

LIVING
for
GOD'S
GLORY

AN INTRODUCTION TO CALVINISM

JOEL R. BEEKE

FOREWORD BY MICHAEL A. G. HAYKIN

ENDORSEMENTS

“It was a joy to read this excellent and useful book. In this volume, Joel Beeke—one of our best ambassadors for warm, winsome, experiential, solid, orthodox, passionate, evangelistic Calvinism—introduces us to a healthy, well-rounded view of the Reformed tradition—Calvinism as it really is. It presents us with the basics of the history of Calvinism and confessionalism, as well as the mainstream Calvinistic teaching on salvation, piety, growth, the church, preaching, evangelism, marriage, family, work, politics, ethics, doxology (the idea of living all of life for God’s honor—from which this book gets its title), and more. The total picture presented here will help strengthen in our time confessional, experiential Calvinism—the great, central, Reformed tradition flowing out of the best of British (Puritan and Scottish) and Dutch (Further Reformation) Calvinism.”

—J. LIGON DUNCAN III
Chancellor, Reformed Theological Seminary

“There seems to be a popular misconception afoot that Calvinism is an impressive intellectual structure, but that Reformed people must find resources elsewhere for practical piety. At the heart of Joel Beeke’s ministry has been a burden to show the opposite conclusion, and this book has the same goal. Covering many important aspects of Calvinism, its practice as well as its faith, the book is written in a warm, pastoral, and engaging way.”

—MICHAEL HORTON
J. Gresham Machen Professor of Theology and Apologetics,
Westminster Seminary California
Escondido, Calif.

“Finally—a book about Calvinism that covers the broad scope of the Calvinistic or Reformed movement. Calvinism affects the whole man: his head, his heart, and his hands. It has an intellectual or doctrinal dimension, as well as spiritual and practical dimensions. It influences not just the church but the culture. It is not confined to the Lord’s Day, but impacts daily life. Calvinism is not a dead historic phenomenon, but a living view of God, man and Christ, sin and grace, time and eternity, and church and society. I hope this book will contribute to a revival of biblical, God-centered, and practical theology—that is, of Calvinism.”

—PIETER ROUWENDAL
Writer and editor
Kampen, the Netherlands

“*Living for God’s Glory* is a very helpful and insightful introduction to Reformed Christianity. It demonstrates that Calvinism is not narrowly doctrinal, but broad and profound, speaking to every aspect of Christian life. It will inform and inspire Christians in biblical faithfulness.”

—W. ROBERT GODFREY
President emeritus, Westminster Seminary California
Escondido, Calif.

“Dr. Joel Beeke has once again performed a great service for the church of the Lord Jesus Christ. This book will profit every class of reader, from the new convert to the most mature believer. Dr. Beeke’s style embodies the characteristics of experiential Calvinism on which he writes: every chapter is clear and addressed to the heart. I particularly found the chapter ‘Applying the Word’ to be a needed word for Calvinistic preachers in our day. Buy a copy for yourself and a number to give away.”

—JOSEPH A. PIPA JR.
President emeritus, Greenville Presbyterian Theological Seminary
Greenville, S.C.

“*Living for God’s Glory* is solid Christian truth in all its fullness, beauty, and strength. To study what is given so pleasantly here in these pages is to take a firm step toward becoming a clear-sighted and well-equipped student of theology. It will satisfy the appetite of believers, young and old. I wish I had had such a book in my hands when I was a young believer starting out on the journey to learn theology.”

—MAURICE ROBERTS
Retired minister, Free Church of Scotland (Continuing)
Inverness, Scotland

“This book is rooted in the conviction that Calvinism is a gospel-centered, biblical theology for all of life. Drawing from his wide knowledge of Reformation and Puritan thought, and using his gift for illustrating biblical truth, Joel Beeke shows how God’s grace is glorified in the believer’s mind and heart, not only in the church, but also in the world.”

—PHILIP GRAHAM RYKEN
President, Wheaton College
Wheaton, Ill.

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AN INTRODUCTION TO CALVINISM

JOEL R. BEEKE

WITH CONTRIBUTIONS FROM: SINCLAIR B. FERGUSON • JAMES GRIER •
MICHAEL A. G. HAYKIN • NELSON KLOOSTERMAN • RAY LANNING •
ROBERT OLIVER • RAY PENNINGS • DEREK W. H. THOMAS



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To three faithful, seasoned friends:

Dr. Robert Johnson

Word-centered elder, physician of physicians, tender counselor, assistant editor,

Dr. James Grier

Christ-exalting preacher, seminary mentor, wise counselor, servant leader, and

Rev. Ray Lanning

loyal colleague, walking encyclopedia, exegetical counselor, ruthless proofreader.

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ABBREVIATIONS

<i>CO</i>	<i>Opera quae supersunt omnia</i> (Calvin’s writings)
<i>Commentary</i>	Calvin’s Commentaries
Inst.	Calvin’s <i>Institutes of the Christian Religion</i> (Battles’ edition)
Inst. (Bev.)	Calvin’s <i>Institutes of the Christian Religion</i> (Beveridge’s edition)

FOREWORD

With all of my heart, I believe that the Reformed faith, or “Calvinism,” is biblical Christianity—or the closest thing to it in the history of the church. This conviction rises out of thirty-four years of reading the Scriptures and church history.

It is not the conviction I had when I began my pilgrimage as a Christian. From February 1974, when I was converted as a philosophy student at the University of Toronto, through the next seven years, I was deeply involved in the charismatic movement. I was also enamored with the vision of the Christian life expressed by some of the church fathers and John Wesley, their eighteenth-century student. Wesley was definitely not a Calvinist, though at some points in his life, by his own admission, he was within an inch or two of it.

I suspect it was Augustine who helped change my theological outlook. Augustine’s stress on the sovereignty of God’s grace in salvation, described in his *Confessions*, won me when I first read the book in the mid-1970s. But I was still ignorant of some important issues. When I applied for a teaching position in 1981, I was asked what I thought about the five points of Calvinism. Though I had a doctorate in church history, I could not say what those points were. However, within a year of being asked that question, I was on my way to embracing a Calvinistic worldview. Arnold Dallimore’s two-volume life of George Whitefield; the first volume of Iain Murray’s life of “the Doctor,” Martyn Lloyd-Jones; John Owen’s study of the mortification of sin in believers; and some students helped open my eyes to Calvinism as the best expression of biblical Christianity. By 1985, I was committed to the five points of Calvinism.

As time went on, however, I came to see that Calvinism cannot be limited to soteriology but affects all church issues, especially worship and spirituality. Indeed, as does Christianity itself, Calvinism applies to all of life, including politics and economics, art and architecture. As Abraham Kuyper said, there is not one square inch of this universe that does not belong to Jesus Christ. In stating that, Kuyper reflected the New Testament, which affirms that Christ upholds and sustains all things by the word of His power (Heb. 1:3; Col. 1:17). Calvinism is a worldview that shapes and informs one’s approach to all of life.

The chapters in this volume examine the main areas of Christian thought and life from the vantage point of Calvinism, showing how it makes sense of the Scriptures and Christian experience. The chapters in Part Five look at some of the broader aspects of society through the lens of Calvinism. Other areas of human life could have been examined through this lens with satisfying results. But the areas discussed are sufficient to show how Calvinism speaks to all spheres.

Such universality is what one should expect. Calvinism resonates deeply with biblical truth; it speaks to every area of human life and thought. If you, the reader, are not convinced of this, let me encourage you to read what others have found in Calvinism. If you are already convinced, may the chapters that follow help edify and mature you in thought and experience as you explore Calvinism.

—*Michael A. G. Haykin*
Dundas, Ontario
January 2008

PREFACE

For many years, I have searched for a book that would cover the intellectual and spiritual emphases of Calvinism, the way it influences the church and everyday living, and its ethical and cultural implications. The book I had in mind would explain for today's reader the biblical, God-centered, heartfelt, winsome, and practical nature of Calvinism, and would clearly convey how Calvinism earnestly seeks to meet the purpose for which we were created, namely, to live to the glory of God. By doing so, it would serve as a corrective to the many caricatures of Calvinism that still exist in North America and beyond.

I searched in vain. Over the years, I have frequently used H. Henry Meeter's *The Basic Ideas of Calvinism* and Leonard Coppe's *Are Five Points Enough? The Ten Points of Calvinism*, as well as a number of smaller books on the five points of Calvinism. But none of these, good though they are, covered all the emphases I had in mind. After giving a number of addresses on Calvinism for Malcolm Watts' conference in Salisbury, England, for the Puritan Project in Brazil, and for a conference in Adelaide, Australia, I realized more acutely the real need for the kind of book I envisioned. I wish to thank these groups for the warm fellowship I received from them, and I am glad that I can finally respond to their requests to publish these addresses as part of this introductory volume on Calvinism.

Greg Bailey of Ligonier Ministries pushed me to do the book myself with a commitment that he would edit it and that Ligonier would publish it through its Reformation Trust Publishing imprint—provided that I could complete it early in 2008 to be available in time to commemorate the 500th anniversary of Calvin's birth in 2009. So, in the end, I felt compelled to undertake the task myself. Looking back, I thank Greg for the early deadline and for his capable handling of my manuscript.

My first outline included fifteen chapters, but by the time I finished, the book had doubled in size. I apologize for that and hope the length won't be a hindrance to anyone who wants to learn more about Calvinism. I do have some justification, however, for expanding this book. In the 1980s, my doctoral dissertation adviser, D. Clair Davis, often said that Calvinism is so comprehensive that it is hard to get one's mind and arms around it. He would then say, a bit

tongue-in-cheek, that this comprehensiveness is one major difference between Lutheranism and Calvinism. Lutheranism could neatly bring all of its confessional statements under one cover in 1580 and call it *The Book of Concord*.¹ But the Calvinistic faith is so rich that at least three families of confessional statements developed in the sixteenth and seventeenth centuries: the English-Scottish family, the Dutch-German family, and the Swiss family—none of which contradicted the others but built on and complemented them.²

This diversity is reflective of John Calvin himself. His theological work was comprehensive and, as a result, it has significant ramifications for a host of areas of human life, society, and culture. He was intent on bringing every sphere of existence under the lordship of Christ, so that all of life might be lived to the glory of God. That is why Calvinism cannot be explained simply by one major doctrine or in five points, or, if we had them, even ten points! Calvinism is as complex as life itself.

The breadth of Calvinism, earnestly and zealously lived out, is most clearly manifest in Puritanism. Therefore, I have held the Puritans up as examples in a number of areas, including sanctification (chapters 14 and 15), evangelism (chapter 21), and marriage and family life (chapters 23 and 24). The Puritans have much to teach us today about how to live with one eye on eternity and the other on this world, dedicating our entire lives to God's glory.³

The target audience for this book is laypeople and ministers who are interested in learning the basics of Calvinism. I hope it also will serve as a stimulating summary and refresher course for those who are already avid Calvinists, much as Steven J. Lawson's *The Expository Genius of John Calvin* from Reformation Trust excites those of us who are already familiar with much of its content.⁴ I have worked hard to keep this book simple, clear, and non-technical, in the hope that you might hand it to others to help them understand how you think as a Calvinist.

I called on some of my friends to cover certain areas of Calvinism. I owe a great debt to Ray Pennings for writing so helpfully on three of the most challenging areas of Calvinism: its comprehensive nature (chapter 22), vocational Calvinism (chapter 25), and political Calvinism (chapter 26). I asked James Grier to summarize philosophical Calvinism (chapter 11), Derek Thomas to present ecclesiastical Calvinism (chapter 16), Ray Lanning to explore liturgical Calvinism (chapter 17), Robert Oliver to work on expositional Calvinism (chapter 18); and Nelson Kloosterman to examine Calvinist ethics (chapter 27). Each of them ably and graciously fulfilled my requests; their chapters were a joy to edit. I also asked

my dear friend and mentor, Sinclair Ferguson, to provide the capstone on doxological Calvinism (chapter 28), which, astonishingly, he wrote in one afternoon, on the final due date. I am grateful for his moving conclusion to this book.

I also thank Michael Haykin, a dear brother and great church historian, who eagerly and faithfully read the entire manuscript; offered numerous valuable suggestions; and contributed a preface, a chapter on Calvinistic spirituality (chapter 12), and the first draft of the study questions. I am also deeply grateful to Phyllis TenElshof, Martha Fisher, Kate DeVries, and Ray Lanning for their proofing and editorial assistance. Thanks, too, are due to Jay Collier and Fred Sweet for tracking details on a number of stubborn endnotes.

I thank our pastoral flock, the Heritage Netherlands Reformed Congregation of Grand Rapids, and our staffs at Puritan Reformed Theological Seminary and Reformation Heritage Books for their encouragement and patience when I am in a book-writing mode. Particular thanks go to my colleagues, Gerald Bilkes and David Murray, who never hesitate to go the extra mile at my request. I could not work with better colleagues or have better staff.

My dear, faithful wife Mary is a constant source of inspiration, and I thank her for allowing me to work late at night on this book. I am grateful for my loving children, Calvin, Esther, and Lydia, whose kindness to me is unsurpassed.

Most of all, I am grateful to the holy, gracious, beautiful triune God, who makes Himself increasingly lovable to me the older I grow. Though I fall short of my goal dozens of times every day, I can say that my consuming desire is to live to His glory, and I believe what we call Calvinism is the system of biblical truth that best enables us to do that by the gracious Spirit of God.

I am keenly aware that my friends and I have addressed only tiny segments of Calvinism. Many more areas could have been examined, but the basics are here.

As for the various sections of this book, I wish to express gratitude to God for the following people: for “Calvinism in History,” I am most grateful for Iain Murray and the Banner of Truth Trust’s books and conferences, as well as the teaching of Dr. Ferguson, Rick Gamble, and D. Clair Davis at Westminster Seminary in the 1980s.

For “Calvinism in the Mind,” I am indebted to the teaching of Rev. J. C. Weststrate, who was my first and primary theological seminary instructor in the 1970s. I was privileged to work with Rev. Weststrate on translating into English Rev. G. H. Kersten’s *Reformed Dogmatics*, which profoundly influenced me. More

recently, I am thankful for Richard Muller's friendship and writing, and for Dr. Grier's friendship and teaching. And, of course, I have been influenced by the opportunity to have taught systematic theology for more than twenty years, first with Dr. Ferguson and Mike Bell at the Center for Urban Theological Studies (CUTS) in inner-city Philadelphia, then at the Netherlands Reformed Theological School and at Puritan Reformed Theological Seminary since 1994.

For "Calvinism in the Heart," I am deeply indebted to my departed father's numerous conversations with me about how the Holy Spirit works in the hearts of sinners, and to the preaching and teaching of Rev. W. C. Lamain, under whose ministry I was reared and who later gave me what he called "practical lessons for ministry" every six weeks during my seminary years. Then, too, I owe a huge debt to Rev. Arie Elshout and Rev. Cor Harinck, whose ministries God used to bring me to more experiential liberty in Christ Jesus. Perhaps I profited most of all from ransacking my father's bookcase as a teenager, reading his Puritan tomes night after night. Forty years later, the Puritans still speak powerfully to my soul. I have also been influenced by preparing a course on Reformed experiential preaching, which I have taught in several seminaries around the world.

For "Calvinism in the Church," I am grateful for the three congregations I have been privileged to serve over the past thirty years in Sioux Center, Iowa (1978–81), Franklin Lakes, N.J. (1981–86), and Grand Rapids, Mich. (since 1986). All three churches have treated me well, and many individuals have influenced me greatly by their humility and godliness. Despite ministerial pressures and failures, I cannot imagine a greater joy in life than serving as a pastor of God's sheep in a Reformed church that yearns to live by the whole counsel of God as deposited in the Scriptures.

For "Calvinism in Practice," my greatest influence has been the afflictions that my sovereign God has sent my way and that I hope and pray have been sanctified to me. I am afraid to consider who and where I would be without God's loving, paternal, chastening hand. This I know: if God had not broken me deeply many times in His sovereign wisdom, I would be more prideful than I am. What a glorious Father He is, not only in the first person of the Trinity, but also as the Son of God, who is called "everlasting Father" (Isa. 9:6), and as the Holy Spirit, whose fatherly patience with our backslidings is stupendous. Humanly speaking, I am most thankful for my wife's kindness and integrity, and my mother's prayers and godliness. Other friends over the years have greatly moved me as well; I think of

Bert Harskamp and Henry Langerak, former elders with whom I worked in love, who modeled Calvinistic humility so poignantly for me. I also must express my gratitude for Dutch writers, including Wilhelmus à Brakel (whose *Christian's Reasonable Service* I was privileged to edit for six years) and Herman Bavinck, as well as the teaching of Robert Knudsen at Westminster Seminary.

For "Calvinism's Goal" (doxological Calvinism), nothing has moved me so much as Samuel Rutherford's *Letters*, a copy of which I have kept on my nightstand for decades and turned to often for inspiration to praise my sovereign God, to whom darkness and light are both alike (Ps. 139:12).

Finally, in addition to my brothers, John and James Beeke, my fellow ministers and members in the Heritage Reformed and Free Reformed denominations, and the alumni and students of Puritan Reformed Theological Seminary, I wish to thank the following friends and colleagues for stimulating intellectual and spiritual fellowship on matters related to Calvinism: Tom Ascol, Karl Boonzaayer, John Brentnall, Flip Buys, Walter Chantry, Scott Clark, Robin Compston, Curt Daniel, Ben Dowling, Heinz Dschankilic, Ligon Duncan, George Ella, Edwin Elliott, Arnold Frank, W. Robert Godfrey, Ian Hamilton, Peter Hammond, Christo Heiberg, Paul Helm, Martin Holdt, Michael Horton, Irfon Hughes, Erroll Hulse, Sherman Isbell, Mark Johnston, Theocharis Joannides, Hywel Jones, Ronald Kalifungwa, David Lachman, Anthony Lane, John Lawler, Robert Letham, Peter Lillback, Sam Logan, Wayne Mack, William Macleod, Jerry Marcellino, Leo Markwat, Albert Martin, Peter Masters, Mike Mathis, Bill May, Gary Meadors, R. Albert Mohler, John J. Murray, Adrian Neele, Tom Nettles, Stuart Olyott, Kerry Orchard, Joseph Pipa, John Piper, Lance Quinn, Maurice Roberts, Hal Ronning, Phil Ryken, Calvin Rynbrandt, Carl Schroeder, David Schuringa, Tom Schwanda, Changwon Shu, Denis Shelton, Don Sinnema, R. C. Sproul, John Temple, John Thackway, Geoff Thomas, Carl Trueman, Tim Trumper, Tom VandenHeuvel, Arie VanEyck, Bernie VanEyck, Anthony VanGrouw, Ray VanGrouw, Fred van Lieburg, John VanVliet, Douglas Vickers, Brian Vos, Cees Vreugdenhil, Sam Waldron, Malcolm Watts, Donald Whitney, Andrew Woolsey, and William Young.

I have taken the liberty to modernize spellings in quotations from antiquarian books. In chapters of historical interest, endnotes containing additional source material are supplied. In more practical chapters, I have been more sparing in the use of endnotes.

It is my hope that this book will help those who are already Calvinists to

know, appreciate, and live the historical truths of Calvinism. If we do not *know* our Reformation heritage, ignorance will lead to indifference, and indifference to relinquishment. I urge you to study Reformed thinking. Immerse yourself in the writings of solid, renowned Calvinists. Read sixteenth-century classics such as Calvin's *Institutes*. Try Henry Bullinger's *The Decades*, which teaches the doctrines of the Bible in fifty messages on a somewhat simpler level than the *Institutes*. Read seventeenth-century classics, too, such as John Bunyan's *Pilgrim's Progress* and John Flavel's *The Fountain of Life*. Pick up eighteenth-century works such as Wilhelmus à Brakel's *The Christian's Reasonable Service* and Jonathan Edwards' *Religious Affections*. From the nineteenth century, read Octavius Winslow's *Work of the Holy Spirit* and Charles Spurgeon's *The Treasury of David*. From the twentieth century, read D. Martyn Lloyd-Jones' *The Sermon on the Mount* and John Murray's systematic theology (*Collected Writings*, vol. 2).⁵ If we do not *appreciate* our Reformation heritage, our faith will lack authenticity. No one will be jealous of us, for we will be sorely lacking in true peace, joy, and humility. And if we don't *live* our Reformation heritage, we will not be salt in the earth. When salt has lost its saltiness, it is good for nothing but to be cast out and trodden under the feet of men (Matt. 5:13).

If God uses this book to clear away some of the serious misrepresentations people have about Calvinism and to stir in many souls the faith and conviction to believe that all of life must be lived to His glory, my efforts will be more than amply rewarded.

—Joel R. Beeke
Grand Rapids, Mich.
February 2008

NOTES

¹ Robert Kolb and Timothy Wengert, eds., *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, trans. Charles Arand et al. (Minneapolis: Fortress, 2000).

² See chapter 2 below.

³ For two helpful sources that show the breadth of Puritanism's Calvinist vision, see Leland Ryken, *Worldly Saints: The Puritans as They Really Were* (Grand Rapids: Zondervan, 1986), and *The Journal of Christian Reconstruction: Symposium on Puritanism and Law*, 5, no. 2 (Winter, 1978–79). The bulk of the latter source is devoted to the Puritan approach to various spheres of life.

⁴ Steven J. Lawson, *The Expository Genius of John Calvin* (Lake Mary, Fla.: Reformation Trust, 2007).

⁵ All of these books, and several thousand more of solid Reformed persuasion, are available at discount prices from Reformation Heritage Books, 2965 Leonard N.E., Grand Rapids, MI 49525; 616-977-0599; orders@heritagebooks.org; www.heritagebooks.org.

PART ONE



**CALVINISM
IN
HISTORY**

THE ORIGINS OF CALVINISM

The spread of Calvinism was unusual. In contrast to Catholicism, which had been maintained by civil and military force, and Lutheranism, which survived in becoming a religion of politics, Calvinism had, for the most part, only its consistent logic and its fidelity to the Scriptures. Within a generation it spread across Europe.¹

—CHARLES MILLER

Calvinism is rooted in the sixteenth-century religious renewal in Europe that we refer to as the Protestant Reformation.² But this great movement was not an isolated phenomenon. It did not simply begin with Martin Luther's (1483–1546) act of posting his Ninety-five Theses on the church doors of Wittenberg on Oct. 31, 1517, even though those theses were soon translated into numerous languages and distributed to the masses. In one sense, the Reformation originated in Luther's so-called "tower experience," which probably predated his theses by a few years. Through this experience, Luther came to grasp the definitive doctrine of the Reformation: justification by gracious faith alone. But in another sense, the Reformation flowed out of earlier attempts for renewal, the most notable of which were led by Peter Waldo (ca. 1140–ca. 1217) and his followers in the Alpine regions,³ John Wycliffe (ca. 1324–1384) and the Lollards in England,⁴ and John Hus (ca. 1372–1415) and his followers in Bohemia.⁵ Lesser-known divines, such as Thomas Bradwardine (ca. 1300–1349)⁶ and Gregory of Rimini (ca. 1300–1358),⁷ came even closer to what would become known as Protestant theology. All these men are properly called forerunners of the Reformation rather than Reformers because, although

they anticipated many of the emphases of the Reformation, they lacked a complete understanding of the critical doctrine of justification by gracious faith alone.⁸

These forerunners of the Reformation were morally, doctrinally, and practically united in their opposition to medieval Roman Catholic abuses. This opposition is critical to note, since the Reformation began primarily as a reaction to the abuses of Roman Catholicism. Luther did not set out to destroy the Roman Catholic Church and to establish a new church. His initial intent was to purge the Roman Catholic Church of abuses.

Reformed theology thus cannot be fully understood apart from its reaction to problems in the church, such as:

- *Papal abuses.* The medieval papacy was rife with abuses in theology and practice. Immoral conduct was lived out and condoned even by the popes, and grace became a cheap, commercialized religion throughout the church via a complex system of vows, fasts, pilgrimages, masses, relics, recitations, rosaries, and other works. The papal imperative was “do penance” (as translated in the Vulgate) rather than “be penitent,” or “repent,” as Jesus commanded.

- *Papal pretentiousness.* Biblical and historical study by the Protestant forerunners led them to question papal claims to apostolic authority as head of the church. For example, the Reformers concluded that the rock on which the church was built (Matt. 16:18) was the content of Peter’s faith rather than Peter himself, which meant that the bishop of Rome possessed no more than a position of honor. Though the Protestants initially were willing to accept a Reformed papacy that would honorably serve the church, the cruel opposition of the popes to reform eventually persuaded many of them to regard the pope of Rome as Antichrist (cf. Westminster Confession of Faith, 25.6).

- *Captivity of the Word.* Protestants taught that the Roman Catholic Church held Scripture captive, withholding it from the laypeople and thus keeping them in bondage to church councils, bishops, schoolmen, canonists, and allegorists for interpretation. The Protestants worked hard to deliver the Bible from this hierarchical captivity. As Malcolm Watts writes:

The Church of Rome degraded the Holy Scriptures by alloying the purity of the Canon with her apocryphal additions, by supplementing the inspired records with an enormous mass of spurious traditions, by admitting only that interpretation which is according to “the unanimous consent of the

Fathers” and “the Holy Mother Church,” and, particularly by diminishing the role of preaching as their “priests” busied themselves with miraculous stories about Mary, the saints and the images, and magnified the importance of the Mass, with its elaborate and multiplied ceremonies and rituals. It was thus that preaching deteriorated and, in fact, almost disappeared. The Reformers vigorously protested against this and contended with all their might for the recovery of God’s Holy Word.⁹

- *Elevation of monasticism.* Protestants opposed the Roman Catholic concept of the superiority of the so-called religious life. They did not believe that monasticism was the only way to spirituality or even the best way. By stressing the priesthood of all believers, they worked hard to eliminate the Roman Catholic distinction between the “inferior” life of the Christian involved in a secular calling and the “higher” religious world of monks and nuns.

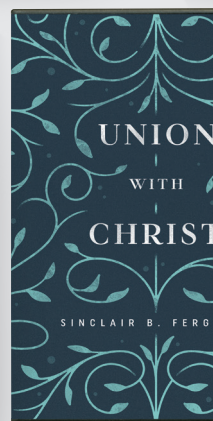
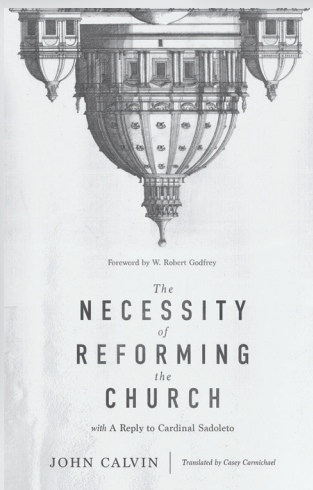
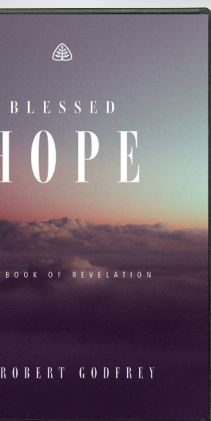
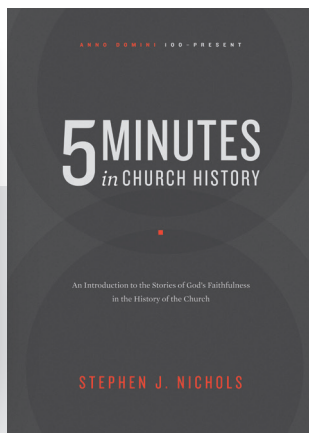
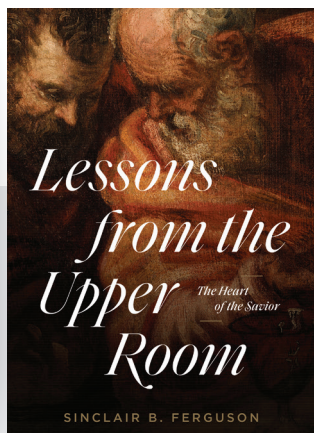
- *Usurped mediation.* Protestants also rejected the Roman Catholic ideas of mediation by Mary and the intercession of saints, as well as the automatic transfusion of grace in the sacraments. They opposed all forms of mediation with God except through Christ. They reduced the sacraments to two, baptism and the Lord’s Supper, thereby stripping priests and the church of mediating power and the sacramental dispensation of salvation.

- *The role of good works.* Protestants rejected the ideas of Semi-Pelagianism, which says that both grace and works are necessary for salvation. This theological difference was at the heart of Protestant opposition to Roman Catholicism, though it was largely through moral and practical corruption that the issue came to the fore.

The Protestant response to Roman Catholic abuses gradually settled into five Reformation watchwords or battle cries, centered on the Latin word *solus*, meaning “alone.” These battle cries, expounded in chapter 10, served to contrast Protestant teaching with Roman Catholic tenets as follows:

<i>Protestant</i>	<i>Roman Catholic</i>
Scripture alone (<i>sola Scriptura</i>)	Scripture and tradition
Faith alone (<i>sola fide</i>)	Faith and works
Grace alone (<i>sola gratia</i>)	Grace and merit
Christ alone (<i>solus Christus</i>)	Christ, Mary, and intercession of saints
Glory to God alone (<i>solus Deo gloria</i>)	God, saints, and church hierarchy

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