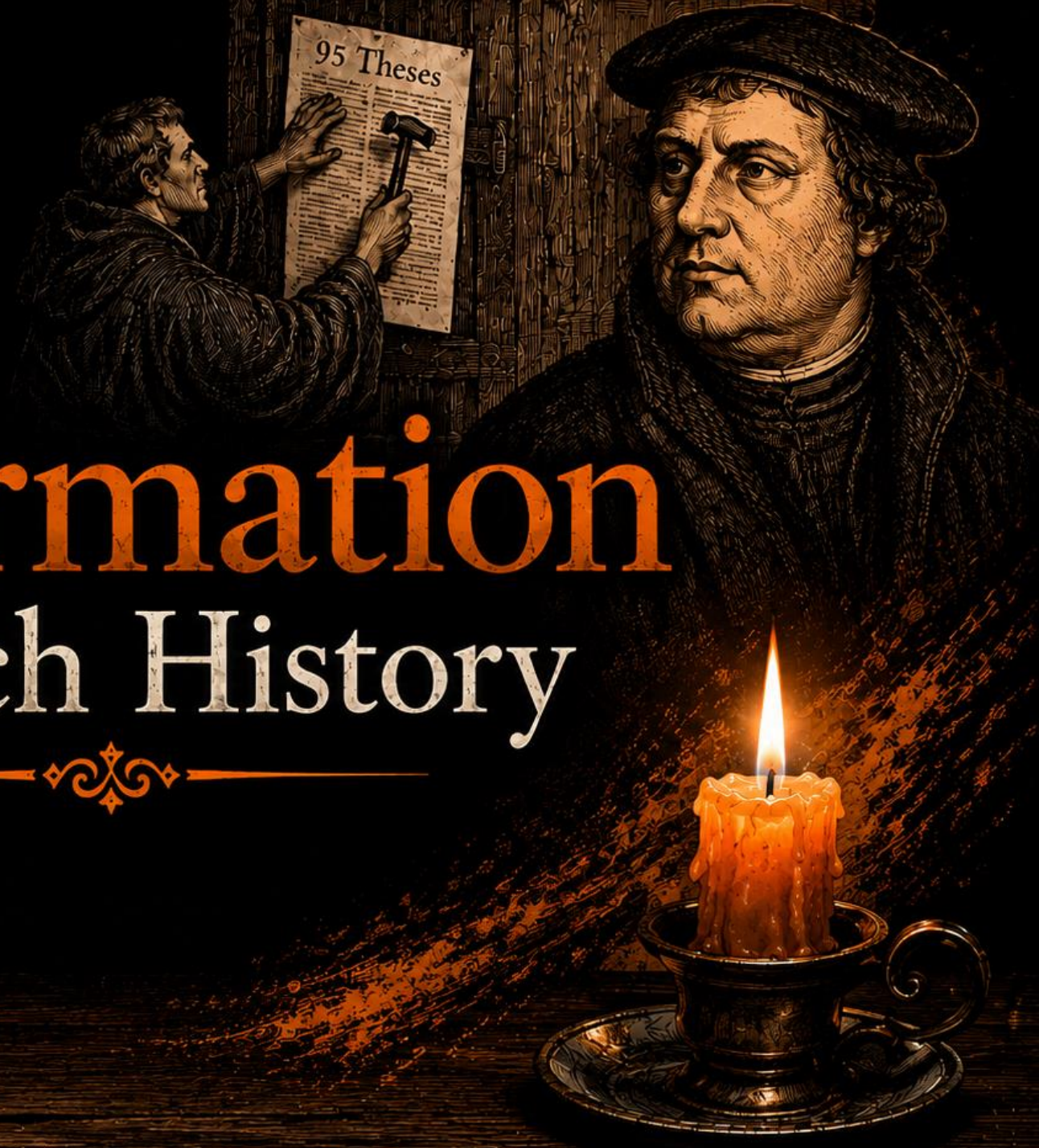
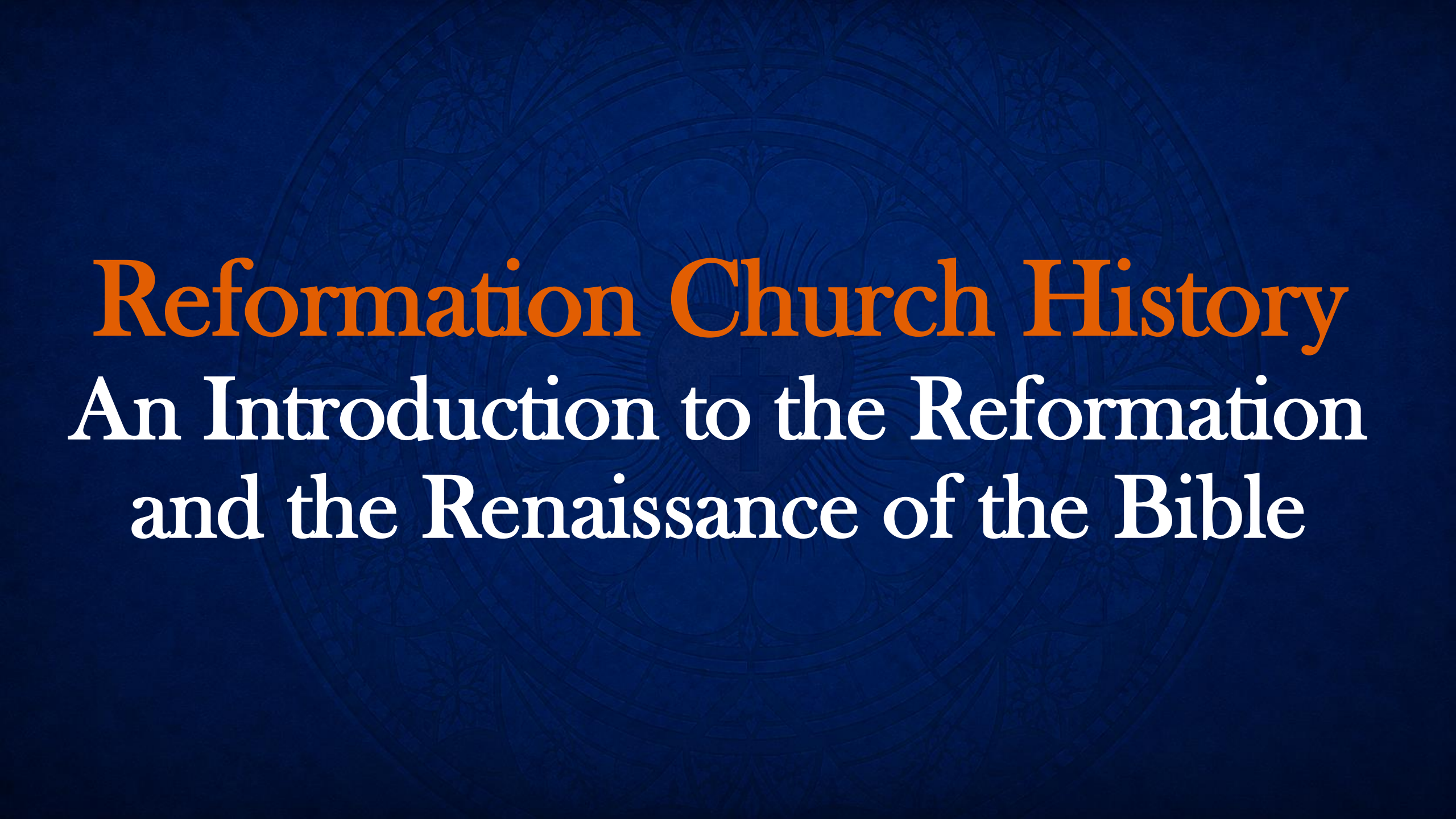




Reformation Church History





Reformation Church History

An Introduction to the Reformation
and the Renaissance of the Bible

Opening Questions

- Why study church history?
- What is the Protestant Reformation?



C. S. Lewis on the Reformation

C. S. Lewis, *English Literature in the Sixteenth Century* (Clarendon Press, 1954), 37.

“... questions were raised at a moment when they immediately attracted the fatal attention both of government and the mob. When this happened, Europe’s chance to come through unscathed was lost. It was as if men were set to conduct a metaphysical argument at a fair, in competition or (worse still) forced collaboration with the cheapjacks and the round-about, under the eyes of an armed and vigilant police force who frequently changed sides.”



Nick Needham on the Reformation

Nick Needham, *Renaissance and Reformation*, vol. 3 of *2,000 Years of Christ's Power* (Christian Focus, 2017), 12.

“As an heir of the Reformation and a Church historian, I often find myself telling people that the great spiritual and theological movement set rolling by Luther and Zwingli was in fact the best elements of Western medieval Christianity trying to correct the worst elements.”



Five Steps Toward the Reformation

1. Roman Catholic Corruption
2. Early Reformers
3. The Renaissance
4. Gutenberg's Printing Press
5. Erasmus' Greek New Testament



Roman Catholic Doctrinal Development & Corruption

- Hierarchy replaces plurality of elders
- Purgatory becomes official dogma under Gregory the Great
- Pope Innocent III (1198-1216) asserts papal authority over all kings.
- Pope Boniface VIII's *Unam Sanctum*

“Therefore we declare, state, define and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff.”

- Western Schism (1-2-3 popes) resolved in Constance (1414-1419)
- Corruption displayed in literature of the day:

Dante's *Divine Comedy*, Chaucer's *Canterbury Tales*



Roman Catholic Doctrinal Shifts

Multiple interpretations of the Lord's Table (symbolic, spiritual presence, transubstantiation)	Transubstantiation becomes official dogma (Fourth Lateran Council, 1215)
Bible translation commissioned for the common people (Pope Damasus I, 382)	Bible translations other than Latin are illegal (Council of Toulouse, 1229)
There is "no universal bishop" (Pope Gregory I, 595)	Salvation only for those under the pope. (Boniface VIII, <i>Unam Sanctum</i> , 1302)
Apocrypha not part of the Old Testament (Jerome, 391-406)	Apocrypha is part of the Old Testament Canon (Council of Trent, 1546)
More recent dogmas:	• Immaculate Conception (1848) • Papal Infallibility (1870) • Assumption of Mary (1950)



Relics (Authenticity Doubtful)

Relic	Location(s)
Cross Fragments	Church of the Holy Sepulchre, Notre-Dame Cathedral, + 700 fragments?
Crown of Thorns	Notre-Dame Cathedral
Holy Nails	Basilica of the Holy Cross in Jerusalem (Rome); Notre-Dame Cathedral, Monza Cathedral (Italy) + 30 other churches
Holy Grail(s)	Valencia Cathedral, San Lorenzo Cathedral (Genoa)
Holy Lance(s)	Hofburg Palace (Vienna), St. Peter's Basilica (Rome), Etchmiadzin (Armenia)
Holy Coat(s)	Trier Cathedral, Parish Church of Argenteuil (France)
Holy Sponge(s)	Santa Croce in Gerusalemme (Rome), etc.
John the Baptist's Head(s)	Amiens Cathedral (France), San Silvestro in Capite (Rome), Umayyad Mosque (Damascus), Topkapi Palace (Istanbul), Monastery of Saint Macarius (Egypt)



Early Reformers

- Peter Waldo (c.1140–1205) and the Waldensians | Alps of France, Italy, and Switzerland
- John Wycliffe (c. 1327–1384) and the Lollards | England
- John Huss (1371–1415) and the Hussites | Bohemia



The Renaissance

- Islam's conquest of the East and the Fall of Constantinople (1453) brings an infusion of Greek Literature into Western Europe which fuels the Renaissance.
- A return to the sources with Greek and Latin literature
- Gutenberg's Printing Press (c. 1440)





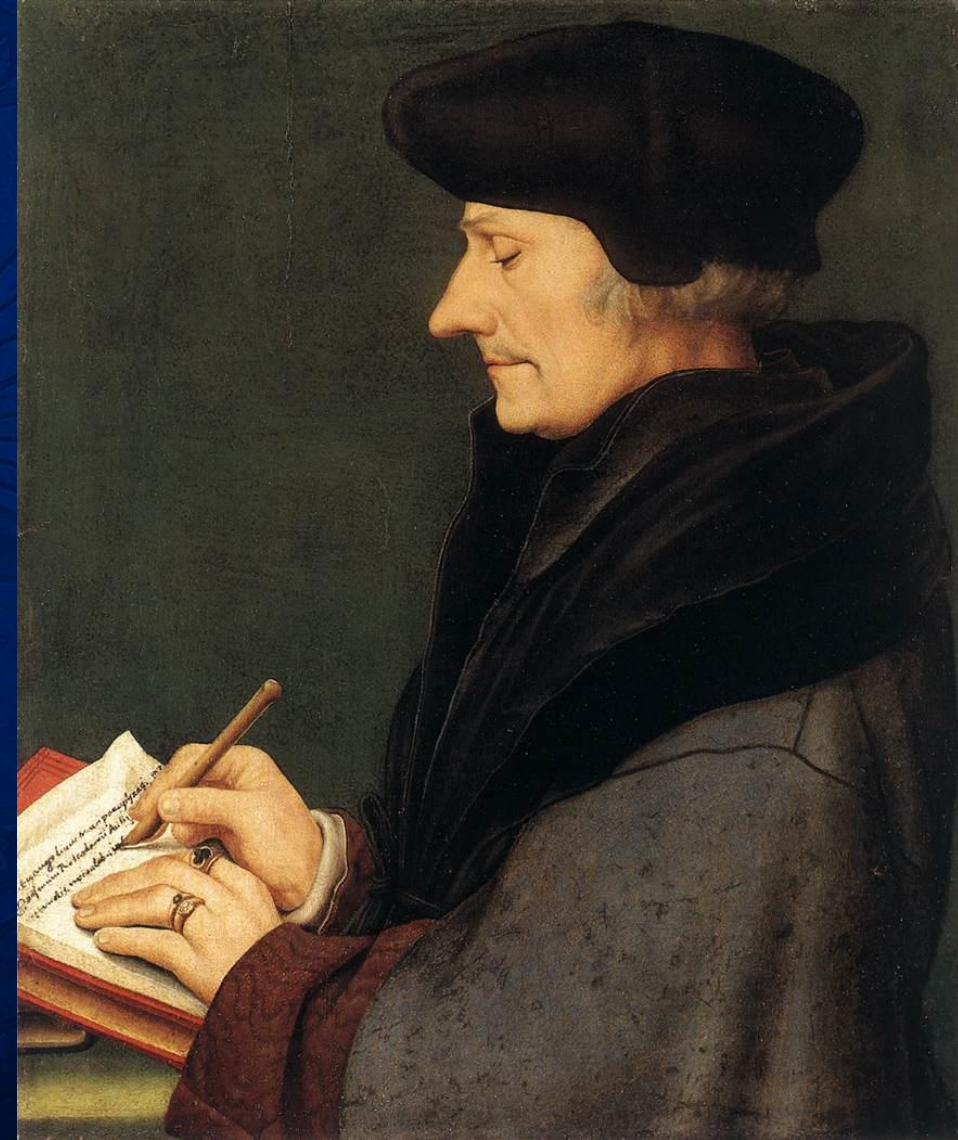


The Gutenberg Bible



Desiderius Erasmus (1466-1536)

- Humanist scholarship
- University of Paris for theology
- Taught at Cambridge, worked on Greek New Testament
- *Ratio verae theologiae* (1518) argued for study of Greek for theological education
- Retranslated the New Testament into Latin in imitation of Jerome



NOVVM IN

strumentū omne, diligenter ab ERASMO ROTERODAMO
recognitum & emendatum, nō solum ad græcam ueritatem, ue-
rumetiam ad multorum utriusq; linguæ codicum, eorumq; ue-
terum simul & emendatorum fidem, postremo ad pro-
batissimorum autorum citationem, emendationem
& interpretationem, præcipue, Origenis, Chry-
sostomi, Cyrilli, Vulgarij, Hieronymi, Cy-
priani, Ambrosij, Hilarij, Augusti-
ni, una cū Annotationibus, quæ
lectorem doceant, quid qua-
ratione mutatum sit.

Quisquis igitur
amas ue-
ram

Theolo-
giam, lege, cogno-
sce, ac deinde iudica.

Nec statim offendere, si
quid mutatum offenderis, sed
expende, num in melius mutatum sit.

APVD INCLYTAM
GERMANIAE BASILAEAM.



CVM PRIVILEGIO
MAXIMILIANI CAESARIS AVGVSTI,
NE QVIS ALIVS IN SACRA ROMA-
NI IMPERII DITIONE, INTRA QVATV-
OR ANNOS EXCV DAT, AVT ALIBI
EXCVSVM IMPORTET.

Erasmus' Greek New Testament

- Became known as Textus Receptus (the “Received Text”) in 1633
- Erasmus based the NT on eight MSS in Basel, Switzerland.
- These were brought by John of Ragusa (c. 1393-1443) to Basel before Constantinople fell.
- These MSS are from the 10th-15th century.
- Today six remain in Basel, one at the University of Augsburg, and one at Oxford.



MSS 2814

- This copy of the book of Revelation was a Bible commentary by Andrew of Caesarea (c. 563-614).
- Sometimes it was difficult to discern between Andrew's commentary and the biblical text.
- Jerome mistakenly added one of Andrew's commentary notes on Revelation 21:23-24 into the biblical text.

Biblical Text

"And the city has no need of sun or moon to shine upon it, for the glory of God gives its light, and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will bring their glory into it,"

Biblical Text + Commentary

"And the city has no need of sun or moon to shine upon it, for the glory of God gives its light, and its lamp is the Lamb. And the nations **of them which are saved** shall walk in the light of it, and the kings of the earth will bring their glory into it,"



excerpt from Erasmus' preface to the New Testament

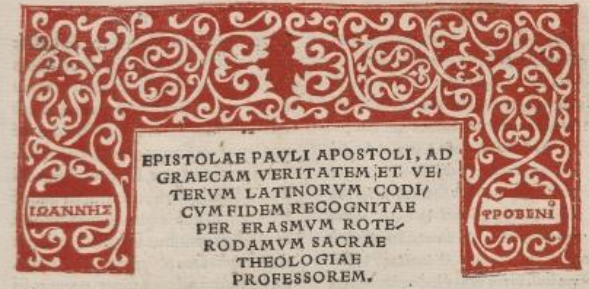
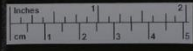
“The sun itself is not more common and open to everyone than the teaching of Christ is. I utterly disagree with those who do not want the holy Scriptures to be translated into the native tongue and read by ordinary people – as if Christ’s teaching were so complicated that only a few theologians could understand it! Or as if the strength of the Christian faith were found in people’s ignorance of it! It may be wise to conceal the mysteries of kingly government from ordinary folk, but Christ wanted His mysteries to be proclaimed as openly as possible.”



excerpt from Erasmus' preface to the New Testament

“I want even the lowliest woman to read the Gospels and the letters of Saint Paul. I want them to be translated into all languages, so that they can be read and understood by Scots and Irishmen, by Turks and Muslims. To make people understand what Christianity teaches is surely the first step to converting them. Perhaps many will mock the Scriptures, but some will take them to heart. I greatly desire that the farm-worker should sing parts of Scripture to himself as he follows his plough, that the weaver should hum them to the tune of his shuttle, that the traveller should banish the boredom of his journey by reading Bible stories. Let the conversations of all Christians flow from Scripture. For our everyday conversations generally reveal what we are.”

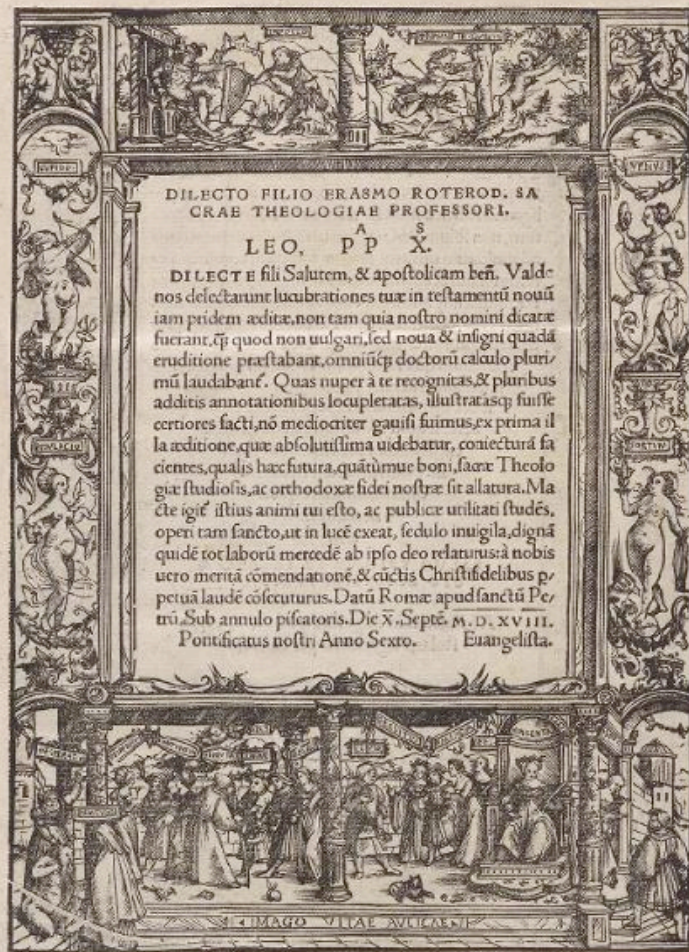




ΕΠΙΣΤΟΛΗ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΠΑΥΛΟΥ
ΕΡΩΤΗΜΑΤΟΣ ΕΠΙΣΤΟΛΗ

PAVLVS SERVVS Iesu Christi, uocat ap[osto]ls, segregatus in euangelii dei, quod ante promiserat per pphetas suos, in scripturis sanctis de filio suo, q[ui] genit[us] fuit ex femine Dauid, secundu[m] carne[m], qui declaratus fuit filius dei, in potetia, secundu[m] spiritu[m] sanctifica[t]io[n]is, ex eo q[uo]d resurrexit a mortuis Iesus christus d[omi]n[u]s noster, per que[m] accepim[us] gratia[m] & muneris ap[osto]lici functione[m], ut obediat[is] fidei inter o[mn]es gentes, sup[er] ipsi[u]s no[m]i[n]e, quoru[m] de numero estis & uos, uocati Iesu Christi, o[mn]ib[us] qui Romae estis, dilectis dei, uocatis sanctis. Gratia uobis & pax a deo patre nostro, & d[omi]no Iesu Christo. Primu[m] q[uo]d gratias ago deo meo, p[ro] Iesum Christu[m], super o[mn]ib[us] uobis, quod fides uest[ra] annunciat in toto mundo. Testis eni[m] meus est deus, cui seruio in spiritu meo, in euangelio filij sui, quod indefinenter mentione[m] uestru[m] facio, semp[er] in orationib[us] meis deprecans, si quo modo tandem aliquando, prosperu[m] iter co[n]tingat uolente deo, a u[ost]ra uenia

Isocrates in suis orationibus sapienter Graecos et Barbaros nominat: ut in Areopagitica p. 136. ut p. m. 120. in Euxetana p. 122. et 128. in Panathenica p. m. 128. et 129. et 132. etc. et Epist. 2. ad Regem Philippum p. m. 806. Nicol. p. m. 71.



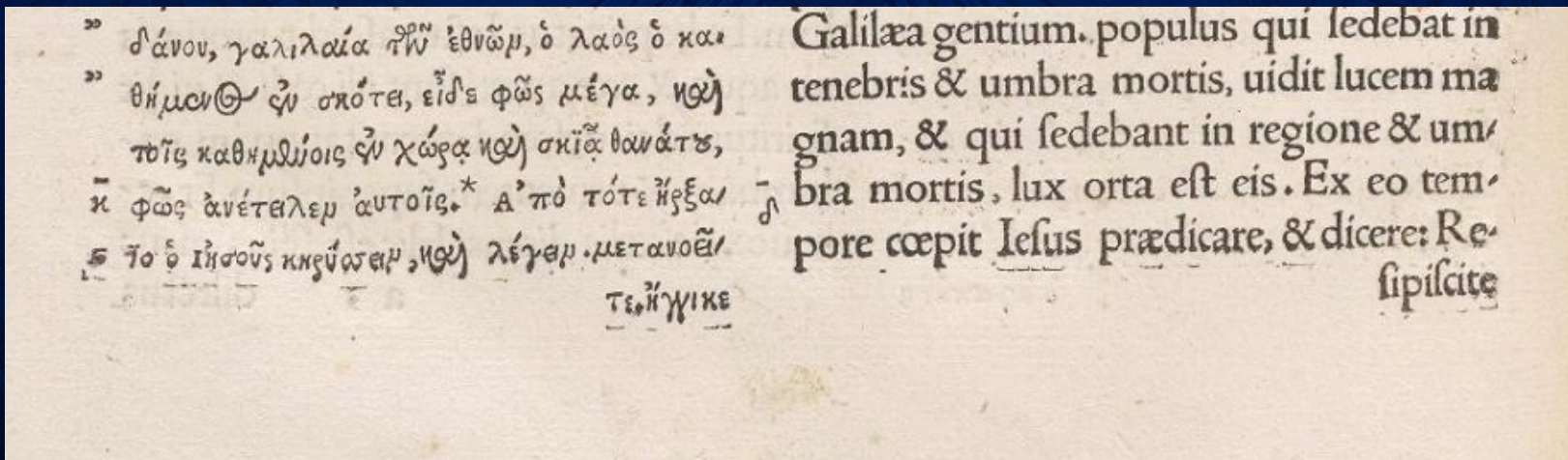
DILECTO FILIO ERASMO ROTEROD. SA
CRAE THEOLOGIAE PROFESSORI.

LEO, P P X.

DILECTE fili Salutem, & apostolicam ben. Valde nos delectantur lucubrationes tuae in testamentū nouū iam pridem adita, non tam quia nostro nomini dicere fuerant, q̄ quod non uulgarī, sed noua & insigni quadā eruditione praestabant, omniūq̄ doctorū calulo plurimū laudabant. Quas nuper à te recognitas, & pluribus additis annotationibus locupletatas, illustratasq̄ fuisse certiores facti, nō mediocriter gauisi fuimus, ex prima illa editione, quae absolutissima uidebatur, coniecturā facientes, qualis haec futura, quātmue boni, sacrae Theologiae studiosis, ac orthodoxae fidei nostrae sit allatura. Ma-
cte igit̄ istius animi tui esto, ac publice utilitati studēs, open tam sancto, ut in lucē exeat, sedulo inuigila, dignā quidē tot laborū mercedē ab ipso deo relaturus: à nobis uero meritā cōmendationē, & cūctis Christi fidelibus p̄petuā laudē cōsecuturus. Datū Romae apud sanctū Petrū. Sub annulo piscatoris. Die X. Septē. M. D. XVIII.
Pontificatus nostri Anno Sexto. Evangelista.

Correcting the Latin Vulgate in Matthew 4:17

Vulgate	English	Erasmus' Latin	English
exinde coepit Iesus praedicare et dicere paenitentiam	From that time Jesus began to preach, and to say: Do penance	Ex eo tempore coepit Iesus praedicare, & dicere: Resipiscite	From that time Jesus began to preach, and to say: Repent





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Luther to Erasmus

"The whole world must bear witness to your successful cultivation of that literature by which we arrive at a true understanding of the Scriptures; and this gift of God has been magnificently and wonderfully displayed in you, calling for our thanks."



Erasmus on Luther

“I was sorry that Luther’s books were published; and when some or other of his writings first came into view, I made every effort to prevent their publication chiefly because I feared a disturbance might result from them.”



Luther on Erasmus:

“The human prevails more than the divine in him.”



Erasmus on Theology

“The sum of our religion is peace and unanimity, but these can scarcely stand unless we define as little as possible.”



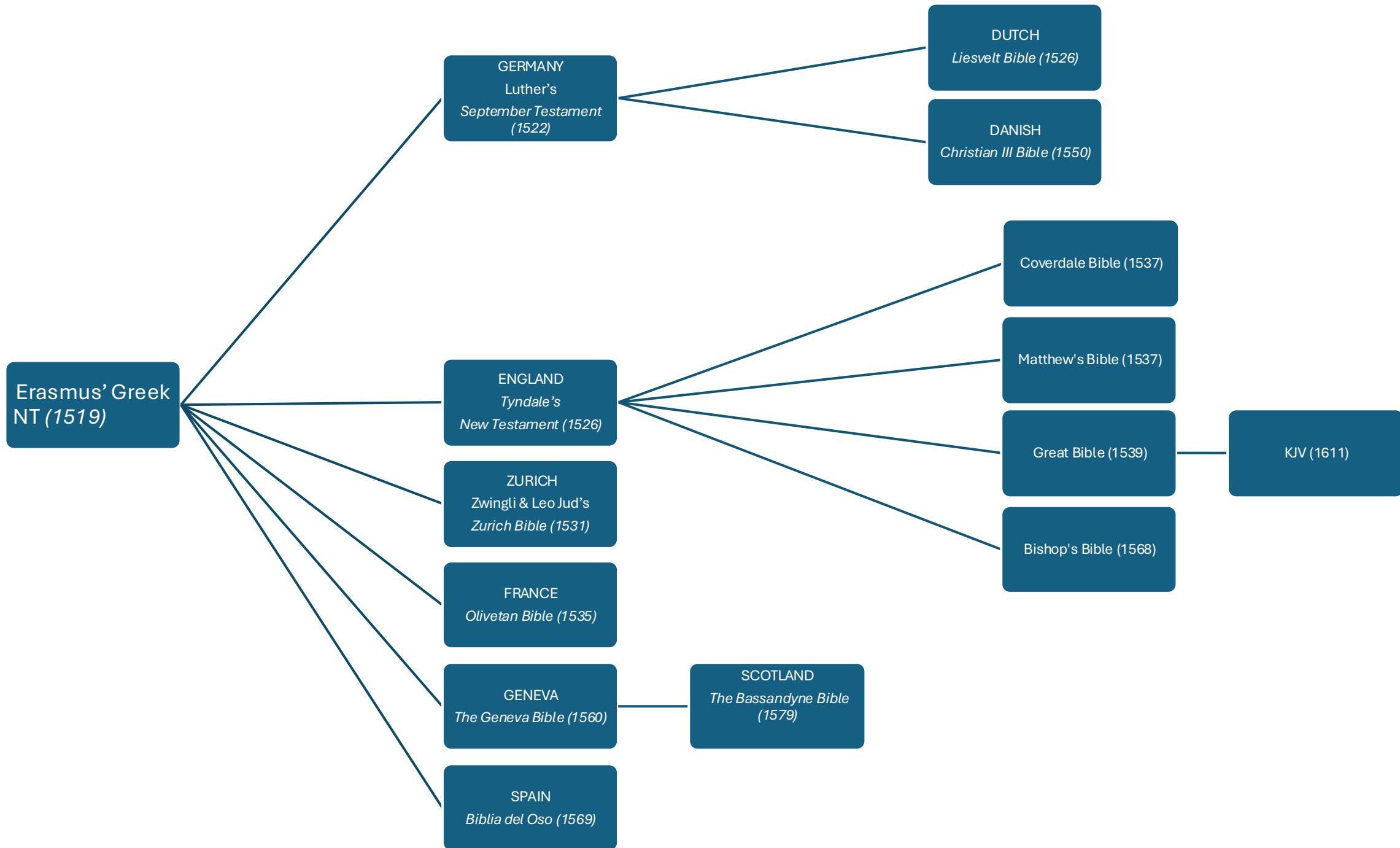
Luther on Erasmus:

“Erasmus is an eel. Only Christ can grab him.”



Syß hand zwen schwytzer puzen gmacht
furwar sy hand es wol betracht.





Series Overview

- The Gospel in Germany: Luther and the German Bible
- The Gospel in Switzerland: Zwingli, Calvin, and the Geneva Bible
- The Gospel in France: The Huguenots
- The Gospel in England: Tyndale, the English Bible, and Foxe's Book of Martyrs
- The Gospel in the Netherlands: The Dutch Revolt and the Dutch Reformed Church
- The Gospel in Scotland: John Knox and Scottish Presbyterianism
- The Aftermath of the Protestant Reformation
- Theological Formulations of the Protestant Reformation



A Prayer by Philip Melancthon

Lord Jesus, it is your holy gospel. It is your cause. Remember all the many troubled hearts and consciences, your churches and your little flocks, which suffer terror and distress from the devil. Preserve and establish your truth!

Bring to nothing all the hypocrisy and lies, and give peace and unity, so that your honor may advance and your kingdom may flourish and increase without ceasing against the gates of hell.

O Son of God and Immanuel, who was crucified for us and did rise again!

We appeal to you: Rule, defend, and preserve your church. Amen.

