

Theological Equipping Class

The Radical Reformation and Counter Reformation

June 20, 2021

Reformations:

1. German
2. Swiss
3. English
4. Radical Reformation
5. Catholic counter-Reformation

The Birth of the Radical Reformation

Setting: Zurich

Conrad Grebel (1498-1526)



Felix Manz (1498-1527)

Luther vs. Zwingli: normative vs. regulative principles

What about infant baptism?

1524: putting theory into practice

1525: city council decision and response

1526: a capital crime

1527: first martyr

The Spread of Anabaptism

From Zurich to Germany, Austria, and beyond

1529: Imperial Diet of Speyer: Anabaptism declared a heresy

Result: severe persecution



To Bohemia, Moravia, and Strausburg

Melchior Hoffman (1495-1543)



1533: The Lord's Return and the "New Jerusalem"

From Strausburg to Munster
The Munster Rebellion

Jan of Leiden: "King David"

why polygamy?

The Peasant's War: 1524-5

Luther's thoughts: support the peasants, but not the insurrection

Thomas Muntzer

Zwickau Prophets

Menno Simons (1496-1561)



The Teachings of Anabaptism

Forms:

1. Radicals
2. Rationalists

3. Orthodox

The Schleithem Confession (1527)

1. believer's baptism: "Baptism shall be given to all those who have learned repentance and amendment of life, and who believe truly that their sins are taken away by Christ, and to all those who walk in the resurrection of Jesus Christ, and wish to be buried with him in death, so that they may be resurrected with Him and to all those who with this significance request of us and demand it for themselves. This excludes all infant baptism, the highest and chief abomination of the Pope." (Schleithem Confession, Article I)
2. Excommunication for disobedient members
3. A memorial view of communion
4. A physical separation from worldliness
5. Instructions regarding how to choose pastors and what they are to do in leading the church
6. Governmental non-participation and strict pacifism
7. Forbidding the swearing of oaths of any kind.

Critiques of Anabaptism

Good: baptism, moral reform and discipleship, religious liberty

Bad: legalism, isolationism, overly literal hermeneutic, other theological stuff

The Catholic Counter-Reformation

A misnomer?

Problems in the 16th century church: absenteeism, simony, illiterate & uneducated clergy, immorality

New monastic orders

The Discalced Carmelites: Teresa of Avila

The Jesuits: Ignatius of Loyola



The Call for a Council

- Leo X
- Adrian VI
- Clement VII
- Paul III

Final attempt at reconciliation: Worms 1541

The Council of Trent (1545-63)

Goal: "the extirpation of heresies and the reform of morals."

Moral reforms:

- It condemned absenteeism and specified that bishops should reside in their districts.
- It condemned pluralism in which people would hold multiple offices in the church.
- It condemned simony, the selling of church offices.
- It regulated (but didn't condemn) the use of relics and indulgences.

- It listed and defined obligations of clergy
- And it ordered the founding of seminaries

Theological "reforms"

1. It declared the Vulgate (Latin translation of OT) to be the authoritative text in matters of dogma. And in doing so, it officially canonized the Apocrypha (before this it had never been officially declared to be a part of the canon):
 - "...if any one receive not, as sacred and canonical, the said books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin vulgate edition; and knowingly and deliberately contemn the traditions aforesaid; let him be anathema." (Council of Trent)
2. It officially stated that tradition has a parallel authority to Scripture.
3. It stated that the proper number of sacraments is 7.
4. It said that the mass is a true sacrifice of Christ and confirmed the doctrine of transubstantiation and that mass can be offered on behalf of the dead.
5. It officially damned anyone who denied the necessity of purgatory for believers.
 - "If anyone says that after the grace of justification has been received, to every penitent sinner the guilt is remitted and the debt of eternal punishment is blotted out, that there remains no debt of temporal punishment to be discharged in this world or the next in Purgatory before the entrance to the kingdom of heaven can be opened to him, let him be anathema."
6. It established that justification is based on good works done through the collaboration of grace and the believer.
 - "If any one says that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema."
 - "If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to co-operate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema."
7. It condemned the idea of assurance of salvation.
 - "If anyone says that a man born again and justified is bound to believe that he is one of the predestined, let him be anathema."

Was Trent a success?