

THE REFORMATION



SOUTHWESTERN
JOURNAL OF THEOLOGY

Editorial

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This Fall marks the 500th anniversary of Martin Luther nailing his *Ninety-Five Theses* to the Castle Church door in Wittenberg on All Hallows' Eve in 1517. Though the writing of this work was not intended to be world-changing, it marks a major turning point in the life of Luther as a soon-to-be reformer. History looks back to this event as the beginning of the Protestant Reformation.

When Luther posted the *Ninety-Five Theses*, the Roman Catholic Church was engaged in activities that were not benefiting to its members, that were more interested in power and money, and were contrary to the teachings found in Scripture—at least as Luther saw it. There is no doubt that this date is worthy of celebration. By this one act a movement was born, a leader was formed, and European society itself was turned upside down.

Of course any student of the Reformation is aware that Luther was not the only reformer during his time, nor did he arrive at his conclusions in a vacuum. He was ministering at a time that was emerging from the medieval period; a time of learning again from the past; a time that was built upon the works of Wycliffe, Hus, and Erasmus; a time shared with other reformers like Ulrich Zwingli, Balthasar Hubmaier, and many others. For those who share in the ideas borne during this era, this date of 31 October 1517 is an important date to remember and celebrate.

Among many of those participating in this quincentenary are groups related to Lutheranism and the Reformed traditions but also Baptists. Whether one traces the roots of the Baptists through the Anabaptists of the Reformation or the English Separatists of the next century, there is a solid connection to the doctrines and principles proclaimed in the Reformation. Many Baptists would affirm the Five Solas that encapsulate Reformation teaching: *Sola Scriptura*, *Sola Fide*, *Sola Gratia*, *Solus Christus*, and *Soli Deo Gloria*. In fact, the principle of Scripture alone is a consistent doctrine for Baptists throughout their 400-year history. It becomes the reason for separation from the Anglican Church in the seventeenth century and a rallying cry when heterodoxy has pressed in upon the various Baptist groups. Baptists, as a people, have much to be thankful for in the Reformation and the work of the Augustinian monk.

In this issue of the *Southwestern Journal of Theology*, we are celebrating this important event by publishing a variety of articles related to the Reformation. The first article, *The Theology of the Reformers*, by Paige Patterson, is an excellent introduction to the Reformation in general but also serves as an introduction to this volume in particular. Often when one reads about the Reformation, the usual characters are presented—Martin Luther, Ulrich Zwingli, and John Calvin—however, as important as these men are for the Reformation and Christianity, they are only a part of the movement. Patterson introduces us to other figures in the Reformation that do not often receive any attention. In particular he highlights a group of Anabaptists sometimes known as the Swiss Brethren. These communities are the fore-runners of the Mennonites and embody the principles of the Reformation most holistically of all the major reformers. In highlighting these Anabaptists, one can find a fuller picture of what was going on in the Reformation, especially in what is now Switzerland and Germany.

However, the Reformation was not confined to these locales. We find reform happening in England, Scotland, France, Italy, and even in Spain. The other introduction that Patterson provides in his article is the reform movement that was occurring in the Iberian Peninsula. Here a broad overview of these specific reform movements is presented and sets the stage for the two following articles that are specifically centered on the Reformation in Spain.

In these two articles, *The Reformation in Spain in the Sixteenth Century (Parts I & II)*, Emilio Monjo Bellido tells the story of Spanish reformers that, until recently, have not had their story told. In 2009 Dr. Monjo travelled to Southwestern Baptist Theological Seminary to present two lectures on the Reformation in Spain. These lectures were translated by Southwestern's own Daniel Sanchez and are presented here for publication for the first time. In these two articles Dr. Monjo takes his readers into the time of the Reformation in Spain for a few important men that were championing the tenets of the Reformation—especially *Sola Scriptura*—in their home. These articles provide us with an insiders look at voices in Spain who were willing to stand for the Word of God and suffer the consequences of questioning the Church.

The final two essays in this volume are related to Martin Luther in particular. There is much one could question about Luther, for though he was a bold and zealous character, he too was a man—and as such errant. Friedhelm Jung raises that question in his article, *Was Luther a Bible Critic?* Jung will tackle the question of how and to what degree Luther engaged in biblical criticism. If we are to celebrate Luther, should we celebrate the way he read the Bible as well? This, and other similar questions, are addressed in Jung's article.

Finally, J. Tristan Hurley raises the question of missions with his article, *Missiologica Crucis: Martin Luther's Missiology*. Hurley engages missiologists who query, If Martin Luther was concerned about the Bible, then why did he not send out missionaries to the uttermost parts of the globe? Hurley

looks into the life and teaching of Martin Luther to discover if there was a missiological impulse in the great reformer.

As we celebrate the 500th anniversary of the Reformation, may we celebrate Luther, Calvin, and the other great reformers. May we also look deeper into this time period and learn from those who have been marginalized by history but who have also stood their ground in their places for the principles of the Reformation, principles that are grounded in God's Word.