

COURSE SYLLABUS

CH502: Reformation Church History

Course Lecturer: W. Robert Godfrey, Ph.D.

President and Professor of Church History at Westminster Seminary California

About This Course

INSTITUTE OF
THEOLOGICAL
S T U D I E S



This course was originally created through the Institute of Theological Studies in association with the Evangelical Seminary Deans' Council. There are nearly 100 evangelical seminaries of various denominations represented within the council and many continue to use the ITS courses to supplement their curriculum. The lecturers were selected primarily by the Deans' Council as highly recognized scholars in their particular fields of study.

Course Description

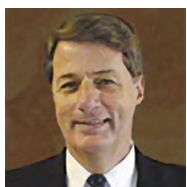
The Reformation changed the world spiritually, socially, and even politically. In this course, learners trace the historic development of the Protestant Reformation from its 16th century background to its impact on the world and church today. The course examines the lives and teachings of the leading Reformers (Luther, Zwingli, Calvin, and Knox) and traces the Reformation movement in various nations. In addition, students study the rise of the major Protestant movements (Lutheranism, Calvinism, Anabaptism, and Puritanism) and the Roman Catholic reactions to those movements. The goal of the course is to apply the Reformation battle cries of faith alone, grace alone, and Christ alone to life and ministry.

Course Objectives

Upon completion of the course, the student should be able to do the following:

- Understand the origin, history, and doctrines of the Protestant Reformation.
- Interpret the state of the western world and church today.
- Appreciate the Lord's providential care of His Church.
- Recognize dangers that have faced the Church in order that past mistakes not be repeated.

Course Lecturer



Dr. W. Robert Godfrey is the President and Professor of Church History at Westminster Seminary California in Escondido, CA, where he has taught church history since 1981. At Westminster Seminary California (1981–present), Dr. Godfrey has built a reputation as one of the finest leaders in evangelical Christianity. Viewed as a brilliant scholar by his peers and the students alike, Dr. Godfrey's church history courses, including

his specialty on the Protestant Reformation, have gained national acclaims. In addition to teaching, Dr. Godfrey is an ordained minister in the United Reformed Churches who has been the pastor of several churches in Pennsylvania and California. He has also spoken at many conferences including those sponsored by the Lausanne Committee for World Evangelization (where he has served on the Theology Working Group since 1989), the Philadelphia Conference on Reformed Theology, and Ligonier Ministries. For several years he was the editor of the *Westminster Theological Journal*.

Among his publications are the books *An Unexpected Journey*, *Reformation Sketches*, *Pleasing God in Our Worship*, and *God's Pattern for Creation*. He has also contributed to numerous other books and journals and written journal articles on John Calvin and Martin Luther among others.

Education:

- Stanford University, B.A.
- Gordon-Conwell Theological Seminary, M.Div.
- Stanford University, M.A. and Ph.D.

Course Texts

Required:

Calvin, John. *Institutes of the Christian Religion*. 2 vol. Edited by J. T. McNeill. Translated by Ford Lewis Battles. Philadelphia: The Westminster Press, 1960.

Luther, Martin. *The Bondage of the Will*. Translated by J.I. Packer and O.R. Johnston. Grand Rapids: Fleming H. Revell, 1990.

Schaff, Philip. *History of the Christian Church*. vol. 6. Peabody, MA: Hendrickson, 2002.

Spitz, Lewis. *The Renaissance and Reformation Movements Chicago: Revised Edition Volume 2*. St. Louis: Concordia Publishing House, 1987.

In addition, students are required to consult the following confessions:

- The Augsburg Confession
- The Decrees of the Council of Trent
- The Remonstrance of 1610
- The Canons of Dort
- The Westminster Confession of Faith.

Recommended, but not required:

Bromiley, G.W., ed. *Zwingli and Bullinger*. The Library Classics, Icthus edition. Philadelphia: The Westminster Press, 1953.

Calvin, John. *Calvin's Calvinism*. Translated by Henry Cole. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950.

- Cunningham, William. *The Reformers and the Theology of the Reformation*. Students Reformed Theological Library. Edinburgh: The Banner of Truth Trust, 1979.
- De Jong, Peter Y., ed. *Crisis in the Reformed Churches*. Grand Rapids: Reformed Fellowship Inc., 1968.
- Hughes, Philip Edgcumbe. *The Reformation in England*. New York: The MacMillan Co., 1963.
- Kerr, Hugh T., ed. *A Compend of Luther's Theology*. Philadelphia: The Westminster Press, 1943.
- McNeill, John T. *The History and Character of Calvinism*. New York: Oxford University Press, 1957.
- Oberman, Heiko Augustus. *Forerunners of the Reformation: The Shape of Late Medieval Thought*. Philadelphia: Fortress Press, 1981.
- Reid, W. Stanford, ed. *John Calvin: His Influence in the Western World*. Grand Rapids: Zondervan Publishing House, 1982.
- Schaff, Philip. *History of the Christian Church*. Vols. 5 and 7. Peabody, MA: Hendrickson, 2002.
- Spitz, Lewis W. *The Reformation: Basic Interpretations*. Lexington, MA: D.C. Heath & Co., 1972.

Collateral Reading:

- Althaus, Paul. *The Theology of Martin Luther*. Philadelphia: Fortress Press, 1966.
- Bainton, Roland H. *The Age of the Reformation*. Princeton: Van Nostrand, 1956.
- _____. *Here I Stand! A Life of Martin Luther*. New York: Abingdon Press, 1950.
- Bangs, Carl. *Arminius*. New York: Abingdon Press, 1971.
- Berkhof, Louis. *Systematic Theology*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949.
- Bettenson, Henry. *Documents of the Christian Church*. 2nd ed. London: Oxford University Press, 1967.
- Calvin, John. *Commentary on Romans*. Translated by Ross Mackenzie. Edited by David W. Torrance and Thomas F. Torrance. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980.
- Collinson, Patrick. *The Elizabethan Puritan Movement*. Berkley: The University of California Press, 1967.
- Dickens, A.G. *The Counter Reformation*. New York: Harcourt, Brace and World, Inc., 1969.
- _____. *The English Reformation*. New York: Schocken Books, 1964.
- Dillenberger, John. *Protestant Thought and Natural Science*. New York: Abingdon Press, 1960.

- Dillenberger, John, ed. *Martin Luther: Selections From His Writings*. Chicago: Quadrangle Books, Inc., 1961.
- Edwards, Mark U., Jr. *Luther and the False Brethren*. Stanford University Press, 1960.
- Estep, William R. *The Anabaptist Story*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1975.
- _____. *Renaissance and Reformation*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986.
- Gamble, Richard C. "Calvin as Theologian and Exegete: Is There Anything New?" *Calvin Theological Journal*, Vol. 23, No. 2, (Nov. 1988): 178-194.
- Gray, Janet Glenn. *The French Huguenots*. Grand Rapids: Baker Book House, 1981.
- Grimm, Harold J. *The Reformation Era, 1500-1550*. New York: The MacMillan Co., 1964.
- Hillerband, Hans J. *The Reformation, A Narrative History*. New York: Harper and Row, 1964.
- Hughes, Philip Edgcumbe. *Lefevre*. Grand Rapids: Wm. Eerdmans Publishing Co., 1984.
- Klooster, Fred H. *Calvin's Doctrine of Predestination*. Grand Rapids: Baker Book House, 1977.
- Latourette, Kenneth Scott. *A History of Christianity*. New York: Harper, 1953.
- Leith, John H. ed. *Creeeds of the Churches*. Atlanta: John Knox Press.
- Little, David. *Religion, Order and Law*. New York: Harper and Row, 1969.
- MacLeod, John. *Scottish Theology*. Edinburgh: The Knox Press, 1946.
- Oberman, Heiko Augustinus. *Forerunners of the Reformation: The Shape of Late Medieval Thought*. Philadelphia: Fortress Press, 1981.
- Olin, John C. *The Catholic Reformation: Savonarola to Ignatius Loyola*. New York: Harper and Row, 1969.
- Ozment, Steven E. *The Age of Reform, 1250-1550*. New Haven: Yale University Press, 1980.
- _____. *The Reformation and the Cities*. New Haven: Yale University Press, 1975.
- _____. ed. *The Reformation in Medieval Perspective*. Chicago: Quadrangle Books, 1971.
- Parker, Geoffrey. *The Dutch Revolt*. New York: Penguin Books, 1977.
- Parker, T.H.L. *John Calvin*. Philadelphia: The Westminster Press, 1975.

Parker, T.M. *The English Reformation to 1558*.

Pauck, Wilhelm. *The Heritage of the Reformation*. Boston: Beacon Press, 1950.

Reid, W. Stanford. *The Reformation: Revival or Revolution?* New York: Holt, Rinehart and Winston, 1968.

_____. *Trumpeter of God, A Biography of John Knox*. New York: Charles Scribner's Sons, 1974.

Schaff, Philip. *The Creeds of Christendom*, Vol. 3. New York: Harper & Brothers, 1919.

Schnucker, Robert V., ed. *Calviniana: Ideas and Influence of John Calvin*. Sixteenth Century Essays and Studies, Vol. X. Kirksville, Missouri: Sixteenth Century Journal Publishing Co., 1988.

Spitz, Lewis W. *The Protestant Reformation, 1517-1559*. New York: Harper and Row, 1985.

Spitz, Lewis W., and Lohff, Wenzel. *Discord, Dialogue and Concord: Studies in the Lutheran Reformation's Formula of Concord*. Philadelphia: Fortress Press, 1977.

Sutherland, N.M. *The Huguenot Struggle for Recognition*. New Haven: Yale University Press, 1980.

Walton, Robert Clifford. *Zwingli's Theocracy*. Toronto: University of Toronto Press, 1967.

Walzer, Michael. *The Revolution of the Saints*. London: Weidenfeld and Nicolson, 1966.

Wendel, Francois. *Calvin: The Origins and Development of His Religious Thought*. New York: Harper and Row, 1963.

Williams, George H. *The Radical Reformation*. Philadelphia: The Westminster Press, 1962.

Zwingli, Ulrich. *Commentary on True and False Religion*. Edited by Samuel Macauley Jackson and Clarence Nevin Heller. Durham, North Carolina: The Labyrinth Press, 1981.

Textbooks can be ordered through our online store at CUGN.org, through your local bookstore, or through your preferred eReader when available.

Course Requirements

1. **Time:** The student must complete the course requirements within a 6-month period unless the particular institution requires the completion of all work within the framework of the semester or quarter. During this time, the student is expected to devote a minimum of 120 hours to the completion of the course.
2. **Recorded Lectures:** The student is required to listen to all 24 audio lectures recorded by Dr. Godfrey.
3. **Study Questions:** The student is to study the materials and complete all the study questions both

in the Syllabus and in the Study Guide.

4. **Required Reading:** The student must read the entire **required reading list** for each lecture, as supplied in the lesson plans. Students may supplement the required reading by referring to additional material from the recommended reading list given above and specified for each lecture.
5. **Additional Reading:** The student is required to read at least **500 pages** of additional material, taken from either the recommended reading list or the collateral reading list (see Course Texts above). A separate document must be submitted listing title, author, publisher, date of publication, and number of pages read to make up the 500 or more pages.
6. **Research Paper:** The student is required to submit a typed research paper, **15-20 pages** in length (double spaced). In other respects, the format of the paper is to follow the guidance set forth by K.L. Turabian: *A Manual for Writers for Term Papers, Theses and Dissertations*, fifth edition, or the guidelines established by the seminary or institution through which the course is being taken for credit. The student must choose one topic for the paper from the following list:
 - a. Would the Reformation have occurred without Luther?
 - b. Evaluate Luther's theology of baptism and Eucharist.
 - c. Investigate the importance of Calvin's doctrine of knowledge for his theology as a whole.
 - d. Compare Calvin and Trent on Justification.
 - e. Examine an aspect of the work of the Society of Jesus and trace the Jesuits' impact in that area through to the twentieth century.
 - f. Evaluate the claim that the English Reformation was a matter of compromise from start to finish.
 - g. Select and discuss one major area in which the Reformation has influenced twentieth century thought or practice.

7. **Spiritual Formation Project**

RATIONALE: Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. With this in mind, CUGN includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

Write a **five-to-six page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on your life. Identify your mentor early in the course, and submit the essay to your grader when you take the final exam. This last project should not be a summary of course content, but an application of course principles. Complete the following:

A. Personal Reflection and Evaluation: Reflect on the course – To integrate your academic studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.

- i. Follow these steps in your reflection:

Step 1: What one theme, principle, or concept in the course is the most significant to you personally? Why is it significant?

Step 2: What portion(s) of the course brought this theme/principle/concept to light?

Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?

Step 4: How should this affect your thoughts and actions, and what specific steps should you take to concretely apply what you have learned?

- ii. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: approximately three pages)
- iii. Give a copy of this reflection to your mentor (see #2).

B. Community Reflection and Interaction: Interview a mentor – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:

- i. Who should you interview? (1-3 are required; 4-6 are recommended)
 1. Someone with whom you have a reasonably close relationship.
 2. Someone who is a mature Christian ministry leader (i.e. a pastor).
 3. Someone who is not your grader or a family member.
 4. Someone who values the spiritual formation process.
 5. Someone who is familiar with and values the subject of the course.
 6. Someone who has experience using the content of the course in ministry.

NOTE: Identify your mentor early in the course, and give him/her the page entitled “Guidelines for Mentors.”

- ii. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:
 - What feedback can your mentor give in response to your essay?
 - In light of the course content, are the conclusions you made appropriate? Why or why not?
 - What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

NOTE: Conduct this interview either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

C. Synthesis and Application: Draw your final conclusions – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:

- i. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.
- ii. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
 - What were the mentor’s comments regarding your essay?
 - What advice did he/she give?
 - How did his/her comments expand or correct your application of the course?
 - Include the person’s name, occupation, and the length of the interview.
- iii. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
 - If your mentor corrected any thoughts in your “Personal Reflection and Evaluation”, how do you feel about these corrections? Do you agree or disagree? Why?
 - Synthesizing your thoughts from section one and your mentor’s insight in section two, what final conclusions have you reached? How is this different from section one?
 - In light of the interview and further reflection, what additional, specific changes need to occur in your life and what concrete steps will you take to implement them?

NOTE TO STUDENTS: Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life. If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

Objective: to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.

8. **Mid-term Examination:** The student is required to sit for one mid-term examination at the end of Lecture 12. The examination will deal with factual material, such as names and dates, true or false, brief definitions, etc. (90 minute time limit)
9. **Final Examination:** The student is required to sit for one comprehensive final examination at the end of the course. This examination will be comprised of essay-type questions. Four out of eight listed questions must be selected and completed within a three-hour period. The student is expected to supplement the lecture material with additional insights gained from the collateral readings.

NOTE to the Supervisor or Instructor: As to the two examinations (mid-term and final), any professor who is supervising this course on *Reformation Church History* should have some familiarity with this period of church history.

Course Grading

Your grade for the course will be determined as follows:

Additional Reading (500 pages)	10% of Course Grade
Research Paper	20% of Course Grade
Spiritual Formation Project	15% of Course Grade
Mid-term Examination	20% of Course Grade
Final Examination	35% of Course Grade
Total	100%

Student Name: _____ Course: _____ Interview Date/Time: _____

Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student's CUGN coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to the daily life of faith.

Therefore, students taking CUGN courses are required to complete a final assignment called the "Spiritual Formation Project." This assignment involves two parts: an essay and an interview:

The ESSAY: After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the one theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make these changes a reality.

The INTERVIEW: After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. The goal of this interview is to facilitate the student's growth through interaction with a mature believer.

NOTES ON THE INTERVIEW:

- You do not need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)
- Prior to meeting with the student, read his/her "Personal Reflection and Evaluation" and prepare to discuss the following:
 1. What feedback can you give the student in response to his/her essay?
 2. Are the student's conclusions from the course appropriate? Why or why not?
 3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?
- Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).
- Suggested length of the interview: 45 minutes

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – *a valuable process for all who wish to grow in Christ.*

NOTE: If the student's school makes any changes to this assignment, their requirements should replace those described here.

Lesson Assignments

Lesson 1: Background to the Reformation

Required Reading: Lewis W. Spitz: *The Renaissance and Reformation Movements*, pp. 301-327

Recommended Reading: Philip Schaff: *History of the Christian Church*, Vol. V, pp. 555-784

Lewis W. Spitz: *The Reformation: Basic Interpretations*, pp. 98-118

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture I, as found on page 32 of the Study Guide.
2. Outline the main factors involved in the decline of the credibility of the papacy in the late Middle Ages.
3. Describe the Roman Catholic dogma of Purgatory, as held in the late Middle Ages.
4. What was the overall condition of piety in the Church of the Middle Ages?
5. Using the case of Johannes Reuchlin, explain the old Scholastic reaction to the new Renaissance Humanism, and how this aided the Reformation?
6. “Many ties bound the Reformation to the Renaissance.” What were those ties?
7. Was the Reformation a revolutionary movement?
8. What part did the invention of the printing press play in the progress of the Reformation?
9. What positive contributions did the monastic orders make to the Reformation?

Lesson 2: Intellectual Setting: The Renaissance

Required Reading: Philip Schaff: *History of the Christian Church*, Vol. 6, pp. 299-399, 512-514

Recommended Reading: Heiko A. Oberman: *Forerunners of the Reformation*

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture II, as found on page 32 of the Study Guide.
2. Why was John Wycliffe known as the “Morning Star of the Reformation”?
3. Outline Wycliffe’s main theological concerns.
4. What was the connection between Lollardy and English Lutheranism?
5. What were the main theological concerns of John Huss?
6. Who were the Bohemian Brethren?
7. Who were the Waldenses?

Lesson 3: Martin Luther—Part I

Required Reading: Lewis W. Spitz: *Renaissance and Reformation Movements*, pp. 328-337

Recommended Reading: William Cunningham: *The Reformers and the Theology of the Reformation*, pp. 54-110

Philip Schaff: *History of the Christian Church*, Vol. 6, pp. 94-449

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture III, as found on p. 32 of the Study Guide.
2. Describe the contents of Luther's first set of Theses in 1517 (not the second set, the Ninety-Five Theses).
3. What occasioned the posting of Luther's Ninety-Five Theses, and was this an act of rebellion on Luther's part?
4. Outline Luther's teaching on indulgences as found in the Ninety-Five Theses.
5. What role did Johannes Von Staupitz play in Luther's life?
6. Briefly describe the Ockhamist teachings to which Luther was exposed by studying Gabriel Biel.

Lesson 4: Martin Luther—Part II

Required Reading: Lewis W. Spitz: *Renaissance and Reformation Movements*, pp. 337-356

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture IV, as found on p. 32 of the Study Guide.
2. How did God providentially use the imperial vacancy to protect Luther?
3. What was the substance of Luther's appeal to the German nobility in his "Address to the Christian Nobility of the German Nation"?
4. According to Luther's treatise on "The Freedom of the Christian," in what way is a Christian free and in what way a bond-servant?
5. What role did the Luther Bible play in German history?
6. Outline the conflict that developed between Luther and Karlstadt.
7. What were the occasion, the basic thrust, and the effect of Luther's "Bondage of the Will"?
8. How did Luther react to the Peasants' Revolt (1524-1525)?
9. What does Lewis Spitz mean by "Luther's power as a publicist"?

Lesson 5: Martin Luther—Part III

Required Reading: Martin Luther: *The Bondage of the Will*, pp. 273-318

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture V as found on p. 32 of the Study Guide.
2. Why did Luther direct such abusive language against Anabaptists, lawyers, the papacy and the Jews?
3. What were the four great “alones” of Luther’s theology, and of the Reformation as a whole?
4. Describe Luther’s paradoxical representation of theologia gloriae/theologia crucis.
5. What is Luther’s starting point in his attack on the doctrine of “free-will”? (*The Bondage of the Will*, Sect. 135-139)
6. What role does Luther give the Law, in view of human depravity? (*The Bondage of the Will*, Sect. 145)
7. How does Luther answer the objection that if man has no free-will, God is unjust to damn him for his sin? (*The Bondage of the Will*, Sect. 165-166)

Lesson 6: Reactions to Luther

Required Reading: The Augsburg Confession: found in Philip Schaff: *The Creeds of Christendom*, Vol. III, pp. 3-73;

Henry Bettenson: *Documents of the Christian Church*, pp. 210-212 (excerpts);
and in John H. Leith: *Creeds of the Churches*, pp. 64-107.

Lewis W. Spitz: *Renaissance and Reformation Movements*, pp. 357-380

Recommended Reading: Philip Schaff: *History of the Christian Church*, Vol. 6, pp. 450-555

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture VI, as found on p. 32-33 of the Study Guide.
2. Describe Luther’s view of the relationship between Word and Spirit.
3. What occasioned the Formula of Concord (1576), and how did it deal with the issues facing the Lutheran Church?
4. What, according to Spitz, were the three enormous challenges facing Emperor Charles V after 1521?
5. Outline the pattern Spitz identifies as being the normal way in which the Lutheran Reformation was established in cities and states.
6. What was the new pattern of Protestant education which Spitz discusses?
7. What did the Augsburg Confession teach on the subjects of justification and the new obedience? (Articles IV and VI)

8. What did the Augsburg Confession teach about the Lord's Supper? (Article X)
9. What did the Augsburg confession teach about free will? (Article XVII)
10. What were the abuses of the Roman Catholic church recounted in the Augsburg Confession? (Part II)

Lesson 7: Ulrich Zwingli—Part I

Required Reading: Lewis W. Spitz: *Renaissance and Reformation Movements*, pp. 381-395

Recommended Reading: Hugh T. Kerr: *A Compend of Luther's Theology*, pp. 170-177

W. Stanford Reid: *John Calvin: His Influence in the Western World*

The Formula of Concord: found in Philip Schaff: *The Creeds of Christendom*, Vol. III, Articles 7-8, pp. 135-159

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture VII, as found on p. 33 of the Study Guide.
2. Why was Zwingli so concerned about Lenten fasting?
3. What were the main issues Zwingli raised in his first Disputation (1523)?
4. In what way was Zwingli more radical than Luther?
5. What serious consequence did Zwingli's death have for the future course of the Reformation?
6. What were Luther's distinctive concerns regarding the Lord's Supper?
7. How dependent was Zwingli for his evangelical breakthrough on the work of Luther?

Lesson 8: Ulrich Zwingli—Part II

Required Reading: John Calvin: *Institutes*, 4.14.17

Recommended Reading: G.W. Bromiley: *Zwingli and Bullinger*, pp. 176-238, 341-346

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture VIII, as found on p. 33 of the Study Guide.
2. What were Zwingli's main concerns regarding the Roman Catholic doctrine of the Lord's Supper?
3. How, according to the lecturer, did Zwingli positively express his doctrine of the Lord's Supper?
4. How, according to Luther, could Christ be bodily present in heaven and in the Lord's Supper?
5. On what could Zwingli and Luther agree, and on what could they not reach agreement at the Marburg Colloquy?
6. What, according to Calvin, is the purpose of the mystical blessing of the Lord's Supper? (*Institutes* 4.17.1)
7. How, in Calvin's view, is the presence of Christ in the Lord's Supper to be understood? (*Institutes* 4.17.18-19)

Lesson 9: Anabaptism

Required Reading: Lewis W. Spitz: *Renaissance and Reformation Movements*, pp. 395-408

Recommended Reading: Philip Schaff: *History of the Christian Church*, Vol. 7, pp. 69-85

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture IX, as found on p. 33 of the Study Guide.
2. How did Joseph Lortz characterize the Anabaptist movement?
3. Was Anabaptism essentially a medieval or a modern phenomenon?
4. Describe the most significant teachings and actions of Thomas Muentzer, Melchior Hofmann, and John of Leiden.
5. Why was the Schleitheim Confession (1527) written, and what were its major concerns?
6. What reason does Spitz give for the popular interest in radical Anabaptist groups during the Reformation?
7. What role, according to Spitz, did Menno Simons (1496-1561) play in furthering the cause of Anabaptism?

Lesson 10: John Calvin—Part I

Required Reading: Lewis W. Spitz: *Renaissance and Reformation Movements*, pp. 411-428

Recommended Reading: W. Cunningham: *The Reformers and the Theology of the Reformation*, pp. 292-344

John T. McNeill: *The History and Character of Calvinism*, Part II, pp. 93-234

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture X, as found on p. 33 of the Study Guide.
2. What were the main factors leading up to Calvin's conversion to Protestantism?
3. What did Calvin initially feel was needed for a genuine reformation of Geneva?
4. What influence did Bucer exert upon Calvin?
5. Describe Calvin's part in the death of Servetus.
6. What suggestions have been made as to the center of Calvin's theology?
7. What, according to Spitz, is the center of Calvin's theology, and what evidence does he give to support this contention?
8. How was the evangelical cause in Geneva allied with the struggle for freedom and security?

Lesson 11: John Calvin—Part II

Required Reading: John Calvin: *Institutes*, IV. 1-2

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture XI, as found on p. 33 of the Study Guide.
2. How is trust related to faith for Calvin? How did this contrast with the medieval idea of “informed faith”?
3. How did Calvin’s view of assurance contrast the medieval idea of “moral conjecture”?
4. What, according to Calvin (*Institutes* 3.1.1., 3.1.4.), is the relationship between the Holy Spirit and faith?
5. What does Calvin mean by saying that “faith rests upon God’s Word”? (*Institutes* 3.2.6.)
6. What does Calvin mean by “faith even among the reprobate”? (*Institutes* 3.2.11)
7. What did Calvin believe about the final perseverance of the believer? (*Institutes* 3.2.40)

Lesson 12: John Calvin—Part III

Required Reading: John Calvin: *Institutes*, III. 21-24

Recommended Reading: John Calvin: *Institutes*, IV. 1

John Calvin: *Calvin’s Calvinism*

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture XII, as found on p. 33-34 of the Study Guide.
2. Why, in Calvin’s view, was faith assured of ultimate victory?
3. What did Calvin mean by faith as a “fountain”?
4. What is the basic theme of Book III of the “Institutes” and how can the structure of the book be explained in terms of that theme?
5. What, according to Calvin, were the marks of the true church? Was discipline one of them?
6. What did Calvin mean by “a certain learned ignorance” pertaining to the doctrine of predestination? (*Institutes* 3.21.2.)
7. How did Calvin define predestination? (*Institutes* 3.21.5) Did he see it simply as God’s foreknowledge?
8. How did Calvin answer the objection that the doctrine of election makes God a tyrant? (*Institutes* 3.23.2-3)

9. How does Calvin answer the objection that the doctrine of election destroys all zeal for an upright life? (*Institutes* 3.23.12)

Lesson 13: Revived Roman Catholicism

Required Reading: Lewis W. Spitz: *The Renaissance and Reformation Movements*, pp. 469-483

1. Listen to the recorded lecture by Dr. Godfrey and write answer the questions on Lecture XIII, as found on p. 34 of the Study Guide.
2. Why did Erasmus refuse to join the Protestant cause?
3. Outline the stages in Ignatius Loyola's life that led up to his forming of the Society of Jesus.
4. Describe briefly the views and contribution to church life of St. Theresa of Avila and St. John of the Cross.
5. What was the "Oratory of Divine Love," and what impact did it make on the Roman Catholic Reformation?
6. What was the *Index Librorum Prohibitorum* and why was it set up?
7. Describe the typical Jesuit regimen which made them such as elitist corps.
8. What, according to Spitz, are the similarities and dissimilarities between the Jesuits and the Calvinists?

Lesson 14: The Council of Trent and Justification

Required Reading: Lewis W. Spitz: *The Renaissance and Reformation Movements*, pp. 483-495

The Decrees of the Council of Trent: Sixth Session found in Philip Schaff, *The Creeds of Christendom*; excerpts also in Henry Bettenson, *Documents of the Christian Church*; and John H. Leith, *Creeds of the Churches*.

John Calvin: *Institutes*, 3.11-18

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture XIV, as found on p. 34 of the Study Guide.
2. What are the Pelagian and Semi-Pelagian views of justification?
3. How did Calvin explain those parts of Scripture which appear to teach that we are saved by our good works?
4. How does Spitz answer his own two questions about Trent: "If the council had been held in 1525 instead of 1545, would everything have been different?" and "If the council had not been held at all, would anything have been different?"

5. What is the thrust of Chapter 1 of the Sixth Session of the Council of Trent?
6. Summarize the basic thrust of the “Canons Concerning Justification”, Nos. 9,11,30 and 31, from the Council of Trent.
7. How does Calvin define justification and regeneration? (*Institutes* 3.11.1-4)
8. Describe the two benefits of faith in God’s free grace, mentioned in *Institutes* 3.13.5.

Lesson 15: The Reformation in England—Part I

Required Reading: Lewis W. Spitz: *The Renaissance and Reformation Movements*, pp. 441-459

Recommended Reading: John T. McNeill: *The History and Character of Calvinism*, pp. 309-330

W. Stanford Reid: *John Calvin: His Influence in the Western World*, pp. 173-196

1. Listen to the recorded lecture by Dr. Godfrey and write answer the questions on Lecture XV, as found on p. 34 of the Study Guide.
2. What, according to Canon Law, were the three impediments to marriage? On which one did Henry try to base his case for divorcing Catherine? Why did the Pope disallow it?
3. Outline the key judicial laws Henry had enacted in England to break the country away from Rome.
4. How does Spitz react to Voltaire’s quip that “England separated from the Pope because King Henry fell in love”?
5. Describe Henry’s boyhood, and the kind of king it helped produce.
6. Sketch the rise and fall of Cardinal Wolsey. What effect did he have upon the English people?
7. What, according to Spitz, is the relationship between Erasmianism and the English Reformation’s “via media”?
8. Why does Spitz refer to Thomas Cromwell as the “strong man of the English Reformation”?

Lesson 16: The Reformation in England—Part II

Required Reading: Lewis W. Spitz: *The Renaissance and Reformation Movements*, pp. 459-464, 523-529, 533-546

Recommended Reading: Philip Hughes: *The Reformation in England*

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture XVI, as found on p. 34 of the Study Guide.
2. Mention the chief foreign Reformers who taught in England under Edward VI’s reign. What was their effect in that country?

3. What revision of the episcopal system did Cranmer attempt under Edward, and how successful was he?
4. How did “Bloody Mary” attempt to restore Roman Catholicism to England? What impression did the martyrs make on the people?
5. What pragmatic considerations motivated Elizabeth’s religious settlement?
6. How, as Spitz describes it, did England’s political relations with France and Spain affect the cause of Protestantism in general?

Lesson 17: The Reformation in Scotland—Part I

Required Reading: Lewis W. Spitz: *The Renaissance and Reformation Movements*, pp. 464-466

Recommended Reading: John T. McNeill: *The History and Character of Calvinism*, pp. 290-308

W. Stanford Reid: *John Calvin: His Influence in the Western World*, pp. 217-237

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture XVII, as found on p. 34 of the Study Guide.
2. Describe the key social, political and religious factor leading up to the Reformation in Scotland.
3. Why did Knox write the “First Blast on the Trumpet Against the Monstrous Regiment of Women?” How did Calvin react? In what way was the “First Blast” poorly timed?
4. How did Mary Queen of Scots seek to undermine the Reformation in Scotland?

Lesson 18: The Reformation in Scotland—Part II

Required Reading: Lewis W. Spitz: *The Renaissance and Reformation Movements*, pp. 496-506

Recommended Reading: John T. McNeill: *The History and Character of Calvinism*, pp. 237-254

W. Stanford Reid: *John Calvin: His Influence in the Western World*, pp. 75-92

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture XVIII, as found on p. 34 of the Study Guide.
2. Compare and contrast the debate in England over episcopacy versus Presbyterianism with the debate in Scotland.
3. What were the main achievements of the 1559 national French Reformed Synod?
4. What factors hindered the growth of Calvinism in France?
5. Outline the main features of Catherine de Medici’s religious peace of 1562.

6. How did Calvinists react to the ancient French tradition, “one king, one law, one faith”?

Lesson 19: The Reformation in Scotland—Part III

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture XIX, as found on p. 35 of the Study Guide.
2. Outline the achievements of Jeanne d’Albret for the Protestant cause.
3. Why was Protestantism especially attractive to many French women?
4. What, according to the lecturer, was the greatest disaster of French Protestant history, and why was it so disastrous?
5. What was the distinctive teaching of Amyraut (Amyraldus) and what effect does the lecturer suggest this had on French Protestantism?

Lesson 20: Reformation in the Netherlands—Part I

Required Reading: Lewis W. Spitz: *The Renaissance and Reformation Movements*, pp. 510-514

Recommended Reading: Peter Y. DeJong: “The Rise of the Reformed Churches in the Netherlands,” in Peter Y. DeJong (ed.), *Crisis in the Reformed Churches*, pp. 1-19

John T. McNeill: *The History and Character of Calvinism*, pp. 255-267

W. Stanford Reid: *John Calvin: His Influence in the Western World*, pp. 95-120

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture XX, as found on p. 35 of the Study Guide.
2. What success did William of Orange have in seeking foreign aid for the revolt in the Netherlands?
3. Did the Union of Utrecht (1579) accomplish what William had intended for it?
4. For what kind of government did the seven northern Dutch provinces opt?
5. How did the conflict develop between Maurice and Van Oldenbarnevelt?
6. What beginnings of Protestantism were seen in the Netherlands in the 1520s?
7. What policy did the Spanish Duke of Alba favor for the Netherlands, and what effect did this have on the Dutch?

Lecture 21: Reformation in the Netherlands—Part II

Required Reading: *The Remonstrance of 1610* (The Five Points of Arminianism): (found in: Peter Y. DeJong, *Crisis in the Reformed Churches*, Appendix C, pp. 207-209; and in Philip

Schaff, *The Creeds of Christendom*, Vol. III, pp. 545-549.)

Recommended Reading: Peter Y. DeJong: *Crisis in the Reformed Churches*, chapter 2, pp. 22-38

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture XXI, as found on p. 35 of the Study Guide.
2. What problems did Arminius encounter during his studies at Geneva? Did these problems cast doubt upon his Calvinistic orthodoxy?
3. Outline the controversial elements of Arminius' career in the Netherlands prior to his appointment at the University of Leiden.
4. What are Supralapsarianism and Infralapsarianism, and how did they relate to the Arminian controversy?
5. How did the Arminian controversy escalate into a Church/State conflict?

Lesson 22: Reformation in the Netherlands—Part III

Required Reading: *The Canons of Dort*: (found in: Peter Y. DeJong, *Crisis in the Reformed Churches*, Appendix H, pp. 229-262.)

Lewis W. Spitz: *Renaissance and Reformation Movements*, pp. 528-530

Recommended Reading: Peter Y. DeJong: *Crisis in the Reformed Churches*, chapter 4, pp. 52-94

1. Listen to the recorded lecture by Dr. Godfrey and write answer the questions on Lecture XXII, as found on p. 35 of the Study Guide.
2. How was the Church/State controversy over the calling of a Synod to deal with the Arminianism finally resolved?
3. Why was an international Reformed contingent invited to the Synod of Dort, and which foreign countries and provinces were represented there?
4. What tactics did the Arminians employ as the Synod began to deliberate?
5. What form did the Canons of Dort take?
6. What does Article I.5 of the Canons of Dort teach about the source of unbelief and of faith?
7. What were the false accusations denied in the conclusion to the Canons of Dort?
8. What were the main Roman practices Spitz lists as being offensive to Elizabethan Puritans?

Lesson 23: Reformation in the Netherlands—Part IV

Required Reading: *The Westminster Confession of Faith*: (found in John H. Leith: *Creeds of the Churches*, pp. 193-230 and Philip Schaff: *The Creeds of Christendom*, pp. 600-673.)

Recommended Reading: Philip Hughes: *The Reformation in England*, pp. 146-233

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture XXIII, as found on p. 35 of the Study Guide.
2. What caused the emergence of a Puritan Party in Elizabethan England?
3. What was the Anti-Vestment Party?
4. What was the Passive-Resistance Party?
5. What connections does the lecturer see between the modern Baptist movement, and the religious situation of Elizabethan England?
6. What does the Westminster Confession of Faith teach about Christian liberty? (chapter XX)
7. What does the Westminster Confession of Faith teach about religious worship and the Sabbath-day? (chapter XXI)

Lesson 24: The Impact of the Reformation

Required Reading: Lewis W. Spitz: *The Renaissance and Reformation Movements*, pp. 547-592

Recommended Reading: William Cunningham: *The Reformers and the Theology of the Reformation*, pp. 600-608

John T. McNeill: *The History and Character of Calvinism*, pp. 353-439

W. Stanford Reid: *John Calvin: His Influence in the Western World*, pp. 13-29

Lewis W. Spitz: *The Reformation: Basic Interpretations*, pp. 1-43, 60-74, 119-138

1. Listen to the recorded lecture by Dr. Godfrey and answer the questions on Lecture XXIV, as found on p. 35 of the Study Guide.
2. What does the lecturer mean by saying that the Reformation is fundamentally sui generis?
3. What, according to Spitz, were the theological views of the Reformers which challenged the hierarchical system of church government?
4. How does Spitz react to Weber's thesis concerning the relationship between Protestantism and Capitalism?

5. According to Spitz' description, what contribution did John Calvin make in the sphere of education?
6. In what three major ways does Spitz claim the Reformation affected architecture and art?
7. What, according to Spitz, are the causes alleged by historians for the disproportionate number of Protestant scientists after 1640? How does Spitz react to those claims?