

Topics



- Introduction & Context for the Reformation
- Desiderius Erasmus and the Humanists
- Martin Luther & Germany
- Huldrych Zwingli & Switzerland
- Reformation Radicals
- John Calvin & Geneva
- The Reformation in England
- The Reformation in Scotland
- Roman Catholicism during the Reformation
- Results of the Protestant Reformation

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The Basics

Humanist

One dedicated to the study of the humanities (history, language, literature, the arts) especially the ancient classical texts in their original languages

- We'll focus on four early reformation era humanists
 - Johannes Reuchlin ("Germany")
 - Jacques Lefevre (France)
 - John Colet (England)
 - Desiderius Erasmus (The Netherlands)
- Why are they important?
 - Bible translations into the common tongue(s)
 - Bible translations from sources more accurate than the Latin Vulgate
 - Willingness to skillfully (and occasionally humorously) point out the inadequacies of the Church and lobby for reform
- Why are we cautious in fully embracing them?
 - Slow pace of change proposed – scholarship, virtue, moral improvement
 - ❑ None of the four leaves the Roman Catholic Church
 - Theology (especially as seen in Erasmus)
 - ❑ Style – disdains contention on abstract issues
 - ❑ Substance – Semi-Pelagian view of salvation

The Humanists – Reuchlin, Lefevre, Colet



Johannes Reuchlin

1455-1522

- Extraordinary Hebrew Scholar
- **Viewed study and preservation of the Old Testament in its original language as important**
- We don't need no stinkin' Hebrew, that's for the Jews!
 - Pfefferkorn, Dominicans
- The Debate
 - *Letters of Distinguished Men*
 - *Letters of Obscure Men*
- Reuchlin prevails



Jacques Lefevre

1455-1536

- Scholar and Bible commentator
- **Advocates justification by faith** in commentary on Pauline epistles (1512)
- **Translated Vulgate into French** in 1530 despite resistance from Catholic authorities

“It's not the simple people who read the Bible who produce the heresies. It is the scholars who read the Latin who are coming up with the heresies.”



John Colet

1467-1519

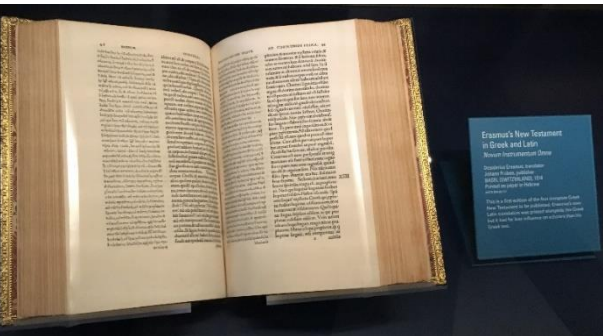
- Dean of St. Paul's Cathedral, London
- Preacher of mighty **sermons on Church's need for reformation**
- **Greek Scholar** – “Without Greek we are nothing”
- Oxford **lectures on Romans from the Greek**
- **Inspired Erasmus to study Greek**

Desiderius Erasmus – “Prince of the Humanists”

Desiderius Erasmus (1466-1536)



- Illegitimate son of a priest
- Augustinian Monk and ordained priest
- Released from monastery and becomes traveler, scholar, writer
- **Produced Greek New Testament in 1516** – Important for subsequent translations of NT into other languages



Reference	Douay-Reims (Vulgate-like)	Geneva (1599)
Mark 6:12	And going forth they preached that men should do penance	They went out an preached that men should amend their lives
I Tim 5:17	Let the priests that rule well, be worthy of double honor: especially they who labor in the word and doctrine	The elders that rule well, let them be in double honor, specially they which labor in the word and doctrine

Erasmus – “In Praise of Folly”

On Religious Practice and the Church

*“There are also those who propose to get everything they desire by relying on **magical charms** and prayers devised by **some pious imposter** for the sake of his soul, or for profit. They will have wealth, honor, pleasure, plenty, good health, long life, a vigorous old age, and at last a place next to Christ in heaven. However, they don’t want that seat of honor **until the very last minute; celestial pleasures may come only when worldly pleasures, hung onto with tooth and nail, finally depart.**”*

*“I picture a business man, a soldier, or a judge taking from all his loot **one small coin as a proper expiation for the infinite evil of his life.** He thinks it’s possible to **buy up, like notes, so many perjuries, rapes, debauches, fights, murders, frauds, lies and treacheries.** **Having done this, he feels free to start with a clean slate on a new round of sin.**”*

St. Peter (on the approach of Pope Julian)

*“I see someone coming. Who is he? He is a man who wants to be regarded as next to Christ. **He is a man who wants to be regarded as equal to Christ. But what I see is a man submerged in the filthiest of all things by far: money, power, armies, and war.**”*

On Theology and Theologians

*“Perhaps it would be wise to pass over the theologians in silence... Their opinion of themselves is so great that they behave as if they were already in heaven; **they look down pityingly on other men as so many worms. A wall of imposing definitions, conclusions, corollaries, and explicit and implicit propositions protects them... They are full of big words and newly invented terms.**”*

*“It is easier to escape from a maze than from the tangles of Realists, Nominalists, Thomists, Albertists, Occamists, and Scotists, to name the chief ones only. There is so much **erudition and obscurity** in the various schools that I imagine **the apostles themselves would need some other spiritual assistance if they were to argue these topics with modern theologians.**”*

*“... the apostles teach grace yet **they never distinguished between the grace that is freely given and the grace that makes one deserving.** They urge good works **without defining ‘work’, ‘work worked’, and ‘work working’.** They always preach charity; yet **they do not separate innate from acquired charity, nor explain whether charity is an accident or a substance, created or uncreated.**”*

Erasmus – “The Enchiridion* of the Christian Knight”

Charity Is	Charity Is Not
To edify ones neighbor	Being frequently in church
To lead all to become members of the same body	Prostrating oneself before signs of the saints
To consider all one in Christ	Burning tapers
To rejoice in a brother’s good fortune in the Lord as you would your own	Repeating such and such a number of prayers
To heal your brother’s hurt as you would your own, compassionately	
To rebuke the erring, to teach the ignorant	
To lift up the fallen, to console the downhearted	
To help the toiler, to support the needy	
To bring all your wealth, zeal, and care to bear on this – that you may benefit as many as you possibly can in Christ	

* - May be translated as “handbook” or “sword”

Erasmus vs. Luther on Salvation

Erasmus

On Free Will (Semi-Pelagian)

Grace in the form of the Father raises the child higher enabling him of his own will and energy to reach up and get the apple



Luther

On the Bondage of the Will

Even if grace picks the child up he cannot reach the apple because he doesn't want to reach for it.

Luther commended Erasmus for emphasizing the **centrality of salvation** (as opposed to peripheral issues e.g. indulgences, purgatory, pope) but saw their **theological differences as important**

Erasmus thought they should simply **agree that the church needed reform** and get on with that business

Summary - Humanists

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