

Church History

The Reformation

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1. THE FORERUNNERS OF THE REFORMATION

State of the “Church”

- Power Claims of the Papacy
- Babylonian Captivity of the Church (1309-1377)
- Western Schism (1378-1417)
- Papists vs. Conciliarists
- Moral Deterioration

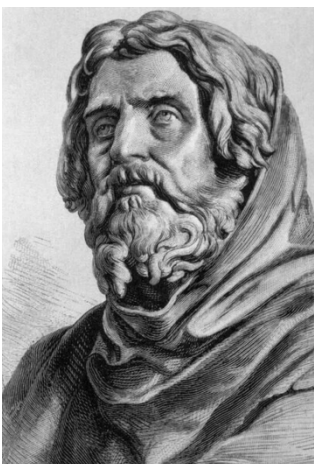
The Remnant & the Reformation Spirit



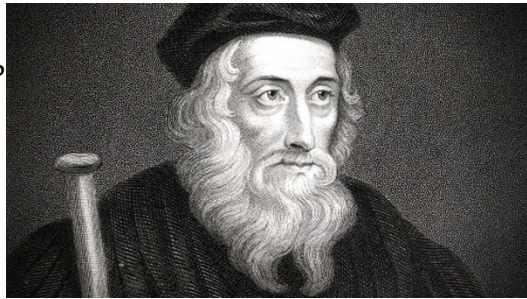
Bernard of Clairvaux (1090 – 1153)



Robert Grosseteste (1168-1253)



- Rejected and preached against papal excesses
- Against purgatory
- Against transubstantiation
- Took care of the poor
- Commissioned the translation of the NT
- Ideas were condemned in Third Lateran Council (1179)
- Excommunicated in 1184
- Waldensians retreat into



John Wycliffe (1330-1384)

- Professor of Oxford
- English diplomat & polemicist
- *On Divine Dominion & On Civil Dominion*
- Augustinian theology
- Translates the vulgate into English
- Pope Gregory XI issued five papal bulls against Wycliffe
- Spends time incarcerated but allowed to keep his parish
- After his death, his remains later burned for his “heresy”



Jan Huss (1362-1415)

- Dean of faculty of the Philosophy at University of Prague
- Preached against corruption and simony in the clergy
- The Bible, not the pope, is the final authority
- Only Christ can forgive sin
- Excommunicated in 1411
- Burned to the stake in 1415 by Council of Constance

Geopolitical Situation

- Fall of Byzantine Empire (1453)
- Revival of Holy Roman Empire
- Wars between the superpowers of France, Great Britain, and Spain reveals papal influence on world stage
- Discovery of the New World

Renaissance

- Rebirth—The West's rediscovery of classical philosophy, Greco-Roman culture, and ancient Christianity. Because of Islamic
- Classical Age viewed as the “Golden Age;” Middle Ages viewed as the “Dark Ages”
- Vernacular languages became respectable and more commonplace; Latin increasingly associated with the deficient theology and culture of the Dark Ages
- *Ad Fontes*—to the fountain. This motto captures the heart of renaissance humanists for the original sources of theology, philosophy, and culture.
- Christian humanists took up the study of Hebrew, Greek, the Church Fathers.



- Humanist poet
- Admirer of Augustine
- Convinced that much of the theological errors are due to deviating from Augustinian theology

Francesco Petrarca (1304-1374)



Lorenzo Valla (1406-1457)

- Scholar of Greek, Hebrew, and Augustine
- *Concerning the False Credit and Eminence of the Donation of Constantine*
- *Annotations on the New Testament*



Desiderius Erasmus (1466 – 1536)

- “Prince of Humanism”
- Publicly criticized monks and religious authorities for moral corruption
- Threefold reform program: moral, cultural, & scriptural
- Using Valla’s work, he published the first ever printed edition of the Greek NT
- Published new and critical editions of the works of Augustine and other Church Fathers

2. MARTIN LUTHER BECOMING AUGUSTINIAN

Education

- University of Erfurt at age 18 (1501)
- Junior Lecturer of Peter Lombard's *Sentences* and the Aristotle's *Ethics* (1508) at Wittenberg.
- "Doctor of Sacred Theology" in 1512
- Professor of Biblical Studies, Wittenberg



Martin Luther (1483 - 1546)

Augustinian Monk

- Joined St Augustine's Monastery in Erfurt (July 1505)
- Ordained as priest in 1507

Theological Streams

- Augustinianism
 - i. **Original Sin**
Heart of stone that is incapable of knowing spiritual truth (1 Cor 2:14) or loving or obeying God (Rom 8:6-7)
 - ii. **Grace**
God's sovereign decision to save some of the fallen race of Adam by unilaterally electing (Eph 1:3-12), atoning for (Jhn 10:11), and regenerating (Jhn 1:13). Grace is effective (Prov 21:1; Phil 2:13).
- Pelagianism
 - i. **Denial of original sin**
"Free will" defined as autonomous and undetermined by divine activity.

- ii. **Grace**
Conditioned on the believer's response. Grace is ineffective.
- Semi-Augustinianism
 - i. **Original sin**
Mostly in line with Augustinian understanding
 - ii. **Grace**
“Prevenient” grace comes to all, enabling all, bringing all to a place of neutrality where the will, freed by grace, can either receive or reject the gospel. Grace is not truly efficacious.
- Semi-Pelagianism (*via moderna*)
 - i. **Original sin**
Mankind weakened but not spiritually unable. Faculties virtually unaffected by the Fall.
 - ii. **Grace**
Necessary to initiate the process but ineffective to guarantee God's will is accomplished.



Johannes von Staupitz (1460-1524)

“For I hated that word, ‘the righteousness of God,’ which according to the use and custom of all the teachers, I had been taught to understand philosophically regarding the formal or active righteousness, as they called it, with which God is righteous and punishes the unrighteous sinner. Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that he was placated by my satisfaction... Nevertheless, I beat importunately upon Paul at that place, most ardently desiring to know what St. Paul wanted.”

- Martin Luther

Breakthroughs

- Augustinianism
- Grammatical-historical method of exegesis
- Righteousness of God
Around 1513 Luther began to understand “the righteousness of God” that Paul writes of in Romans 3:21-22 is speaking not of the judgement of God but the gift of righteousness that God gives to sinners.
- *Sola Fide*
Around ~1518 Luther became convinced that righteousness is given by grace alone and is received on the basis of faith alone in Christ alone.

3. MARTIN LUTHER BECOMING REFORMER

Background to Luther's Reform Movement

- 97 Theses
- Simony of Albert of Brandenburg
- Financial interests of Pope Leo X – St. Peter's Basilica
- John Tetzel – Dominican preacher of indulgences
- Luther publishes 95 Theses on Oct 31, 1517
on Castle Church in Wittenberg



Albert of Brandenburg (1490-1545)

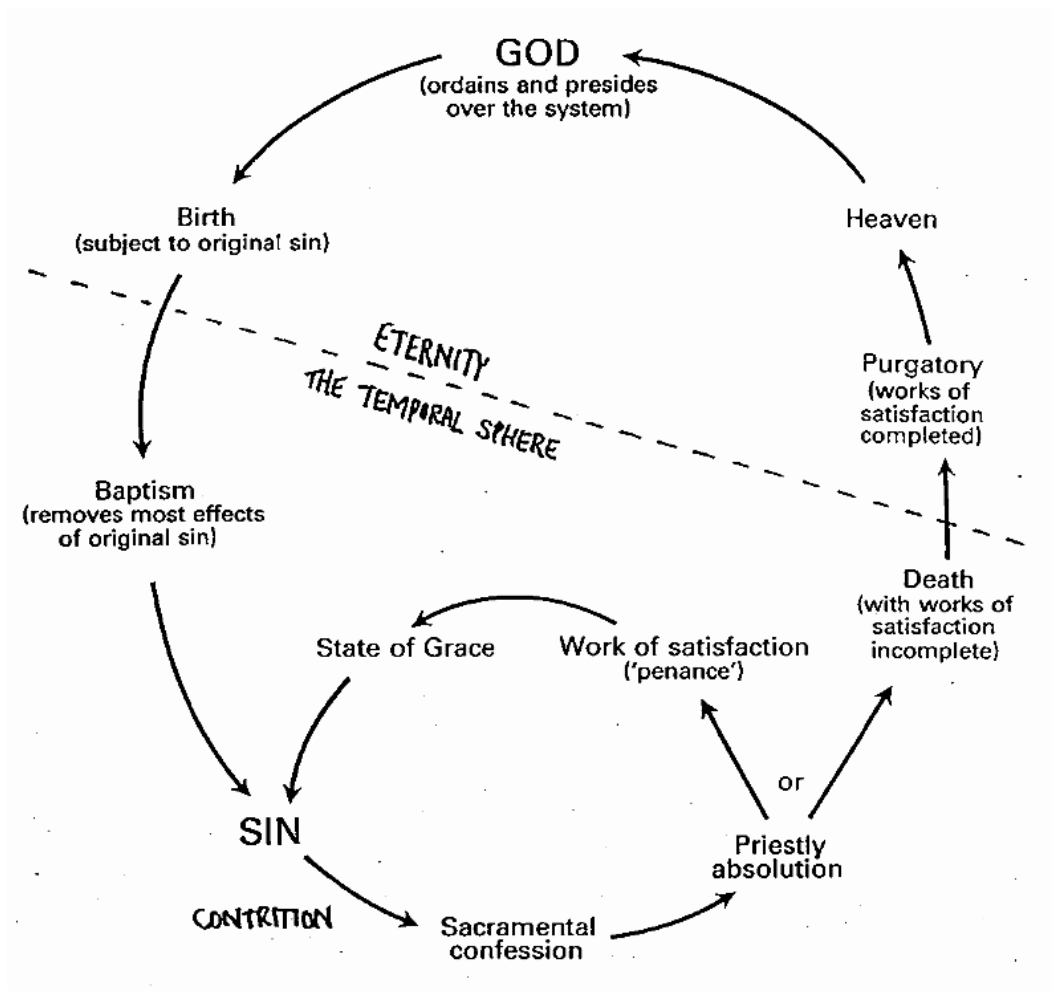


Pope Leo X (1475-1521)



John Tetzel (1465-1519)

Penitential System



Can. 959 In the sacrament of penance the faithful who confess their sins to a legitimate minister, are sorry for them, and intend to reform themselves obtain from God through the absolution imparted by the same minister forgiveness for the sins they have committed after baptism and, at the same, time are reconciled with the Church which they have wounded by sinning.

Can. 992 An indulgence is the remission before God of temporal punishment for sins whose guilt is already forgiven, which a properly disposed member of the Christian faithful gains under certain and defined conditions by the assistance of the Church which as minister of redemption dispenses and applies authoritatively the treasury of the satisfactions of Christ and the saints.

The Imperial Diet of Augsburg

- Albert of Brandenburg, Pope, and Emperor Maximilian enraged
- Luther's Augustinian order enthusiastically supports him
- Luther summoned to Imperial Diet. Promised safe passage and conduct by Elector of Saxony Frederick the Wise
- Interrogator, Cardinal Cajetan demanded Luther's repentance
- Hostility of the Diet caused Luther to leave early by cover of night to Wittenberg



Frederick III "The Wise" (1463-1525)



Cardinal Thomas Cajetan (1469-1534)

Leipzig Debate

- Professor John Eck from University of Ingolstadt (defender of scholastic theology) challenged professor Andreas Rudolph Bodenstein von Karlstadt to a debate at Leipzig
- Debate began June of 1519, and was moderated by humanist Latin scholar Peter Mosellanus.
- Colleagues Martin Luther and Phillip Melanchthon join Karlstadt for support.



- Luther boxed into a corner, and forced to acknowledge publicly the absolute authority of the Bible and deny the inerrancy of the papacy and councils, putting him in league with the condemned “heretic” Jan Huss 100 years before him.

Papal Bull & Luther’s Response

- *Exsurge Domine* (“Rise up, O Lord!”) issued by Pope on June 15, 1520
- Luther publishes 3 works:
 - i. *Address to the Christian Nobility of the German*
 - ii. *The Babylonian Captivity of the Church*
 - iii. *The Freedom of a Christian*
- Luther publicly burns papal bull

Diet of Worms

- Began January, 1521
- Luther arrives on April 16, 1521
- Some, like the pope’s ambassador Girolamo Aleander say there is nothing more to condemn him to death; others, like Frederick the Wise demand he receive a fair trial
- Luther condemned a heretic and outlaw

“I am refuted and convicted by testimonies of Scripture or by clear reason – since I believe neither the popes nor the councils by themselves, for it is clear that they have often erred and contradicted themselves – I am conquered by the Holy Scriptures I have quoted, and my conscience is captive to the Word of God. I cannot and will not withdraw anything, since it is neither safe nor right to do anything against one’s conscience. Here I stand. God help me. Amen.”

4. ULRICH ZWINGLI

Education

- Born in Swiss village in 1484
- He studied in Basel, Berne, University of Vienna and back again to Basel University
- There, he studied under the Christian humanist Thomas Wyttenbach (1472-1526)
- Master's of Arts (1506)
- Continued his humanist studies privately, learning Greek and studying the Church Fathers



Ulrich Zwingli (1484-1531)

Priest in Glarus

- Priest in Glarus and serving mercenaries as Chaplain
- Became convinced of *sola Scriptura*, *sola fide*, and *solus Christus* while in Glarus
- Preached against vain attempts of earning salvation
- Became famous preacher

Preacher of Zurich

- Transferred to Grand Cathedral of Zurich in 1518
- Preached expositional sermons through books of the Bible according to the humanist grammatical-historical method of interpreting Scripture

Reformer of Zurich

- Near death experience after plague broke out in 1519 – convinced the Lord spared him for a mission to reform
- *Concerning the Clarity and Certainty of the Word of God*, 1522

“If you do not believe and believe firmly, forsaking human vanities and submitting yourselves to God’s teaching alone, you have no genuine faith.”

- Marries Anna Reinhart in 1522
- Presents his sixty-seven theses on January 29, 1523 before Zurich City Council to which they responded favorably, promised Zwingli protection, ordered all priests to preach from the Bible alone.

Reforms

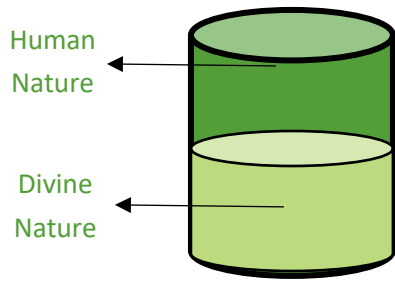
- Swiss Reformers published NT in Swiss-German in 1524; whole Bible in 1530
- Worship solely in native language
- Communion for laity, where they remain seated in the pew; just four times a year
- Protestant liturgy; no singing in Zwinglian churches. Instead, the Psalms were read antiphonally
- Theological education provided for training pastors in Greek and Hebrew
- By 1531 Zwingli’s reform movement spread to all the major city cantons and much of rural Switzerland.

Marburg Colloquy

- Philip of Hesse (1508-1567) invited reform leaders to his castle in Marburg to seek a union (Oct 1-4, 1529)
- Luther refuses to affirm Zwingli and others who hold to a non-literal view of Christ’s presence at the Lord’s Supper as true believers

Roman Catholic view of the Lord’s Supper: Transubstantiation
(transformation of substances)

Lutheran view of the Lord’s Supper: Consubstantiation (with the substances)



“ [Jesus Christ is to be] acknowledged in Two Natures unconfusedly, unchangeably, indivisibly, inseparably; the difference of the Natures being in no way removed because of the Union, but rather the properties of each Nature being preserved, and (both) concurring into One Person and One Hypostasis” – Chalcedonian Definition, 451

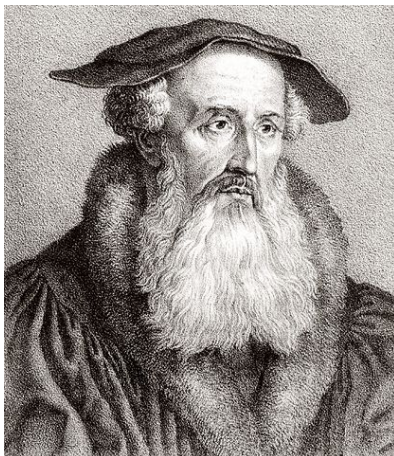
Hypostatic Union: The union of the two natures (*hypostases*) in the One Person, the second Person of the Trinity.

Communicatio Idiomatum: The communication of properties.

Lutherans developed doctrine of the 3 genera to justify consubstantiation:

- *genus idiomaticum* – where the properties of one of the natures is communicated to the whole person
- *genus apotelesmaticum* – where the functions of the whole person is communicated to one of the natures
- *genus maiestaticum* – where the properties of the Divine Nature are communicated to the human nature

Reformed articulation of *communicatio idiomatum*: The One Person, God the Son, is able to operate out of either nature as He chooses.



Heinrich Bullinger (1504-1575)

5. JOHN CALVIN THE REFORMER

Early Years

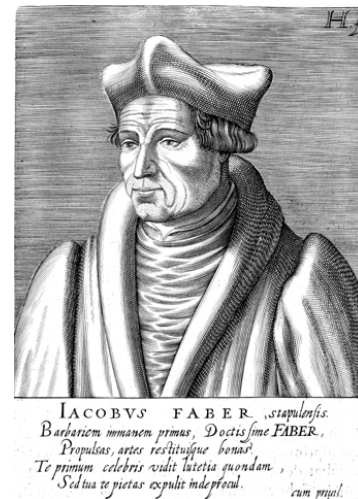
- Born in Noyon, France on July 10, 1509
- Studied Latin at University of Paris at the College de la Marche from 1523-1528
- Began theological studies at College de Montaigu
- Calvin began the study of law at Orleans and Bourges under two most famous jurists—**Andrea Alciati** introduced Calvin to humanism
- Calvin embraced the humanist spirit and began mastering Greek
- After his father's death in 1531 he returned to Paris to resume his theological studies
- Rekindled friendship with humanist **Nicholas Cop**
- Studied Greek and Hebrew under many humanists who supported French reformer, **Jacques Lefevre d'Etaples**



John Calvin (1509-1564)



Andrea Alciati (1492-1550)



Jacques Lefevre d'Etaples (1455-1536)

Road to Reformer

- Conversion (1532-1533)

“Being exceedingly alarmed at the misery into which I had fallen, and much more at that which threatened me in view of eternal death, I, duty bound, made it my first business to betake myself to your way, condemning my past life, not without groans and tears. And now, O Lord, what remains to a wretch like me, but instead of defence, earnestly to supplicate you not to judge that fearful abandonment of your Word according to its deserts, from which in your wondrous goodness you have at last delivered me.”

- Flees Paris in the aftermath of Cop's protestant speech on November 1, 1533 as the University's new Rector
- Arrives in Basel, Switzerland in 1535; writes first edition of the *Institutes of the Christian Religion*
- Desired to support the Reformation through scholarship in Strasbourg
- Road to Strasbourg closed; rerouted through Geneva where he met Guillaume Farel



Guillaume Farel (1489-1565)

“Farel, who burned with an extraordinary zeal to advance the Gospel, immediately strained every nerve to detain me. And after having learned that my heart was set on devoting myself to private studies, for which I wished to keep myself free from other pursuits, and finding that he gained nothing by entreaties, he proceeded to utter a threat that God would curse my retirement, and the tranquility of the studies which I sought, if I should withdraw and refuse to give assistance, when the necessity was so urgent. I was so struck with fear by this threat that I desisted from the journey which I had undertaken, but mindful of my natural bashfulness and timidity, I would not bring

myself under any obligation to discharge any particular office.”

- John Calvin

Reforming Geneva (Part I)

- Professor of Sacred Scripture (Sept, 1536)
- Pastor of St. Peter's Church (Jan, 1537)
- Embarrassing relationship with other reform leaders in Switzerland
- Calvin and Farel attempt to wrestle authority to exercise church discipline from the City Council; council refuses; Calvin and Farel protest by refusing to serve communion
- City Council expels Calvin and Farel from Geneva (May, 1538)

The Crucible of Strasbourg

- Reprimanded by reform leaders in Berne
- Advised to part ways with Farel in Zurich
- Mentored by Martin Bucer in Strasbourg
- Pastors ~500 French refugees through crisis and plague
- Marries young widow, Idellete, on August 6, 1540

“The purely scholarly had given way to the bruising world of church life. Calvin was bowed, but not beaten, and his stay in Strasbourg involved a long and profound meditation on the nature of the Christian calling and ministry under the tutelage of Bucer... Calvin was put in charge of a congregation and invited to teach in the Strasbourg Academy. In fact, Calvin was not really needed in Strasbourg. Bucer took him under his wing to teach him how to be a pastor, but his purpose was ultimately missionary: Calvin was to return to Geneva and resume his work. Bucer possessed a clearer sense of Calvin's future than did the young Frenchman.”

- Bruce Gordon



Martin Bucer (1491-1551)

Reforming Geneva (Part II)

- City Council of Geneva invites Calvin back on May 1, 1541 to resume city reform
- Returns September 13, 1541
- First sermon back in St. Peter's Church pulpit he preaches the verse he left off the last sermon he preached 3+ years prior before he was banned
- Reformed liturgy for worship (1542). Example by Nick Needham:

Scripture sentence: Psalm 124:8

Opening set of prayer: confession of sin (written down in the liturgy)

Psalm [sung]

Prayer for illumination (example provided in the liturgy but minister could pray his own prayer)

Scripture reading

Sermon

Set of prayers of intercession, followed by long paraphrase of Lord's prayer (all written down in the liturgy)

The Apostles' Creed recited

Psalm [sung]

Benediction: the Aaronic blessing (Num. 6:24-26)

- Establishes network of reform leaders across Europe
- Societal reforms
- The Genevan Academy (1559)
- Geneva becomes a missionary-sending city and the epicenter of the Reformation in Europe

Calvin's Works

- Genevan Catechism (1541)
- Final 80-chapter edition of *Institutes* (1559)
- Commentaries on every book of the Bible except Revelation
- Apologetics works against Roman Catholics, Lutheran theology, and Anabaptists

6. JOHN CALVIN THE THEOLOGIAN

7. JOHN CALVIN THE PASTOR

8. REFORMING SOCIETY

9. ENGLISH REFORMATION

10. REFORMED TRADITION(S)

11. PURITANISM

12. SEPARATISM