Compass Life Adult Sunday School

Pastor Pete

May 24, 2020

**“The Men Behind Luther and the Reformation”**

**Philip Melanchthon (1497-1560)**

**I. Philip Melanchthon, The Brilliant Professor**

He was born Philipp Schwartzerdt on 16 February 1497, at Bretten where his father Georg Schwarzerdt was armorer to Philip the Count of the Rhine. In 1507 he was sent to the Latin school at Pforzheim, where the rector, Georg Simler of Wimpfen, introduced him to the Latin and Greek poets and to \_\_\_\_\_\_\_\_\_. He was influenced by his great-uncle Johann Reuchlin, a Renaissance humanist; it was Reuchlin who suggested Philipp follow a custom common among humanists of the time and \_\_\_\_\_\_\_ his surname from "Schwartzerdt”, into the Greek equivalent "Melanchthon" (Μελάγχθων). Philipp was only eleven when in 1508 both his grandfather and father died within eleven days. He and a brother were brought to Pforzheim to live with his maternal grandmother, Elizabeth Reuter, sister of Reuchlin. The next year he entered the University of Heidelberg, where he studied philosophy, rhetoric, and astronomy/astrology, and became known as a scholar of \_\_\_\_\_\_\_\_\_. Denied the master’s degree in 1512 on the grounds of his \_\_\_\_\_\_\_, he went to Tubingen, where he continued humanistic studies but also worked on jurisprudence, mathematics, and medicine. While there he was also taught the technical aspects of astrology by Johannes Stoffler. After gaining a master's degree in 1516 he began to study \_\_\_\_\_\_\_\_\_\_. Under the influence of Reuchlin, Erasmus, and others, he became convinced that true Christianity was something different from the scholastic theology as taught at the university. It was here that Melanchthon repented of his sin and placed his trust in Christ, and furthermore he became a follower of the \_\_\_\_\_\_\_\_\_\_\_\_. His first publication was a Greek grammar (1518). Opposed as a reformer at Tübingen, he accepted a call to the University of Wittenberg from Martin Luther on the recommendation of his great-uncle (Reuchlin), and became professor of Greek there at the age of \_\_\_\_\_\_\_\_.

**II. Loci Communes (1521) “The First Systematic Theology of the Reformation”**

Melanchthon was not a \_\_\_\_\_, but he was a Protestant theologian of superior significance. His pulpit was not in a church, but at the lectern in a classroom. He studied the Scriptures, especially of Paul, and Evangelical doctrine. Attending the disputation of Leipzig (1519) as a spectator, he nonetheless participated with his comments. After his views were attacked by Johann Eck, Melanchthon replied based on the authority of \_\_\_\_\_\_\_\_\_\_\_ in his Defensio contra Johannem Eckium (Wittenberg, 1519). Following lectures on the Gospel of Matthew and the Epistle to the Romans, together with his investigations into Pauline doctrine, he was granted the degree of bachelor of theology, and transferred to the theological faculty. He married Katharina Krapp, daughter of Wittenberg's \_\_\_\_\_\_, in 1520. They had four children: Anna, Philipp, Georg, and Magdalen. The Loci Communes (1521) was published in 1521. Martin Luther said of it that "Next to Holy Scripture, there is no \_\_\_\_\_\_\_\_\_\_\_\_\_\_," and its existence is often given as a reason why Luther never wrote a systematic theology of his own. In an overture to the English king, Henry VIII, to gain the English crown as converts to Lutheran Protestantism, Philipp Melanchthon provided a dedication to the king in one of his printed editions. The book lays out Christian doctrine by discussing the "leading thoughts" from the Epistle to the Romans, and these thoughts were intended to guide the reader to a proper understanding of the \_\_\_\_\_\_\_ in general. In Luther’s Table Talk he expressed the following opinion of it, “Whoever wishes to become a theologian now, enjoys great advantages…first of all, he has the Bible, which is so clear that he can read it without difficulty. Then let him read an addition the Loci Communes Philippi. Let him read them diligently and well, so that he may impress them upon his mind. If he has these two things, he is a theologian, from whom neither the \_\_\_\_\_\_\_ nor \_\_\_\_\_\_\_\_\_ shall be able to take away anything. To him the whole field of theology lies open, so that he is able to read anything he pleases after that with edification.

**III. The Augsburg Confession**

The Augsburg Confession is the primary confession of faith used in the \_\_\_\_\_\_\_\_\_ Church and one of the most important documents of the Protestant Reformation. It was written in both German and Latin, and was presented by a number of German rulers to the Holy Roman Emperor Charles V at the Diet of Augsburg on June 25, 1530. Charles V had called on the Princes and Free Territories in Germany to explain their religious convictions in an attempt to restore religious and political unity in the Holy Roman Empire, and to rally support against the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The Augsburg Confession provides a succinct statement of 28 articles of faith in the Lutheran Church and is the fourth document contained in the Lutheran Book of Concord. The document enumerates several alleged abuses in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. On January 21, 1530, the Emperor Charles V issued letters from Bologna, inviting the German diet to meet in Augsburg for the purpose of discussing and deciding various important questions. Emperor Charles V had ordered the confession to be presented to him but the evangelical princes asked that it be \_\_\_\_\_\_\_\_\_\_\_\_\_. When their request was refused, the evangelical princes declared that they would not hand over the confession until its public reading was allowed. The emperor reluctantly agreed and the date of June 25 was selected for its presentation. However, in order to exclude the masses, the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the episcopal palace was appointed for the reading, in place of the spacious city hall, where the meetings of the diet were being held. The two Saxon chancellors Bruck and Beyer, one with the Latin copy, the other with the German, stepped into the middle of the assembly, and against the wish of the emperor, the German text was read. The reading lasted \_\_\_\_\_\_\_\_\_\_\_ and allegedly was so distinct that every word could be heard outside the chapel. Following the reading, the two copies were handed over to imperial authorities. It is said that the German copy was given to the Elector of Mainz (imperial chancellor), while the Latin copy was given to the emperor himself. However, neither of the copies are now extant. The first official publication of the Apology of the Augsburg Confession appeared in 1531, under the editorship of Philipp Melanchthon. In 1540, Melanchthon produced a revised edition, the Augsburg Confession Variata, which was signed by \_\_\_\_\_\_\_\_\_\_\_\_\_\_. The Augsburg Confession consists of 28 articles of Lutheran belief. The first twenty-one articles outline important teachings in Lutheranism. The last seven articles identify alleged abuses in the Roman Catholic Church.

**IV. The Teacher of Germany**

Active in the establishment and reform of schools for more than \_\_\_\_\_\_\_\_, Melanchthon guided the development of the educational system in Germany. He wrote the constitutions of many reformed schools, composed the ordinances of several newly founded or restructured universities, and advised academic administrators throughout Europe. He also wrote many textbooks, grammars, and handbooks of education. As professor in the Arts faculty at Wittenberg University, Melanchthon taught hundreds of students who as teachers later implemented educational changes throughout Germany. And as the reformer most inclined to intellectual culture, Melanchthon sought to define a theory of education that was based on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. He even believed that schools as such were ordained in Scripture. He sought to support this view by pointing to the "teachers" in the Bible: Moses, the schools of the prophets, the apostle Paul and his spiritual students, and the Great Rabbi, our Lord Jesus Christ and His disciples. All the doctrines of Scripture, according to Melanchthon, may be viewed as teaching that is handed down by faithful instructors. The function of schools, then, is to inculcate, preserve, and pass on the true teachings of the \_\_\_\_\_\_. Luther viewed education more as preparatory to the understanding of the Gospel, Melanchthon believed that learning had an end in and of itself. Languages, for example, were viewed by Luther more as a means whereby the Spirit spreads the gospel in this world, and not - as Melanchthon thought - as part of the rediscovery of the human being. And for Melanchthon, learning and education perform a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the renewal of the church and society; the revelation in Scripture can only be appropriated via knowledge gained through learning. To express this view in different terms: Melanchthon sought to understand more deeply the relationship between God's revelation of \_\_\_\_\_\_\_\_\_\_\_\_\_ and mankind's ability to understand and reason. This view of education was summed up for him in 2 Corinthians 10:5, 6: "We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ."

**5/31 “The Men Behind Luther and the Reformation (Frederick the Elector of Saxony)”**