The Protestant Reformation: The Good, The Bad, and The Ugly

Session 11



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Introduction



I. Oct 31, 1517
II. 500 years
III. Far reaching impact
IV. Partial restoration
V. Restoration of a hermeneutic
VI. Selectively applied
VII. Subsequent generations applied consistently
VIII. Preview



Overview



I. The early church
II. The Alexandrian eclipse
III. The Dark Ages
IV. The contribution of the Protestant Reformers
V. The Reformers' incomplete revolution
VI. Reformed Theology today
VII. Dispensationalism & the completed revolution
VIII. Looking back 500 years later



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Sinope
Heraclea
Byzantium
Philippi
Thessalonica
Berea
GREECE
AEGEAN SEA
ASIA
Adramyttium
Pergamum
Delphi
Athens
Corinth
Sparta
Smyrna
Ephesus
Miletus
Sardis
BITHYNIA
PONTUS
Ancyra
PHRYGIA
GALATIA
CAPPADOCIA
Antioch in Pisidia
Caesarea Mazaca
Iconium
Laodicea
Lystra
Derbe
COMMAGENE
Tios
PAMPHYLIA
Side
Tarsus
Antioch
Seleucia Pieria
Seleucia Tracheotis
Apamea
Salamis
Arvadus
CYPRUS
Paphos
Tripoli
Beirut
Sidon
Tyre
Damascus
Ptolemais
Caesarea
Joppa
Jerusalem
JUDEA
Pelusium
Alexandria
Leontopolis
Bubastis
Memphis
EGYPT
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Ptolemais
Leptis Magna
CYRENAICA
LIBYA


Asia
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Antioch
Cyprus
Syria
Damascus
Jerusalem
Alexandria
Egypt
Arabia

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II. **THE ALEXANDRIAN ECLIPSE**

III. The Dark Ages

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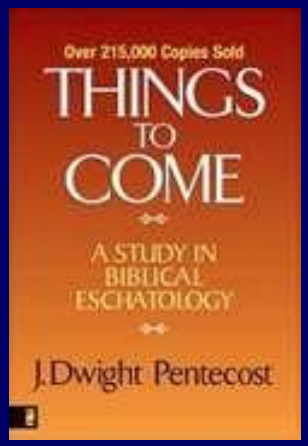

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Dangers of Allegorization – Philo



Dangers of Allegorization



I. Text is not being interpreted
II. Authority is transferred from text to interpreter
III. There is no way to test the interpreter
IV. No mechanism for controlling the interpreter's imagination



Pentecost, *Things to Come*, pps. 4-5

What Caused the Shift Into Allegorism?

A. Need for immediate relevance

B. Incorporation of human philosophy into interpretation

C. Gnostic dualism (Gen. 1:31; 1 John 2:22; 4:2-3; Acts 17:32; 1 Cor. 15:12)

D. Decline of the church's Jewish population

E. Constantine’s Edict of Milan (A.D. 313)

F. AD 70 and Hadrian’s (A.D. 117–138)“Palestine”



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III. <u>THE DARK AGES</u>

IV. The contribution of the Protestant Reformers

V. The Reformers' incomplete revolution

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VIII. Looking back 500 years later



III. The Dark Ages (or the Middle Ages)

A. Lasted from the 4th to the 16th centuries
B. Obsolescence of prophetic studies
C. Domination of Augustinian Amillennialism
D. Only one church: Roman Catholicism
E. The Bible is removed from the people
    1. Allegorization
    2. Illiteracy
    3. Mass read in Latin
F. Sale of indulgences
G. Anti-Semitism
H. Church in need of rescue



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IV. Contribution of the Protestant Reformers



A. Preparation of the Reformers
B. Emphasis on literal interpretation
C. Denunciation of allegorization
D. Rejection of church tradition as a guide
E. Priesthood of all believers
    1. Bible translations
    2. Literacy
F. Basis for the American system of governance
G. Five *solas*
H. Rejection of celibacy of the priesthood
I. The ultimate sacrifice
J. Rejoice



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IV. The Contribution of the Protestant Reformers
V. <u>THE REFORMERS' INCOMPLETE REVOLUTION</u>
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V. The Reformers' Incomplete Revolution



A. Protology
B. Selective literalism
C. Did not deal with eschatology in depth
D. Retention of Augustinian Amillennialism
E. Antichrist & Babylon = Pope and Papacy
F. Dragged vestiges of Roman Catholicism with them
    1. Initially desired to remain Catholics
    2. Infant baptism
    3. Consubstantiation
    4. Church = the earthly kingdom
    5. Anti-Semitism
G. Reasons for their inconsistency
H. Laid the groundwork for future generations



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Martin Luther

Preface to the New Testament, 1522.

"I miss more than one thing in this book, and this makes me hold it to be neither apostolic nor prophetic…I think of it almost as I do of the Fourth Book of Esdras, and can in no way detect that the Holy Spirit produced it…It is just the same as if we did not have it, and there are many far better books for us to keep. Finally, let everyone think of it [Revelation] as his own spirit gives him to. My spirit cannot fit itself into this book. There is one sufficient reason for me not to think highly of it — Christ is not taught or known in it; but to teach Christ is the thing which an apostle is bound, above all else, to do, as He says in Acts 1, 'Ye shall be my witnesses.' Therefore I stick to the books which give me Christ, clearly and purely." In 1545, Luther printed the Book of Revelation with Hebrews, James and Jude as an appendix to the New Testament.

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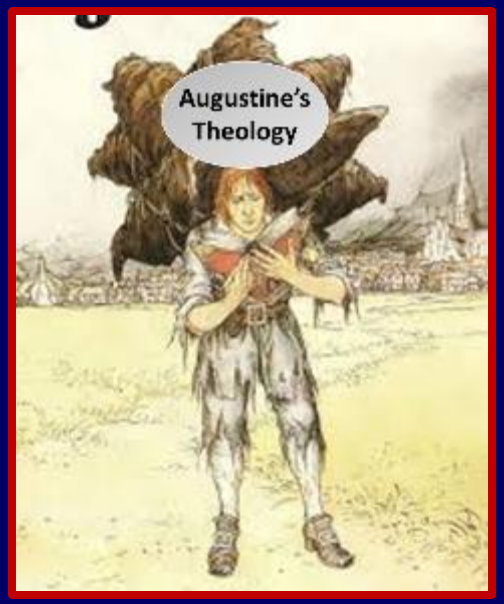
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Augustine

The City of God, trans., Marcus Dods (NY: Random House, 1950), Book XX, chap. 9, p. 725-26.

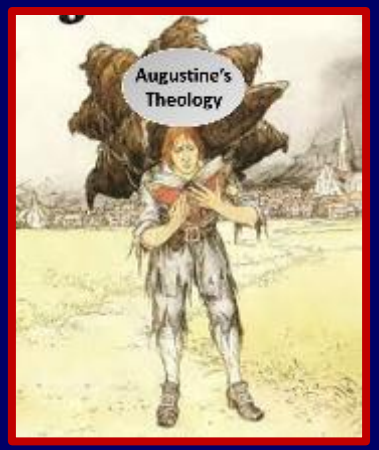
Augustine wrote, "the saints reign with Christ during the same thousand years, understood in the same way, that is, of the time of His first coming" and "**Therefore the Church even now is the kingdom of Christ, and the kingdom of heaven.** Accordingly, even now His saints reign with Him."



Augustine

Augustine, "Advice to Marcellinus on the Punishment of Donatists," AD 412; Tr. J. G. Cunningham, Letters of Augustine, II, 169ff. In Stevenson, Creeds, Councils, and Controversies, 213.

In matters of church discipline Calvin imitated Augustine's totalitarian style of government. Augustine, it will be remembered, advised Marcellinus, an African governor, to punish the Donatists (a Christian sect who objected to certain Church practices), "**not by stretching them on the rack, nor by furrowing their flesh with iron claws, nor by scorching them with flames, but by beating them with rods**."

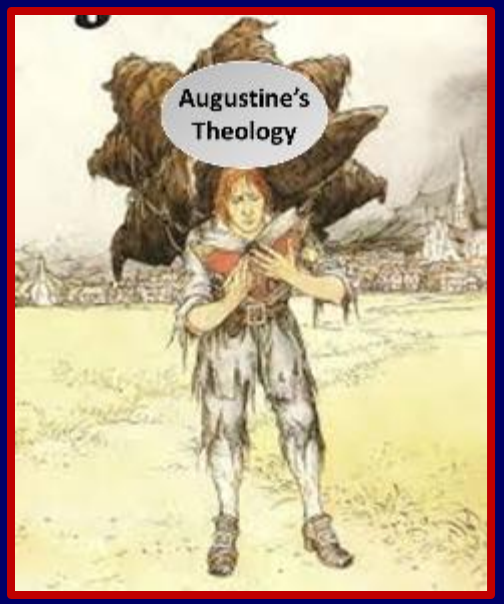


John Calvin

John Calvin, "A Treatise on the Eternal Predestination of God," in *John Calvin, Calvin's Calvinism*, trans. Henry Cole (Grandville, MI: Reformed Free Publishing Association, 1987), 38



"Augustine is so wholly with me, that if I wished to write a confession of my faith, I could do so with all fullness and satisfaction to myself out of his writings."





John Calvin

Institutes of the Christian Religion, III, xxv, 5.

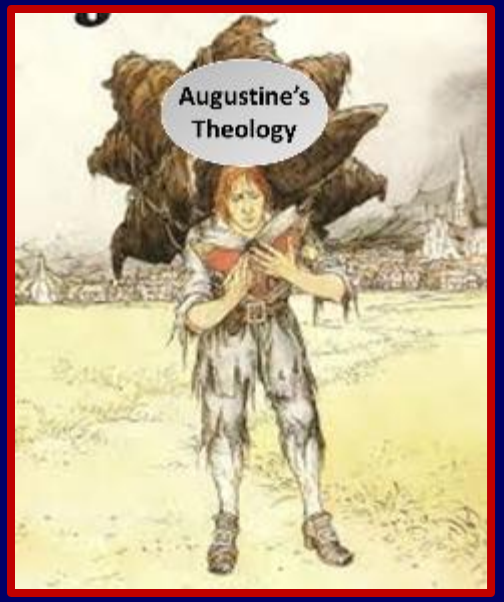
*"But Satan has not only befuddled men's senses to make them bury with the corpses the memory of resurrection; he has also attempted to corrupt this part of the doctrine with various falsifications…Now their fiction is **too childish** either to need or to be worth a refutation. And the Apocalypse, from which they undoubtedly drew a pretext for their error, does not support them. For the number 'one thousand' [Rev. 20:4] does not apply to the eternal blessedness of the church but **only to the various disturbances that awaited the church, while still toiling on earth**…Those who assign the children of God a thousand years in which to enjoy the inheritance of the life to come do not realize how much **reproach** they are casting upon Christ and his Kingdom."*

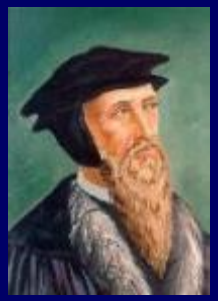
John Calvin

Encyclopedia Judaica (Jerusalem: Keter Publishing, 1971), 66.



Here, Calvin sought to reconstruct a society through the imposition of the Mosaic Law, “which he tried to imitate as much as possible in his new Christian republic in Geneva.”





John Calvin

James Edward McGoldrick, "Introducing John Calvin: The Reformer's Preparation," Reformation and Revival 10, no. 4 (2001): 21.

"A measure of legalism became apparent in Geneva, as the consistory put the lives of church members under continuous review and applied discipline to offenders. Church attendance was compulsory. Eating fish on Fridays was forbidden, as were attendance at theaters, dancing, cardplaying, and criticism of pastors. All heretical teaching was deemed subversive and subject to penalties under criminal law. Flagrant infractions could lead to banishment, imprisonment, and in extreme cases death. Judicial torture was common procedure."

John Calvin

"Calvin, John," in Encyclopaedia Judaica, Vol. 5, 67.



The Encyclopaedia Judaica refers to Calvin's "despotic theocratic regime in Geneva."

John Calvin

Lewis Lupton, *A History of the Geneva Bible*, Vol. 2 (London: Olive Tree, 1969), 23–24.



"The execution of Servetus is the greatest blot on Calvin's life" and reveals "that vindictive streak which sometimes disgraced the character of the Reformer."

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Luther and Antisemitism



I. 95 Theses (1517)
II. Excommunication (1521)
III. “Jesus Was Born a Jew” (1523)
IV. “Of the Jews and Their Lies” (1543)
V. “Of the Unknowable Name and the Generations of the Messiah” (1543)
VI. Several sermons in Eisleben (1546)
VII. Groundwork laid for Nazi Germany



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Martin Luther

Jesus Was Born a Jew (1523).

"If I had been a Jew and had seen such dolts and blockheads govern and teach the Christian faith, I would sooner have become a hog than a Christian. They have dealt with the Jews as if they were dogs rather than human beings; they have done little else than deride them and seize their property. When they baptize them they show them nothing of Christian doctrine or life, but only subject them to popishness and monkery…If the apostles, who also were Jews, had dealt with us Gentiles as we Gentiles deal with the Jews, there would never have been a Christian among the Gentiles…."



Martin Luther

Jesus Was Born a Jew (1523).

"When we are inclined to boast of our position we should remember that we are but Gentiles, while the Jews are of the lineage of Christ. We are aliens and in-laws; they are blood relatives, cousins, and brothers of our Lord. Therefore, if one is to boast of flesh and blood, the Jews are actually nearer to Christ than we are…If we really want to help them, we must be guided in our dealings with them not by papal law but by the law of Christian love. We must receive them cordially, and permit them to trade and work with us, that they may have occasion and opportunity to associate with us, hear our Christian teaching, and witness our Christian life. If some of them should prove stiff-necked, what of it? After all, we ourselves are not all good Christians either."

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Christian Anti-Semitism

"First, their synagogues should be set on fire…Secondly, their homes should likewise be broken down and destroyed… Thirdly, they should be deprived of their prayer books and Talmuds…"



Christian Anti-Semitism

"…Fourthly, their rabbis must be forbidden under threat of death to teach any more… Fifthly, passport and traveling privileges should be absolutely forbidden to the Jews… Sixthly, they ought to be stopped from usury (charging interest on loans…"



Christian Anti-Semitism

"Seventhly, let the young and strong Jews and Jewesses be given the flail, the ax, the hoe, the spade, the distaff, and spindle, and let the earn their bread by the sweat of their noses…We ought to drive the rascally lazy bones out of our system..."



Christian Anti-Semitism

"…Therefore away with them… To sum up, dear princes and nobles who have Jews in your domains, if this advice of mine does not suit you, then find a better one so that you and we may all be free of this insufferable devilish burden–the Jews."

Martin Luther, *Concerning the Jews and Their Lies*, cited in Michael Brown's *Our Hands Are Stained with Blood*, pp. 14-15.

Luther and Antisemitism



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Lutheran Statement

https://www.ccjr.us/dialogika-resources/documents-and-statements/interreligious/759-lwfijcic1983

"We Lutherans take our name and much of our understanding of Christianity from Martin Luther. But we cannot accept or condone the violent verbal attacks that the Reformer made against the Jews…The sins of Luther's anti-Jewish remarks, the violence of his attacks on the Jews, must be acknowledged with deep distress. And all occasions for similar sin in the present or the future must be removed from our churches…Lutherans of today refuse to be bound by all of Luther's utterances on the Jews."

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Martin Luther

"Luther, Martin," in Encyclopaedia Judaica, Vol. 8, 693.



The Encyclopaedia Judaica says *"Short of the Auschwitz oven and the extermination, the whole Nazi holocaust is pre-outlined here."*

Lucy Dawidowicz

"Luther, Martin," in Encyclopaedia Judaica, Vol. 8, 693.



"…both Luther and Hitler were obsessed by the 'demonologized universe' inhabited by the Jews."



Olivier J. Melnick

Oliver J. Melnick, *End-Times Antisemitism: A New Chapter in the Longest Hatred* (Tustin, CA: Hope For Today Publications, 2017), 89, 92.

"In 1543, when the Jewish community didn't meet his expectations, Luther published the book Of the Jews and Their Lies, where his description of the Jewish people is so venomous that Hitler was quoted saying that he was just finishing up what Luther started...As a matter of fact, many scholars and historians believe that Luther's view of the Jews had a profound effect on Germans for centuries to come and also had a serious influence on Hitler's ideology and implementing the final solution to the Jewish question. The connection between Luther and Hitler is not difficult to make."



Thomas D. Ice

Thomas D. Ice, "Yad Vashem and the Holocaust," online: www.pre-trib.org, accessed 19 August 2017, 2.

"We learned at the conference that Hitler was not alone in his irrational desire to murder Jews it was embedded in the German, Austrian, and Eastern European nations. The original source for such anti-Semitism goes back to the common experience of all of Europe's medieval Roman Catholic Jew-hatred. Most of the people throughout Europe did not have to be taught by Hitler or the Nazis to hate the Jews, it was endemic in their culture for hundreds of years. When the Nazis crystalized their anti-Semitism into murdering the Jews as a virtue, they already had a willing mass of people ready to join their crusade. After all, Hitler quoted the founder of the Reformation three times in Mein Kampf and called Martin Luther one of the greatest Christians in all of history. It is not surprising (for the most part) the German clergy were great Hitler enthusiasts since almost all of them were liberal and held to replacement theology."

Matthew 16:13-23 (NASB)

16 Now when Jesus came into the district of Caesarea Philippi,
He was asking His disciples, “Who do people say that the Son of
Man is?”…16 Simon Peter answered, “You are the Christ, the Son
of the living God.” 17 And Jesus said to him, “**Blessed are you,
Simon Barjona**, because flesh and blood did not reveal *this* to
you, but My Father who is in heaven. 18 I also say to you that
you are Peter, and upon this rock I will build My church; and the
gates of Hades will not overpower it. 19 I will give you the keys of
the kingdom of heaven; and whatever you bind on earth shall
have been bound in heaven, and whatever you loose on earth
shall have been loosed in heaven.”



Matthew 16:13-23 (NASB)

[20] Then He warned the disciples that they should tell no one
that He was the Christ.[21] From that time Jesus began to show
His disciples that He must go to Jerusalem, and suffer many
things from the elders and chief priests and scribes, and be
killed, and be raised up on the third day. [22] Peter took Him aside
and began to rebuke Him, saying, "God forbid *it*, Lord! This shall
never happen to You." [23] But He turned and said to Peter, "**Get
behind Me, Satan**! You are a stumbling block to Me; for you are
not setting your mind on God's interests, but man's.





John Calvin

Commentary on the Prophet Daniel (Vol 1, p. 185). Bellingham, WA: Logos Bible Software. Commentary on Daniel 2:44-45. (2010).

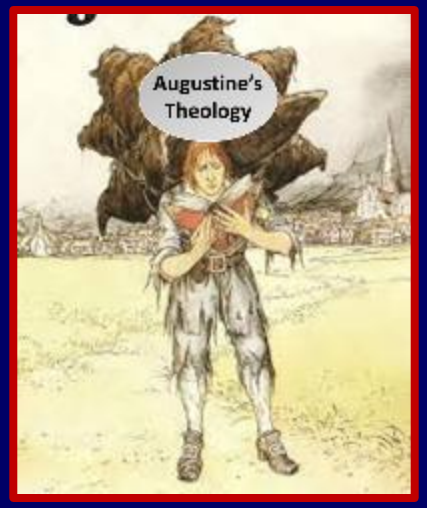
"But here he [the rabbi] not only betrays his ignorance, but his utter stupidity, since God so blinded the whole people that they were like restive dogs. I have had much conversation with many Jews: I have never seen either a drop of piety or a grain of truth or ingenuousness—nay, I have never found common sense in any Jew. But this fellow, who seems so sharp and ingenious, displays his own impudence to his great disgrace."

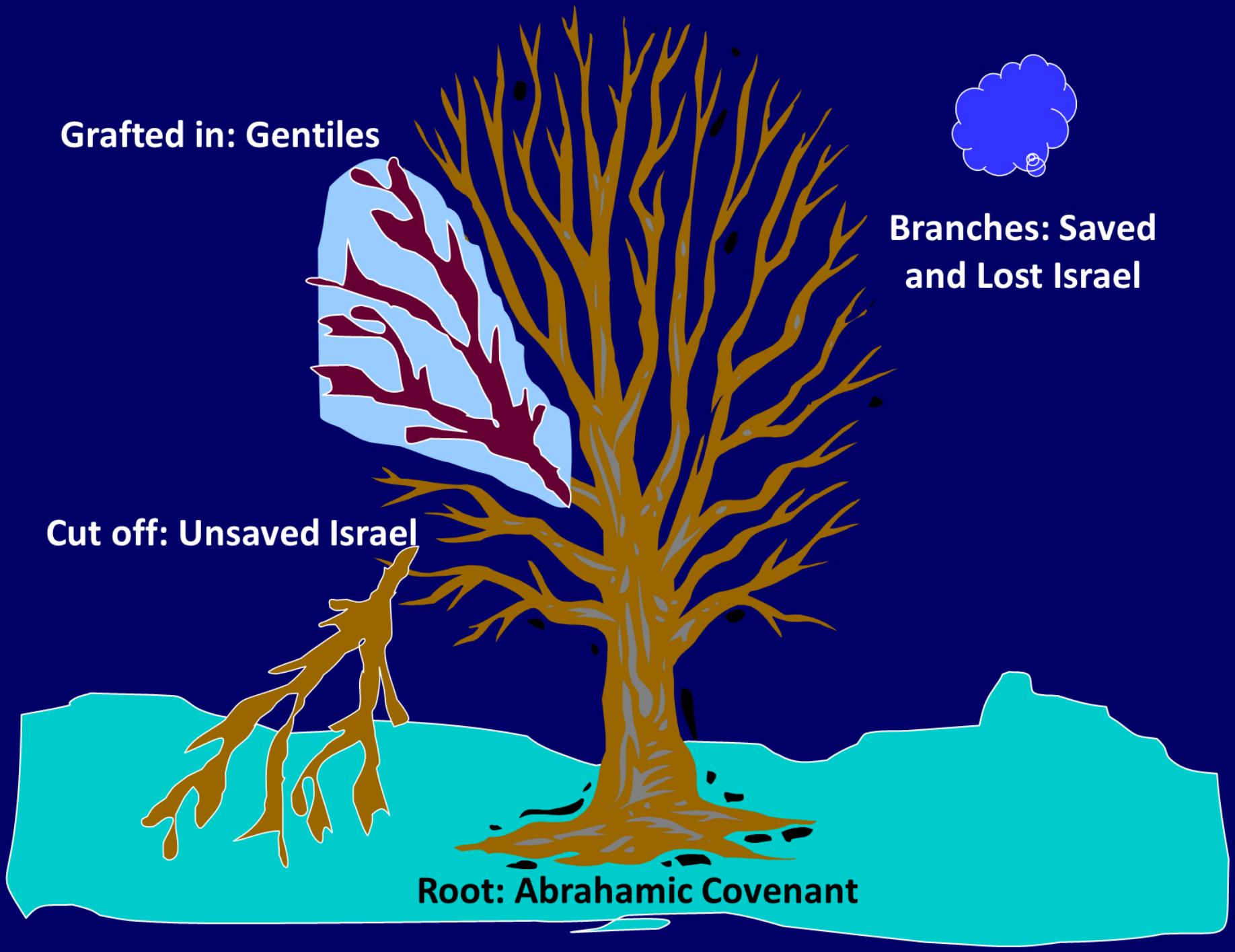


John Calvin

1. John Calvin, Ioannis Calvini opera quae supersunt Omnia, 50, 307; Sermon on Gal. 1:6–8; quoted in Selderhuis, Calvin Handbook, 145; 2. John Calvin, Supplementa Calviniana, V, 145, 10; Sermon on Mic. 40b–11; quoted in Selderhuis, Calvin Handbook, 145; 3. John Calvin, Ioannis Calvini opera quae supersunt Omnia, 27, 6; Sermon on Deut. 10:1–8; quoted in Selderhuis, Calvin Handbook, 145.

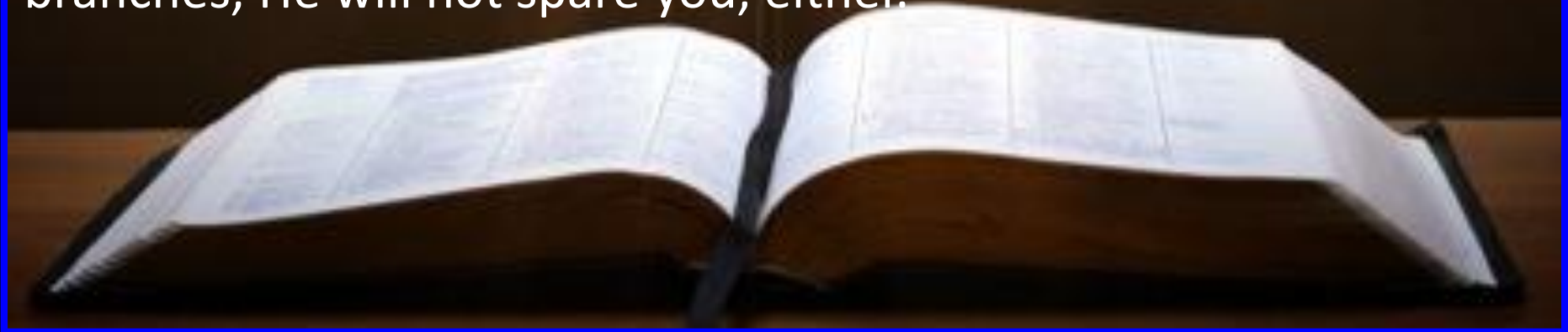
Calvin repeatedly refers to the Jews as “profane unholy sacrilegious dogs,” describing them as “a barbarous nation” and “the people of Israel rejected by God.”




Grafted in: Gentiles
Branches: Saved and Lost Israel
Cut off: Unsaved Israel
Root: Abrahamic Covenant

Romans 11:13, 17-21 (NASB)

“But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry…But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, [18] **do not be arrogant toward the branches**; but if you are arrogant, *remember that* it is not you who supports the root, but the root *supports* you. [19] You will say then, “Branches were broken off so that I might be grafted in.” [20] Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; [21] for if God did not spare the natural branches, He will not spare you, either.”



Romans 11:28-29

"From the standpoint of the **gospel** they are **enemies** for your sake, but from the standpoint of *God's* choice they are **beloved** for the sake of the fathers; [29] for the gifts and the calling of God are **irrevocable**."



V. The Reformers' Incomplete Revolution



A. Protology
B. Selective literalism
C. Did not deal with eschatology in depth
D. Retention of Augustinian Amillennialism
E. Antichrist & Babylon = Pope and Papacy
F. Dragged vestiges of Roman Catholicism with them
    1. Initially desired to remain Catholics
    2. Infant baptism
    3. Consubstantiation
    4. Church = the earthly kingdom
    5. Anti-Semitism
G. **<u>Reasons for their inconsistency</u>**
H. Laid the groundwork for future generations



G. Reasons for the Reformers' Inconsistency



1. Focus
2. Fatigue
3. Sacrifice – Huss, Tyndale



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H. Laid the Groundwork for Future Generations



1. Thankful
2. Selective literal approach
3. An incomplete hermeneutical revolution
4. Provided the right method by which future generations could continue to reform the church through a consistent application of the Reformers' interpretive approach



CONCLUSION

V. The Reformers' Incomplete Revolution



A. Protology
B. Selective literalism
C. Did not deal with eschatology in depth
D. Retention of Augustinian Amillennialism
E. Antichrist & Babylon = Pope and Papacy
F. Dragged vestiges of Roman Catholicism with them
    1. Initially desired to remain Catholics
    2. Infant baptism
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    4. Church = the earthly kingdom
    5. Anti-Semitism
G. Reasons for their inconsistency
H. Laid the groundwork for future generations



NEXT WEEK



I. The early church
II. The Alexandrian eclipse
III. The Dark Ages
IV. The Contribution of the Protestant Reformers
V. The Reformers' Incomplete Revolution
VI. REFORMED THEOLOGY TODAY
VII. Dispensationalism & the completed revolution
VIII. Looking back 500 years later

