation was a rediscovery of the Word of God. What historical circumstances contributed to its rediscovery and in what ways did it change Medieval Roman Catholicism? What place does Scripture play in your own theological tradition and personal life?

   • Historical Circumstances:
     - The Gutenberg Press enabled the inexpensive printing and propagation of the Bible.
     - Luther’s 95 Theses and questions raised by the Reformers alerted the common man to discrepancies between Roman Catholic practice and the Scriptures.
     - Reformers translated the Bible into the vernacular. Before this time, the Bible and the mass was in Latin, so the people were not able to understand it. Translation enabled generations of Christians to hear and understand the Word of God for the first time.

   • Impact on Roman Catholicism:
     - The Priesthood of an elite clergy became the Priesthood of the Believer. The Word of God was no longer the exclusive privileged of higher-level Christians, but a right of all Christians.
     - The propagation of the Scriptures caused many to identify and question discrepancies between the Scriptures, tradition, and the teachings of the Pope. Many of these distinctions and the Reformers stance on them were hardened in the five Solas of the Reformation.

   • Influence Today:
     - Are the Scriptures the ultimate authority on church and life in your church?
     - Do you look to God through his revelation in the Scriptures as the authoritative guide for faith and life personally? In what ways does your dependence on the Scriptures manifest itself in your daily/weekly practice?

2. While the initial aim of Calvin and his fellow reformers was to reform, rather than abandon the Roman Catholic Church, they eventually took a stand on two fundamental points:

   • Rome was guilty of (1) transferring glory that belonged to God to creatures, and (2) corrupting the ground of true religion. According to Calvin, the ground of true religion is a right relationship with God and that right relation can only come through the obedience and death of Christ imputed to his people and received by faith alone. In what ways do you see the continuing impact of this stand in contemporary Christian culture? In what ways do you see it distorted?

   • Impact:
     - Soli Deo Gloria - Protestant Christians no longer worship Mary and the saints, but seek the Lord directly in prayer and the reading of his Word.
     - Sola Fide - Justification by Faith alone occupies a central place in the gospel.
Distortion:
- The glory of God may be distorted by the attention contemporary Christians give to personal testimonies versus the proclamation of the historical death and resurrection of Christ.
- Many mainline protestant denominations have exchanged the supernatural gospel of God’s grace in Christ for a system of moralism.

3. One of the products of the Reformation was the Priesthood of the Believer. In what ways has this doctrine had a positive and negative impact on the church?
- Positive: It engaged common, non-clergy, Christians in their faith in a way that was previously unknown. It tore down the wall between God and his people. Rather than work through an intermediary clergyman, saint, or indulgence, now the common man could come directly to the Bible, pray immediately to Christ, find forgiveness, and preach the gospel.
- Negative: It may have put an inappropriate emphasis on the individual versus the corporate aspects of Christianity. It is in part to blame for the multiplication of protestant denominations and the “Me and Jesus” movement we see today.

V. Closing Prayer

VI. For Further Study …
1. Research the practices the Roman Catholic Church used to sell indulgences and how the money was used.
2. In what ways are the five Solas of the Reformation alive or dead in your own theological tradition?
Calvin’s Curse

Calvin’s Life and the Spread of Reformed Theology

I. Objective

In this lesson, we will give attention to the historical circumstances surrounding Calvin’s family, his youth, and conversion. We will also consider how he found his way to Geneva and into a leadership role there and in the Reformation at large.

II. Opening Prayer

III. Video and Comprehension Questions

Encourage students to work on the comprehension questions as they watch the video. Ensure you review the answers together before you move into the Discussion questions.

1. Where was John Calvin born in 1509?
   • Noyon, located in Picardy, France.

2. What kind of family was Calvin raised in and how did this impact his training and relationship to the church?
   • Calvin was raised into a very strict Roman Catholic family with intimate ties to the church. His mother was very devout and his father worked for the church. From an early age, Calvin was destined for worship, work, and advancement in the Catholic Church. By the age of twelve, Calvin had learned Latin, was working as a church teacher, and earning a benefice for his duties.

3. What happened to Calvin’s father and what impact did that have on Calvin’s relationship with the church?
   • Excommunication: Though many details are unclear, Calvin’s father got in trouble with the priests because of how he handled a bequest to the church. As a result, his father was excommunicated from the church.
   • Impact: In response, Calvin’s father began to push his son away from the church and into the study of law. It was through Calvin’s study of law at the University of Paris that he was introduced to the teachings of the Protestant Reformers.

4. How was Calvin converted and how did it impact his life?
   • Conversion: Calvin had what he described as a “sudden conversion.” He was hesitant to depart from the Roman Catholic Church because he knew well what that departure meant, but the convictions of the Reformed faith and the authority of the Word of God gripped him so deeply that he made the decision to step in the direction of that new faith.
• Impact: Calvin had to go back to the Roman Catholic Church and resign his benefice, his livelihood. In so doing, he would come under the scrutiny of the Church at a time when they had already begun to persecute Protestants for their faith.

5. Why did the Roman Catholic Church persecute people?
• They thought the heretic and his teaching would destroy a man’s soul. The heretic was a criminal of the highest order. He was both a traitor and a murderer, so he deserved the ultimate punishment.

6. What circumstances brought Calvin to Geneva in 1536?
• Calvin’s teaching in France forced him to flee for his life. He intended to go to Strasbourg, but a war had broken out that caused him to head south to Geneva.

7. What was Geneva like when Calvin arrived?
• Geneva was a Roman Catholic city-state of about 10,000. It was very corrupt. Many of the 700 priests and monks were illiterate and had concubines. At the same time, Guillaume Farel and other Reformers were arriving and by the preaching of the Word, many people were beginning to question the distance between the church and the Word of God. As a result, as Calvin arrived in Geneva, the Reformation was already starting to take root in the city.

8. What were Calvin’s intentions in Geneva and how did Farel change his perspective?
• By the time of his arrival in Geneva, Calvin had already authored the first edition of his Institutes of the Christian Religion. He had intended to be a classical scholar, to study, write, and maybe teach, but nothing more. He had no interest in becoming a pastor, preacher, or Reformer in day-to-day work, but Farel had a different idea. Farel said, “May the curse of Jonah be on your scholarship if you do not stay here in Geneva to help me with the Reformation.” This scared Calvin so much, that he made a commitment to stay in Geneva and help bring about the Reformation.

9. What happened to Calvin in Strasbourg?
• Calvin ministered to a small French refugee congregation of about 400 people.
• He did some of his most important writing. He wrote his defense of the Reformation called, “The Reply to Cardinal Sadoleto,” his commentary on Romans, and the first major revision of his Institutes of the Christian Religion.”
• He married the widow, Idelette de Bure, in 1540.

10. What was Calvin’s perspective on preaching and how often did he preach?
• Calvin preached verse by verse through the Bible and thought that preaching should be informed by Scripture, Godly as to reflect God’s character, and practical for God’s people.
• Calvin preached 7-8 times a week.

11. What was Calvin’s school in Geneva nicknamed and why?
• The Academy was called “Calvin’s School of Death,” because people who had fled persecution in their homelands came to Geneva for refuge, but instead, they were trained, and then sent back out to preach the gospel, many times at the cost of their lives.
IV. Discussion Questions

1. Calvin and Bucer always believed that the Lutheran and Swiss Reformed churches could be united into a single church. They did not believe the issues that divided them were sufficiently important to continue that division. Calvin wanted to see the whole Church of God united around the Word of God and believing the clear straightforward truths of the gospel. In a day of unprecedented denominationalism, do you think there is a place for a renewed emphasis on unity? If so, what can we learn from Calvin and Bucer about how that might take shape? Consider their historical circumstances, their attitude toward unity, and what they were willing to divide over.

- The Reformers’ Historical circumstances and trajectory: Reform from within – In many ways, Luther is credited with starting the protestant reformation, but he is also plain in his profession that he had no desire to split from the Roman Catholic Church. Luther was adamant that he wanted to reform the church from within. This reform from within was a near universal cry among the Protestant reformers, but this path to reform was disallowed by the leaders of the Roman Catholic Church. If the Reformers were going to hold to the Word of God (Sola Scriptora) as God’s authority over the Church, they were going to need to do so outside the Roman Catholic Church.

- Attitude and orientation: When you run into someone from a different denomination, what is your first impulse? For Calvin and Bucer, it seems that they were of a mind to look for commonalities and lean toward unity.

- When to divide: Amongst the reformers, the primary grounds for division revolved around difference on the five Solas. Do you think this is too narrow or too broad? Is there any benefit to the denominational landscape today?

2. The Reformed Church in Calvin’s Geneva fostered an aggressive missional spirit. Do you think this missional spirit is as vibrant today as it was then? If not, why? Consider differences in historical circumstance and culture.

- Missional Spirit Today: It does appear that the missional fervor that pervaded the church during the Reformation continues at the same level today.

### Historical Circumstances in Contrast

<table>
<thead>
<tr>
<th>Feature</th>
<th>Reformation</th>
<th>Today</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church and Culture</td>
<td>The Church is the central governing and shaping authority on culture.</td>
<td>The Church is a peripheral concern or non-issue in culture.</td>
</tr>
<tr>
<td>The Relationship between Religion and Life</td>
<td>Religion is life.</td>
<td>Life is what I decide. Religion is a hobby.</td>
</tr>
</tbody>
</table>
Historical Circumstances in Contrast

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<thead>
<tr>
<th>Feature</th>
<th>Reformation</th>
<th>Today</th>
</tr>
</thead>
<tbody>
<tr>
<td>Civil Governments and Heresy</td>
<td>Civil governments tried and executed people for religious crimes.</td>
<td>There is a complete separation of civil and religions matters in the west.</td>
</tr>
<tr>
<td>Persecution and War</td>
<td>Religious persecution and wars fought for religious purposes are the norm.</td>
<td>While freedom from persecution may come up in prayer from time to time, it is a foreign concept and difficult for most in the west to imagine.</td>
</tr>
<tr>
<td>Missional Vigor</td>
<td>Aggressive</td>
<td>Reactive - Passive</td>
</tr>
<tr>
<td>Redemptive Historical Context</td>
<td>We both equally await the second coming of Christ and the end of the Age.</td>
<td></td>
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</tbody>
</table>

- Historical Circumstances in Sum: The Reformation was a period of cultural religiosity that would seem foreign to contemporary Christians. However, we share the same redemptive historical context. There are many features of the Reformation in Europe that we should be grateful no longer persist (persecution), but the lack of violent danger should not diminish the God ordained passion for the Kingdom of God, an aggressive missional spirit.

V. Closing Prayer

VI. For Further Study ...

1. Research and consider how Calvin’s own conversion may have influenced his doctrine of election.

2. Calvin considers his time in Strasbourg as one of the happiest times of his life. Research and consider how Calvin’s relationship to Idelette de Bure may have affected his temperament?
I. Objective
In this lesson, we will consider Geneva's struggle to discern a right relationship between church and state and how Calvin, the statesman, pioneered a new and lasting model of church-state relations.

II. Opening Prayer

III. Video and Comprehension Questions
Encourage students to work on the comprehension questions as they watch the video. Ensure you review the answers together before you move into the Discussion questions.

1. When did the citizens of Geneva vote to become a Protestant city-state?
   • The citizens of Geneva assembled before the San Pierre Cathedral and voted in 1536.

2. What was the basic message implied by the Genevan vote to break with the Roman Catholic Church?
   • By their vote, the Genevans said they would no longer submit to the authority of the Pope. Instead, they would test everything by the Word of God. By looking at the Scriptures, they discovered that Roman Catholic teaching was not the truth of the Bible.

3. What were some of the competing influences on the mission of Farel and the Genevan Protestants?
   • There were powerful families in Geneva with their own interests.
   • The city council was interested more in their own influence than the aims of the Reformation.
   • The neighboring city-state, Bern was larger and more powerful than Geneva and had some influence
   • To the south, the Roman Catholic city-state of Savoy desired to take Geneva back for Roman Catholicism.

4. What about Geneva's newfound Protestantism especially frustrated Savoy and what did they do about it?
   • When the Genevans declared themselves a Protestant city-state, they assumed permanent custody of the Roman Catholic Cathedral. Besides their general move to Protestantism, the seizing of the Cathedral drove Savoy to action.
   • The Duke of Savoy sent soldiers to mount a secret night attack on Geneva. Tradition has it
that the attack was foiled when a woman heard ladders being set against the city walls. She threw a pot of stew on the soldiers below and the ensuing noise roused the Genevans from their beds. Now without the element of surprise, their attackers were easily overcome.

5. If someone failed to attend church, what institution held the person responsible and why?
   • The connection between the church and the civil magistrate was so tight that civil laws for mandatory church attendance were enacted and enforced by the civil magistrate.

6. In Calvin’s Geneva, which institution had supreme authority: the civil magistrate or the church?
   • Neither one had supreme authority over the other. Calvin argued for the church’s autonomy relative to the state and its right to administer its own ordinances and likewise, the state. Rather than a radical separation of church and state, Calvin proposed a distinction between the two. Each ruled over its own sphere, but each also spoke into the other’s sphere.

7. What is Erastianism and was Calvin for or against this practice?
   • Erastianism refers to a relationship between church and state in which the state is allowed to interfere in matters of the church. Calvin was against this sort of church-state relationship.
   • Zwingli’s church in Zurich operated under this Erastian model.

8. What was the Roman Catholic position on Erastianism?
   • The Roman Catholic Church was against Erastianism because they thought the ideal model of church-state relations was for the church to rule over the state.

9. How did Calvin’s theological belief in man as a fallen creature influence his ideas about government?
   • For Calvin, man’s fallen nature made him susceptible to abuse power. As a result, he thought government should include a separation of powers, be limited, and be close to the people.

10. How did Calvin’s distinction between church and state promote business?
    • By enabling the church to speak into the civil sphere, Calvin anchored the state to a biblical system of morality. This common understanding of morality stabilized the marketplace and equipped it with mutually agreed upon standards for right and wrong.

IV. Discussion Questions

1. The city of Geneva’s allegiance to Protestantism brought along with it challenges and competing influences from within and without. In what ways is your church suffering similar afflictions in its standing for the gospel? Are there any lessons we might be able to take from the history of the Genevan Reformation?
   • Are there any ways in which your church’s standing for the gospel has been frustrated from within or without?
     • Within: Gossip, poor teaching, disorganization, inadequate funding, a lack of leadership or too many leaders, busy-ness, etc..
     • Without: a hostile neighborhood or municipal authority, crime, vandalism, competing
churches, etc..

- Are there any lessons we might be able to take from the history of the Genevan Reformation?

  - Calvin attempted to build a city for the Kingdom of Christ according to the Word of God. Calvin's mission, the Kingdom of Christ, and his guide, the Word of God, are the same as ours today.

  - Following Scripture means change. For Calvin, in some cases, this meant setting up rules, such as outlawing prostitution, the abuse of alcohol, and mandatory church attendance. Enforcing Christian behavior through church discipline is a necessary mark of a healthy church.

2. As the Reformation took root and matured in Geneva, Calvin was forced to explore the appropriate relationship between the church, civil magistrate, and culture. Are there any ways in which the church today struggles to draw clear lines of separation, cooperation, and authority between these entities? In what ways have you seen these struggles manifest themselves in your own church? Are there any ways in which Calvin's careful negotiation of these issues might guide us today?

  - Are there any ways in which the church today struggles to draw clear lines of separation, cooperation, and authority between these entities?

  - On the one hand, some understand the American church-state relationship as a radical separation. Many believe that the church has no right to involve itself in civil affairs. As a result, the church is either too hesitant to engage or excludes itself all together from the civil sphere. You might ask yourself, “Would slavery have ended if the church had failed to speak into the civil sphere?”

  - On the other hand, some mainline denominations have exchanged the gospel for a political-civil-social agenda. In the place of heart transformation and kingdom proclamation, these denominations are pursuing world peace, green energy, and the end of poverty. All of these are valid, legitimate, and Christian concerns, but they are also primarily civil responsibilities.

  - In what ways have you seen these struggles manifest themselves in your own church?

    - Is your church operating according to an isolationist or activist paradigm?

    - Is there anything your church should be more or less involved in?

  - Are there any ways in which Calvin's careful negotiation of these issues might guide us today?

    - In contrast to the radical separation of church and state in America, Calvin thought that the church had an obligation to speak into the civil sphere.

    - In the friendly separation of, or perhaps better, distinction between, church and state, Calvin presented a model in which each had its own sphere of authority, but each also believed the other offered valuable perspective on their own sphere.
In practice, Calvin believed it had a right and obligation to speak to and advise the state on civil matters and vice versa. However, he also believed there was a difference between the two. The state must be given supreme authority in its sphere and the church in its sphere.

Calvin’s model can help give much needed balance to the confusion and extremes of today. The church should speak to the civil sphere, but the church must also be careful to not get lost in the civil sphere.

V. Closing Prayer

VI. For Further Study ...

1. How many Presbyterians signed the Declaration of Independence?

2. Identify similarities between the presbyterian form of church government and the civil government of the United States of America?
City on a Hill
Geneva, Servetus, and Religious Liberty

I. Objective
In this lesson, we will be acquainted with the Genevan landscape, Calvin’s San Pierre Cathedral, the Miguel Servetus affair, and the struggle to work out a right relationship between church and state.

II. Opening Prayer

III. Video and Comprehension Questions
Encourage students to work on the comprehension questions as they watch the video. Ensure you review the answers together before you move into the Discussion questions.

1. What was the population of Geneva when Calvin lived there and what is it now?
   • 10,000 people lived in Geneva when Calvin lived there. Today it is home to 400,000 people.

2. What is the history of the San Pierre Cathedral in which Calvin taught and preached?
   • The site of the Cathedral was originally a pagan temple. It was later replaced by a Roman building, and eventually by the current Cathedral.

3. Who was Miguel Servetus? How did he come to his theology and what was heretical about it?
   • Miguel was a medical doctor from Spain who had been influenced by some of the anti-trinitarian thought coming from the radical Italian Reformation. Servetus began to teach the view that Jesus was not the eternal Son of God.
   • He became a marked man all over Europe. He was considered a heretic in Lutheran, Roman Catholic, and Reformed lands.

4. Why did Miguel Servetus go to Geneva?
   • Some think that Servetus may have thought he was living in the end of time and needed to have a theological showdown with Calvin. He may have felt he was a divine emissary.

5. What happened when Servetus arrived in Geneva and how was Calvin involved?
   • When Servetus arrived in Geneva, he was discovered and tried.
   • There was a City Hall decision to put Servetus to death for heresy by burning him at the stake. Calvin both pleaded with Servetus to change his mind and with City Hall to deliver a lighter sentence. In the end, City Hall insisted that he be burned at the stake.
6. How did Miguel Servetus' death impact religious liberty?

   • The death of Servetus led to a debate about freedom of conscience and religious liberty. They had not yet learned the principle of religious liberty in which you can be wrong about theological matters and still have civil rights.

7. How did William Penn advance religious liberty in what he called his "holy experiment" in Philadelphia?

   • William Penn believed that everyone should have the right to worship according to the dictates of his own conscience. Penn's elevation of individual conscience had the effect of enabling the free exercise of religion for everyone.

8. Do Calvin and the Reformed tradition have a perfectly holy record?

   • No. While God has certainly used Calvin and the Reformed tradition to move his church toward holiness, the path was not a perfectly smooth one and there is still a long way to go. By God's grace and by their commitment to test everything by the Word of God, the Reformed church has repented of its sins and continues to grow into a more healthy church.

9. Who was the father of the religious liberty movement?

   • John Calvin.

IV. Discussion Questions

1. Church architecture and design decisions in Medieval and Reformation Europe were exceedingly important. Attempt to trace the theological value of some of the changes Calvin made to the cathedral in Geneva. What do you think are the major theological themes that inform the architecture and design in your church?

<table>
<thead>
<tr>
<th>Theological Value of Architectural and Design Changes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Feature</strong></td>
</tr>
<tr>
<td>The location of the Alter and the Pulpit</td>
</tr>
<tr>
<td>Icons and Artifacts</td>
</tr>
</tbody>
</table>
Theological Value of Architectural and Design Changes

<table>
<thead>
<tr>
<th>Feature</th>
<th>Roman Catholicism</th>
<th>Calvin</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Cross</td>
<td>The cross reminds Roman Catholics of the crucifixion. This symbol would help reinforce the sacrifice of Christ celebrated in the Eucharist.</td>
<td>Calvin removed the cross because like the other icons and artifacts, he saw it as an idol and a distraction from the preaching of the Word.</td>
</tr>
<tr>
<td>Musical Instruments</td>
<td>Musical instruments were used to enhance the mystical quality of the worship service.</td>
<td>Calvin removed musical instruments because he saw it as a distraction from the preaching of the Word.</td>
</tr>
</tbody>
</table>

- What do you think are the major theological themes that inform the architecture and design in your church?
  - You might consider some of the following: the style of seating, the shape of the building, the location (urban, suburban, rural), art (inside or outside the sanctuary), musical instruments, etc.

2. Some consider the Miguel Servetus affair the black eye on Calvin’s record. Some of the Reformed and Presbyterian churches were guilty of supporting slavery in America or abstaining from the debate. These events highlight the reality of how churches, and their leaders and congregants sometimes engage in sinful activities. Relative to theology, how should we understand these sorts of events in the history of the Reformed and Presbyterian traditions? What can we learn from Calvin and history about how we should respond to these events? Unbelievers regularly use these sorts of events to reject the Christian faith. How might we engage this issue?
  - Relative to theology, how should we understand these sorts of events in the history of the Reformed and Presbyterian traditions?
    - These events are out of accord with the teachings of Scripture. The Scriptures never call us to sin, but we and the church continue to sin in various ways.
    - What can we learn from Calvin and history about how we should respond to these events?
      - From Calvin, history, and the Scriptures, we can become aware of our sins, repent, and seek forgiveness and reconciliation.
      - Unbelievers regularly use these sorts of events to reject the Christian faith. How might we engage this issue?
        - God and his Word are holy. Man sins. We must identify and acknowledge sin as sin. We must repent of our sins, but the sins of man are no ground to reject the holiness of God, his Word, and the gospel.
V. Closing Prayer

VI. For Further Study ...

1. Search for images of the Notre Dame Du Haut in Ronchamp, France. Attempt to trace the theological significance of the various architectural and design features of this church.

2. Investigate what Calvin called the marks of the church. How do you think the marks could help focus the church’s activity in the world.
Upon This Rock
Scotland and John Knox

I. Objective
In this lesson, we will give attention to the expansion and impact of John Calvin’s theology in Scotland through the work of the great reformer, John Knox. We will also consider the rise and decline of Presbyterianism in Scotland.

II. Opening Prayer

III. Video and Comprehension Questions
Encourage students to work on the comprehension questions as they watch the video. Ensure you review the answers together before you move into the Discussion questions.

1. Where and when was John Knox born?
   • Scotland, 1513.

2. Who triggered the Reformation in Scotland?
   • Patrick Hamilton, a Lutheran, was burned at the stake in 1528 at the age of 24.
   • George Wishart, a disciple of the Swiss Reformer, Ulrich Zwingli, was burned at the stake in 1546 at the age of 33.

3. What happened to Knox after he was taken prisoner at the siege of Saint Andrews Castle in 1547?
   • He was sent to serve in the French galleys, a fate considered by many to be worse than death. He was a galley slave for 19 months.

4. Where did Knox go after he was freed from the galleys and what did he learn there?
   • Knox traveled to Geneva.
   • There, he was steeped in the theology of John Calvin. He returned to Scotland with the Reformation principle of Sola Scriptura and a new form of church government, Presbyterianism. Rather than the hierarchical rule of priests, bishops, and popes, Knox followed Calvin and advocated a structure whereby a plurality of elders with equal authority ruled the church.

5. What was the name of Knox’s most notorious treatise and what historical circumstances likely affected his views?
   • The treatise was entitled, “The First Blast of the Trumpet Against the Monstrous Regiment of Women.” In it Knox wrestled with the legitimacy of the civil magistrate, the scope of the
power of the civil magistrate, and whether a woman could hold power. He argued that women should not hold civil authority.

- To keep matters in context, every woman in power Knox had ever come across had tried to have him executed.

6. What impact did Knox's treatise have on England and how did the civil authorities respond?
   - The treatise had the effect of connecting protestantism with English nationalism. Thereafter, it became impossible to be a loyal Englishman and anything but a protestant.
   - The civil authorities banned Knox for life from England.

7. What change did Knox make to the Saint Giles Cathedral and how did this reflect his theology of worship?
   - The pulpit in Saint Giles Cathedral is much more central than it would have been in any medieval Cathedral. In contrast to Roman Catholicism, which gave pride of place to the sacraments, the centrality of the pulpit emphasized the priority of the proclamation of the Word of God in Knox's theology.

8. In 1547, Knox was sentenced to the galleys by a French Roman Catholic monarch. Upon his return to Scotland from Geneva, he was greeted by an English Roman Catholic monarch. What vow did Knox famously make and was he successful? What happened to the church in Scotland after his death?
   - Knox famously vowed, "Give me Scotland or give me death." By the time of his death God had given Scotland over to the Reformation.
   - However, after Knox, the Reformation in Scotland began to wane.

9. What was the single most significant event in Scottish church history after the Reformation?
   - There was a debate in the church regarding how a pastor would be installed, whether the people or a political patron would call the pastor. This divisive issue resulted in what is called the "Disruption," in which as many as a third of the Church of Scotland left the established church.

10. When Knox comes onto the scene in Scotland, it is the most illiterate country in Europe. How did Knox change this sad statistic? What unintended consequence also resulted from these reforms?
    - Knox purposed to establish a school in every parish. Within 200 years, Scotland was the most literate country in Europe.
    - While this unprecedented literacy and intellectual firepower was a boon for Christianity, it was also fertile ground for the anti-Christian ideas launched in the Enlightenment.

11. In contrast to Rome, what did the Reformers say was the rock upon which Christ would build his church?
    - Rome claimed that the Pope was the rock upon which Christ would build his church. In contrast, the Reformers claimed the rock was the confession of faith, that Jesus Christ is the Messiah, the Lord of lords, and the King of kings.
IV. Discussion Questions

1. The two reformers who triggered the Reformation in Scotland before Knox were in their early twenties and thirties. Calvin was only 27 when he published the first edition of his Institutes and Luther was only 34 when he nailed his 95 Theses to the Castle Church of Wittenberg. In contrast, modern youth are leaving the church at an unprecedented rate and a growing number of young adults are choosing to live with their parents. Is there anything we can learn from the youth of the Reformers that could help us stave off this trend? Consider differences in expectations, training and education, culture, church, and family.

<table>
<thead>
<tr>
<th>Feature</th>
<th>Reformation</th>
<th>Today</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expectations</td>
<td>Essential responsibility to contribute to your family as soon as possible.</td>
<td>Increased wealth reduced the familial need of contributions from children.</td>
</tr>
<tr>
<td>Training and Education</td>
<td>Training primarily in the home or under a master-apprentice model.</td>
<td>Public education is the norm.</td>
</tr>
<tr>
<td>Culture</td>
<td>Culture was dominated by religious concerns.</td>
<td>Religious concerns only desperately connect with mainstream culture.</td>
</tr>
<tr>
<td>Church</td>
<td>The church was intimately related with the state and dominates all matters of faith and life.</td>
<td>There is a hard separation between church and state. The church occupies a minority position in the faith and life of most people.</td>
</tr>
<tr>
<td>Family</td>
<td>The family was a crucial building block of society.</td>
<td>There is an increasing number of broken marriages and families. The family is in a state of transition and redefinition.</td>
</tr>
</tbody>
</table>

2. John Knox and the Reformation in Scotland is a story of triumph and tragedy. At its height, the Church of Scotland sent missionaries around the world and established presbyterianism in places as far away as the United States and Korea. What can we learn from the sad decline of the Church in Scotland (consider historical circumstances)? In what ways might our contemporary church be following along the same path? What can we do to revitalize the church?
• What prompted the Scottish decline?
  • The church lost its way and failed to remain faithful.
  • Listened increasingly to the culture instead of humbly submitting to the truths of the Scriptures.
• In what ways might our contemporary church be following along the same path?
  • Many mainline denominations have replaced the gospel with political agendas and social justice issues.
  • Many contemporary Christians are so consumed by work, play, and cultural activism that they are unable to engage in kingdom work.
• What can we do to help revitalize the church?
  • God speaks through his Word. We must make the proclamation of the Scriptures the main thing and submit to the Word of God as the our authority over faith and life. Sola Scriptura.
  • We must stand up and courageously speak the Word of God to our culture.
  • We must have confidence that there is power in the Word to create the world of which it speaks.
  • We are not building the Kingdom, but the Holy Spirit trough the Word and the sacraments. We must be passionately faithful to this task.

V. Closing Prayer

VI. For Further Study ...
1. Research and consider the relationship between the church and state in Scotland. Are there any lessons here for American church-state relations?
2. Are there any ways in which the structure of Scottish Presbyterianism differs from the structure in Clavin's Geneva or modern American Presbyterianism? If so, what do you think influenced the differences and how do they affect church practice?
Magnum Opus
The Institutes of the Christian Religion

I. Objective
In this lesson, we will explore the contours of Calvin’s most influential work and magnum opus, The Institutes of the Christian Religion.

II. Opening Prayer

III. Video and Comprehension Questions
Encourage students to work on the comprehension questions as they watch the video. Ensure you review the answers together before you move into the Discussion questions.

1. When were the first and last editions of the Institutes written?
   • The first edition of the Institutes was published in Basel in 1536 (Latin).
   • The last edition of the Institutes was published in 1559 (Latin).

2. To whom was the Institutes addressed and why?
   • The Institutes was addressed to King Francis I of France to urge him to stop persecuting the protestants and to show him that the protestant faith was not outrageous, but actually in line with the church fathers, the Scriptures, and Christian. The was more than a systematic theology. It was a defense of the faith and an evangelistic call to repent and submit to the Christ of the Scriptures.

3. What are the major sections of the Institutes and what was it patterned after?
   • Book 1: Of the Knowledge of God, the Creator
   • Book 2: Of the Knowledge of God, the Redeemer
   • Book 3: The Mode of Obtaining the Grace of Christ
   • Book 4: Of the External Means or Helps by which God Allures us into Fellowship with Christ, and Keeps us in It
   • The structure of the Institutes is patterned after the Apostles Creed.

4. For Calvin, what is the chief end of man?
   • The chief end of man is to know God.

5. According to the Institutes, how can we truly know God?
   • Calvin said we can only truly know God through the Scriptures.
6. What does Calvin mean by providence in Book 1?
   • Providence refers to God's sovereign care and rule over all things. By providence, God oversees and orchestrates every detail of his creation, from determining the time of the death of a sparrow to the number of hairs on our heads.

7. What is meant by the great story of redemption in Book 2?
   • The whole Bible, not just the New Testament, is the unveiling of God's saving plan in Jesus Christ.

8. According to Book 3, what role does the Holy Spirit play in the application of the benefits of Christ's redemptive work to believers?
   • Calvin said that the Holy Spirit applies all the benefits of Christ's redemptive work to believers.

9. What is the basis for how Calvin understands what the Church is supposed to look like?
   • The Scriptures are the basis for how Calvin understands what the Church is supposed to look like. The Church is to be reformed according to the Word of God.

10. Which early church father did Calvin reference the most frequently?
    • Augustine.

IV. Discussion Questions

1. One of Calvin's major insights had to do with his understanding of knowledge. He said, “All knowledge that we have is based upon God and man. If we truly know ourselves, we must know God. To truly know God, we must know ourselves. We can never truly know anything rightly until we know him. We must know God and we can only truly know him through the Scriptures.” If Calvin is right, what is necessary for man to know anything rightly? How can man know God rightly? Consider the implications of Calvin’s view of knowledge. If you find yourself in a disagreement with another Christian, where must you go to see how to resolve it? If you find yourself in a disagreement with an unbeliever, where must you go to see how to resolve it? We tend to rebut attacks against the faith by leaving the Christian ground (the Scriptures) to debate the issue on unbelieving ground. Discuss how Calvin's understanding of knowledge would reshape how we defend the faith.
   • If Calvin is right, what is necessary for man to know anything rightly?
     • For man to know anything, he must know God.
   • How can man know God rightly?
     • He can only truly know God through the Scriptures.
   • If you find yourself in a disagreement with another Christian, where must you go to see how to resolve it?
     • You must go to God and his revelation in the Scriptures.
   • If you find yourself in a disagreement with an unbeliever, where must you go to resolve it?
• You must also go to God and his revelation in the Scriptures.

• We tend to rebut attacks against the faith by leaving the Christian ground (the Scriptures) to debate the issue on unbelieving ground. Discuss how Calvin’s understanding of knowledge would reshape how we defend the faith.

• Calvin’s understanding of knowledge forces us to bring the person standing on unbelieving ground onto Christian ground, specifically the Scriptures. If all knowledge comes from God and man can only know God rightly through the Scriptures, the only possible ground for any discussion of what is true must build on the foundation of God’s teaching in the Scriptures.

• Note: This is not to say that the Scriptures elucidate every detail of knowledge, every scientific law, or piece of history, but that the Scriptures must always be the ultimate starting point for knowing anything truly.

2. Calvin’s Institutes continues to serve as a staple systematic theology in seminaries and churches across the world, but Calvin’s Institutes was addressed to King Francis I to persuade him to halt the persecution of protestants in France. We do not often think of referencing a systematic theology as our source for apologetics and evangelism, but Calvin’s Institutes was that practical and persuasive. All of our theological doctrines are so practical. Consider how Calvin describes the doctrine of the future life. How does Calvin’s exposition reshape how you live now?

• “Whatever be the kind of tribulation with which we are afflicted, we should always consider the end of it to be, that we may be trained to despise the present, and thereby stimulated to aspire to the future life. For since God well knows how strongly we are inclined by nature to a slavish love of this world, in order to prevent us from clinging too strongly to it, he employs the fittest reason for calling us back, and shaking off our lethargy. Every one of us, indeed, would be thought to aspire and aim at heavenly immortality during the whole course of his life. For we would be ashamed in no respect to excel the lower animals; whose condition would not be at all inferior to ours, had we not a hope of immortality beyond the grave. But when you attend to the plans, wishes, and actions of each, you see nothing in them but the earth. Hence our stupidity; our minds being dazzled with the glare of wealth, power, and honours, that they can see no farther. The heart also, engrossed with avarice, ambition, and lust, is weighed down and cannot rise above them. In short, the whole soul, ensnared by the allurements of the flesh, seeks its happiness on the earth. To meet this disease, the Lord makes his people sensible of the vanity of the present life, by a constant proof of its miseries. Thus, that they may not promise themselves deep and lasting peace in it, he often allows them to be assailed by war, tumult, or rapine, or to be disturbed by other injuries. That they may not long with too much eagerness after fleeting and fading riches, or rest in those which they already possess, he reduces them to want, or, at least, restricts them to a moderate allowance, at one time by exile, at another by sterility, at another by fire, or by other means. That they may not indulge too complacently in the advantages of married life, he either vexes them by the misconduct of their partners, or humbles them by the wickedness of their children, or afflicts them by bereavement. But if in all these he is indulgent to them, lest they should either swell with vain-glory, or be elated with
confidence, by diseases and dangers he sets palpably before them how unstable and evanescent are all the advantages competent to mortals. We duly profit by the discipline of the cross, when we learn that this life, estimated in itself, is restless, troubled, in numberless ways wretched, and plainly in no respect happy; that what are estimated its blessings are uncertain, fleeting, vain, and vitiated by a great admixture of evil. From this we conclude, that all we have to seek or hope for here is contest; that when we think of the crown we must raise our eyes to heaven. For we must hold, that our mind never rises seriously to desire and aspire after the future, until it has learned to despise the present life.” - 3.9.1.

- Consider how Calvin describes the doctrine of the future life. How does Calvin’s exposition reshape how you live now?
  - Are there any ways in which your life is a witness to the distractions of this world?
  - In what ways does your future life with Christ in glory shape your thinking now?
  - What is your greatest desire and hope in this world? Is it for the seen or the unseen, the passing away or the eternal?

V. Closing Prayer

VI. For Further Study ...

1. Explore how the structure of the Institutes, namely the movement from God to man, reinforces Calvin’s understanding of knowledge.

2. Try reading the Institutes devotionally alongside your daily Bible reading. Journal how this practice enriches your Bible reading.
I. Objective

In this lesson, by observing the symbolism and design of the Reformation Wall in Geneva, we will give attention to the impact of the Genevan Reformers on the spread of Reformed theology across Europe and on to America.

II. Opening Prayer

III. Video and Comprehension Questions

Encourage students to work on the comprehension questions as they watch the video. Ensure you review the answers together before you move into the Discussion questions.

1. What was the Reformation Wall designed to do?
   - It was built to commemorate 400 years since John Calvin’s birth and it was designed to tell the story of how Calvin and his fellow Reformers reached the world from Geneva, Switzerland.

2. What is the phrase engraved at the top of the wall and how is it an apt motto for what the Reformation accomplished?
   - The phrase at the top of the wall may be translated, “After Darkness, Light.”
   - The phrase points to how the Reformation brought light out of the darkness of Medieval Catholicism by opening up the Word of God that showed people the living Christ.

3. What are the signature contributions of each of the four Reformers positioned at the center of the wall?
   - Calvin was the leading Reformer of the Reformation.
   - Farel was a missionary and the one who helped redeem Geneva for the Reformation.
   - Beza established the University of Geneva.
   - Knox was the father of Presbyterianism who brought Calvin’s teaching to Scotland.

4. What two foundational events occur in 1559?
   - The laws of the Academy of Geneva - These laws created a university system of high scholarship and a deep commitment to the Word of God.
   - Calvin’s Institutes of the Christian Religion - These reached their final and mature form.
• These two, Calvin’s structured education and his Reformation teaching, impact the world at a foundational level and change history.

5. What occupies the central and most foundational position of the Reformation Wall?

• Jesus Christ. He is the light that grounds and illuminates the Reformation.

6. Why was the Lord’s Prayer written in French and how is this significant?

• In medieval Catholicism, the sacred language was Latin and the Catholic Church was the sole intermediary between man and God. The Reformation, by the doctrine of the Priesthood of the Believer, restored the Scriptures to the common man and enabled him, by Christ, to pray directly to God.

7. What was the Edict of Nantes and why was it significant?

• Endeavoring to bring an end to a series of religious wars, Henry IV of France tried to unite the country through the Edict of Nantes. In it, he allowed different religions to be legalized under his rule. It was the first attempt at religious liberty in European history.

8. Who were William the Silent and Frederick William?

• William the Silent led the Netherlands to adopt the Reformation and declare its independence from other European powers.

• Frederick William the Great Elector welcomed the persecuted French Huguenots into Germany.

9. What is the significance of the phrase, “public instruction obligatory”?

• In addition to the major theological distinctives of the Reformation (Faith Alone, Scripture Alone, Christ Alone, etc.), the people of Geneva made a commitment to public education. Public education began at the same time as the Reformation because they wanted everyone to be able to read the Bible and understand the principles of the Reformation.

10. What major contribution did Roger Williams bring to America that he received from Calvin?

• Calvin was the first to posit some separation and distinction between the Church and State, but he was still in the process of working out the exact relationship in practice. Building on Clavin’s work in Geneva, Roger Williams instituted a complete separation of church and state in Rhode Island. He believed that the purpose of the state was not to dictate religious affiliation, but to protect the liberty of conscience. Rogers was one of the early pioneers of religious liberty.

IV. Discussion Questions

1. Wherever the Reformed faith has gone, it has committed itself to education. When the people of Geneva formally adopted the principles of the Reformation, they also instituted public education. Jesus called his church to make disciples or “learners” of all nations. Consider how the Reformation and contemporary concepts of discipleship may differ and what we might learn from the former.
## Discipleship Then and Now

<table>
<thead>
<tr>
<th>Feature</th>
<th>Reformation</th>
<th>Today</th>
</tr>
</thead>
<tbody>
<tr>
<td>What does the phrase in Matthew 28:19, &quot;make disciples,&quot; mean?</td>
<td>There is a comprehensive approach to discipleship. Discipleship includes conversion, education, growth, and development.</td>
<td>Making disciples tends to focus almost exclusively on making conversions. If it is recognized at all, education is a far subordinate concern to conversion.</td>
</tr>
<tr>
<td>What is the purpose of the public education system?</td>
<td>To enable people, the priesthood of the believer, to read the Bible and grow in their Christian faith.</td>
<td>To teach people the fundamentals necessary for a secular life.</td>
</tr>
<tr>
<td>What is the place of the church in education?</td>
<td>Everyone attended church daily for their growth and edification. The public education system served the purposes and aims of the church.</td>
<td>Most Christians attend church once a week. A small minority also attend Christian education classes and one or two additional services during the week.</td>
</tr>
<tr>
<td>What does it mean to be a disciple of Christ?</td>
<td>Discipleship is a whole being, whole life calling. It is the bedrock foundation and all informing governing influence on all of life.</td>
<td>Christian discipleship is a hobby.</td>
</tr>
<tr>
<td>With respect to education, where does a man find life and freedom?</td>
<td>Bible Education.</td>
<td>Education.</td>
</tr>
</tbody>
</table>

2. It may be hard for Americans to imagine, but prior to the Protestant Reformation, religious liberty was a foreign concept. Many of the most violent struggles in this period of history were a result of an inseparable union between church and state. When kings, queens, and governors were converted, the entire country was forced to follow. Whenever these transitions faltered, widespread war and bloodshed followed. How do you think the Reformation principles of Sola Scriptura and the Priesthood of the Believer may have helped promote religious liberty? How do Americans view the separation of church and state and the right to religious liberty? How might the historical roots of these doctrines reshape our understanding of the intent behind these political ideals?

- How do you think the Reformation principles of Sola Scriptura and the Priesthood of the Believer may have helped promote religious liberty?
Sola Scriptura: The Roman Catholic Church erected the Pope as the supreme religious authority and law. In the state, kings, queens, and governors ruled by divine right. Whatever the Pope, king, queen, or governor said was the law of the land. The Reformation principle of Sola Scriptura claimed that Scripture was the supreme authority. Popes, churches, and monarchs may rule, but they rule under God and his Word.

Priesthood of the Believer: The Priesthood of the Believer enabled every man to directly approach the throne of God. Contrary to the foregoing supremacy of the church’s clergy and the state’s monarch, the Reformation reinstated Jesus Christ as the sole mediator between God and man. This had the effect of freeing each man to live according to his own conscience.

Thus, by the submission of rulers and the pope to a higher authority and the equipping of the everyman with the freedom to follow his own conscience, the Reformation forged a path toward peace and religious liberty.

How do Americans view the separation of church and state and the right to religious liberty?

Americans tend to view the separation of Church and state as a protection of the people from religion. By separation, the state is not to force its citizens to subscribe to any particular religious affiliation. In more recent history, this has led to the divesting of religious motifs from state life and property.

Everyman has a right to religious liberty, but he must exercise it in such a way as to not offend any other person. In more recent history, this has led to the promotion of more private exercises of faith.

How might the historical roots of these doctrines reshape our understanding of the intent behind these political ideals?

At the root of the separation of church and state and religious liberty are the Christian principles of the Protestant Reformation. These political ideals were designed to promote the free and public practice of religion in the state. They were designed to protect religion from the state, not the state from religion.

V. Closing Prayer

VI. For Further Study ...
1. What were the contours of the relationship between church and state in Calvin’s Geneva?
2. Explore the curriculum and mission of the public education system in Calvin’s Geneva.
The Enlightened Ones
The Spanish Reformation

I. Objective
In this lesson, we will explore the Reformation in Spain and the Inquisition that sought to stamp it out.

II. Opening Prayer

III. Video and Comprehension Questions
Encourage students to work on the comprehension questions as they watch the video. Ensure you review the answers together before you move into the Discussion questions.

1. How did Erasmus influence the Reformation in Spain?
   • When Erasmus was teaching in Paris, some Spanish scholars studying there were attracted to his ideas and brought them back to Spain.

2. What was Cardinal Cisneros’s greatest accomplishment?
   • Cisneros’s greatest accomplishment was the production of the first Polyglot of the entire Bible. A Polyglot Bible is a study tool that places numerous Bible translations side-by-side. The Polyglot was a result of the increased attention and central place Protestants gave to the Word of God.

3. Who were the “Alumbrados” or “Enlightened Ones” and why did they pose such a danger to the established church?
   • The Alumbrados were those who had been enlightened by the Holy Spirit. They claimed, like Calvin, that the chief end of man is to know God.
   • They posed a danger to the established church because they claimed there was a way of knowing God without going through the priest, namely the Scriptures.

4. What was a “Beata” and what role did they play in the Spanish Reformation?
   • Beatas were women who were committed to a holy life of serving the Lord, but who did not enter into a sequestered community like a convent. Instead, she was involved with teaching children and other women, and doing nursing care.
   • Whole communities were influenced by the Beatas’ teaching. Their work and teaching was so powerful, that some worried that it would eclipse the work of the priests.

6. How long did the Spanish Inquisition last?
   • The Spanish Inquisition lasted from 1486 until the 1830s, over 350 years of brutal police state
terrorism against its citizens.

7. What was the purpose of the Council of Trent?
   - The Council of Trent was called in 1545 by Charles V and the Pope to halt the advances of Protestantism. It sharpened the doctrinal precision of Roman Catholicism and induced an even more vigilant Spanish Inquisition.

8. What kinds of books were listed on the Index of Forbidden Books?
   - Bibles translated into the vernacular and all sorts of books written by Protestants (both theological and scientific). Even some Catholic writings were forbidden.

9. What was the main purpose of the Spanish Inquisition?
   - Initially, the main purpose of the Spanish Inquisition was to target Jews who had become Christians, but it soon shifted to target Protestants generally.

IV. Discussion Questions

1. It may sound strange to our modern ears, but one of the first initiatives of the Spanish Inquisition was to print out a list of forbidden books. At the heart of the Protestant Reformation was the Word of God. It is a telling irony, that the Christian Church, the people of the book, had deteriorated so far that its troubles arose from the book and its method of rooting out dissenters was to destroy the book. Countless Protestant Reformers gave their lives to get the Bible and other Christian resources into the hands of the people. Today, censorship continues in many countries, but in the West, widespread freedom, security, and the absence of persecution, has produced an unprecedented complacency. Are there any ways in which you or your church struggle with complacency? We have more excellent Bible translations and Christian resources today than ever before. Are there any ways you and your church might be able to make better use of these treasures?
   - Are there any ways in which you or your church struggle with complacency?
     - How well are you able to keep up with a daily Bible reading plan?
     - Do you read Christian books and biographies regularly?
   - We have more excellent Bible translations and Christian resources today than ever before. Are there any ways you and your church might be able to make better use of these treasures?
     - Consider starting a one-to-one Bible study or a Christian book club.
     - Consider how you might use Bibles and Christian books to serve and bless those who do not know the Lord, need encouragement, or counsel.

2. Church reformers inspired lay priests to fan out across Spain. In turn, they preached to influential nobles who promote the Reformation in their regions. This group of pastors inspired lay preachers to fan out across Spain. In turn, they preached to influential nobles who promote the Reformation in their regions. The spread of the Protestant Reformation in Spain was due in large part to pastors preaching the gospel from the Word of God and
laymen carrying that Word forward into every area and relationship of their own lives. Consider what you and your church might be able to learn from this simple approach to the propagation of the faith. Does your church concern itself primarily with the preaching of the gospel or with other activities? How involved are your members in the proclamation of the gospel? How does your church relate with the establishment in your region? Do the social and political structures in your region promote or hinder the proclamation of the gospel?

- Does your church concern itself primarily with the preaching of the gospel or with other activities?
- How involved are your members in the proclamation of the gospel?
- How does your church relate with the establishment in your region? Do the social and political structures in your region promote or hinder the proclamation of the gospel?

V. Closing Prayer

VI. For Further Study ... 

1. The Spanish Inquisition was brutal. Many people lost their lives, but others managed to flee to northern Europe where they translated the Bible and Reformed literature into Spanish. Research the contributions of Juan de Valdes, Casiodoro de Reina, and Francisco de Encinas.

2. Find a facsimile or images of Cardinal Cisneros's Polyglot Bible. Explore who and how this amazing tool influenced the theology of the Reformers.

3. Many of the Spanish exiles first fled to Geneva, others to Strasbourg, and others to Frankfurt. There they met the great Reformers. Draw a concept map showing who went where and who they met while in exile.
The Martyrs

I. Objective
In this lesson, we will learn about the role of martyrdom in the Reformation.

II. Opening Prayer

III. Video and Comprehension Questions
Encourage students to work on the comprehension questions as they watch the video. Ensure you review the answers together before you move into the Discussion questions.

1. What is a martyr?
   - A martyr is one who witnesses to the truth that he has seen or experienced.

2. What historical precedent do we have in Christianity for martyrdom?
   - Jesus and the apostles were all martyrs.

3. Who were the Waldensians?
   - The Waldensians were followers of Peter Waldo (d.1218 AD), an Italian merchant who had monks translate part of the New Testament for him. After reading it, Waldo was struck at Jesus’ command to the rich man to lay down his riches and follow Christ. Waldo and his followers separated from the Catholic practices, and as a result were persecuted, where they fled to the Swiss Alps in hiding.

4. What role did the Waldensians play in the Reformation?
   - The Waldensians met Guillaume Farel, who persuaded them to commit to the Protestant faith. They agreed, and committed their treasury to finance John Calvin’s cousin’s French translation of the Bible.

5. Who were the Huguenots? Who were their influences? In what ways were they persecuted?
   - The Huguenots were French Protestants. Influenced by Luther and Calvin, they suffered extreme poverty at the hands of the French government. Some were left impoverished. Others had their children taken away. Still others were sent to the galleys in the Mediterranean. And still others were sent to their deaths to be burned at the stake.

6. Who was the best known Huguenot martyr? How was he martyred?
   - Gaspar Coligny. He was run through the chest with a sword and thrown out the window, where the mobs beat him and decapitated him.

7. Who were the Covenanters?
   - In the 1630s, King Charles I of England and Scotland began imposing greater control onto
Scotland through the church. Though Scotland was essentially a Presbyterian nation, Charles mandated that the Scottish Kirk adopt the English Prayer book and an effectively Episcopalian liturgy into their ecclesiastical practices. Riots broke out in Edinburgh as a result. In 1638, the Scottish nobility united the people against the monarchy by signing the National Covenant. This triggered a series of conflicts that culminated in the English Civil War.

8. What is ironic about the fact that it was the Church of England that persecuted the Covenanters?
   • Not even a century earlier, leading figures within the Church of England - Latimer, Ridley, and Cranmer - had all been burned at the stake for wanting to reform the church.

9. Why was William Tyndale martyred?
   • William Tyndale was martyred for being the first to translate the Bible from the original Hebrew and Greek into English.

IV. Discussion Questions

1. Read Hebrews 11:35b-40. What types of suffering did martyrs in the Bible endure? How does this set our expectations for what Christians should expect to experience from the world around them?
   • Biblical martyrs were persecuted to varying degrees. Some were tortured, mocked, flogged, chained, and imprisoned; were stoned, sawn in two, killed with the sword; left destitute and afflicted. So Christians, too, today should anticipate suffering to varying degrees.

2. What does it mean to be a martyr in the West in the 21st century? Does it necessitate dying for the faith? In what other ways can one be a martyr? What attitude should Christians have in witnessing their faith (cf., 1 Peter 3:15-17)?
   • Martyr simply means ‘witness.’ To be a martyr for the cause of Christ does not mean dying, but being willing to die for the truth. This does not, however, mean that Christians ought to develop some sort of ‘martyr complex.’ Rather, Christians ought to stand up for the truth courageously, with all gentleness and respect.

V. Closing Prayer

VI. For Further Study …

1. Explore the causes behind the St. Bartholomew’s Day Massacre. How many Protestants were killed? Why were they slaughtered?

2. Research the story behind the writing of John Foxe’s Acts and Monuments. Why did Foxe write it? See if you can find pictures of wood-cuts from the book online. What impact would these images have had on the populous in the 16th century?
I. **Objective**

In this lesson, we will explore how the European Reformation shaped religious liberty in the New World.

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II. **Opening Prayer**

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III. **Video and Comprehension Questions**

Encourage students to work on the comprehension questions as they watch the video. Ensure you review the answers together before you move into the Discussion questions.

1. What happened when different people start reading the Bible for themselves?
   - When different people started reading the Bible for themselves, different interpretations and movements began to emerge.

2. Who started the Methodist Church and what tradition did it come from?
   - The Methodist Church was started by John Wesley in England.
   - The Methodist Church came out of the Anglican tradition.

3. What idea developed in France to handle the theological divisions in the country?
   - The idea was called, “The King's Region, the King’s Religion,” or “One King, One Faith, One Law.” This idea mandated the King’s faith on all his subjects. It effectively eliminated theological divisions, but it meant that the only one who was allowed to exercise freedom of conscience was the King.

4. How did some people find freedom from persecution?
   - Some people found freedom from persecution by fleeing to distant lands.

5. What are some of the regions where Roman Catholics settled in the New World?
   - Roman Catholics settled in Quebec, South and Central America, Mexico, and Florida.

6. Who were the Congregationalists and where did they settle?
   - Congregationalists were protestants who wanted to practice their faith independent of the King’s control. Many Congregationalists settled along the northeastern seaboard.

7. How did William Penn become a Quaker?
   - William Penn became a Quaker during a time of significant religious strife in England. He was taken by the street preaching of a Quaker named Thomas Lowe.
8. What was the Constitution of the proprietary colony of William Penn (Pennsylvania)?
   • The Constitution declared that there would be no persecution of anyone for their conscience or faith.

9. What is religious liberty and how did it come about?
   • Religious liberty is the right of the individual conscience to go directly to the Scriptures.
   • Religious liberty was not brought about by secular authorities, but by protestant ministers.

10. What is the first amendment of the United States Constitution?
    • “Congress shall make no law respecting the establishment of religion or abridging the free exercise thereof.”

IV. Discussion Questions

1. It has long been the story in the United States, that the Christian Church is an intolerant place. Are there any ways in which the Christian Church is intolerant? Are there any ways in which the Christian Church should be intolerant? What are some of the implications of a rigid intolerance in the Christian Church?
   • Are there any ways in which the Christian Church is intolerant?
     • Consider how the Christian Church has taken a public stand against divorce, abortion, and homosexuality.
   • Are there any ways in which the Christian Church should be intolerant?
     • The Christian Church must be intolerant of sin. At the same time, the Christian Church must be a refuge for recovering sinners. The road to holiness is a life-long work of God and no man will see the end of it before he dies.
   • What are some of the implications of a rigid intolerance in the Christian Church?
     • Consider how the regular public denunciation of sins like divorce, abortion, and homosexuality might affect ministry to people who have sinned in this way. We must call sin, sin, and we must rebuke those caught in sin, but the purpose of this work is to restore God’s people. The end is not judgement, but correction and restoration.

2. Since Columbus’ discovery of America, it has served as a religious refuge. Many of the earliest settlers in the New World traveled to the this distant land to escape persecution. For these refugees, the New World represented an incredible level of religious tolerance. In what ways was Europe hostile to religious differences? What are some of the things about the New World that made it more accommodating? In what ways is the modern United States shifting back toward the intolerance people fled from? Is there anything Christians can do to help stem this shift toward intolerance in American culture?
   • In what ways was Europe hostile to religious differences?
     • Religious persecution was not limited to the church. The political and economic arms of society worked in concert with religious authorities. Modern political indifference to
religious issues was unfathomable in the Reformation. This is the reason the European Reformation is also called the Magisterial Reformation. The church enlisted political authorities to enforce their system of faith. As a result, religious issues were also political, law enforcement, and economic issues.

- What are some of the things about the New World that made it more accommodating?
  - The geographic distance from the Old World (Europe) enforced a natural separation of the church from traditional political and economic forces.
  - The high proportion of religious refugees in the New World encouraged a culture of toleration. They did not wish to reproduce the intolerance that drove them out of the Old World.

- In what ways is the modern United States shifting back toward the intolerance people fled from?
  - People fled from Europe to the New World because political authorities were enforcing a religion without respect for conscience. Today, political authorities in the United States are enforcing non-religion on its citizens. There is less and less space for the free exercise of religion in the United States today.

- Is there anything Christians can do to help stem this shift toward intolerance in American culture?
  - Christians can take advantage of their citizenship and get involved in political and economic affairs.

V. Closing Prayer

VI. For Further Study ...

1. What ministers signed the Declaration of Independence?

2. What were some of the earliest Protestant denominations in the New World and where did they settle?