

# Church History

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## 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

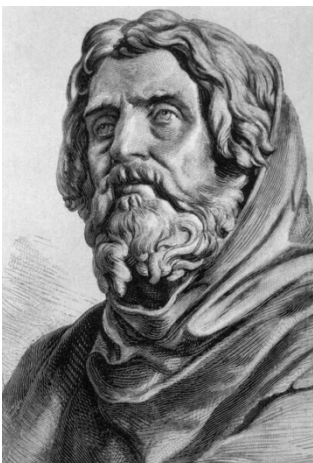
## The Remnant & the Reformation Spirit



Bernard of Clairvaux (1090 – 1153)

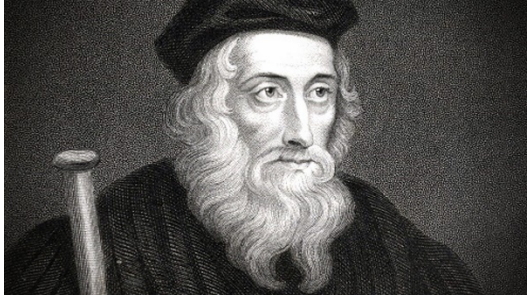


Robert Grosseteste (1168-1253)



Peter Waldo (1140-1205)

- 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 Northern Italy



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

### Augustinian Monk

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



Martin Luther (1483 - 1546)

### 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.