

The Reformation

1500--1700

Theology Proper

Sola fide - Faith
Sola scriptura - Scripture
Sola gratia - grace

Unitarian
III
in the Monarchy
Salomon

V. The Reformation Period 1500-1700

A. Theology Proper

1. Generally speaking the orthodox doctrine was honored through the world of the reformers. The Nicene Creed was received as basic and there is no attempt to improve on the understanding of the working of the Persons in the Godhead.

2. A few old heresies are reborn with the new freedom of thought. Socinianism (after Sozzini, d. 1562) is a replay of the older Arian ideas and develops arianism in soteriology and anthropology. Servetus is of that school and is a universalist of the Socinian category. Both the ideas of Sozzini and the teaching of Servetus (martyred in Geneva) sound suspiciously like the monarchianism of the first centuries. Calvin is often condemned for the death of Servetus but he was also under the death sentence of the Roman church and that is part of the reason for his flight to Geneva.

3. The uniform creeds of the church govern the reformers in the persons and functions of the persons in the Trinity. As far as theology proper is concerned, it is not necessary to say much beyond that.

Anthropology

B. Anthropology

1. Man's state in the world as seen by the Reformers.

a. Sin...a total corruption of the human nature witnessed not only in appetites but in the higher aspirations of the soul. Sin indwells and masters us and original sin leads us to complete rejection before God. By nature we are guilty. The end of sin is condemnation and death and we are helpless before this judgment since no man is able to deliver himself.

Most of the reformers followed a traducianist interpretation of the soul. To them original sin was our complicity in Adam which rendered the whole race guilty. There were some contrary expressions to this but it was the prominent view.

b. Depravity...was the result of sin. The term of course, refers to the stand before God. The reformers did not think that depravity meant everything a man did in all areas of life was wicked. They allowed that one might do acts which in a civil and moral sense could be right. Such acts as showing

1 Church: Chalcedon - splits into off
1054 - East splits off

"Seamless Robe of Christ."

Anywhere in the West, you could go to church & understand the service.

"To be outside of the institution was mighty serious business."