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

Session 3



Andy Woods, Th.M.., JD., PhD.
Sr. Pastor, Sugar Land Bible Church
President Chafer Theological Seminary

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



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




Ravenna
ADRIATIC SEA
ITALY
Rome
Puteoli
Pompeii
TYRRHENIAN SEA
SICILY
Syracuse
IONIAN SEA
MACEDONIA
THRACE
Danube River
BLACK SEA
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
Heracleopolis
ARABIA
CRETE
Gortyna
MEDITERRANEAN SEA
N
Cyrene
Apollonia
Ptolemais
Leptis Magna
CYRENAICA
LIBYA


Asia
Ephesus
Antioch
Cyprus
Syria
Damascus
Jerusalem
Alexandria
Egypt
Arabia

Overview



I. The early church

II. <u>THE ALEXANDRIAN ECLIPSE</u>

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



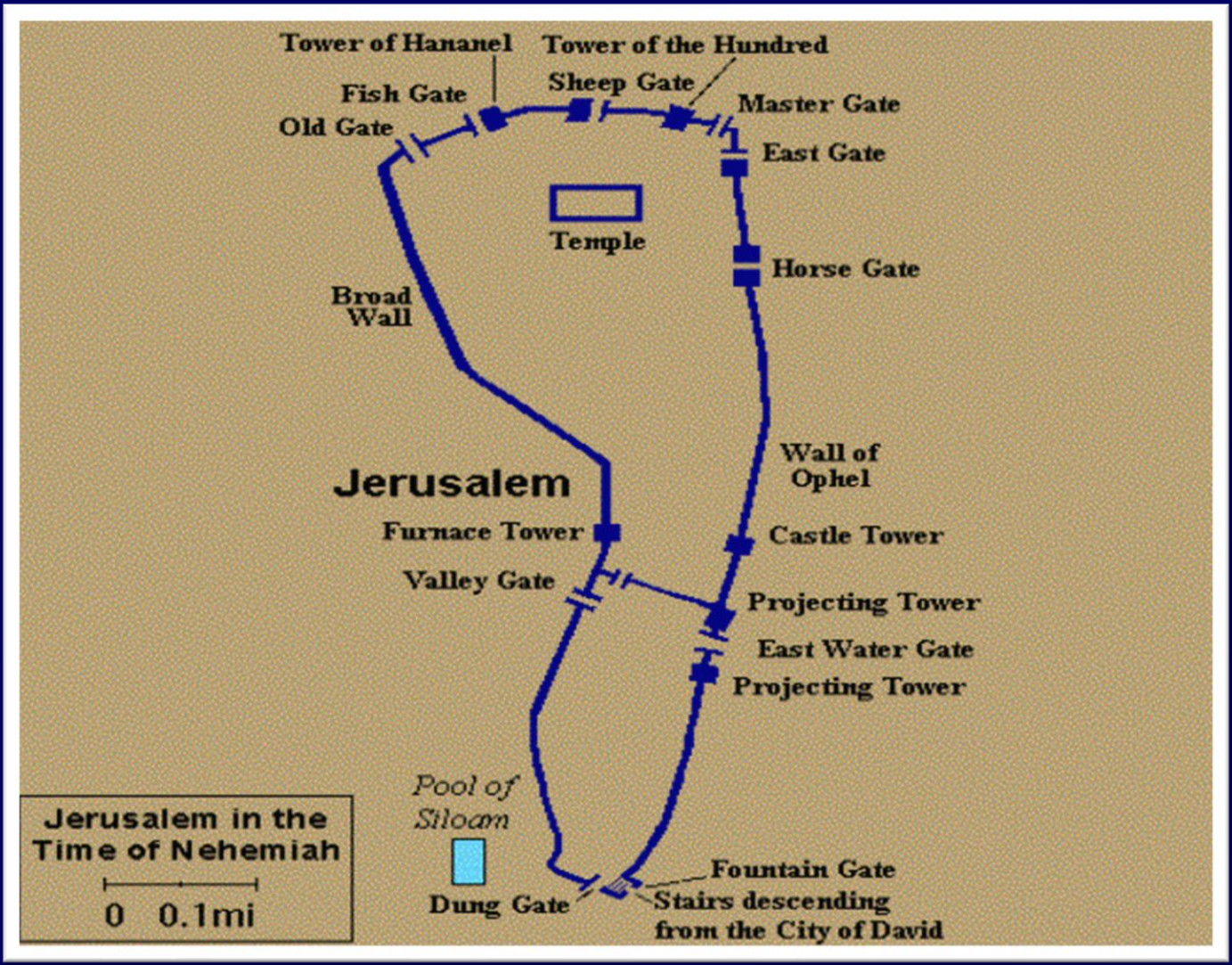

Ravenna
ADRIATIC SEA
ITALY
Rome
Puteoli
Pompeii
TYRRHENIAN SEA
SICILY
Syracuse
IONIAN SEA
MACEDONIA
THRACE
Danube River
BLACK SEA
Sinope
Heraclea
Byzantium
Philippi
Thessalonica
Berea
GREECE
AEGEAN SEA
ASIA
Adramyttium
Pergamum
Delphi
Athens
Corinth
Sparta
Smyrna
Ephesus
Miletus
Sardis
BITHYNIA
PONTUS
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
Heracleopolis
ARABIA
CRETE
Gortyna
MEDITERRANEAN SEA
N
Cyrene
Apollonia
Ptolemais
Leptis Magna
CYRENAICA
LIBYA


Asia
Ephesus
Antioch
Cyprus
Syria
Damascus
Jerusalem
Alexandria
Egypt
Arabia

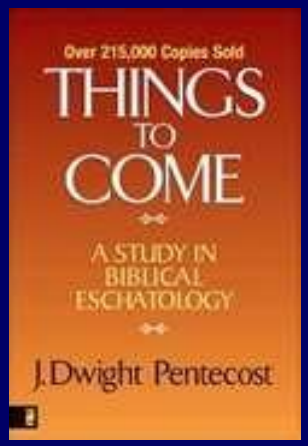
Dangers of Allegorization – Philo



Dangers of Allegorization
Gates of Nehemiah



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”



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

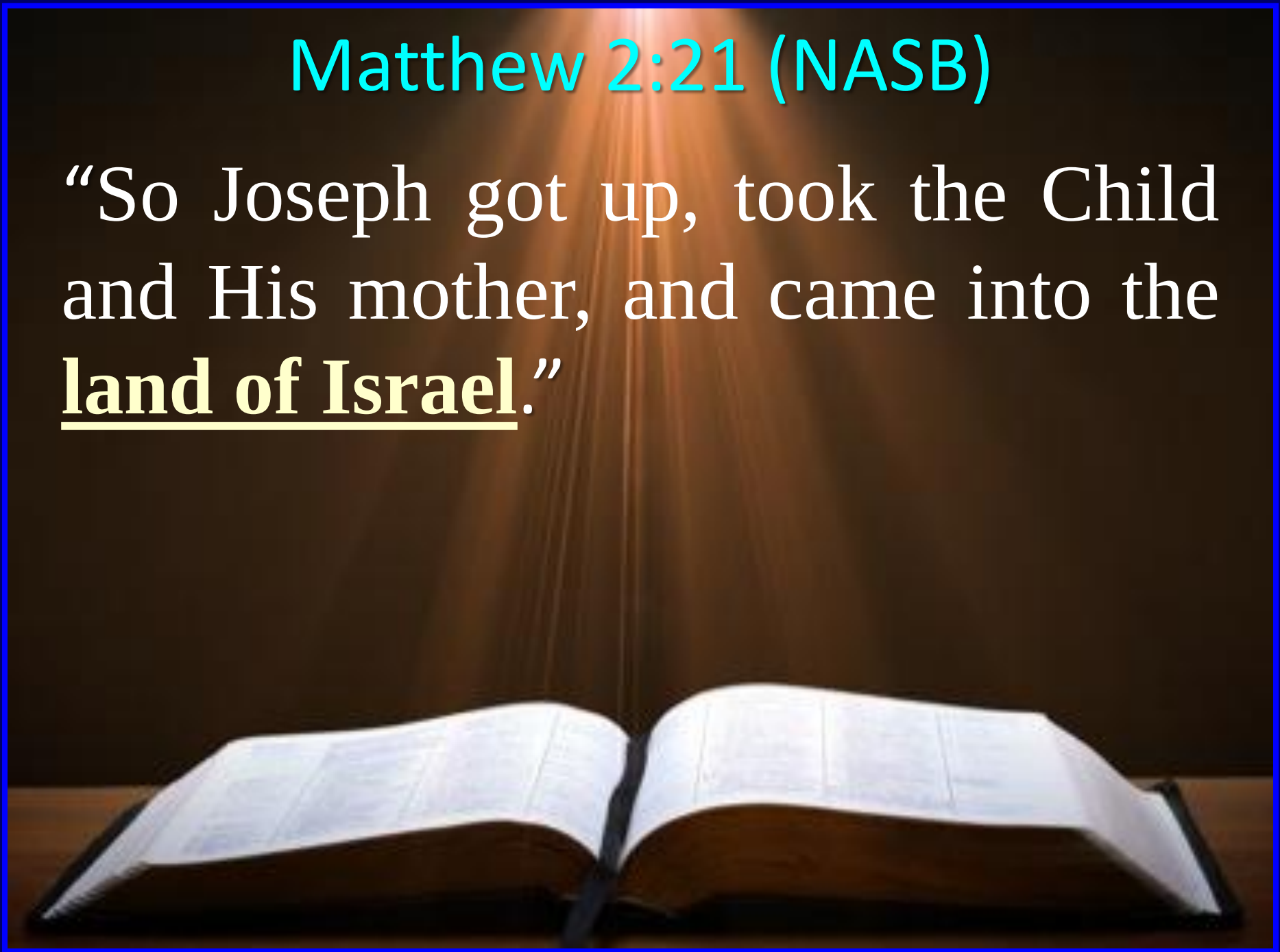
E. Constantine's Edict of Milan (A.D. 313)



F. **<u>AD 70 and Hadrian's (A.D. 117–138)"Palestine"</u>**

Matthew 2:21 (NASB)

"So Joseph got up, took the Child and His mother, and came into the **land of Israel**."



Ronald Diprose

Israel in the Development of Christian Thought (Rome: IBEI, 2000), 86-87.

"Origen was also influenced by the example of Philo, a first-century Alexandrian Jew who had interpreted the Old Testament Scriptures allegorically in order to make them harmonize with his Platonism. Allegorism played an important part in Origen's theory of interpretation and, as he was the first biblical scholar to work out 'a complete hermeneutical theory', his work was destined to exert great influence on the Christian approach to the Hebrew Scriptures, for centuries to come…Origen is remembered for his philosophical speculation as the allegorist *par excellence* among Biblical interpreters."

Revelation 20:1-4 (NASB)

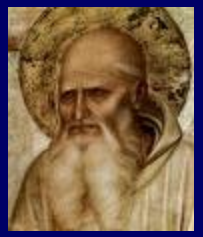
"Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. [2] And he laid hold of the dragon, the serpent of old, who is **the devil and Satan, and bound him for a thousand years**; [3] and he threw him into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.[4] Then I saw thrones, and they sat on them, and judgment was given to them. And I *saw* the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and **they came to life and reigned with Christ for a thousand years**."



Augustine

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

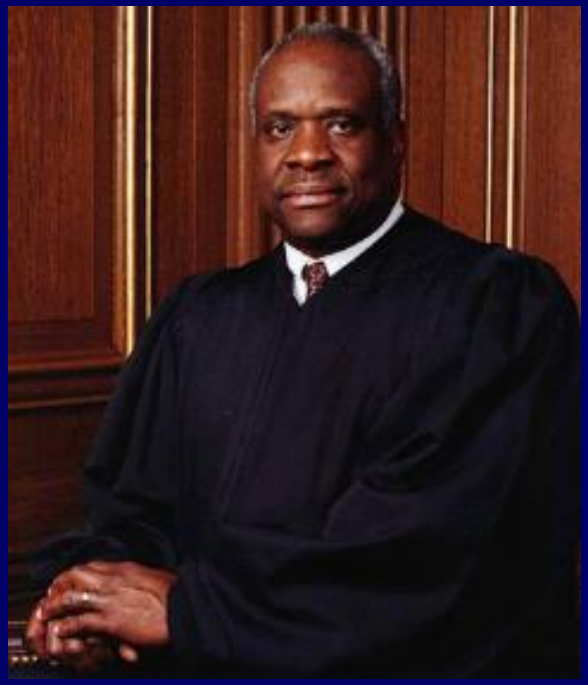
Augustine wrote, “the saints reign with Christ during the same thousand years, understood in the same way, that is, of the time of His first coming” and “**Therefore the Church even now is the kingdom of Christ, and the kingdom of heaven.** Accordingly, even now His saints reign with Him.”



Eusebius

Ecclesiastical History, 3.39.12-13

"Papias . . . says that there will be a millennium after the resurrections of the dead, when the kingdom of Christ will be set up in material form on this earth. I suppose that he got these notions by a perverse reading of the apostolic accounts, not realizing that they had spoken mystically and symbolically. For he was **a man of very little intelligence, as is clear from his books**. But he is responsible for the fact that so many Christian writers after him held the same opinion, relying on his antiquity, for instance Irenaeus and whoever else appears to have held the same views."



"He is the **dumbest** Justice to ever sit on the bench...He waits to see how Scalia votes, and he votes the same. He rarely issues comments or engages in questions during any Supreme Court hearing...He rarely grants media interviews (because **he knows he will look stupid**). He rarely writes opinions. He believes in a **narrow interpretation** of the Constitution. **He is an idiot**."

http://juneauempire.com/opinion/2011-09-22/outside-editorial-law-and-clarence-thomas#.Tn5rqNSo1_p



Jerome

http://www.tertullian.org/fathers/jerome_letter_120.htm

"How must we understand what the Saviour says in Matthew: 'But I say to you, I will not drink again of this fruit of the vine until that day when I drink it new with you in the Kingdom of my Father'? (Matth. 26. 29). This passage is the origin of **a certain fable of a thousand years**, in which they say that Christ will reign in the flesh and will drink that wine which He has not drunk since that time until the end of the world…**For the kingdom of God isn't food and drink**, but justice, joy and peace in the Holy Spirit (Rom. 14. 17)."

Overview



I. The early church
II. The Alexandrian eclipse
III. <u>THE DARK AGES</u>
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



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



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



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



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



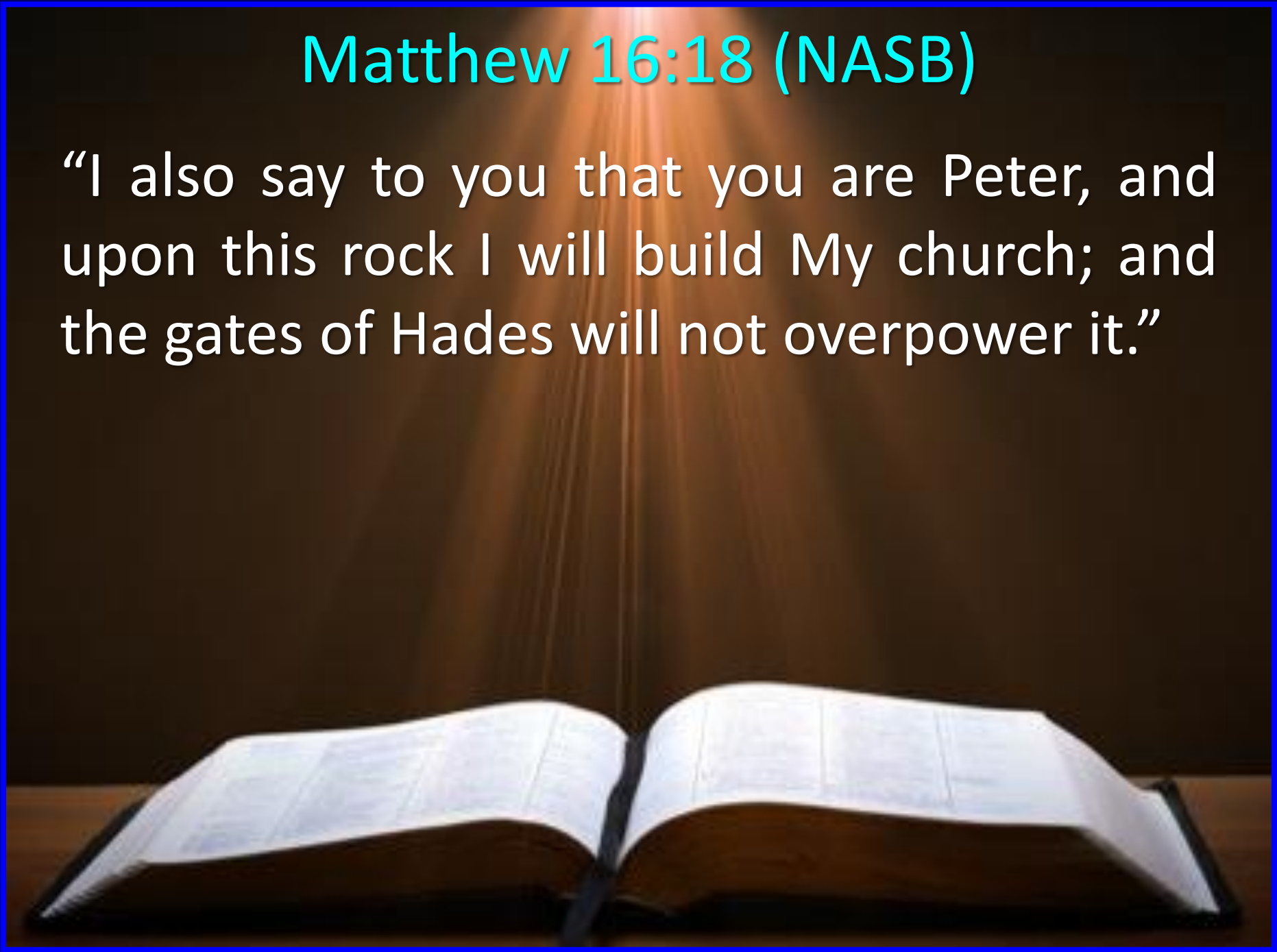
Renald Showers

John Ankerberg and Renald Showers, *The Most Asked Prophecy Questions* (Chattanooga, TN: ATRI, 2000), 327-28.

"Augustine's allegorical amillennialism became the official doctrine of the church, and Premillennialism went underground. Some aspects of Premillennialism were even branded as heretical. The Roman Catholic Church strongly advocated and maintained Augustine's Amillennial view throughout the Middle Ages. During that span of time occasionally pre-millennial groups formed to challenge the doctrine and political power of the major part of organized Christendom, but they were not able to restore Premillennialism to its original position as the accepted, orthodox view of the Church."

Matthew 16:18 (NASB)

“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.”



Pseudo Ephraem (4th-6th century A.D.)

"Why therefore do we not reject every care of earthly actions and prepare ourselves for the meeting of the Lord Christ, so that he may draw us from the confusion, which overwhelms all the world…For all the saints and the **elect of god are gathered, prior to the tribulation** that is to come, and are taken to the Lord lest they see the confusion that is to overwhelm the world because of our sins."

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. **<u>Only one church: Roman Catholicism</u>**
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



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. <u>The Bible is removed from the people</u>
    1. Allegorization
    2. Illiteracy
    3. Mass read in Latin
F. Sale of indulgences
G. Anti-Semitism
H. Church in need of rescue

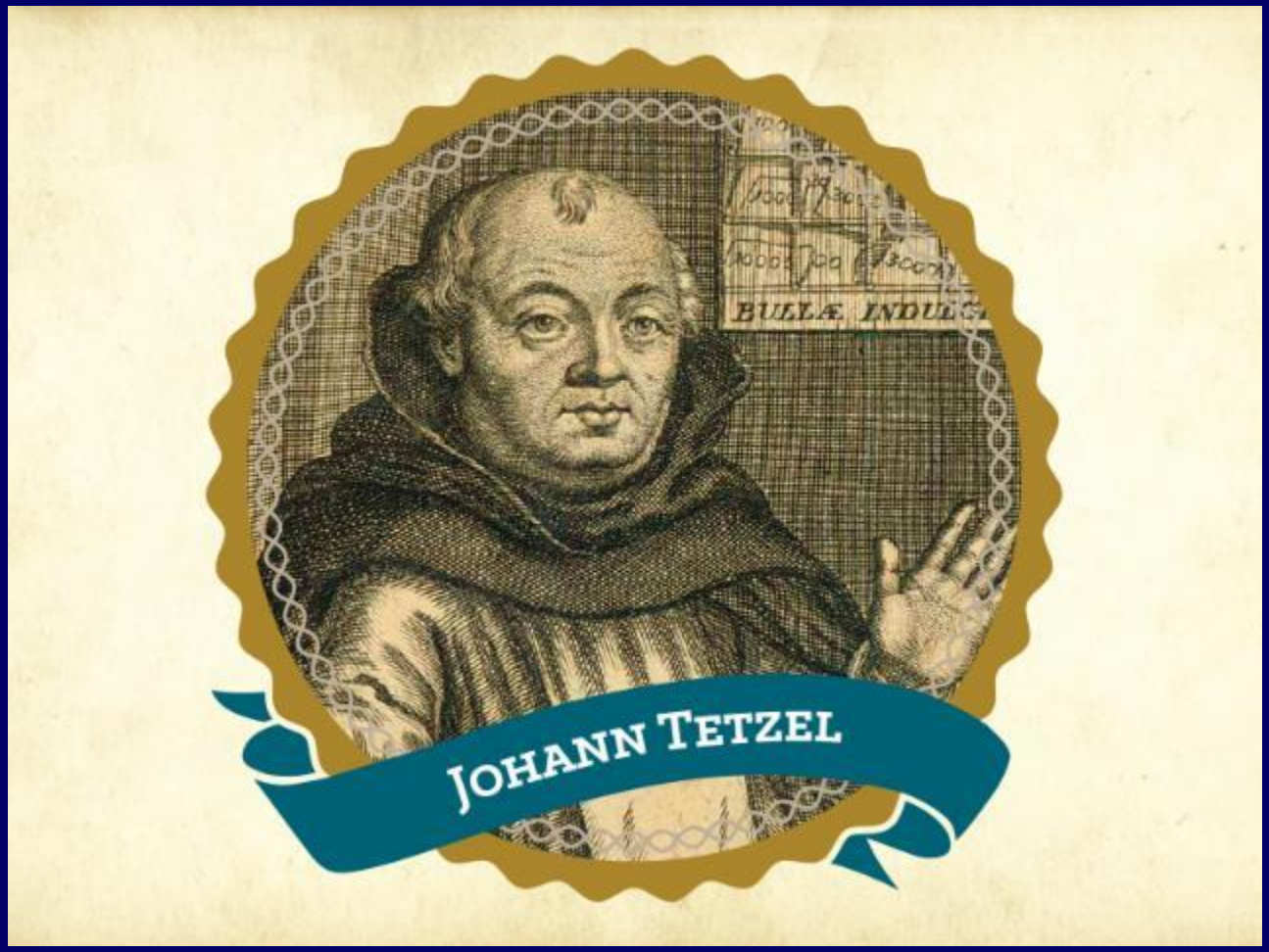


III. The Dark Ages (or the Middle Ages)

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. <u>Sale of indulgences</u>
G. Anti-Semitism
H. Church in need of rescue



“As soon as the gold in the casket rings;
the rescued soul to heaven springs.”



2.7 Tetzel: A Sample Sermon

Hillerbrand 1964: 41–3

Behold, you are on the raging sea of this world in storm and danger, not knowing if you will safely reach the harbour of salvation. . . .

You should know that all who confess and in penance put alms into the coffer according to the counsel of the confessor, will obtain complete remission of all their sins. . . . Why are you then standing there? Run for the salvation of your souls! . . .

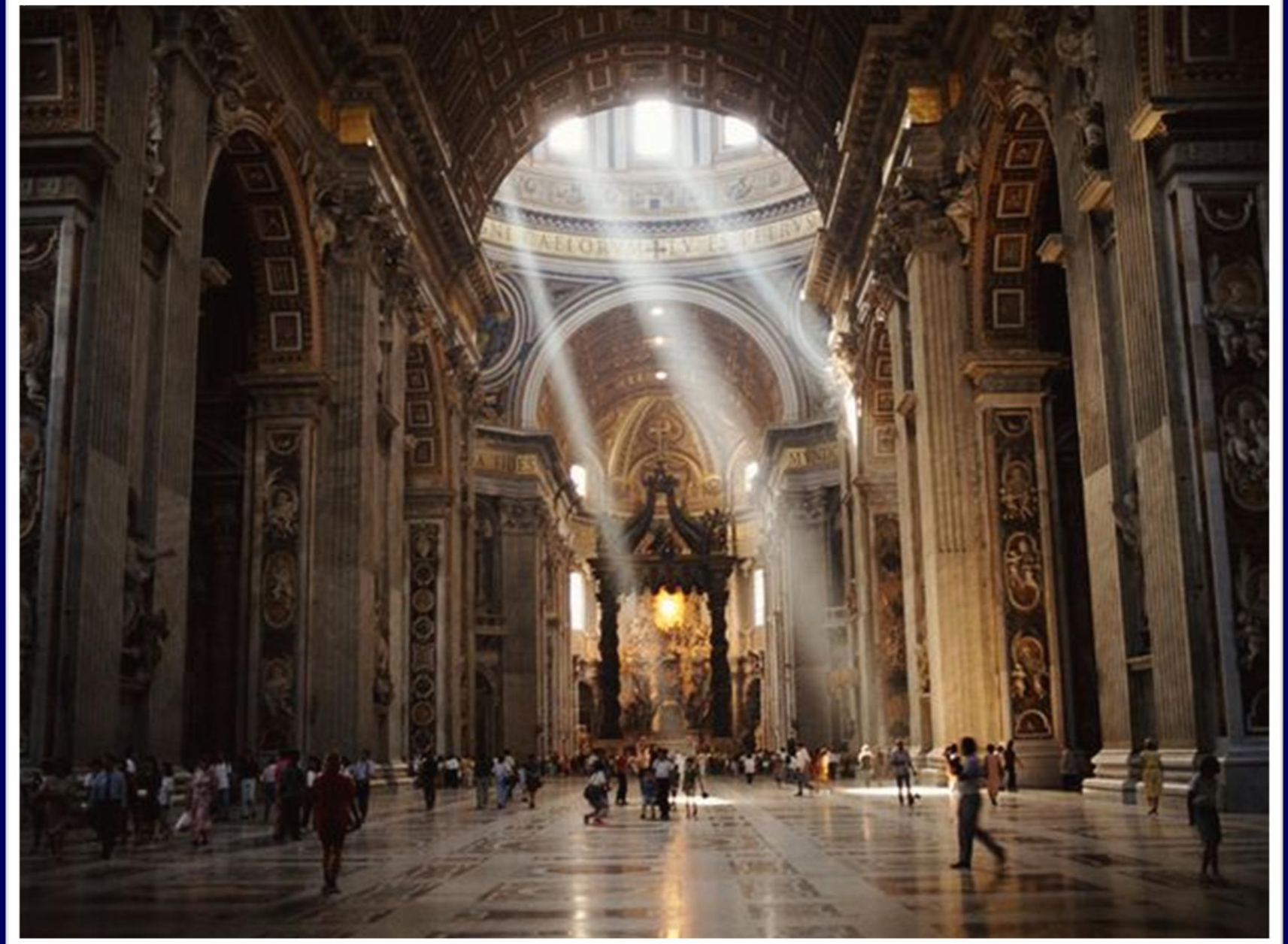
Don't you hear the voices of your wailing dead parents and others who say, "Have mercy upon me, have mercy upon me, because we are in severe punishment and pain. From this you could redeem us with a small alms and yet you do not want to do so." Open your ears as the father says to the son and the mother to the daughter . . ., "We have created you, fed you, cared for you, and left you our temporal goods. Why then are you so cruel and harsh that you do not want to save us, though it only takes so little? You let us lie in flames so that we only slowly come to the promised glory." You may have letters which let you have, once in life and in the hour of death . . . full remission of the punishment which belongs to sin. . . .











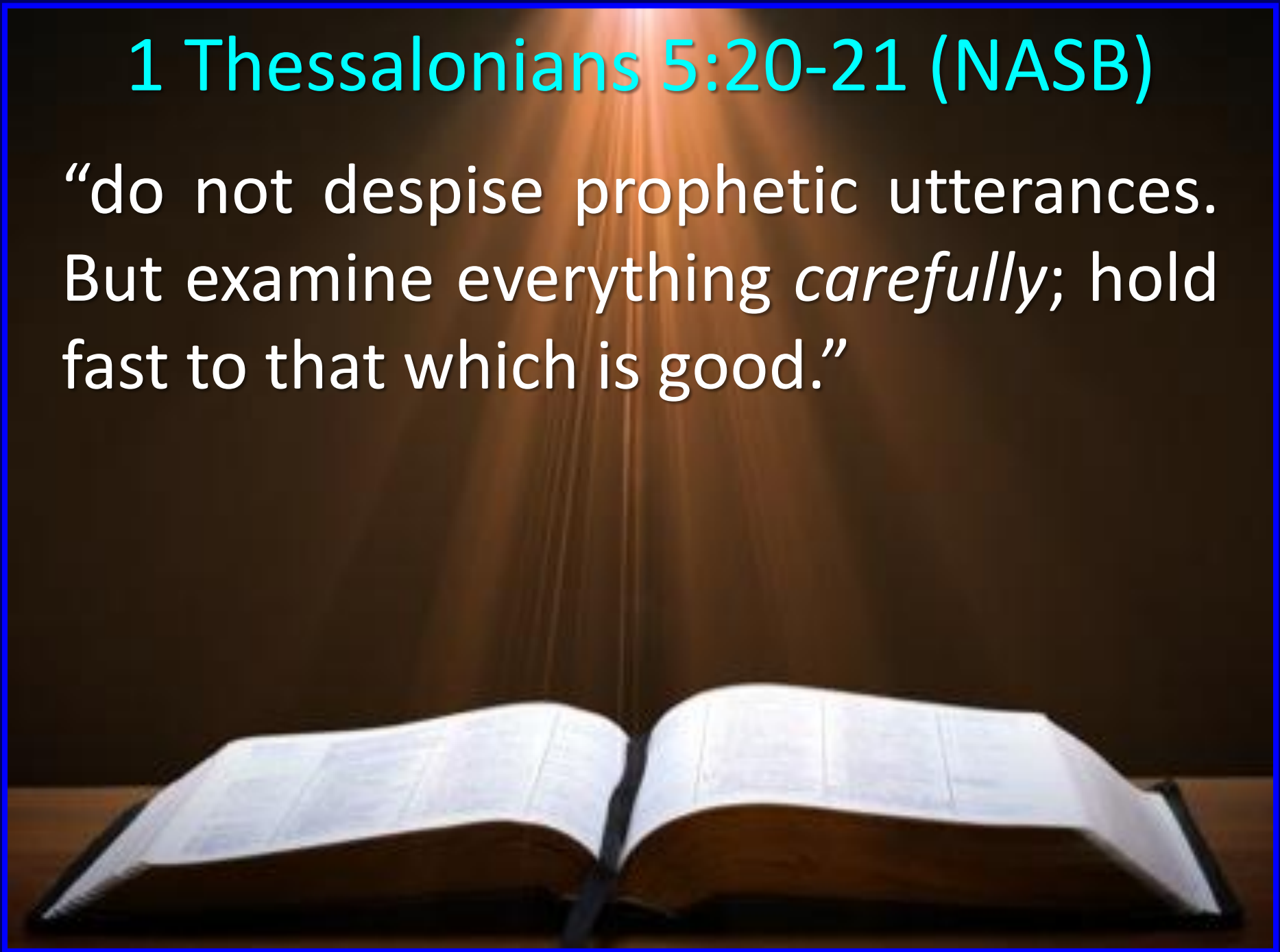
Acts 17:10-11 (NASB)

“The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews. 11 Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily *to see* whether these things were so.”



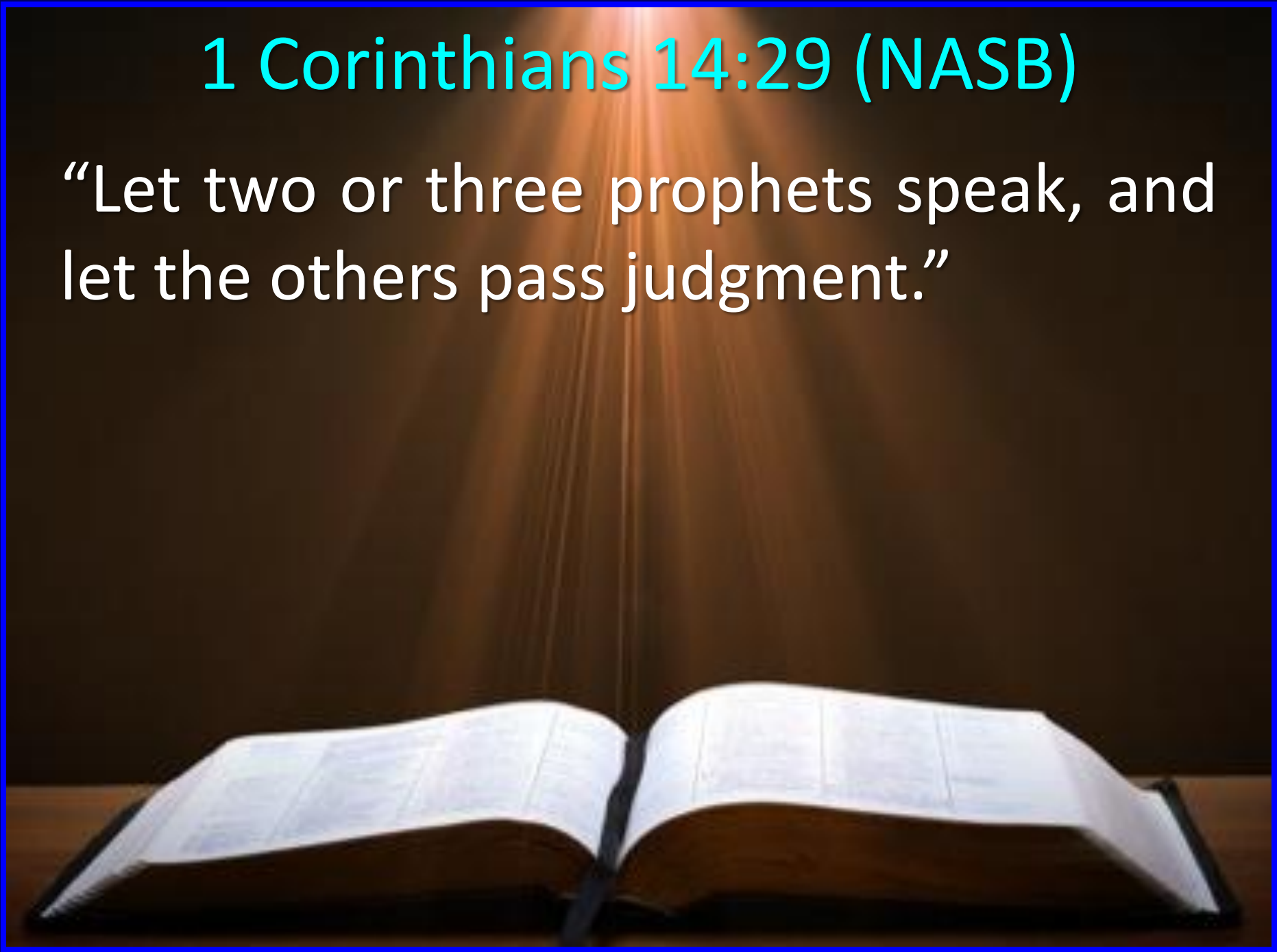
1 Thessalonians 5:20-21 (NASB)

"do not despise prophetic utterances. But examine everything *carefully*; hold fast to that which is good."



1 Corinthians 14:29 (NASB)

“Let two or three prophets speak, and let the others pass judgment.”



Revelation 2:2 (NASB)

"I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them *to be* false."



III. The Dark Ages (or the Middle Ages)

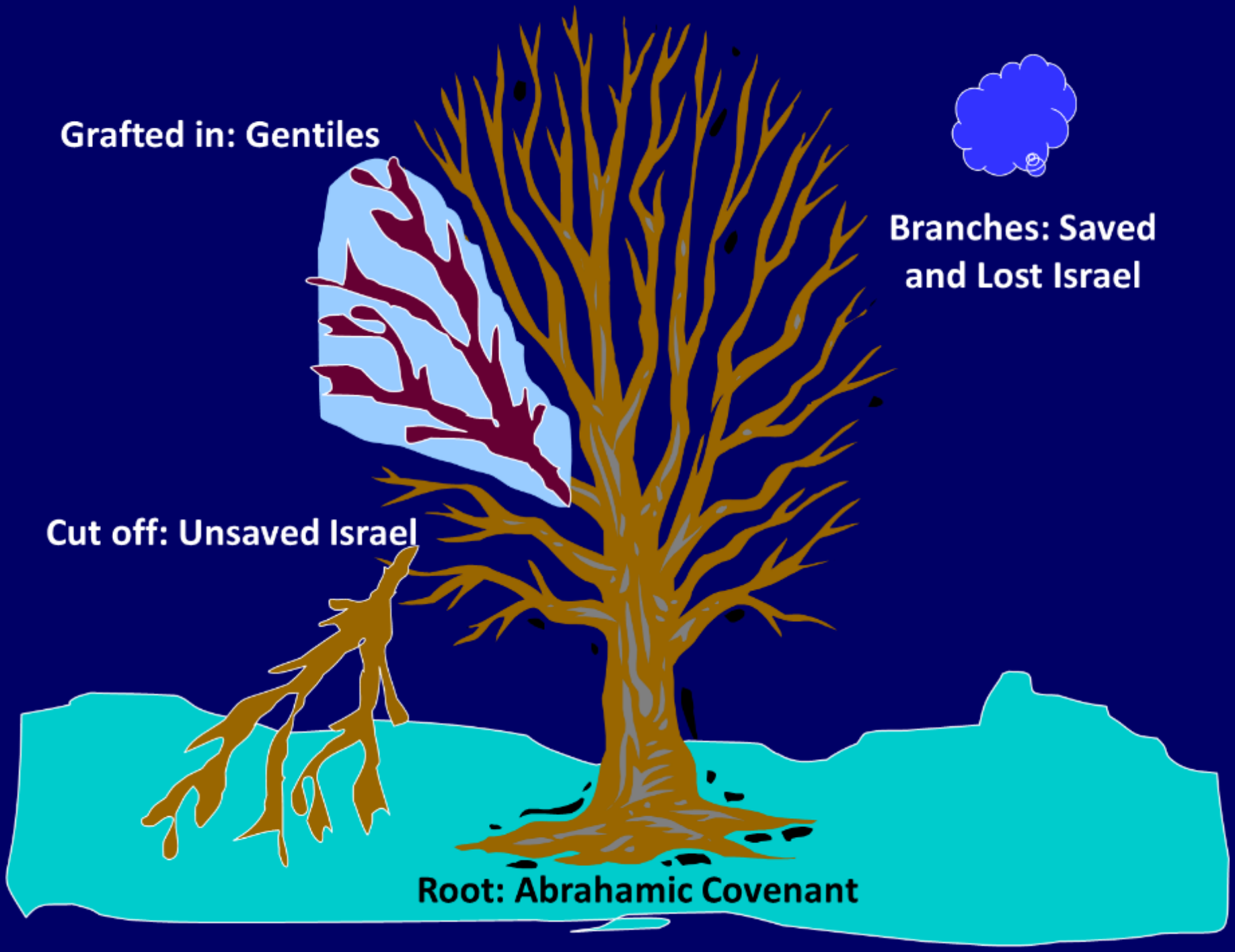
A. Lasted from the 4th to the 16th centuries
B. Obsolescence of prophetic studies
C. Domination of Augustinian Amillennialism
D. Only one church: Roman Catholicism
E. The Bible is removed from the people
    1. Allegorization
    2. Illiteracy
    3. Mass read in Latin
F. Sale of indulgences
G. **Anti-Semitism**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



Acts 18:1-2 (NASB)

"After these things he left Athens and went to Corinth. And he found a Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because **Claudius had commanded all the Jews to leave Rome**. He came to them."




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

Romans 11:13, 17-21 (NASB)

13 “But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry…17 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.”



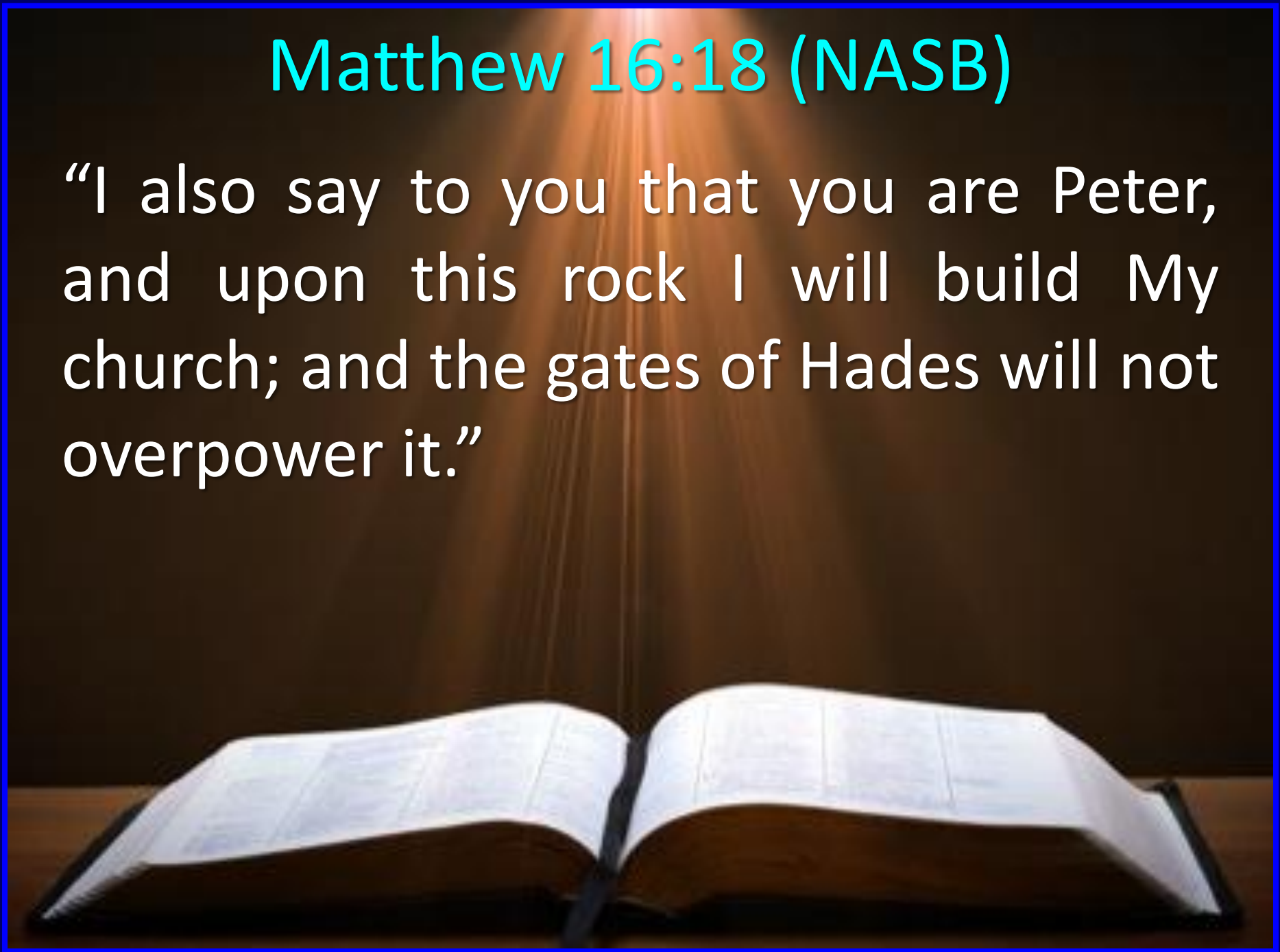
III. The Dark Ages (or the Middle Ages)

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. **<u>Church in need of rescue</u>**



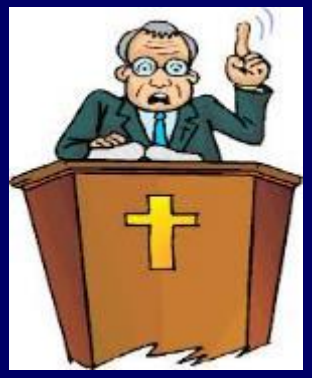
Matthew 16:18 (NASB)

“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.”



Emergent Preaching

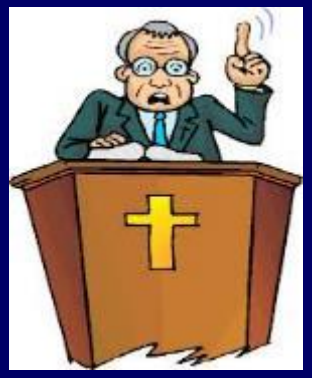
"At Solomon's porch, ***sermons are not primarily about my extracting truth from the Bible to apply to people's lives***...So our sermons are not lessons ***that precisely define belief*** so much as they are stories that welcome our hopes and ideas and participation" (Italics added).



Doug Pagitt, cited in Oakland, 41-42.

Emergent Preaching

"It ***<u>isn't</u>*** about clever apologetics or careful ***<u>exegetical or expository preaching</u>***…Emerging generations are hungering to experience God in worship" (Italics added).



Dan Kimball, *The Emerging Church*, 116

Emergent Preaching

"A spiritual Tsunami has hit postmodern culture. The wave will build without breaking for decades to come. The wave is this: People want to *know* God. They want ***less to know about God*** …they want new experiences, especially new experiences of the divine" (Italics added).

Leonard Sweet, *Soul Tsunami*, 420.

Emergent Doctrine



"…something ***<u>beyond a belief system or doctrinal array</u>*** or even a practice. I mean an attitude–an attitude toward God and our neighbor and our mission that is *passionate*."

Brian McLaren, *A Generous Orthodoxy*, 117-18.

- “Don’t give me doctrine, *just give me Jesus*.”
- “What really matters is Christ *not creed*.”
- “Devotion is important *and not doctrine*.”
- “What counts is our behavior, *and not our beliefs*.”



Most of these slogans were originally accumulated in Henry Holloman, “Prolegomena, Bibliology, and Theology (Part 1)” (unpublished class notes in TTH511 Theology I, Talbot Theological Seminary, Spring 1998), 9.

Rick Warren

Purpose Driven Life 34, 124, 183



- "God won't ask you about your religious background or **doctrinal views**."
- "Jesus said our *love for each other* - ***not our doctrinal beliefs*** - is our greatest witness to the world."
- "Today many assume that spiritual maturity is measured by the amount of biblical information and ***doctrine you know***."

Rick Warren

Purpose Driven Life 186, 231; *Purpose Driven Church* 300



- "The Bible is far ***more than a doctrinal guidebook***."
- "The ***last thing*** many believers need today is to go to another ***Bible study***. They already know far more than they are putting into practice."
- "My pastor has been in Daniel's seventy weeks longer than Daniel was!"

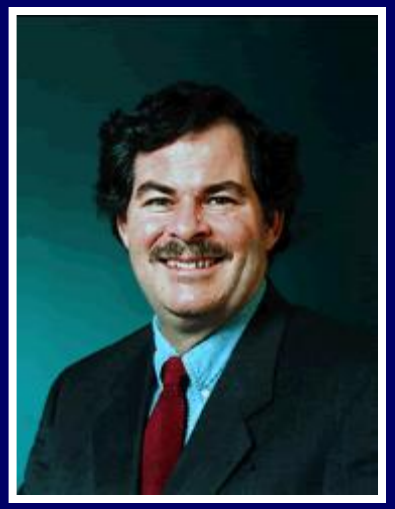
Biblical Preaching

- Biblical priority of preaching-Acts 2:42; 2 Tim 3:15–4:2; Matt 4:4; Neh 8; 2 Kgs 22

- New dark ages?



Emphasis of 2 Timothy



"By my count, there are twenty-seven explicit commands given in the body of this letter. In 27 words Paul tells pastors what to focus on. You have to be blind to miss the thrust of Paul's instructions here, because *eighteen* of those commands--fully *two-thirds*--have to do with the ministry of the *Word*.."

Daniel Wallace, "Crisis of the Word: A Message to Pastors or Would-be Pastors," *Conservative Theological Journal* 1, no. 2 (August 1997): 108.

Emergent Worship



Julie B. Sevig, *The Lutheran*, 9/2001.

"Post-moderns prefer to encounter Christ by using all their senses. That's part of the appeal of classical liturgical or contemplative worship: the incense and candles, making the sign of the cross, the taste and smell of the bread and wine, touching icons and being anointed with oil."

Emergent Worship



Dan Kimball, *The Emerging Church*, 186

"multisensory and interactive …Through various experimental elements as well as through the space itself, we can actually preach. Art preaches. Scripture preaches. Music preaches. Even silence preaches."

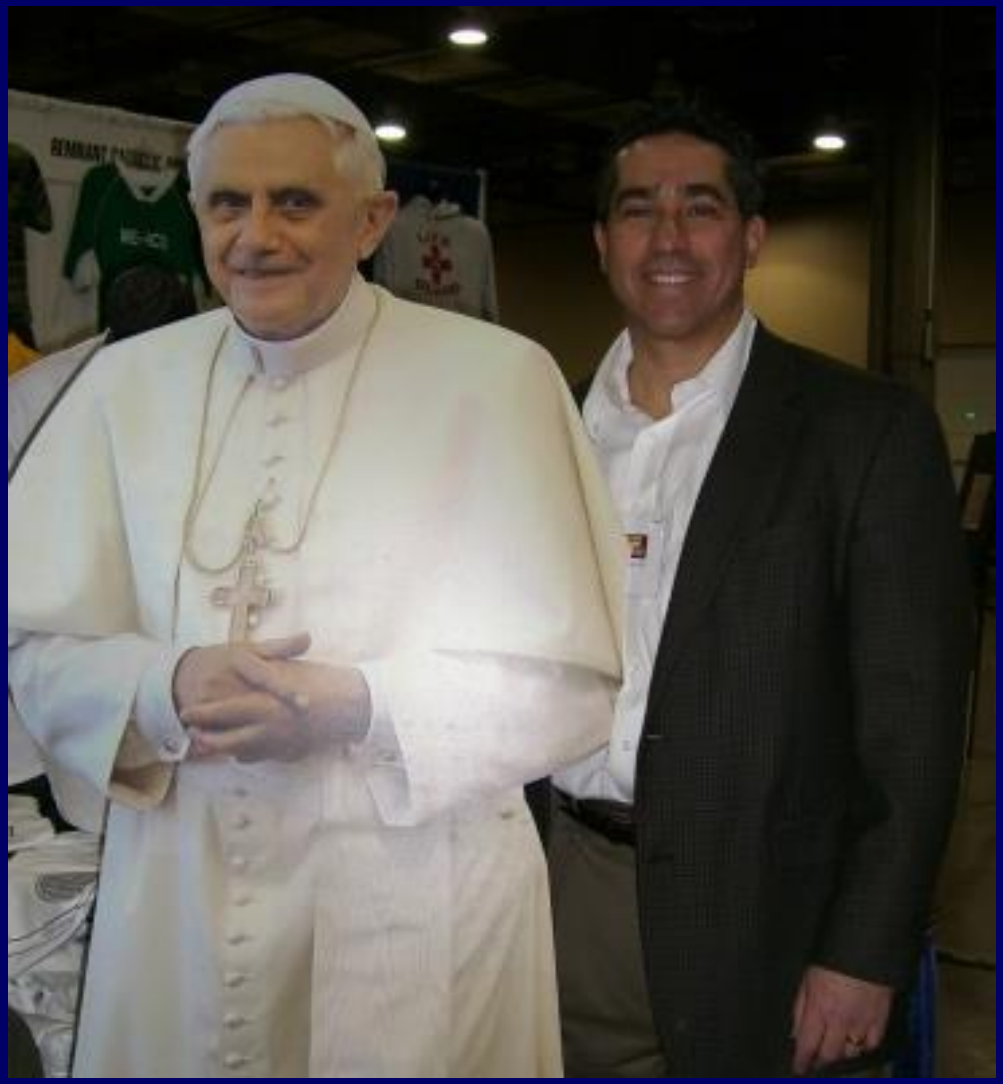
Emergent Worship



Brian McLaren
A Generous Orthodoxy, 175.

"If Charismatics gave me my high school diploma in the ways of the Spirit, it was from ***Catholic contemplatives*** that I entered an undergraduate degree in the liberal arts of the Spirit."

Francis Beckwith



Acts 20:29

"For I know this, that ***after my departure*** savage wolves will come in among you, not sparing the flock." (Italics added).



Emergent Worship

- Why not go back to the very beginning?
- Where in Scripture are we told that it is essential to embrace ancient liturgical and contemplative practices?
- Matt 6:7



CONCLUSION

NEXT SESSION



I. The early church

II. The Alexandrian eclipse

III. The Dark Ages

IV. <u>THE CONTRIBUTION OF THE PROTESTANT REFORMERS</u>

V. The Reformers' incomplete revolution

VI. Reformed Theology today

VII. Dispensationalism & the completed revolution

VIII. Looking back 500 years later

