

The Reformation

A Door Cracked Open

Member Study Guide • From Pentecost to the Present: An Apostolic History of the Christian Church

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HOW TO USE THIS GUIDE Follow along during the lesson and fill in the margins with your own notes. Every Scripture reference is printed in full so you can read it without hunting. Discussion questions are at the end. All Scripture is quoted from the King James Version.

I. Where We Left Off

A. Week 6 in review: The Long Eclipse, A.D. 500–1500

1. The bishop of Rome rose from “first among equals” to claiming authority over all Christians and all kings (Unam Sanctam, 1302).
2. Seven sacraments, penance, purgatory, indulgences, and the treasury of merit built a system of earning.
3. Saints and Mary were placed between the believer and Christ.
4. The Bible remained in Latin. Translation into common speech was illegal in most places.

B. The voices that were silenced

1. Peter Waldo (1170s) • John Wycliffe (d. 1384) • Jan Hus (burned 1415) • Savonarola (executed 1498).
2. Each was condemned. None was forgotten. Luther was fifteen years old the year Savonarola died.

II. Four Forces That Made Europe Ready

1. The printing press. Gutenberg's movable type (c. 1450) meant a pamphlet could be copied by the thousand. Hus preached one room at a time; Luther could print.
2. Renaissance learning. The scholarly motto was *ad fontes* : “to the sources.” Read the original languages instead of commentaries about them.
3. Rising nations. Kings and German princes resented Rome's taxation and interference, and were willing to shelter a reformer.
4. Open corruption. Popes fathered acknowledged children, sold church offices, and led armies. The gap between the claim and the reality was visible to ordinary people.

III. Erasmus and the Greek New Testament

A. Who he was

1. Erasmus of Rotterdam (c. 1466–1536), the most celebrated scholar in Europe. A Catholic priest who never left the Catholic Church.

B. What he did

1. In 1516 he published the first printed Greek New Testament with a fresh Latin translation beside it.
2. Comparing the Greek to the Latin Vulgate exposed real problems. The Vulgate rendered Christ's word in Matthew 4:17 as “do penance.” The Greek *metanoeite* means “change your mind” : repent.

3. Erasmus wanted the house repaired, not rebuilt. In 1524 he wrote publicly against Luther on the freedom of the will.

IV. The Spark: The Indulgence of 1517

1. Pope Leo X needed enormous sums to finish rebuilding St. Peter's Basilica.
2. Albert of Brandenburg borrowed heavily to purchase the archbishopric of Mainz. He was permitted to preach an indulgence in his territory: half the proceeds repaid his debt, half went to Rome.
3. Johann Tetzel, a Dominican friar, preached the campaign aggressively, promising release for the buyer's dead relatives.
4. An indulgence was a document said to release a soul from time in purgatory.

SOURCE NOTE *The rhyme "As soon as the coin in the coffer rings, the soul from purgatory springs" is traditionally attributed to Tetzel. We cannot confirm those exact words, but Luther quotes the same claim in Thesis 27 : so the substance is documented from a primary source.*

V. Martin Luther (1483–1546)

A. The man

1. A miner's son sent to study law. In 1505, caught in a thunderstorm, he vowed to become a monk and entered an Augustinian monastery within two weeks.
2. He fasted, kept vigils, and confessed for hours, and found no peace. His word for that anguish was *Anfechtung*.
3. In 1512 he received his doctorate and began lecturing on Scripture at Wittenberg : Psalms, Romans, Galatians.

B. The verse that broke him open

1. He had understood "the righteousness of God" as the standard God judges by : which made the gospel a terror.
2. He came to see it as a righteousness God gives, received by faith.

Romans 1:17 : *"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."*

C. October 31, 1517 : the Ninety-Five Theses

1. Ninety-five short statements in Latin, proposed for academic debate, enclosed in a letter to Archbishop Albert of Mainz.
2. Thesis 1: the whole life of a believer is meant to be repentance.
3. Thesis 27 attacks the coin-in-the-coffer claim. Thesis 82 asks why the pope does not empty purgatory out of love rather than for money.
4. Someone translated them into German and printed them. Within weeks they were across Germany.

EVIDENCE CHECK : THE DOOR *TIER 1: the letter to Albert, dated October 31, 1517, survives. TIER 2: the posting is reported by Melancthon in 1546 (he was not there in 1517), but a note by Luther's secretary Georg Rörer, surfaced in 2006, supports it : and posting notices on the castle church door was the normal way to announce a debate. TIER 3: the dramatic hammer scene before a crowd is later storytelling. Verdict: he almost certainly posted them; he was booking a debate, not making a scene.*

D. 1519–1521 : the point of no return

1. Leipzig, 1519: pressed by Johann Eck, Luther admitted that Jan Hus had held positions that were true and Christian. If a council could err, only Scripture remained as final authority.

- 1520: three treatises : To the Christian Nobility (priesthood of all believers), The Babylonian Captivity (seven sacraments cut to two), The Freedom of a Christian.
- December 10, 1520: Luther publicly burned the papal bull Exsurge Domine. Excommunication followed in January 1521.
- April 1521, the Diet of Worms: asked to recant before Emperor Charles V, he requested a night to consider, then refused.

EVIDENCE CHECK : “HERE I STAND” *TIER 1 (documented): “My conscience is captive to the Word of God... it is neither safe nor right to go against conscience.” TIER 2 (contested): “Here I stand; I can do no other” appears in the earliest printed German account but not in the official transcript. TIER 3 (legend): the heroic pose. Witnesses described a man speaking so quietly he had to repeat himself.*

E. The Wartburg and the German Bible

- Frederick the Wise hid Luther in the Wartburg Castle from May 1521 to March 1522, where he lived as “Knight George.”
- He translated the entire New Testament from Erasmus's Greek into German in roughly eleven weeks; published September 1522. The complete Bible followed in 1534.
- He translated into the German spoken in the marketplace, not stiff scholar's German.

F. The hard parts we do not hide

- The Peasants' War (1524–25): Luther first rebuked the lords for exploiting the poor, then published Against the Robbing and Murdering Hordes of Peasants, urging the princes to kill the rebels. Roughly 70,000–100,000 peasants died. He never retracted it.
- In 1543 he published On the Jews and Their Lies, calling for synagogues and homes to be burned and Jewish people driven out. It is indefensible, and we do not excuse it as “just his times.”
- How we handle it: we tell the truth, we do not let it cancel what he recovered, and we take the warning.

1 Corinthians 10:12 : *“Wherefore let him that thinketh he standeth take heed lest he fall.”*

VI. The Five Solas, Defined

- Sola is Latin for “alone.”
- Sola Scriptura : Scripture alone is the final authority for faith and practice.
- Sola Fide : faith alone justifies. Sola Gratia : salvation is grace, a gift, not a wage.
- Solus Christus : Christ alone is mediator. Soli Deo Gloria : the glory belongs to God alone.
- Note: the list of five is a later summary. Luther never published a document called “The Five Solas.”

THE KEY OBSERVATION *Four of the five tell you what to stop trusting. Only sola Scriptura points forward and tells you where to go looking. The Reformers raised that banner and did not follow it all the way.*

VII. Scripture Contrast: Faith and Obedience

A. What the Reformers taught

- Justification by faith alone; works contribute nothing.
- Baptism as a sign and seal, properly given to infants.
- Reacting against a system of earning, they set faith and obedience in opposition.

B. What the Scripture says

Romans 3:28 : *“Therefore we conclude that a man is justified by faith without the deeds of the law.”*

Acts 2:38 : “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

Acts 22:16 : “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

Mark 16:16 : “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

James 2:17 : “Even so faith, if it hath not works, is dead, being alone.”

CONCLUSION Scripture never sets faith against obedience. Obedience is what faith looks like when it is real. Nobody in the book of Acts believed and then stayed where they were.

VIII. The Reformation Spreads

A. Ulrich Zwingli (1484–1531), Zurich

1. Came to reform largely on his own from reading Erasmus's Greek New Testament.
2. From 1519 he preached straight through books of the Bible instead of the assigned readings : letting the text set the agenda.
3. His rule differed from Luther's. Luther kept whatever Scripture did not forbid; Zwingli removed whatever Scripture did not command.
4. Killed at the Battle of Kappel, 1531.

B. Marburg, 1529 : the split that would not heal

1. Luther and Zwingli agreed on fourteen of fifteen articles. The fifteenth was the Lord's Supper.
2. Luther: Christ's body is truly present in, with, and under the bread. Zwingli: “this is my body” means “this represents my body,” as in “I am the door.”
3. No agreement. Protestantism divided permanently into Lutheran and Reformed camps.

C. John Calvin (1509–1564), Geneva

1. A French lawyer's son. Published the Institutes of the Christian Religion in 1536 at age twenty-six and revised it for life.
2. Led the reform of Geneva and founded an academy that trained reformers for France, Scotland, the Netherlands, and eventually New England.
3. His controlling theme was the absolute sovereignty of God.

D. Predestination, defined

1. Total depravity · Unconditional election · Limited atonement · Irresistible grace · Perseverance of the saints.
2. Accuracy note: the acronym TULIP is modern. The five points were formulated at the Synod of Dort (1618–19), fifty years after Calvin's death, in answer to the followers of Arminius.
3. Our position: we affirm God's sovereignty and reject unconditional election, because Scripture presents a genuine call that men can resist.

Revelation 22:17 : “And whosoever will, let him take the water of life freely.”

2 Peter 3:9 : “not willing that any should perish, but that all should come to repentance.”

EVIDENCE CHECK : MICHAEL SERVETUS TIER 1: Servetus rejected the Trinity and infant baptism and was burned at Protestant Geneva on October 27, 1553, with Calvin's support. TIER 2: his doctrine of God mixes real biblical objections with Neoplatonic speculation : he is anti-Trinitarian, not simply Oneness. TIER 3: there is no evidence he was baptized in Jesus' name, received the Holy Ghost with tongues, or led an Apostolic congregation. Honor him as a martyr; do not claim him as one of us.

E. England and Scotland

1. Henry VIII broke with Rome in 1534 (Act of Supremacy) over an annulment, not over doctrine. He kept the Mass and executed both Catholics and Protestants.
2. William Tyndale (c. 1494–1536) translated the New Testament into English from the Greek; printed 1526, smuggled into England. He was strangled and burned in 1536. Roughly 80% of the King James New Testament is his wording.
3. Edward VI (1547–53): England became genuinely Protestant; the Book of Common Prayer put the service in English.
4. Mary I (1553–58): returned England to Rome; about 280 Protestants burned, including Cranmer, Latimer, and Ridley.
5. Elizabeth I (1558–1603): the Elizabethan Settlement of 1559 was a deliberate political middle way.
6. John Knox brought Calvin's theology to Scotland; by 1560 Parliament had abolished papal authority. Scotland became Presbyterian : governed by elders rather than bishops.
7. The King James Version (1611): commissioned at Hampton Court in 1604; about forty-seven scholars in six companies; a careful revision built on Tyndale, not a fresh translation.

A SOURCE CAUTION *John Foxe's Book of Martyrs preserves the accounts of Tyndale's last prayer and Latimer's words in the fire. Foxe is a valuable witness but an openly partisan one. Treat his most dramatic quotations as Tier 2 : testimony, not neutral history.*

IX. How an Idea Traveled in the 1500s

1. Print and pamphlet. Luther wrote eight- and sixteen-page tracts in plain German, often with a woodcut on the cover. Roughly three hundred thousand copies of his works circulated in the first three years. It only takes one man who can read, standing up in a room, for forty men to hear it.
2. Catechism and confession. A catechism is a set of questions with fixed answers a child memorizes; a confession is a formal statement of what a church officially teaches. Luther's Small Catechism (1529), the Heidelberg Catechism (1563), the Westminster Confession (1646).
3. Hymn and psalm. Luther set doctrine to singable German tunes; Geneva set the Psalms to metrical music the congregation sang. People forget sermons. They do not forget what they sang every week for forty years.

THE PRINCIPLE *A doctrine does not spread because it is true. It spreads because somebody builds it a delivery system. If you want a belief to outlive you, you do not preach it : you put it in the mouth of a seven-year-old.*

X. Predestination: Where It Actually Came From

A. The line back before Calvin

1. c. 412 : Augustine of Hippo, arguing against Pelagius, teaches that fallen man cannot choose God unaided and that God elects whom He will save.
2. 849 : Gottschalk of Orbais teaches double predestination from Augustine; he is condemned, flogged, and imprisoned for life. This is a fight inside the Catholic Church, seven centuries before Luther.
3. 1340s : Thomas Bradwardine at Oxford, later Archbishop of Canterbury, revives strong Augustinian predestination.
4. 1525 : Luther, On the Bondage of the Will, answering Erasmus. Luther denies free will in salvation as strongly as Calvin ever did, and counted this among the few of his books worth keeping.
5. 1536 : Calvin's Institutes systematize it. 1618–19 : the Synod of Dort fixes the famous five points, fifty-four years after Calvin's death.

B. The five points of Dort, in plain English

1. Total depravity: sin has damaged every faculty : mind, will, affections : so no one seeks God unaided. It does not mean every person is as wicked as possible.
2. Unconditional election: God chose who would be saved before creation, based on nothing in the person, not even foreseen faith.
3. Limited atonement: Christ died specifically and effectively for the elect. Many who call themselves Calvinists quietly reject this point.
4. Irresistible grace: when God inwardly calls one of the elect, that person will certainly come.
5. Perseverance of the saints: the truly elect will be kept by God and will continue in holiness.

TWO HONEST NOTES *The acronym TULIP is a twentieth-century American teaching device : it appears nowhere in Calvin or in Dort. And Dort taught that the elect persevere in holiness, which is not the same claim as the modern slogan that a past decision secures you regardless of how you live.*

XI. The Other Side: Arminius and the Remonstrants

1. Jacobus Arminius (1560–1609) was a Dutch Reformed pastor trained in Geneva : inside the system, not outside it. Working through Romans, he concluded that election is conditioned on foreseen faith and that grace can be resisted.
2. His followers published the Remonstrance of 1610 : five articles answering the five points. “Remonstrance” simply means a formal protest.
3. The Synod of Dort rejected it. About two hundred Arminian ministers were removed, and their political leader Johan van Oldenbarnevelt was executed in 1619. Protestants silencing dissent, one century after complaining that Rome did.
4. The teaching survived. A century later John Wesley built the Methodist revival on it, and Methodism produced the Holiness movement, which produced Azusa Street.

WHY THIS MATTERS TO US *Almost every Pentecostal alive today, including everyone in this room, stands on the Arminian side of a Dutch argument from 1610. Most have never heard the man's name.*

XII. Scripture Contrast: Whosoever Will

A. What strict predestination requires

1. God fixed before creation which individuals He would save; the rest were passed over.
2. Christ's death was intended for the elect only, and a person's response adds nothing to an outcome settled before he existed.

B. What the Scripture says

Ezekiel 18:32 : *“I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.”*

John 3:16 : *“That whosoever believeth in him should not perish, but have everlasting life.”*

1 Timothy 2:4 : *“Who will have all men to be saved, and to come unto the knowledge of the truth.”*

2 Peter 3:9 : *“Not willing that any should perish, but that all should come to repentance.”*

Titus 2:11 : *“For the grace of God that bringeth salvation hath appeared to all men.”*

Revelation 22:17 : *“And whosoever will, let him take the water of life freely.”*

THE PRINCIPLE EVERY *invitation in Scripture is addressed to somebody genuinely able to accept it. If God calls a man to repent while having already fixed it that he cannot, the call is not a call. We are not claiming man saves himself: no one comes unless the Father draws (John 6:44). We are claiming that when God draws, a man can say yes or no, and that is what makes a yes mean something.*

XIII. The Verses That Cut the Other Way

1. Romans 9 : “Jacob have I loved, but Esau have I hated.” This is the strongest passage on the Reformed side and we should say so. Our answer is context: Romans 9–11 is one argument about nations and redemptive history, not two individual babies, and it lands in 11:32 : “that he might have mercy upon all.”
2. Ephesians 1:4–5 : “chosen in him before the foundation of the world.” Note the words “in him.” Election is presented first as corporate and Christ-centered: God determined there would be a people in Christ. How a person gets into that body is given in Galatians 3:27.
3. John 6:44 : “no man can come to me, except the Father which hath sent me draw him.” We agree entirely. The verse does not say the drawing cannot be refused, and Scripture says elsewhere that it can: “ye do always resist the Holy Ghost” (Acts 7:51); “ye would not” (Matthew 23:37).

A RULE FOR ARGUING *Never build a doctrine on the verses that are easy for you. Build it on all of them, and say out loud where the other side has a real point. You will never lose credibility by being fair. You will lose it in four seconds by being caught pretending.*

XIV. Three More Doctrines That Divided Them

A. The Lord's Supper : four views, one table

1. Transubstantiation (Rome, fixed 1215): the substance of the bread and wine becomes the actual body and blood, though every observable property stays the same. The substance-and-appearance distinction comes from Aristotle.
2. Luther: rejected that, but held Christ's body truly present “in, with, and under” the bread : sacramental union : because “this is my body” means what it says.
3. Calvin: Christ's body remains in heaven, but believers truly feed on Him spiritually by faith. A real presence, but a spiritual one.
4. Zwingli: the supper is a memorial. “This is my body” works like “I am the door.” Most Pentecostal and Baptist churches hold Zwingli's view : usually without knowing whose view it is.

B. Church government : three answers

1. Episcopal (from episkopos, overseer): authority runs downward from bishops. Rome, the Anglicans, later the Methodists. This is the structure that eventually produced the papacy.
2. Presbyterian (from presbuteros, elder): government by elected elders in graded assemblies. Geneva, then Scotland from 1560. Real accountability, but a committee can vote down a move of God.
3. Congregational: authority rests with the local gathered church under Christ. The Anabaptists, then the Baptists : and this is why our church is autonomous. Our own failure mode is a pastor accountable to nobody.

C. Why the Reformers kept infant baptism

1. Their argument: God deals with people in covenants; infant boys received circumcision at eight days as the sign of belonging; Colossians 2:11–12 links baptism and circumcision; therefore baptism is the new covenant sign and belongs to believers' children. They added the household baptisms of Acts 16 and 1 Corinthians 1.
2. The answer: circumcision was commanded for infants by name, with an age given (Genesis 17). Baptism never is : not once.
3. Every recorded baptism in the New Testament follows hearing, believing, and repenting (Acts 2:41; 8:12; 18:8). An infant cannot do the first three.
4. The household texts never mention infants. Acts 16:32 says Paul spoke the word to all in the house, and 16:34 says the whole household believed. Whoever was there was old enough to do both.

1 Peter 3:21 : *"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)."*

THE PATTERN *On this one doctrine the Reformers reasoned from a system instead of from the text. The men who pointed it out were drowned in a river for it : mocked as receiving "the third baptism." They were right, and it cost them everything.*

XV. Where "Once Saved, Always Saved" Came From

A. The road it traveled

1. Dort's fifth point taught perseverance : the genuinely elect will be kept by God and will continue in holiness.
2. The Westminster Confession (1646) carried it into English Puritan life, and the Puritans carried it to America.
3. In nineteenth- and twentieth-century revivalism it was compressed into a slogan about the security of a past decision. "The elect will persevere" quietly became "you cannot lose it," which is a different claim.

B. What Scripture puts alongside it

John 10:28–29 : *"Neither shall any man pluck them out of my hand... and no man is able to pluck them out of my Father's hand."*

Colossians 1:23 : *"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel."*

Galatians 5:4 : *"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."*

1 Corinthians 9:27 : *"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."*

2 Peter 2:20 : *"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."*

HOW TO HOLD BOTH *No devil, no person, and no circumstance can take you out of His hand : that is settled. But John 10 addresses being taken, not walking out. The warnings of Scripture are not about being seized; they are addressed to believers about turning away. Hebrews 6:4–6 and 10:26 both describe people who had already received.*

XVI. Key Idea: We Inherit Too

1. Every doctrine in this section is older than the Reformation. Predestination goes back to Augustine in 412. Transubstantiation uses Aristotle's categories. Infant baptism rests on a covenant system, not a command. Church government came from Rome's structure.
2. In each case the Reformers inherited a framework and argued about the details inside it. They rarely asked whether the framework itself came from the Bible.
3. And so do we. Every person in this room was handed a way of reading the Bible before they ever opened it. The question is not whether we inherited a framework : we did. The question is whether we will hold ours up to the Book and let the Book win.
4. Luther did that on justification and it cost him his church. He would not do it on the Godhead. Zwingli did it on the supper. He would not do it on baptism. Every one of them had a place where the inherited framework outranked the text : and that place is exactly where they stopped.

THE ONLY TEST THERE HAS EVER BEEN *"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." : Isaiah 8:20. Not because it is old. Not because it is ours. Because it agrees with the Book.*

XVII. The Radical Reformation

A. The words

1. "Radical" comes from the Latin radix, "root." A radical goes back to the root, not to an extreme.
2. "Anabaptist" comes from the Greek ana ("again") + baptizo ("to baptize") : rebaptizer. They rejected the name, since they held that an infant sprinkling was never a baptism at all. It was also a legal charge carrying the death penalty.

B. What they wanted

1. A church made of believers who had personally repented and been baptized on their own confession.
2. Complete separation of church and state.
3. Church discipline instead of civil punishment, and a visibly different life.

C. January 21, 1525 : the first believer's baptism

1. Conrad Grebel, Felix Manz, and George Blaurock : all trained in Zwingli's own study circle.
2. On January 17 the Zurich council ruled against them and ordered all unbaptized infants baptized within eight days.
3. Four days later, in Felix Manz's mother's house, Blaurock asked Grebel to baptize him on his confession of faith. Grebel did. Blaurock then baptized the others.

D. Scripture contrast: who is baptism for?

Acts 2:41 : *"Then they that gladly received his word were baptized."*

Acts 8:12 : *"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."*

Acts 8:36–37 : *"If thou believest with all thine heart, thou mayest."*

Acts 18:8 : *"and many of the Corinthians hearing believed, and were baptized."*

1. In every case the order is the same: hear, believe, repent, be baptized. An infant cannot do the first three.

E. The cost

1. March 1526: the Zurich council made rebaptism punishable by drowning : mockingly called "the third baptism."
2. 1529: the Diet of Speyer extended the death penalty for rebaptism across the whole empire. Catholics and Protestants agreed on this.
3. Felix Manz : drowned in the Limmat River at Zurich, January 5, 1527; the first Protestant executed by other Protestants for his faith.
4. Michael Sattler : tortured and burned in 1527; his wife Margaretha drowned days later. George Blaurock : burned 1529. Conrad Grebel : died of plague at about twenty-eight, a fugitive.

THE COMPARISON *Luther defied an emperor and died in his bed at sixty-two, because a prince protected him. The Anabaptists refused state protection on principle, and nobody protected them.*

F. Münster, 1534–35 : the disaster we do not hide

1. A radical faction seized the German city and declared it the New Jerusalem. Jan of Leiden declared himself king, abolished private property, and instituted polygamy. Dissenters were executed.
2. The city was besieged and stormed in June 1535; the leaders were tortured to death and hung in cages from the church tower.
3. It was not representative. The Swiss Brethren, the Hutterites, and Menno Simons all rejected it and were pacifists.

4. The warning: a leader answerable to no one, plus claimed revelation that overrides the written Word, will wreck a movement.

Isaiah 8:20 : *"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."*

G. Rebuilding

1. The Schleithem Confession (1527), written mainly by Michael Sattler : seven articles: believer's baptism, the ban, separation, no magistracy, no oaths.
2. Menno Simons (1496–1561), a Dutch priest who admitted he had avoided reading the New Testament for fear of what he would find. He left the priesthood in 1536 and spent twenty-five years as a hunted pastor. His followers became the Mennonites; the Amish later separated from them.

XVIII. The Honest Question: Did Anyone Baptize in Jesus' Name?

1. TIER 1 : Certain. The Anabaptists recovered believer's baptism, an enormous recovery. But their confessions, court records, and hymns show them overwhelmingly using the Trinitarian formula of Matthew 28:19.
2. TIER 2 : Attested earlier. Baptism in the name of Jesus is documented in the early centuries, including among groups the mainstream church condemned (Bernard notes the Marcionites). The practice never entirely vanished.
3. TIER 3 : Not supported. There is no reliable evidence of an unbroken Oneness, Jesus-name church running from the apostles through the Reformation. Claims of a secret preserved remnant are asserted far more often than documented.

WHY THIS STRENGTHENS US *Our claim was never that a hidden institution preserved the truth. Our claim is that the truth is preserved in the Word of God, and that when people return to the Word with an open heart they find it again. The Anabaptists got the candidate right and the formula wrong : and that was still the largest single step anyone took in the sixteenth century.*

A. Anti-Trinitarian is not the same as Apostolic

1. The Sozzini family and the Polish Brethren (Socinians) rejected the Trinity, making an objection we share: the creeds impose Greek philosophical vocabulary on Scripture.
2. But they went further and denied the deity of Jesus Christ, teaching He was a man uniquely exalted by God. That is the opposite of Oneness doctrine.
3. We do not say Jesus is less than God. We say He is all of God dwelling bodily.

Colossians 2:9 : *"For in him dwelleth all the fulness of the Godhead bodily."*

XIX. Rome Responds

A. Two names for one movement

1. "Counter-Reformation" emphasizes the reaction; "Catholic Reformation" emphasizes genuine internal renewal. Both are accurate.
2. Real reforms: clergy discipline, new orders, and Trent's requirement that every diocese open a seminary.

B. The Council of Trent, 1545–1563

1. Twenty-five sessions over eighteen years; overwhelmingly Italian and Spanish bishops; no meaningful Protestant participation.
2. Scripture and unwritten tradition received "with equal affection of piety and reverence."
3. The Latin Vulgate declared the authentic text for public use.

4. Justification by faith but not by faith alone; grace can be increased by works and lost by mortal sin.
5. Seven sacraments, transubstantiation, purgatory, indulgences, and veneration of saints all reaffirmed. The sale of indulgences was abolished.
6. Each key article ends with an anathema : a formal curse on anyone who says otherwise. Trent's shape held until Vatican II (1962–65).

C. Scripture contrast: Scripture and tradition

Mark 7:9 : *“Full well ye reject the commandment of God, that ye may keep your own tradition.”*

Mark 7:13 : *“Making the word of God of none effect through your tradition.”*

Acts 17:11 : *“in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”*

2 Timothy 3:16–17 : *“All scripture is given by inspiration of God... That the man of God may be perfect, thoroughly furnished unto all good works.”*

Galatians 1:8 : *“though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”*

D. The instruments

1. The Jesuits (1540), founded by Ignatius Loyola : organized on military lines, extraordinary educators and missionaries. They won back Poland, southern Germany, and Austria.
2. The Roman Inquisition (1542), distinct from the Spanish Inquisition (1478), which was run by the Spanish crown. We neither excuse it nor inflate the numbers: modern work on the surviving trial records puts executions far below popular estimates.
3. The Index of Prohibited Books (1559), which included Protestant writings, Erasmus, and vernacular Bibles. Not formally abolished until 1966.

E. A century of religious war

1. Peace of Augsburg (1555): *cuius regio, eius religio* : the ruler's religion is the territory's religion.
2. French Wars of Religion (1562–98), including the St. Bartholomew's Day Massacre (1572). The Edict of Nantes (1598) granted limited toleration; it was revoked in 1685.
3. The Thirty Years' War (1618–48): parts of Germany lost a third of their population. It ended at Westphalia from exhaustion, not agreement.

XX. The Ledger: What the Reformation Gave Back

1. The open Bible : Scripture in the language of the people, printed and affordable. This is the gift that made every later recovery possible, including ours.
2. Salvation as gift, not purchase : indulgences, the treasury of merit, and purgatory rejected; Christ as the one mediator.
3. The priesthood of all believers : no spiritual caste system.
4. Worship and prayer in a language the worshipper understands.
5. From the radicals: baptism upon personal repentance and faith, and a church of the converted.

XXI. The Ledger: What It Never Touched

1. The Godhead. Every major Reformer affirmed Nicaea and Chalcedon without reopening them. Servetus was burned in Protestant Geneva for questioning it.
2. The Name in baptism. Catholics, Lutherans, Reformed, Anglicans, and Anabaptists all used the Trinitarian formula. Acts 2:38, 8:16, 10:48, and 19:5 sat in every printed New Testament in Europe.

3. The Holy Ghost. No Reformer expected the baptism of the Holy Ghost with the evidence of speaking in other tongues; most taught that the miraculous gifts had ceased.

A. Why did they stop?

1. Their working rule was not really "Scripture alone." It was Scripture plus the ancient creeds. Anything an ecumenical council had defined was off the table.
2. So they measured the medieval church by the early church, rather than measuring both by the apostles. That is why a thousand years of additions came out and four centuries of them stayed in.
3. And the cost of going further was death, in Catholic and Protestant territory alike.
4. They did not fail to finish. They finished the work they were given.

XXII. Scripture Contrast: The Name in Baptism

Acts 2:38 : *"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."*

Acts 8:16 : *"only they were baptized in the name of the Lord Jesus."*

Acts 10:48 : *"And he commanded them to be baptized in the name of the Lord."*

Acts 19:5 : *"When they heard this, they were baptized in the name of the Lord Jesus."*

Colossians 3:17 : *"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."*

1. Four accounts, three preachers, four different groups : Jews, Samaritans, Gentiles, and disciples of John. Every time, the name of Jesus.
2. Matthew 28:19 says "in the name" : singular, not "names." It gives one name and three ways God has revealed Himself. Peter, who heard the command, obeyed it ten days later by baptizing in the name of Jesus Christ.
3. Matthew 28:19 tells you there is a name. Acts tells you what it is.

XXIII. Scripture Contrast: One God, Manifest in Flesh

Deuteronomy 6:4 : *"Hear, O Israel: The LORD our God is one LORD."*

Isaiah 9:6 : *"his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."*

John 14:9 : *"he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"*

Colossians 2:9 : *"For in him dwelleth all the fulness of the Godhead bodily."*

1 Timothy 3:16 : *"And without controversy great is the mystery of godliness: God was manifest in the flesh."*

STATED FAIRLY *We are not subtracting from Jesus. We are refusing to divide the God who came in His flesh. The councils were defending something real against Arius, who taught Christ was created : and they were right to fight that. Our objection is to the philosophical machinery they built to defend it, and to making that machinery a test of salvation enforced by the sword.*

XXIV. Key Idea

The Reformation cracked the door. It did not open it. But once a door is cracked, it cannot be shut again.

1. Recovery, not restoration. They recovered an open Bible, salvation as a gift, and believer's baptism. They did not restore the apostolic doctrine of God, the name in baptism, or the baptism of the Holy Ghost.

2. Their principle finished the work they did not. Sola Scriptura was bigger than the men who raised it. Once ordinary believers could read the Book and measure the church by it, the outcome was a matter of time.
3. We are the heirs, not the critics. We hold an English Bible because Tyndale burned for it. We baptize believers because men were drowned for it. The way to honor them is to keep going where they stopped.

XXV. Questions for Discussion

A. On authority

1. Luther said his conscience was captive to the Word of God. Is there anything you currently believe or practice only because you were taught it, and have never checked for yourself?
2. The Bereans checked an apostle against the Scriptures and were commended for it. How do we build that habit without becoming suspicious of everything?

B. On cost

1. Felix Manz was drowned for a conviction about baptism. What convictions do you hold that have actually cost you something?
2. The Anabaptists refused state protection and were slaughtered. What are we tempted to trade for safety, comfort, or acceptance?

C. On honesty

1. Why does it matter that we tell the truth about Luther's later writings, or about Servetus, even when a simpler story would preach better?
2. Godly men read the book of Acts for a lifetime and did not see Acts 2:38. Where might we be reading and not seeing?

XXVI. Looking Ahead : Week Eight

From Awakening to Outpouring: the Puritans and Pietists, the Wesleys and the Great Awakenings, the Holiness movement, Topeka (1901), Azusa Street (1906), Arroyo Seco and the New Issue (1913), and the Apostolic church today.

Everything we have studied for seven weeks has been walking toward next week.

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” : Isaiah 8:20

XXVII. Part Summaries : Catch-Up Pages

Week Seven runs over four sessions. Session 1 covers Parts One and Two; Session 2 covers Part Three and Part Three B; Session 3 covers Part Four; Session 4 covers Parts Five, Six, and Seven. If you miss a night, read that part's summary below and you will be caught up.

Part One. The Reformation did not start with a new idea. It started with an old book becoming readable : in a Europe that was finally ready to read it.

1. One church, one law. In 1500 Western Europe had one church and you did not choose it. The pope claimed authority over kings as well as souls, and being cut off from the sacraments meant being cut off from salvation.
2. Salvation had become a system. Grace came through seven sacraments administered by clergy; sin after baptism required penance; unfinished satisfaction was paid off in purgatory : or bought off with an indulgence.
3. Four forces made Europe ready: the printing press, Renaissance learning (ad fontes : back to the sources), rising nations resenting Rome's taxes, and corruption visible to ordinary people.
4. Erasmus laid the egg. His 1516 Greek New Testament exposed real errors in the Vulgate : including "do penance" for a word that means "change your mind." He never left the Catholic Church.
5. One abuse struck the match. Albert of Mainz borrowed to buy a third bishopric, Leo X licensed an indulgence to repay it, Tetzel sold it aggressively : and Luther's own parishioners came back with receipts.

Part Two. Luther tore down the additions of a thousand years : but he never asked whether the first four centuries had added something too.

1. The man was driven by terror, not curiosity: a vow in a thunderstorm, years of fasting and confession, and no peace. Then Romans 1:17 : the righteousness of God is given, not earned.
2. The Ninety-Five Theses were a debate, not a revolution. Written in Latin for scholars, mostly about indulgences. Somebody translated them and the press did the rest.
3. Worms (April 1521) was the point of no return. Ordered to recant : to formally take back what he had written : he refused unless convinced by Scripture or plain reason. Hidden at the Wartburg, he translated the New Testament into German in eleven weeks.
4. We tell the hard parts. He backed the crushing of the Peasants' War and never retracted it, and in 1543 he wrote savagely against the Jewish people. We do not hide it or excuse it as "his times."
5. The ledger cuts both ways. He recovered Scripture's authority, grace, the priesthood of all believers, and a German Bible. He kept infant baptism, the creeds, and a bodily presence in the Supper : and never reached Acts 2:38.

Part Three. Within twelve years the Reformation had four centers, four leaders, and no way back together : but it also produced the English Bible.

1. Zwingli reached reform independently in Zurich, preaching straight through books of the Bible so the text set the agenda. His rule: remove whatever Scripture does not command.
2. Marburg (1529) broke the movement. Luther and Zwingli agreed on fourteen of fifteen articles and split on the Lord's Supper. Luther chalked "this is my body" on the table and would not move.
3. Calvin gave Protestantism a system. The Institutes (1536) organized Reformed theology, and Geneva became a school that sent preachers into France, Scotland, the Netherlands, and England.
4. England left for the wrong reason. Henry VIII wanted an annulment; the 1534 Act of Supremacy made the king head of the Church of England. God used it. God did not approve of it.
5. Tyndale paid for our Bible. Strangled and burned in 1536, and roughly eighty percent of the King James New Testament is still his wording.

Part Three B. Every doctrine they fought over was older than they were. They inherited a framework, then argued about the details inside it : and so do we.

1. Ideas need a delivery system: pamphlets, catechisms, confessions, and hymns carried the Reformation further than sermons did.
2. Predestination did not start with Calvin. Augustine (412), Gottschalk (849), Luther (1525), Calvin (1536) : and the five points were written at Dort in 1618, fifty-four years after Calvin died.
3. Arminius is why we believe what we believe. Condemned at Dort in 1619, his view was later carried by Wesley into Methodism, which produced the Holiness movement and Azusa Street.
4. Four views of one table: transubstantiation (Rome), sacramental union (Luther), spiritual presence (Calvin), memorial (Zwingli). We hold Zwingli's.
5. Two doctrines to know cold: why the Reformers kept infant baptism (a covenant system, not a command), and where "once saved, always saved" came from (Dort's perseverance, later compressed into a slogan).

Part Four. The men who followed "Scripture alone" furthest recovered believer's baptism : and were drowned for it by other Protestants.

1. "Radical" means root (Latin radix), not extreme. "Anabaptist" (ana + baptizo, rebaptizer) was a name their enemies gave them, and rebaptism was a capital charge.
2. January 21, 1525: Blaurock asked Grebel to baptize him on his confession of faith in Felix Manz's mother's house. Grebel did, and Blaurock baptized the others.
3. The cost was immediate. Zurich made rebaptism punishable by drowning in 1526; Speyer extended the death penalty empire-wide in 1529. Manz drowned 1527; Sattler burned and his wife drowned; Blaurock burned 1529.
4. Münster (1534–35) was a disaster and we say so. When private revelation outranks the written Word, this is where it goes (Isaiah 8:20).
5. The honest question: they recovered believer's baptism, but the records show they baptized with the triune formula. There is no evidence of an unbroken Oneness line, and we will not teach what we cannot show.

Part Five. Rome answered with real reform and real force : and men who agreed that Christ said "love your enemies" spent a century killing each other over how to worship Him.

1. Two names, both fair: "Counter-Reformation" stresses the response to Luther; "Catholic Reformation" stresses renewal that had begun before 1517.
2. Trent (1545–63) closed the door doctrinally : tradition alongside Scripture, seven sacraments, transubstantiation, purgatory : while genuinely cleaning house and requiring a seminary in every diocese.
3. Instruments of recovery: the Jesuits (1540), the Roman Inquisition (1542, distinct from the Spanish Inquisition of 1478), and the Index of Prohibited Books (1559, not abolished until 1966).
4. It worked. By 1600 large regions that had gone Protestant were Catholic again : largely through schools, missions, and preaching.
5. A century of religious war: Augsburg 1555 (cuius regio, eius religio), St. Bartholomew's Day 1572, the Edict of Nantes 1598 and its revocation in 1685, the Thirty Years' War, and Westphalia 1648.

Part Six. They cracked the door. They did not open it. But once a door is cracked, it cannot be shut again.

1. What they gave back: an open Bible in the language of the people, salvation as a gift, Christ as the one mediator, the priesthood of all believers, and worship a person can understand.
2. Three doors stayed shut: the Godhead, the name in baptism, and the baptism of the Holy Ghost with the evidence of tongues.
3. Their rule was not really "Scripture alone." It was Scripture plus the ancient creeds. Anything an ecumenical council had defined was not on the table for review.

4. They measured the medieval church by the fourth-century church, and never measured the fourth-century church by the apostles. That is why a thousand years came out and four hundred stayed in.
5. We are the heirs, not the critics. They finished the work they were given and left the rest for someone else.

IF YOU REMEMBER ONE SENTENCE FROM WEEK SEVEN *The Reformation recovered the Bible; it did not restore the apostolic church. Recovery and restoration are not the same thing : and the difference is the reason this church exists.*

XXVIII. The Church History Tree

Vertical distance is TIME, not size : the early centuries are compressed and the modern era is opened up. A solid limb means one body actually split off another. A dotted line means influence, not descent. The gold arc is not a branch at all: it is the Word of God, preserved and finally printed, which is how Apostolic doctrine was recovered from Acts rather than inherited from Rome.

