

Week 9: Monday, March April 5, 2021
THE REFORMATION CHURCH (1500–1648)

Lecture 1

Topic: The Fracturing of the Church
Due: Gonzalez, 1.387–406

Lecture 2

Topic: Martin Luther
Due: Gonzalez, 2.7–35

Chart: Timeline on the Great Schism, The Plurality of Popes

	ROME	AVIGNON	PISA
1378	Urban VI 1378-1389	Clement VII 1378-1394	
	Boniface IX 1389-1404	Benedict XIII 1394-1417 Finally deposed by Pisa and Constance, d. 1423	
	Innocent VII 1404-1406	Benedict XIII	
1409 Council of Pisa, 5 Nov 1414- 22 April, 1418	Gregory XII 1406-1415 Deposed by Constance, resigned	Benedict XIII	Alexander VI 1409-1415 Deposed by Constance,

1. Following The Avignon Papacy (1309–77) – the so-called “The Babylonian Captivity”, the Great Schism developed which further scandalized the Church. Two popes vied for power leaving the mass of the faithful confused, distraught and excommunicated by whichever side they did not support.
2. This led to the Conciliar Movement, the attempt to replace the “monarchical rule” of one Pope with a council. This produced two notable Councils: The Council of Pisa which only made matters worse by electing a third Pope, and the Council of Constance, which did two notable things: 1) it resolved the conflict, and 2) condemned Wycliffe (thirty years after his death) and Hus as heretics. Hus they burned at the stake.

(4) John Huss (ca. 1372–1415).

(a) His life.

A reformer in Bohemia (present day Czechoslovakia). He taught at the University of Prague and preached at the major church in the city. He was burned to death at the Council of Constance after promises of safety.

(b) His teachings.

—stressed preaching.

—attacked abuses of the clergy (i.e., immorality, extravagance).

—opposed veneration of the pope.

—taught that only Christ can forgive sins.

—stressed universal priesthood.

—favored communion in both kinds.

—retained belief in purgatory.

—probably believed in transubstantiation.

(c) The condemnation of Huss by the Council of Constance: His alleged views.

—If a pope is foreknown as damned and is evil, and is therefore a limb of the devil, he does not have authority over the faithful given to him by anyone, except perhaps by the emperor.

—Excommunication by a pope or any prelate is not to be feared since it is a censure of Antichrist.

—The Roman church is Satan's synagogue; and the pope is not the immediate and proximate vicar of Christ and the apostles.

—The decretal letters are apocryphal and seduce people from Christ's faith, and clerics who study them are fools.

—The election of a pope by the cardinals was introduced by the devil.

—It is not necessary for salvation to believe that the Roman church is supreme among the other churches.

—It is ridiculous to believe in the indulgences of popes and bishops.

(5) William Savonarola (1452–98).

1452 Born in Ferrara

1475 Entered priesthood

1480-1482 He began preaching in Florence

1491 Savonarola became prior of the abbey of San Marco

1494 French invade Italy, Medici loses control of Florence, Savonarola leads the first republic in Florence.

1496 Alexander VI, Rodrigo Borgia (Father of illegitimate Cesare and Lucrezia Borgia) excommunicated Savonarola

1498 Savonarola burned at the stake for heresy.

Savonarola was a Dominican friar, who criticized the moral corruption of the papacy, specifically aimed at Alexander VII. He was little concerned with the theological aberrations of the church, but focused on the moral and spiritual corruption.

He was a fiery orator who could inspire and motivate the masses. In 1494 a French army invaded which was portrayed as the coming of Armageddon. At the same time an outbreak of syphilis swept the city. His preaching warned the people of the soon coming judgment of Christ led to hysteria among the people and his condemnation as a heretic.

His criticisms were echoed by the later Reformers in the sixteenth century.

Parenthesis: Changes in the Secular World

1. Italy

2. Germany and the HRE

3. Spain, the expulsion of the Jews, and the HRE

4. England

5. Islam

6.

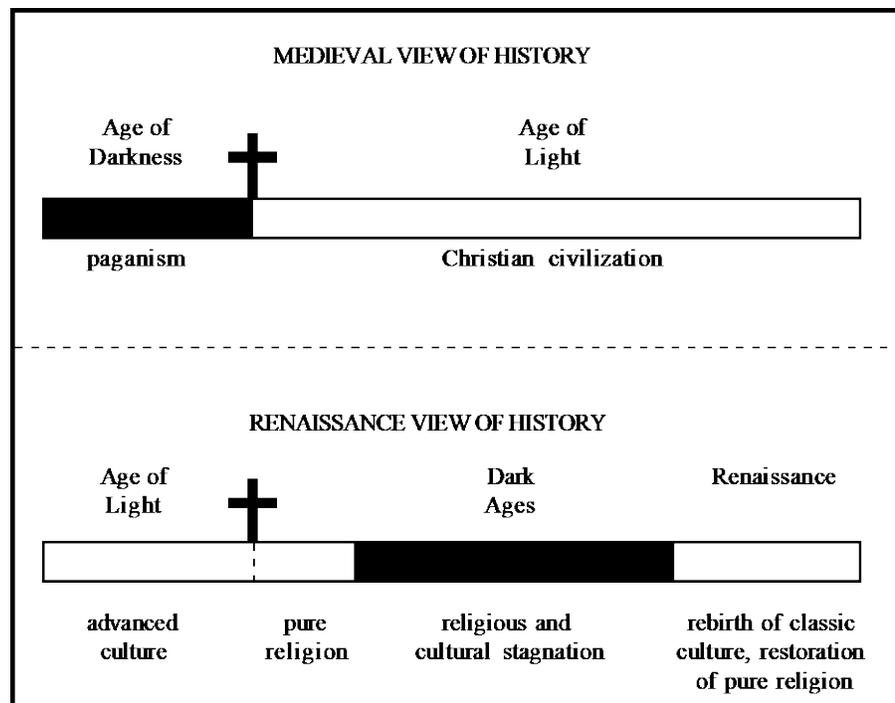
2. The rise of the Renaissance.

a) Renaissance “Humanism”.
—not generally accepted definition.

- not to be confused with current secularism.
- related to university curricula (i.e., the humanities).
- an era of the revival of classical learning.

b.) Some characteristics of Renaissance Thought.

1) A new view of history.



(2) A return to the sources of European culture (*Ad Fontes*).

Ad fontes "to the sources" took southern Europe back to the older sources of the ancient classical period. It represented a revival of classical learning and a recovery of the art and sculpture of the ancient Romans and Greeks. It was not a forerunner of modern liberalism.

(3) A deep appreciation for the dignity of man.

(4) A renewed interest in education.

c) Some Leading Humanists.

- (1) Lorenzo Valla (Italy) demonstrated that the “Donation of Constantine” was a forgery. This was an achievement of the science of textual criticism in its infancy.
- (2) Guillaume Budé (France) published scholarly studies of ancient coinage and critical analyses of Greek grammar and syntax.
- (3) Lefevre D’Etaples (1455–1536) published biblical commentaries in which he held that man is justified by God’s grace and mercy, which is received by faith alone.
- (4) John Colet (ca. 1467–1522) (England) wrote biblical commentaries in which he adopted a more literal approach to interpretation than was popular at the time.
- (5) Johannes Reuchlin (1455–1522) (Germany) produced the first fairly reliable handbook of Hebrew grammar by a Christian scholar.

d) Desiderius Erasmus: (ca 1466–1536) “The Prince of the Humanists”. The most significant of the renaissance humanists.

- (1) His life. Dutch born scholar, critic of the Church and opponent of Luther.

John Eck, a leading defender of the papacy and Luther's opponent witnesses to Erasmus's great influence.

“All men of letters except a few cowl-wearers and theologasters, are Erasmians.”

Luther, Zwingli, and Calvin were all massively influenced by the work of Erasmus.

- (2) His writings: “All studies, philosophy, rhetoric, are followed for this one object, that we may know Christ and honor Him. This is the end of all learning and eloquence.”

—*The Praise of Folly* - a very popular work poking fun at the follies and vices of men from all walks of life (including the clergy).

—*Julius Exclusus* (?) - a satire on Pope Julius II, a very greedy, very warlike pope.

—*A Weapon for a Christian Soldier or A Handbook for a Militant Christian*.

—*New Testament* (Greek and Latin) - If people are to follow Christ, they must have a dependable translation of the Scriptures. Such a translation must be based on a reliable Greek text.

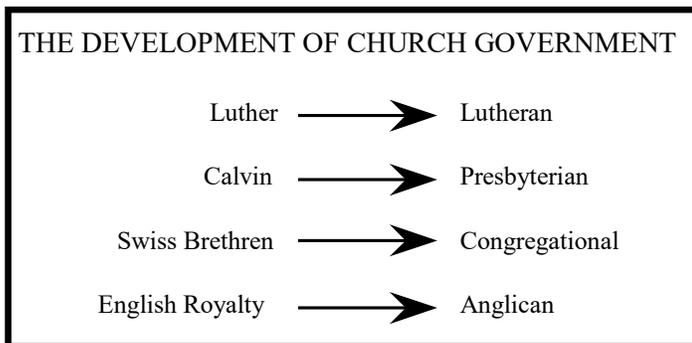
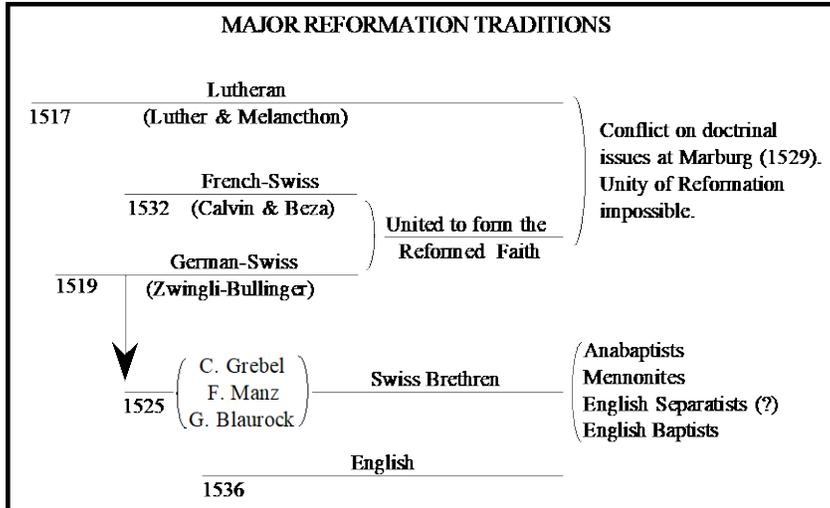
e) The Renaissance and the Reformation.

The world changed with the Renaissance emphasis on a return to original sources.

IV. The Protestant Reformation (1500–1650).

“The essence of the Reformation was a ‘religious revolution’, a fundamental quest after the ‘restoration of God at the heart of religion and theology’” (Aviher Zakai, *Exile and Kingdom* [1992], 16).

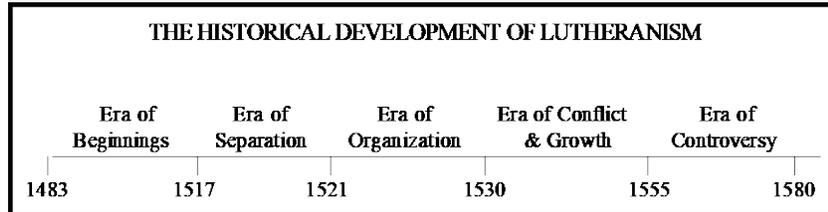
“You must never think of the Reformation solely as a negative thing, as a response to weaknesses. It was also about our rediscovery of the Gospel. Rediscovery of the Gospel led to the correction of the weaknesses we have been exploring. But in part, the Reformation was this glorious rediscovery of what God had already done for his people and would continue to do for them...” [Alister McGrath, “The State of the Church Before the Reformation,” *Modern Reformation*, January/February 1994, 10].



TWO APPROACHES TO REFORM

Magisterial Reformation	Radical Reformation
Reform the Church	Reinstitute the Church
Gradual Change	Immediate Change
Endorse State Church	Reject State Church
Accept Concept of a Christian Magistrate	Reject Concept of Christian Magistrate
Infant Baptism	Believer's Baptism

A. Martin Luther and Lutheranism.



1. Luther's life (1484–1546).
 - a) Early life:
 - (1) Childhood.
 - born in Eisleben (in Saxony) to Hans and Margaret. His mother seems to have had connections (Lindemann). Hans was into copper mining. She appears educated, Hans not.
 - nine children in the family.
 - family saint was St. Anne, the mother of Mary. She protected from thunderstorms and miners.
 - a) Education.
 - Studied at Eisenach at St. George.
 - studied at Erfurt University (1501–1505).
 - Thunderstorm Incident: 2 July 1505.
 - c) The Monastery.
 - joined a strict Augustinian order, the Observants on 17 July 1505 under Johannes Staupitz who directed the order (1503–24).
 - Luther did menial tasks the first year; in the second Staupitz allowed him to memorize Scripture.
 - He was ordained on 2 April 1507 and said his first mass on 2 May 1507.

“I was a good monk, and I kept the rule of my order so strictly that I may say that if ever a monk got to heaven by his monkery, it was I.”
 - d) Trip to Rome (1511).
2. Teaching at the University of Wittenberg.
 - In 1511 Luther was transferred to the Augustinian Monastery in Wittenberg to train younger members of his order.

—On 19 October 1512, he was appointed to the chair of Biblical theology as Bible lecturer, a chair held by Staupitz from the establishment of the university in 1502.

—In 1515 he was elected district vicar of ten monasteries in Saxony and Thuringia.

- a) The Break from Rome.
- b) The indulgence system.

Says Oberman, “His misgivings began with the indulgence controversy in 1518–19, when he had to recognize that God’s grace was for sale in Rome” (149).

—What is an indulgence?

“The remission by the church of the temporal penalty due to forgiven sin, in virtue of the merits of Christ and the saints.”

—Presuppositions of the system.

- (1) a retributive basis for divine justice, (i.e., that sin must have a penalty either on earth or in purgatory, even after the sinner has been reconciled with God by penitence and absolution).
 - (2) the existence of the ‘treasury of merits’ i.e., the infinite merits of Christ are available to the saints through the church in virtue of the Communion of Saints).
 - (3) the belief that the Church, by her power of jurisdiction, has the right of administering the benefit of these merits in consideration of prayers or other pious works undertaken by the faithful.
3. The context of the indulgence controversy.
- Albert of Brandenburg.
- Pope Leo X.
- John Tetzel.

How Luther summarized Tetzel’s claims:

“He has grace and power from the Pope to offer forgiveness even if someone has slept with the Holy Virgin Mary, the Mother of God, as long as a contribution would be put into the coffer.”

“Furthermore, he would not want to trade places in heaven with St. Peter, for he had redeemed more souls with his indulgences than Peter with his sermons.”

“Furthermore, if anyone put money into the coffer for a soul in purgatory, the soul would leave purgatory for heaven in the moment one could hear the penny hit the bottom.”

“Furthermore, it is not necessary to show remorse or sorrow or do penance for sins when purchasing indulgences or a letter of indulgence. He even sold indulgences for future sins. Such abominable things he did abundantly. He was merely interested in money.”

- 4. The controversy over the Indulgence System.
—Luther’s Ninety-five Theses (31 October 1517).

—Diet of Augsburg (1518) - a meeting of the princes of Germany. Luther appeared before Cardinal Cajetan.

—Leipzig Disputation (1519) - a debate between John Eck and Andreas Carlstadt (assisted by Martin Luther).

—Luther’s discovery of the Gospel: “the righteousness of God”.

LUTHER'S CONCEPT OF JUSTIFICATION			
	Personal Justification	Analytic Justification	Forensic Justification
	1513	1518	
Person	Punitive Judge	Enabler	Gratuitous Savior
Foundation of Forgiveness	Human Works	Christ's Work in Us (to make us righteous)	Christ's Work for Us (to declare righteous)
Source	Scholastic Nominalism	Staupitz <i>Medieval Catholicism</i>	Melanchthon <i>Normative Protestantism</i>

“I greatly longed to understand Paul’s Epistle to the Romans and nothing stood in the way but that one expression, “the justice of God,” because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him. Therefore I did not love a just and angry God, but rather hated and murmured against him. Yet I clung to the dear Paul and had a great yearning to know what he meant.

Night and day I pondered until I saw the connection between the justice of God and the statement that “the just shall live by faith.” Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the “justice of God” had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gate to heaven....”

Lectures on Romans (1:17):

“For the righteousness of God is the cause of salvation. Here, too, “the righteousness of God” must not be understood as that righteousness by which he is righteous in himself, but as that righteousness by which we are made righteous (justified) by Him, and this happens through faith in the gospel.”

5. The conflict with the Church and State.

—The papal bull “*Exsurge Domine*” (Arise, O Lord), 8 July 1520.

“Leo Bishop, servant of the servants of God, to eternal memory.

Arise, O Lord, and judge thy cause. Be mindful of the daily slander against thee by the foolishly, incline thine ear to our supplication. Foxes have arisen which want to devastate thy vineyard, where thou has worked the winepress. At thy ascension into heaven thou has commanded the care, rule and administration of this vineyard to Peter as head and to thy representatives, his successors, as the Church triumphant. A roaring sow

of the woods has undertaken to destroy this vineyard, a wild beast wants to devour it. . . . We prohibit this Martin from now on and henceforth to contrive any preaching or the office of preaching.”

—Three treatises of 1520:

To the Christian Nobility of the German Nation.

Priesthood of believers.

“It is pure invention that pope, bishop, priests, and monks are called the spiritual estate while princes, lords, artisans, and farmers are called the temporal estate. This is indeed a piece of deceit and hypocrisy.”

Interpretation of Scripture.

“Since these Romanists think the Holy Spirit never leaves them, no matter how ignorant and wicked they are, they become bold and decree only what they want. And if what they claim were true, why have Holy Scripture at all? Of what use is Scripture? Let us burn the Scripture and be satisfied with the unlearned gentlemen at Rome who possess the Holy Spirit!... If I had not read the words with my own eyes, I would not have believed it possible for the devil to have made such stupid claims at Rome, and to have won supporters for them.”

The Babylonian Captivity of the Church.

Christians have been carried away from Scripture and subjected to the tyranny of the papacy.

The Freedom of a Christian.

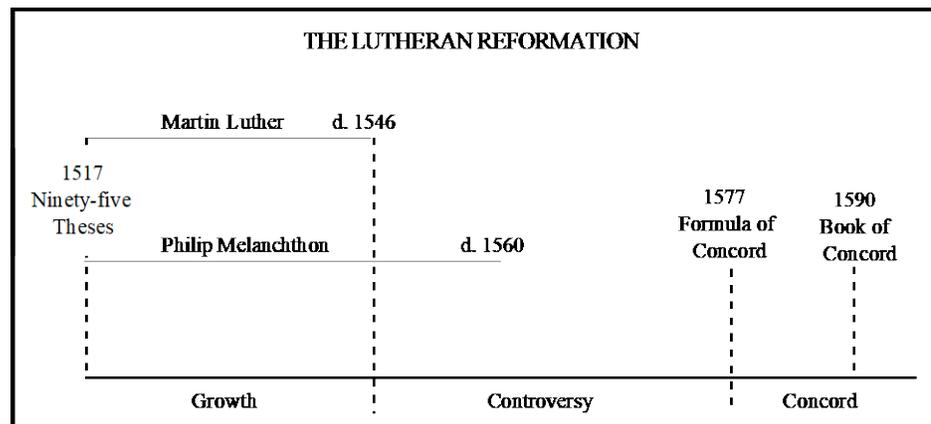
—The Diet of Worms (April, 1521) – Luther was summoned to appear before the new young emperor, Charles V (He was elected in 1519 on the death of Maximilian I) by three archbishops and four secular sovereigns). When Maximilian died he ordered that his hair be shorn, body scourged, and his teeth broken so that he could appear before the lord penitent (such was the understanding if salvation is his day!).

—His inquisitor was Johann von der Ecken, chancellor of the bishop of Trier. He asked: “Do you perhaps wish to defend all of your books?” “Do you alone possess wisdom, against so many centuries—against the Holy Church, against councils, decrees, laws, and ceremonies that our forefathers and everyone around us have upheld up to the present day?”

Luther replied: “Since your imperial Majesty and Lordships demand a simple answer I will do so without horns or teeth as follows: Unless I am convicted by the testimony of Scripture or by evident reason (for I trust neither in popes nor in councils alone, since it is obvious that they have often erred and contradicted themselves) I am convicted by the Scripture which I have mentioned and my conscience is captive to the Word of God. Therefore I cannot and will not recant, since it is difficult, unprofitable, and dangerous indeed to do anything against one’s conscience. God help me. Amen.”

—The Wartburg (1521–22).

6. The establishment of Lutheranism.



a) The disturbance in Wittenberg.

—In Luther’s absence Carlstadt assumed leadership of the Reformation.

—Three “prophets” from Zwickau came to Wittenberg.

b) Luther’s Return to Wittenberg (1522).

Luther’s method of reform.

—Preach the Word of God.

—Do not force religious innovations.

c) The dispute with the Peasant’s (1525).

—The peasant's grievances (high taxes, no voice in religious matters, etc.).

—*Treatise on Secular Authority* (1523).

The state is the minister of God. Its task is to make laws, administer laws, punish lawlessness, maintain a just, stable society.

—*Exhortation to Peace* (April, 1525).

—A moderate work.

—Both parties were at fault.

—*Against the Murderous Thieving Mobs of Peasants* (May, 1525).

—An extremely harsh work.

“If the peasant is in open rebellion, then he is outside the law of God, for rebellion is not simply murder, but it is like a great fire which attacks and lays waste a whole land. Thus, rebellion brings with it a land full of murders and bloodshed, makes widows and orphans, and turns everything up side down like a great disaster. Therefore, let everyone who can, smite, slay, and stab, secretly or openly, remembering that nothing can be more poisonous, hurtful, or devilish than a rebel. It is just as when one must kill a mad dog; if you don't strike him, he will strike you, and the whole land with you.”

d) The dispute with Erasmus (1525).

—*Dialogue on Free Will* - Erasmus.

“I like those who attribute some to free choice, but most to God.”

For Erasmus, salvation was a cooperative work. Man's contribution to his own salvation was so significant that it is an excusable exaggeration to attribute salvation totally to God.

—*On the Bondage of the Will* - Luther.

“I praise and commend you highly for this also, that unlike all the rest *you alone have attacked the real issue*, the essence of the matter in dispute, and have not wearied me with irrelevancies about the papacy, purgatory, indulgences, and such like trifles (for trifles they are rather than basic issues), with which almost everyone hither to has gone hunting for me without success. You and you alone have seen the question on which everything hinges, and have aimed at the vital spot;. . .”

Oberman described the differences between Luther and Erasmus this way (*Luther*, 216). “Erasmus pinned his hopes on the progress of time and the educated man, the best defender of the loftiest interests, whose innate, ineradicable striving for self-actualization is purified by God and then finds consummation in true piety. From Erasmus’ perspective Luther was impatience personified, a monk who would listen to no one, who had not learned from history and threatened the cause of piety and education by casting doubt on man’s moral disposition and perfectibility”.

- e) The marriage to Katrina von Bora (13 June 1525) (Bugenhagen and Jonas witnessed the consummation—the Catholic accusation was that Luther was a devil, therefore a-sexual)

“Next to God’s Word there is no more precious treasure than holy matrimony.”

The Luthers had six children: Johannes or Hans (1526), Elizabeth (1527), Magdalena (1534), Martin (1529), Paul (1533) and Margaret (1534). Elizabeth died in infancy; Magdalena or Lenchen at thirteen. In succession Luther want his sons to be a soldier, a scholar, and a peasant. He got a lawyer, a private citizen, and a doctor.

“It was only four hundred years ago that the priests of Germany were compelled by force to take the vows of celibacy” (*Augsburg Confession*, 23).

- f) The tensions with Charles V.

—*Diet of Speyer* (1526) - Lutheran princes stood firmly together seeking toleration. The diet with the emperor

facing a grave Islamic threat in the East, determined that each prince should order ecclesiastical affairs “in accord with his obligations to God and the emperor”.

—*Diet of Speyer* (1529) - Controlled by a Catholic majority which passed legislation to end toleration of Lutherans in Catholic territories. Six princes and fourteen cities “protested”, thus the term “Protestant.” In the 1530s, it came to simply mean anti-catholic.

—The term “Evangelical” has evolved from the French term “evangelique” and the German “evangelisch,” words used in the early controversial writings of the reformers for their movement.

—*Diet of Augsburg* (1530).

—The Schmalkaldic League (1531) was a military alliance. The Marburg Colloquy was an attempt to get the Swiss to join in. Its failure ended that hope.

g) The role of Philip Melanchthon (1497–1560).

—Melanchthon had a crucial role in Luther’s understanding of grace after his coming to Wittenberg in 1518.

—In 1521 he wrote *Loci Communes* (*Common Places*) which became the first theology book of the Reformation.

—Melanchthon drew up the *Augsburg Confession*, later a defense of it (*Apology*).

The Bigamy of Philip of Hesse: On 10 December 1539. Luther advocated a second simultaneous marriage. Phillip claimed that Christina was sexually cold, smelly, and an alcoholic (she did have ten children to him, three after his second marriage). On March 4, 1540 Phillip married Margarethe von der Saale who had seven children to him. Christina was the daughter of Duke George of Saxony, brother of Frederick the Wise and a loyal Roman Catholic.

(9) *Of Jews and Their Lives* (1543). Luther advocated the burning of synagogues and Jewish books, expulsion also. In his last sermon (15 February 1546) he evidences a change of heart. He still held that they were enemies of Christ, but

argued that we should demonstrate Christian love to them.

2. Luther's Thought.

a) Law and Gospel.

“I have often heard before that there is no better way to hand down and to maintain true doctrine than by following this method, that is, of dividing Christian doctrine into two parts, the law and the gospel.”

“Anyone who can properly distinguish the gospel from the law may thank God and know that he is a theologian.”

“Virtually the whole of the Scriptures and the understanding of the whole of theology depends upon the true understanding of the law and the gospel.”

“Paul desires that in Christianity both of these, the law and the gospel, should be clearly distinguished...don't confuse them! When that happens, you list one of the two, or even both; just as under the papacy no one knew what was the gospel as opposed to the law; or what was the law as opposed to the gospel; for they had a faith which was only in the law...”

“The Law and the Gospel are two doctrines that are absolutely contrary. To place righteousness in the Law is, therefore, simply fighting against the Gospel. For the Law is an exactor, requiring of us that we should work and give; in a word, it wants to have (something) from us. But the Gospel exacts nothing of us; rather it gives freely and enjoins us to hold out our hands and to give, to take and to offer are opposites and cannot go on at the same time. For that which is given I take; but that which I give, I do not take; I offer it to another. If, then, the Gospel is a gift and offers a gift, it exacts nothing. Again, the Law gives nothing but exacts of us, indeed (it exacts) impossible things.”

b) Reason vs. the gospel.

“The human heart does not understand, nor does it believe, that so great a treasure as the Holy Spirit is given simply for the hearing of faith, but it argues like this: ‘It is a weighty matter—forgiveness of sins, deliverance from sin and death, the giving of the Holy Spirit, of righteousness and eternal life; therefore you must offer something of weight, if you would obtain those unutterable gifts.’ This opinion the Devil approves and fosters in the heart. And so when reason hears: ‘You can do nothing to obtain the remission of

sins, but ought only to hear the Word of God', it immediately cries out: 'No! you make the forgiveness of sins too mean and contemptible.' So, it is the very magnitude of the gift which prevents our accepting it; and because so great a treasure is offered for nothing, it is despised."

"Here we are in a completely different world, outside of reason, where there is no arguing about what we ought to do, or by what kind of works we should earn grace and the forgiveness of sins. Here we are in divine theology, where we hear this Gospel, that Christ died for us, and that believing this we are accounted righteous, though sins nevertheless remain in us—and big ones at that" (cited in *Grace and Reason*, B. A. Gerrish, 90, 94.).

c) Scripture and gospel.

(1) Canon.

"All the genuine sacred books agree in this that all of them preach Christ and deal with Him. That is the true test by which to judge all books, when we see whether they deal with Christ or not, since all the Scriptures show us Christ, and St. Paul will know nothing but Christ. What does not teach Christ is not apostolic even though St. Peter or Paul taught it; again, what preaches Christ would be apostolic even though Judas, Annas, Pilate, and Herod did it."

(2) Inspiration.

"But everyone, indeed knows that at times they (the Fathers) have erred as men will; therefore I am ready to trust them only when they prove their opinions from Scripture, which has never erred."

"The Holy Scriptures are the Word of God, written and lettered and formed in letters."

"When you read the words of Holy Scripture, you must realize that God is speaking them."

"Consequently, we must remain content with them and cling to them as the perfectly clear, certain, sure words of God, which can never deceive us or allow us to err."

"The Bible is God's Word written—presented in letters, as Christ is the eternal Word presented in human nature."

d) Bondage of the Will.

“Next: when Christ says in John 6: ‘No man can come to me, except My Father which hath sent me draw him’ (v. 44), what does he leave to ‘free-will’? He says man needs to hear and learn of the Father Himself, and that all must be taught of God. Here, indeed, he declares, not only that the works and efforts of ‘free-will’ are unavailing, but that even the very word of the gospel (of which He is here speaking) is heard in vain, unless the Father Himself speaks within, and teaches, and draws. ‘No man, no man can come,’ he says, and what he is talking about is your ‘power whereby man can make some endeavor towards Christ’. In things that pertain to salvation, He asserts that power to be null.

“But the ungodly does not come, even when he hears the word, unless the Father draws and teaches him inwardly; which He does by shedding abroad His Spirit. When that happens, there follows a ‘drawing’ other than that which is outward; Christ is then displayed by the enlightening of the Spirit, and by it man is rapt to Christ with the sweetest rapture, he being passive while God speaks, teaches and draws, rather than seeking or running himself.”

Says J. I. Packer of the centrality of this doctrine (J. I. Packer and O. R. Johnston, Introduction to *The Bondage of the Will*, by Martin Luther):

“Historically, it is a simple matter of fact that Martin Luther and John Calvin, and, for that matter, Ulrich Zwingli, Martin Bucer, and all the leading Protestant theologians of the first epoch of the Reformation, stood on precisely the same ground here. On other points, they had their differences; but in asserting the helplessness of man in sin, and the sovereignty of God in grace, they were entirely at one. To all of them, these doctrines were the very life-blood of the Christian faith. A modern editor of Luther’s great work underscores this fact: ‘Whoever puts this book down without having realized that evangelical theology stands or falls with the doctrine of the bondage of the will has read it in vain.’ The doctrine of free justification by faith only, which became the storm-centre of so much controversy during the Reformation period, is often regarded as the heart of the Reformer’s theology, but this is hardly accurate. The truth is that their thinking was really centered upon the contention of Paul, echoed with varying degrees of adequacy by Augustine, and Gottschalk, and Bradwardine, and Wycliffe, that the sinner’s entire salvation is by free and sovereign grace only.

‘Justification by faith only’ is a truth that needs interpretation. The principle of *sola fide* is not rightly understood till it is seen as anchored in the broader principle of *sola gratia*. What is the source and statue of faith? Is it the God-given means whereby the God-given justification is received, or is it a condition of justification which is left to man’s own contribution to salvation? Is our salvation wholly of God, or does it ultimately depend on something that we do for ourselves?

These things need to be pondered by Protestants today. With what right may we call ourselves children of the Reformation? Much modern Protestantism would be neither owned nor even recognized by the pioneer Reformers. *The Bondage of the Will* fairly sets before us what they believed about the salvation of the lost mankind. In the light of it, we are forced to ask whether Protestant Christendom has not tragically sold its birthright between Luther’s day and our own.”

e) The sacraments and the gospel.

“The sacraments are not only signs among men, but signs of God’s will towards us, so it is correct to define the New Testament sacraments as signs of grace. There are two parts to a sacrament, the sign and the Word. In the New Testament, the Word is the added promise of grace. The promise of the New Testament is the promise of the forgiveness of sins, as the text says. ‘This is my body, which is given for you; this is the cup of the New Testament with my blood, which is poured out for many for the forgiveness of sins.’ Therefore the Word offers forgiveness of sins, while the ceremony is a sort of picture or “seal,” as Paul calls it (Rom. 4:11), showing forth the promise. As the promise is useless unless faith accepts it, so the ceremony is useless without the faith which really believes that the forgiveness of sins is being offered here. Such a faith encourages the contrite mind. As the Word was given to arouse this faith, so the sacrament was instituted to move the heart to believe through what it presents to the eyes. For the Holy Spirit works through the Word and the sacraments” (Melancton, *Apology for the Augsburg Confession*).

(1) Baptism (Quotations from “Luther’s Large Catechism”, *Book of Concord*.)

*The purpose of baptism:

“The power, effect, benefit, fruit, and purpose of baptism is to save” (439).

“To be saved. . . is nothing else than to be delivered from sin, death, and the devil and to enter the kingdom of Christ and live with him forever” (439).

*Why such an external ordinance is important:

“Whatever God effects in us he does through external ordinances such as baptism and the Gospel (which is an external, oral proclamation)” (440).

*Baptism - a work of God:

“Baptism is the work of God, not men” (437).

*Why baptism is effective:

“It is effective because God’s Word and commandment are added to the water” (438).

“It receives power through the Word” (440).

“The Word and the water must not be separated” (439).

(2) Baptism and faith:

“Baptism is not our work but God’s...God’s works, however, are salutary and necessary for salvation, and they do not exclude but rather demand faith, for without faith they could not be grasped” (441).

“Baptism is not a work which we do but is a treasure which God gives us and faith grasps” (441).

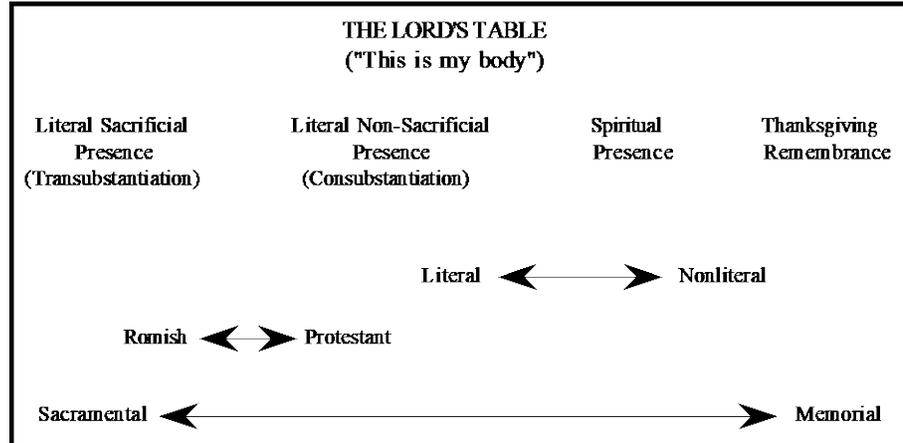
“Without faith baptism is of no use, although in itself it is an infinite, divine treasure” (440).

“To appreciate and use baptism aright, we must draw strength and comfort from it when our sins or conscience oppress us, and we must retort, ‘But I am baptized! And if I am baptized, I have the promise that I shall be saved and have eternal life’” (442).

(3) Infant baptism:

“We bring the child with the purpose and hope that he may believe, and we pray God to grant him faith. But we do not baptize him on that account, but solely on the command of God” (444).

(4) Lord's supper (**T-18)



"It is the true body and blood of the Lord (Jesus) Christ in and under the bread and wine" (447).

"The sacrament is bread and wine, but not mere bread and wine" (447).

"It is bread and wine comprehended in God's Word and connected with it" (447).

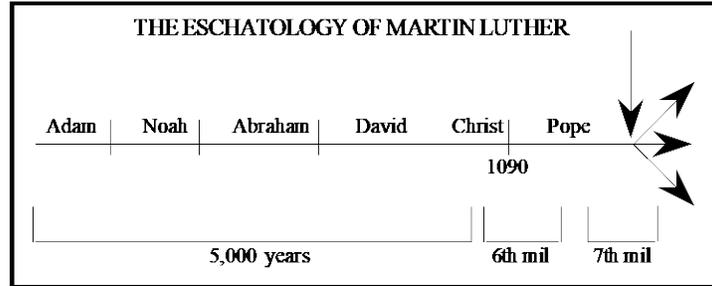
"It is the Word...which distinguishes it from mere bread and wine" (448).

"We go to the sacrament because we receive there a great treasure, through and in which we obtain the forgiveness of sins. Why? Because the words are there through which this is imparted!" (449)

"It is called the food of the soul since it nourishes and strengthens the new man....The Lord's Supper is given as a daily food and sustenance so that our faith may refresh and strengthen itself" (449).

"What is given in and with the sacrament cannot be grasped and appropriated by the body. This is done by the faith of the heart which discerns and desires this treasure" (451).

(5) Eschatology



(6) Relationship of Church and State (See Appendix 3)

3. The Development of Later Lutheran Orthodoxy.

a) Luther's death (1546), Melanchthon's conciliatory spirit.

Luther died in Eisleben, 18 February 1546, in the presence of Justus Jonas, then pastor at Halle. He had said, "When I get home to Wittenberg again, I will lie down in my coffin and give the worms a fat doctor to feast on."

b) The controversies within Lutheran Orthodoxy.

(1) *the Antinomian controversy* (the use of the law)

The first phase of the controversy concerned whether we should preach the law at all. Melanchthon said yes. Agricola said no, because the gospel produces repentance.

The second phase concerned whether the law has any role in the life of the Christian. Some Lutheran teachers said "the best art of the Christian is to know nothing of the law."

(2) *the Osiandrian controversy*

A controversy over the teachings of Andreas Osiander who taught that justification is something more than the imputation of Christ's righteousness, something more than a declarative righteousness. It is the process of becoming righteous through our union with Christ. The emphasis is on Christ in us rather than Christ *for* us.

(3) *the Adiaphoristic controversy* (things indifferent).

A controversy concerning whether Roman ceremonies are to be regarded as indifferent things (*adiaphora*). Is it acceptable for a pastor to conform to Roman Catholic ceremonial rites if he continues to preach sound Christian doctrine?

(4) *the Majoristic controversy*

A controversy between Nicholas von Amsdorf and George Major over the role of good works in salvation.

Major wrote that “good works are necessary for salvation, since no one is saved by wicked works and no one without good works.”

Amsdorf responded that such a statement could only be defended by a “Pelagian, a Mameluke (Turk), and a denier of Christ.” He continued, “Good works are injurious to salvation.”

(5) *the Synergistic controversy*

A controversy concerning the issue of human cooperation in salvation. Is the will of man weakened by sin but still able to cooperate with grace? Is the will passive?

c) The settlement of the controversies.

(1) *The Formula of Concord* (1577) - a statement drawn up in 1577 by a number of Lutheran theologians which became the definitive statement of Lutheran orthodoxy.

(2) *The Book of Concord* (1580) - a work assembled in 1580 that contains the confessions recognized in the Lutheran churches. It includes the Apostles Creed, the Nicene Creed, the Athanasian Creed, the Formula of Concord, and a number of other specifically Lutheran statements. (**T-19)