

**SHORT ANSWER**

10 minutes for these questions (4 points each)

1. Humanism is defined in various places as “a focus on the inherent dignity and worth of humans” and “the study and appreciation of human endeavors.”
2. The sort of humanism practiced in the southern (or Italian) Renaissance probably did not please God; we associate it with the Romans 1 passage in the Bible.
3. The sort of humanism practiced in the northern Renaissance probably did please God; we associate it with the Psalm 8 passage in the Bible.
- 4-5. Who was Erasmus, and how did he try to reform the church?  
*Erasmus was a Dutch priest and classical scholar who sought to reform the corruption he saw in the Roman Catholic Church without separating himself from it. While addressing the abuses in the church, Erasmus would not endorse any establishment of a separate church, unlike the Protestant reformers.*
- 6-7. What famous satirical essays did Erasmus write, and what did they address?  
*Erasmus wrote In Praise of Folly, a satirical work of essays aimed at criticizing the external and corrupt practices of the clergy, which resulted in the negligence of inner piety and devotion as modeled in the Scriptures.*
8. What notable work did Erasmus do as a Bible scholar?  
*Erasmus believed that the standard Latin edition of the Bible, known as the Vulgate, contained serious errors. In 1516, he published a scholarly edition of the Greek New Testament along with a new Latin translation of the Bible. Later, Protestant reformers like Luther and Tyndale used his work as the basis for their translations of the New Testament.*
- 9-10. Who was William Tyndale, and what is he best known for?  
*William Tyndale was an early English leader of the Reformation who had a passion to see the Bible accessible to the common man. In 1526, he translated the Bible from Greek and Hebrew into English. Though he accomplished this courageous work, sadly, Tyndale was imprisoned as a heretic and burned at the stake by church officials.*

**ESSAY QUESTION**

20 minutes for one of these questions (60 points)

1. This week, we discussed Romans 1 and Psalm 8 humanism. Compare and contrast these two types of humanism. How does each relate man to God, man to man, and man to creation?

**Points an Excellent Answer Might Include****Romans 1 Humanism**

- Man replaces God:
  - Center of human interest and study
  - Object of man's awe, adoration, and love
  - Hope for mankind's future
- Dignity is found in man's ability to rise above his creatureliness and make himself into whatever he chooses to be.
- Portrays the ideal man (e.g. nude depictions of human beauty and strength), results in hero worship
- Creation is a place where man's brilliance can shine.
- Man studies to perfect himself.
- Turns eyes inward, to man and his culture and experiences
- Emphasis on cultural achievement (e.g. visual and literary arts, in the southern Renaissance)
- Admiration for "independent" pagan cultures of the past

**Psalm 8 Humanism**

- Man derives his dignity from God.
- Man is the crown of God's creation.
- Dignity is found in man faithfully fulfilling his creaturely role to worship, for which he was made.
- Recognizes the image of God in all people, no matter how lowly (e.g. artistic depictions of everyday life, common people, etc.)
- Man studies to fulfill God's purposes for him.
- Uses the marvels of creation and of human ability as opportunities to worship God
- Turns eyes outward, to deeper knowledge of God's natural world
- Northern Renaissance fueled both the Reformation and the Scientific Revolution.

**Sample Answer**

*In the southern and northern Renaissance, two different types of humanism developed: Romans 1 and Psalm 8 humanism. These two attitudes both focused on the nature of man, but they differed in how they related man to God, man to man, and man to creation.*

*The foundation of the differences between the two types of humanism is how they relate man to God. Romans 1 humanism is focused on the greatness of man independent of God. It glorifies man and ignores God. By contrast, Psalm 8 humanism marvels at man as the crown of God's creation. It looks at the greatness of man, but uses that as inspiration to worship God. Man's dignity is derived from God. This different perspective on God is the most basic difference between the two types of humanism.*

*Romans 1 humanism and Psalm 8 humanism also differ in how they relate man to man. Romans 1 humanism is enamored with man's godlikeness. It focuses on idealized man and his abilities. Psalm 8 humanism, by contrast, values all people as God's creations, no matter how lowly, as can be seen from northern Renaissance art depicting everyday life and common people. This gives the different types of humanism very different bases for appreciating mankind.*

*Finally, the two types of humanism differ in how they relate man to creation. Romans 1 humanists study the world as a place where mankind's brilliance can shine. They focus on human culture, especially ancient culture. Places where Romans 1 humanism flourished during the Renaissance made advances in visual arts. Psalm 8 humanists study God's world as something that can lead them to greater worship of Him. The northern Renaissance, characterized by Psalm 8 humanism, led to both the Reformation and the Scientific Revolution. The different types of human-*

ism lead to very different understandings of how man relates to creation.

Although both the southern and northern Renaissance displayed “humanism” in their interest in man, the types of humanism that they displayed differ widely. Romans 1 and Psalm 8 humanism have very different consequences based on how they relate man to God, man to man, and man to creation.

2. In an expository essay, discuss the differences between scholarship in the southern Renaissance and the northern Renaissance, and describe how these differences resulted in different fruits.

### Points an Excellent Answer Might Include

#### Scholarship in the Southern Renaissance

- Crusades and exploration brought new contact to ancient works.
- Men like Petrarch reintroduced forgotten classical texts.
- Excitement about classical accomplishments and art
- Respect for ancient cultures and philosophers
- Christianity had become a matter of form and culture, rather than a vibrant way of living.
- Roman Catholic Church was weakened through corruption, worldliness, and schism; (lacking the faithful and consistent preaching of the gospel) it did not provide the deep meaning and opportunity for glorious living that classical pagan cultures seemed to offer.

#### Scholarship in the Northern Renaissance

- Learned Greek and Hebrew in order to translate Scripture well
- Focus on recovering true meaning of Scripture, rather than classical philosophy
- Erasmus provided a scholarly edition of the Greek New Testament and new Latin translation.
- Not subsidized by wealthy patrons, so not as tempted to create works that flattered patrons
- Distant from the Roman Catholic Church
- Scripture translations were opposed by powerful church officials.

#### Fruits

- Southern Renaissance:
  - Art that glorified man and his place in the created world
  - Delight in human wisdom, achievements, emotions, and the body, over piety, sobriety, modesty, or other Christian virtues
  - Continuing worldliness
- Northern Renaissance:
  - Art that was more subdued, modest, and “down to earth”
  - Wanted to reform the church (e.g. Erasmus)
  - Corrected translations of Scripture, which exposed errors in Roman Catholic doctrine
  - Protestant Reformation
  - Scientific Revolution

### Sample Answer

*The Renaissance was a time of enthusiastic and fruitful scholarship. The characteristics of this scholarship, however, differed in the south and north. The importance of these differences is abundantly clear in the different fruits that resulted from southern and northern Renaissance scholarship.*

*Scholarship in the southern Renaissance predominantly focused on classical works produced by ancient Greek and Roman authors. Delighted by the achievements and art of the classical world, southern Renaissance scholars brought to light and were deeply influenced by ancient culture and pagan philosophers. Classical philosophies and ideas were perhaps so influential because the Roman Catholic Church had been weakened through corruption. Lacking the faithful and consistent preaching of the gospel, it did not provide the deep meaning and opportunity for glorious living that*

*classical pagan philosophers seemed to offer.*

*In the northern Renaissance, scholarship had a very different flavor. Scholars learned Greek and Hebrew, not primarily to study classical pagan authors but in order to produce accurate translations of Scripture. Characteristic of the work of northern scholars was the scholarly edition of the Greek New Testament and new Latin translation that Erasmus published.*

*From these different kinds of scholarship came very distinct fruits. In the south, art that glorified man and human accomplishments flourished. Southern scholars gloried in human emotions, wisdom, and achievements. Worldliness continued to permeate the culture and the church. As they focused on recovering the true meaning of Scripture, northern scholars, by contrast, sought to reform the church. Eventually, the Protestant Reformation emerged. Men like Martin Luther and William Tyndale worked from accurate editions of the Greek and Hebrew texts in order to give the Bible to people in their native languages and to spread the gospel powerfully.*

*While a great energy and interest characterized scholarship in both the southern and northern Renaissance, the focus in the south was on pagan philosophers and classical achievements, while that of the north was on recovering the truth of Scripture. The fruits resulting from these kinds of scholarship were profoundly different—the difference between the false glory of worldliness and the true power of the gospel.*