



## Wm Whitaker's Lambeth Articles; Bèza's Impact on the King James Bible; Zane Hodges Speech on "Lordship Salvation" & R. T. Kendall's Research on Calvinism

58. In the spirit of full disclosure I must reveal that another proponent of hyper-Calvinism is one of my grandfathers through the line of my paternal grandmother. He is Dr. William Whitaker, Regius Professor of Divinity in the University of Cambridge and a leading Puritan. He is responsible for the Lambeth Articles, approved at Lambeth Palace in 1595.

These articles express a Calvinistic doctrine of predestination and are listed as follows in:

**Bray, Gerald (ed.). "The Lambeth Articles, 1595." In *Documents of the English Reformation*. (Minneapolis: Fortress Press, 1994), 399-400:**

01. From eternity God has predestined some men to life and condemned others to death.
  02. The moving or efficient cause of predestination to life is not the foresight of faith or of perseverance, or of good works, or of anything inherent in the persons predestined, but only the will of God's good pleasure.
  03. There is a predetermined and fixed number of predestinate which cannot be increased or diminished,
  04. Those not predestined to salvation will necessarily be condemned because of their sins.
  05. A true, living and justifying faith, which the Holy Spirit sanctifies, cannot be extinguished, nor can it fall away or disappear in the elect, either finally or totally.
  06. The true believer, i.e., one who possesses justifying faith, is certain, by full assurance of faith, of the forgiveness of his sins and of eternal salvation through Christ.
  07. Saving grace is not granted, communicated or given to all men, so that they might be saved by it if they wished to be.
  08. No-one can come to Christ unless it is given to him (to come), and unless the Father draws him. And not all men are drawn by the Father to come to the Son.
  09. It is not placed in the will or power of any and every man to be saved.
59. Bèza's impact on Protestant theology has been profound. Borrowing from Calvin's credibility, he became a prolific writer and his sermons and commentaries were obviously widely read.
60. Bèza's influence on the translation of the King James Version of the Bible was significant and is the subject of the following excerpt from:

**Schaff, Philip. *History of the Christian Church: Modern Christianity: The Swiss Reformation*. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1910) 8:871-73:**

**Beza's Writings.** Every one who knows anything of the uncial manuscripts of the Greek New Testament has heard of the Codex Bezae, or heard of Beza's editions and of his Latin translation with notes. The Codex Bezae is a manuscript of the Gospels and Acts, dating from the sixth century. Beza was also the possessor of an uncial manuscript of the Pauline Epistles, also dating from the sixth century. Both these manuscripts were accompanied by a Latin version of extreme antiquity.

Among the editors of the Greek New Testament, Beza deserves prominent mention. He put forth four folio editions of (Robert) Stephen's Greek text [a 1550 Greek manuscript known as the Textus Receptus] and a Latin version with commentaries and notes.

What especially interests the English Bible student is the close connection he had with the Authorized Version. Not only were his editions in the hands of the King James' revisers, but his Latin version with its notes was constantly used by them. He had already influenced the authors of the Genevan version (1557 and 1560), and this version influenced the Authorized. As Beza was the best Continental exegete of the closing part of the sixteenth century, this influence of his Latin version and notes was on the whole beneficial. But then it must be confessed that he was also responsible for many errors of reading and rendering in the Authorized Version.



61. You can see that Bèza's manuscripts, commentaries, and notations had a major influence on the translators of the King James Version. King James I appointed fifty-four men to make the English translation. Details on who these men were and how their Version was received by the theologians of England are provided by:

**Thieme, R. B., Jr. *Canonicity*. (Houston: R. B. Thieme, Jr., Bible Ministries, 1973), 52-54:**

How did King James select the scholars? His only requirement was that they must be good linguists. Half of them were Hebrew experts and the other half experts in Greek. The list included Anglicans and Puritans, believers and unbelievers. Of those selected, seven men died before the work was begun. Actually only forty-seven men worked on what we call today "The Authorized" or "King James Version of the Bible."

The scholars were divided into six teams; two teams worked at Oxford, two at Cambridge and two at Westminster, with the work portioned among them. In each of the groups, the teams were further broken down into an Old Testament team and a New Testament team. All worked independently of each other.

It took the scholars three years to finish their work of translating the Bible and an additional nine months to revise the text and put it together.

All in all the 1611 edition was a good translation from the manuscripts that were available.

Yet upon its release, the Authorized Version turned out to be the most unpopular and universally condemned translation that had ever come off the printing press. The Catholics condemned it for favoring the Protestants. The Arminians thought it favored Calvinism. The Calvinists claimed that it favored Arminianism. The Puritans objected to the church (government) and the ritual, as well as the use of such words as "bishop," "church," "ordain" and "Easter." In short, everyone who considered himself to be an expert on the subject screamed in protest and began to write pamphlets condemning the new version of the Bible. No one liked it except King James I.

62. Wrong exegesis contaminated the theology and consequently the writings, commentaries, and teachings of Theodore Bèza, his contemporaries, and successors.
63. The proof of the divisiveness of his impact is only partially evident in the debates that surrounded the publication of the King James Version. His most noticeable impact was on the Westminster Confession of Faith which still has major influence on many denominations in the United States.
64. A resurgence of hyper-Calvinism occurred in the early 1970s and has had the effect of transforming the gospel away from simple "faith in Christ" to "faith plus works."

## VI. Zane C. Hodges on the Advent of "Lordship Salvation"

1. In order to summarize the impact hyper-Calvinism has had on Christianity in America I am going to present excerpts from a speech delivered in 1989 by Dr. Zane C. Hodges.
2. Dr. Hodges taught New Testament Greek at Dallas Theological Seminary for twenty-seven years. He is now retired and involved in several ministries in Dallas, Texas.
3. Dr. Hodges has written several books which seek to defend the gospel of "faith alone in Christ alone." Among them are:

**Hodges, Zane C. *The Gospel under Siege: A Study on Faith and Works*. (Dallas: Redención Viva, 1981).**



\_\_\_\_\_. *Absolutely Free!: A Biblical Reply to Lordship Salvation.* (Dallas: Redención Viva, 1989).

\_\_\_\_\_. *Harmony with God: A Fresh Look at Repentance.* (Dallas: Redención Viva, 2001).

4. Within the tenets of “lordship salvation” one can easily recognize the influences of Bèza’s limited-atonement, supralapsarian thought.
5. Dr. Hodges is a visiting lecturer at churches and seminaries around the country. The excerpts I am about to read were taken from an audiotape of one of these occasions.

**Hodges, Zane C.** “Lordship Salvation.” (Deerfield: Trinity Evangelical Divinity School, 1989). **Sound cassette.**

**Dr. Zane C. Hodges:** Let me define for you what I mean by “lordship salvation.” By “lordship salvation” I mean any form of articulation of the Gospel that requires some commitment to obedience.

It is my conviction that the New Testament teaches that salvation is a free gift of God that has been bought and paid for by the Lord Jesus Christ through His death on the cross, that it is offered freely and without conditions to any sinner who will accept it by faith. It is also my conviction that assurance of salvation is based fundamentally and firmly on the promises made in the Bible to the believer in Jesus Christ. And I also hold as a corollary of this that good works are not an *indispensable* ingredient in assurance of salvation. Good works are not an *indispensable* verification of saving faith.

Notice that the key word here is “indispensable.” I happen to believe that good works are not only desirable but commanded by God, that there are many, many reasons for doing them, and when we do good works they do have a kind of confirmatory impact on our assurance. But it is possible to be assured of salvation apart from good works. It is possible to come to a verse like John 5:24, “... he who hears My word, and believes on Him that sent Me, has everlasting life, and does not come into judgment, but has passed out of death into life.”

If you think carefully about this verse you will know that it not only offers eternal life and freedom from judgment but guarantees it to the believer in Jesus Christ. And so that verse, if I had no other, would be adequate as a basis for my assurance of eternal life.

Now let me talk for just a few minutes ... about the contemporary discussion that surrounds these issues. It does seem to me that what happened in the 1970s, as most people will acknowledge, is that we saw into the Christian scene a resurgence of Reformed theology. And going along with this resurgence was an increasing popularity for what I have called “lordship salvation.” Now there are people who hold to Reformed theology who would reject “lordship salvation.” It often happens, however, that those who hold a very strong form of Reformed theology are also comfortable with the articulation of the Gospel found in “lordship salvation.”

This movement, it seems to me, made considerable progress in the 1970s. But by the end of the '70s, and by the early years of the '80s, it was beginning to arouse concern and it was also beginning to arouse articulated opposition. From here I must confess that I had a very small roll in this by writing the book entitled *The Gospel under Siege*.

But I think it's important for me to say ... that there are a lot of other people who are concerned with this issue and there is other literature that addresses it. For example, before my book appeared in 1981, R. T. Kendall wrote his book entitled *Calvin and English Calvinism to 1649*. It was published in 1979.



NOTE: The New Edition of Kendall's book was published in 1997 by Paternoster Press and is now available through Christian Book

Distributors: [http://www.christianbook.com/Christian/Books/product?item\\_no=48271&netp\\_id=121629&event=ESRCN&item\\_code=WW](http://www.christianbook.com/Christian/Books/product?item_no=48271&netp_id=121629&event=ESRCN&item_code=WW)

I would like to give you just a little bit of information about R. T. Kendall. He began as a member of the Church of the Nazarene. And he says—and I have read this in his literature and heard it from him personally—that he had a personal religious experience that convinced him that he was justified and justified forever. And he told me in face-to-face conversation that when he concluded that that was true of him, he also had to conclude it was true of everybody else who was justified. Now this greased his skids out of the Nazarene Church which of course does not believe in the eternal security of the believer.

And so R. T. Kendall moved into mainline Calvinism. And he went over to Oxford to write his dissertation and he began to read the old Calvinist writers as well as more modern ones. And he told me in personal conversation, "When I began to read the old Calvinist expositors I drew the conclusion that if this is right then I am no better off now than I was in the Nazarene Church," which was his way of saying, "I have no more assurance of salvation now than I had as a member of the Nazarene Church."

This led to the production of his doctoral dissertation at Oxford which was subsequently published and created quite a stir. Let me tell you what the thesis of his book was. R. T. Kendall argues that John Calvin held first of all to the doctrine of "unlimited atonement" and that for Calvin all that the sinner had to do was to look to Christ in faith and he could in doing so find the assurance of his personal salvation.

Then Kendall argues that when (Theodore) Bèza succeeded Calvin at Geneva that Bèza adopted the "limited atonement" view. Now the sinner could no longer look at Christ and say, "You died for me and I can find in You the assurance of my eternal life." Why can the sinner no longer say this? Because, under "limited atonement," Christ only died for the elect. And, therefore, the sinner now needs to find some reason for thinking that he was among the elect. This led, says Kendall, to what is called the "reflex action of faith." That is, the effort on the part of the professing Christian to look inside himself and find evidences that he has the faith of God's elect. Since he was not able to objectively look to Christ and find assurance, he now has to look subjectively at himself and he has to discover whether the fruits of electing faith are there.

Kendall points out that this led to serious pastoral-level difficulties particularly because Reformed theology also held a view of "temporary faith": the belief that it was possible for a nonelect person, for a time, to produce fruits that were indistinguishable from the fruits of a genuinely elect person. So then the Calvinist pastors had people coming to them and saying, "I've got these fruits in my life but how do I know they are not the fruits of a 'temporary faith' rather than the fruits of true electing faith?" And, says Kendall, the Calvinist pastors had no answer for that.

The ideas begun by Bèza were picked up in the English tradition by (William) Perkins (a Puritan theologian and professor at Cambridge). And they came down in the Calvinistic preaching of England and (this is the bottom-line of Kendall's thesis) it was the Bèza-Perkins tradition that was enshrined in the Westminster Confession of Faith (not John Calvin's).

So the fundamental thesis that Kendall propounds is shocking and it is that the Westminster Confession of Faith, on the subject of faith and assurance, is non-Calvinistic in the sense that it departs from the doctrine of John Calvin. Now this was a shock to a lot of people, particularly Calvinists. And it created a considerable uproar, particularly in England and on the Continent.

By the way, Kendall told me that one of his readers when he was doing his dissertation was J. I. Packer who is a five-point Calvinist. And Kendall said that J. I. Packer told him that he, that is Kendall, had convinced him that what Kendall was saying about the theology of John Calvin was correct, that is, that John Calvin held to the view of "unlimited atonement." That was a pretty generous concession from a man who himself does not hold to the view of "unlimited atonement."