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

Session 9



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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



Overview



I. **THE EARLY CHURCH**
II. The Alexandrian eclipse
III. The Dark Ages
IV. The contribution of the Protestant Reformers
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Pompeii
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SICILY
Syracuse
IONIAN SEA
MACEDONIA
THRACE
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BLACK SEA
Sinope
Heraclea
Byzantium
Philippi
Thessalonica
Berea
GREECE
AEGEAN SEA
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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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ARABIA
CRETE
Gortyna
MEDITERRANEAN SEA
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Cyrene
Apollonia
Ptolemais
Leptis Magna
CYRENAICA
LIBYA


Asia
Ephesus
Antioch
Cyprus
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Jerusalem
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Arabia

Overview



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

III. The Dark Ages

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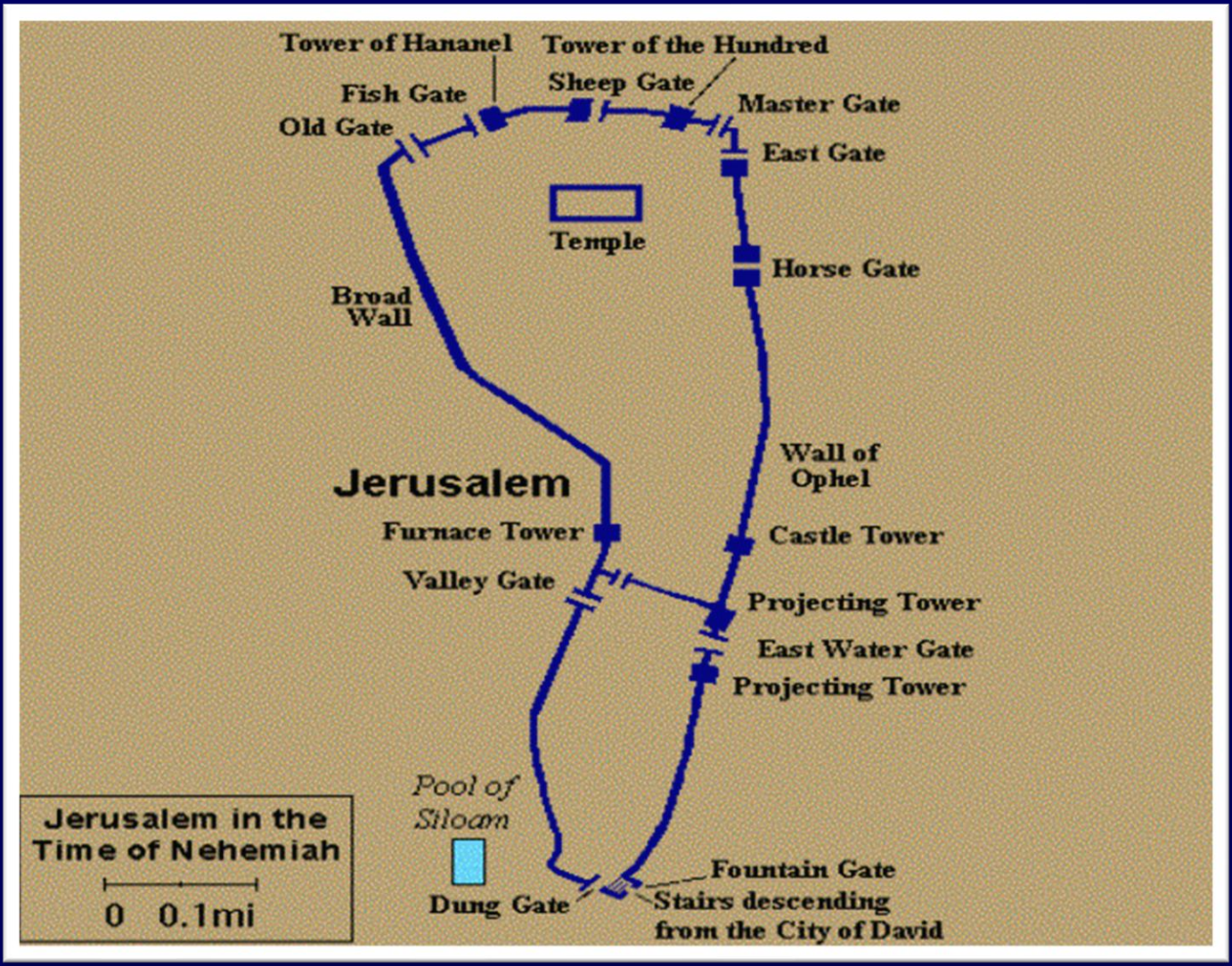

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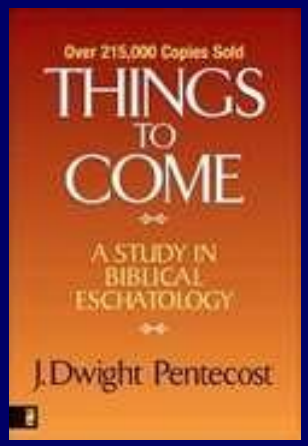
Dangers of Allegorization – Philo



Dangers of Allegorization
Gates of Nehemiah 3



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>
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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. THE CONTRIBUTION OF THE PROTESTANT REFORMERS

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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



NEXT WEEK



I. The early church
II. The Alexandrian eclipse
III. The Dark Ages
IV. The Contribution of the Protestant Reformers
V. <u>THE REFORMERS' INCOMPLETE REVOLUTION</u>
VI. Reformed Theology today
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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
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    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

"Lectures on Genesis 1–5," in Luther's Works, ed. Jaroslav Peliken (St. Louis: Concordia, 1958), 3, 6.



“We know from Moses that the world was not in existence before 6,000 years ago…He calls ‘a spade a spade,’ i.e., he employs the term ‘day’ and ‘evening’ without allegory, just as we customarily do… we assert that Moses spoke in the literal sense, not allegorically or figuratively, i.e., that the world, with all its creatures, was created within six days, as the words read. If we do not comprehend the reason for this, let us remain pupils and leave the job of the teacher to the Holy Spirit."

John Calvin

Institutes of the Christian Religion, III, xxi, 4.



"And they will not refrain from guffaws when they are informed that but little more than five thousand years have passed since the creation of the universe…Must we pass over in silence the creation of the universe? No! God's truth is so powerful, both in this respect and in every other, that it has nothing to fear from the evil speaking of wicked men."

Genesis 7:19-23

"They rose greatly on the earth, and **all** the high mountains under the **entire** heaven were covered…**Every** living thing that moved on the earth perished—birds, livestock, wild animals, **all** the creatures that swarm over the earth, and **all** mankind. **Everything** on dry land that had the breath of life in its nostrils died. **Every** living thing on the face of the earth was wiped out; men and animals and the creatures that move along the ground and the birds of the air were wiped from the earth. **Only** Noah was left, and those with him in the ark."



John Calvin

John Calvin, *Genesis*, 1554 (Edinburgh, UK: Banner of Truth, 1984), p. 272, emphasis mine.



"And the flood was forty days, etc. Moses conspicuously insists on this fact, in order to show that the **whole world** was immersed in the waters."

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Martin Luther

Roy B. Zuck, *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth* (Colorado Springs, CO: Victor, 1991), 45.



"Though Luther vehemently opposed the allegorizing of Scripture, he too occasionally allegorized. For instance, he stated that Noah's Ark is an allegory of the Church. For Luther, Bible interpretation is to be centered in Christ. Rather than allegorizing the Old Testament, he saw Christ frequently in the Old Testament, often beyond what is legitimately provided for in proper interpretation."

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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.”

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

Institutes of the Christian Religion, II, xi, 12.



"But by this public call, the Gentiles were not only made equal to the Jews, but seemed to be substituted into their place, as if the Jews had been dead."

John Calvin

John Calvin, *Supplementa Calviniana*, I, 766, 12f;
quoted in Selderhuis, *Calvin Handbook*, 145.



In his sermon on 2 Samuel 24:24, Calvin declares: “Now the Jews are cut off like rotten limbs. We have taken their place.”

John Calvin

John Calvin, *Supplementa Calviniana*, II, 36, 28f; Sermon on Isa. 14:2; quoted in Selderhuis, *Calvin Handbook*, 145.



Calvin also declares them [Israel] to be “cut off from everything,” adding haughtily, “and we have succeeded them in their place.”



John Calvin

Commentary on Isaiah 35:1

Isaiah 35:1— "The wilderness and the solitary place shall be glad."

"This passage is explained in various ways. **I pass by the dreams of the Jews, who apply all passages of this kind to the temporal reign of the Messiah, which they have contrived by their own imagination**.... I willingly view this passage as referring to Judea, and afterwards to **other parts of the world**.... Let us now see when this prophecy was fulfilled, or shall be fulfilled. The Lord began some kind of restoration when he brought his people out of Babylon: but that was only a foretaste, and, therefore, I have no hesitation in saying that this passage, as well as others of a similar kind, must **refer to the kingdom of Christ**; and in no other light could it be viewed, if we compare it with other prophecies."



John Calvin

Commentary on Amos 9:13

Amos 9:13—"Behold the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt."

"Here the Prophet describes the felicity which shall be under the reign of Christ: and we know that whenever the Prophets set forth promises of a happy and prosperous state to God's people, they adopt **metaphorical expressions**, and say, that abundance of all good things shall flow, that there shall be the most fruitful produce, that provisions shall be bountifully supplied; for **they accommodated their mode of speaking to the notions of that ancient people**; it is therefore no wonder if they sometimes **speak to them as to children**. At the same time, the Spirit under these **figurative expressions** declares, that the **kingdom of Christ** shall in every way be happy and blessed, or that the **Church of God**, which means **the same thing**, shall be blessed, when Christ shall begin to reign."



John Calvin

Commentary on Zechariah 14:4

Zechariah 14:4—"And his feet shall stand in that day upon the mount of Olives…and the mount of Olives shall cleave in the midst thereof toward the east and toward the west…."

"For as we are dull and entangled in earthly thoughts, our minds can hardly rise up to heaven, though the Lord with a clear voice invites us to himself. **The Prophet then, in order to aid our weakness, adds a vivid representation**, as though God stood before their eyes. Stand, he says, shall his feet on the mount of Olives. **He does not here promise a miracle, such as even the ignorant might conceive to be literal**; nor does he do this in what follows, when he says, The mount shall be rent…half…to the east and half to the west. This has never happened, that mount has never been rent: but as the Prophet could not, under those grievous trials, which might have overwhelmed the minds of the godly a hundred times, have extolled the power of God…without employing **a highly figurative language, he therefore accommodates himself, as I have said, to the capacity of our flesh."**

Renald Showers

John Ankerberg and Renald Showers, *The Most Asked Prophecy Questions* (Chattanooga, TN: ATRI, 2000), 328.

Showers explains, “The Lutheran, Reformed, and Anglican Reformers rejected Premillennialism as being ‘Jewish opinions.’ They maintained the Amillennial view which the Roman Catholic Church had adopted from Augustine.”

Barry Horner

Future Israel: Why Christian Anti-Judaism Must Be Challenged, ed. E. Ray Clendenen, NAC Stuides in Bible & Theology (Nashville, TN: Baker, 2007), 155-60.

"The inheritance from the Augustinian tradition that modern Europe received, notwithstanding the opposition of Melanchthon and others to Luther's excesses, resulted in a continuance of an eschatology that upheld the essentially anti-Judiac thesis, namely, the transference of blessings, formerly promised to Israel, to the Christian church for it's fulfillment...On a much larger scale the reformed movement maintained its allegiance to Augustinian eschatology, which essentially found authoritative expression in the writings of Francis Turretin (1623–1687) who studied at Calvin's academy in Geneva and later taught there for 30 years. His monumental *Institutes of Elenctic Theology* became the epitome of reformed doctrine. Not surprisingly, his quotations of Augustine are copious, even far exceeding references to Calvin. Consequently, Turretin's eschatology is almost predictable...Of course such a mass incorporation into the church is to the exclusion of any perpetuation of Jewish identity. In classic Augustinian fashion, there is token recognition of Jewish individuality for a time, though any form of Jewish restoration was considered to be a gross form of chiliasm. Turretin's *Institutes* became the central textbook for systematic theology in American Ivy League colleges during the later half of the 18th century. It is not surprising that the early theologians of Princeton Theological Seminary highly esteemed this most influential legacy, and of course it's eschatology."

V. The Reformers' Incomplete Revolution



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Martin Luther

"Against the Roman Papacy, an Institution of the Devil," in *Luther's Works*, ed. Eric. W. Gritsch (Philadelphia, PA: Fortress Press, 1966), 273-74.

“No man can believe what an abomination **the papacy** is. A Christian does not have to be of low intelligence, either, to recognize it. God himself must deride him in the hellish fire, and our Lord Jesus Christ, St. Paul says in **II Thessalonians 2 [:8] will slay him with the breath of his mouth and destroy him by his glorious coming**." I only deride, with my own weak derision, so that those who now live and those who will come after us should know what I have thought of **the pope, the damned antichrist**, and so that whoever wishes to be a Christian may be warned against such an abomination.”



John Calvin

Calvin, *Institutes*, IV, ii, 12.

"However, when we categorically deny to **the papists** the title of *the* church, we do not for this reason impugn the existence of churches among them. Rather, we are only contending about the true and lawful constitution of the church, required in the communion not only of the sacraments (which are the signs of profession) but also especially of doctrine. **Daniel [Dan. 9:27] and Paul [2 Thess. 2:4] foretold that Antichrist would sit in the Temple of God. With us, it is the Roman pontiff we make the leader and standard bearer of that wicked and abominable kingdom**. The fact that his seat is placed in the Temple of God signifies that his reign was not to be such as to wipe out either the name of Christ or of the church. From this it therefore is evident that we by no means deny that the churches under his tyranny remain churches. But these he has profaned by his sacrilegious impiety, afflicted by his inhuman domination, corrupted and well-nigh killed by his evil and deadly doctrines, which are like poisoned drinks. In them Christ lies hidden, half buried, the gospel overthrown, piety scattered, the worship of God nearly wiped out. In them, briefly, everything is so confused that **there we see the face of Babylon** rather than that of the Holy City of God."

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Daniel 7:12 (NASB)

"As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time."



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Martin Luther

Alister E. McGrath, *Reformation Thought: An Introduction* (Grand Rapids: Baker, 1995), 179.



He believed that "such sacraments could generate faith; and hence baptism could generate faith of an infant."



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Martin Luther

Emir Caner, "Balthsar Hubmaier and His Theological Participation in the Reformation: Ecclesiology and Soteriology," *Faith and Mission* 21, no. 1 (2003): 42.



Caner explains, “Luther denied the doctrine of Transubstantiation, rejecting any molecular change of the elements. Consubstantiation, a term never employed by Luther, is used to explain his view that the body and blood are present ‘in, with, and under’ the bread and wine.”

Luke 22:19-20 (NASB)

“And **when He had taken some bread and given thanks, He broke it and gave it to them**, saying, ‘**This is My body** which is given for you; do this in **remembrance** of Me.’ [20]And in the same way *He took* the cup after they had eaten, saying, ‘**This cup** which is poured out for you **is the new covenant in My blood**.’”



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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



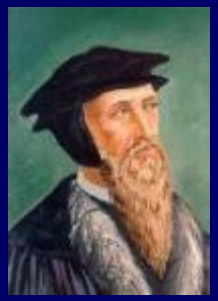
"Augustine is so wholly with me, that if I wished to write a confession of my faith, I could do so with all fullness and satisfaction to myself out of his writings."

John Calvin

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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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.



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.”

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



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CONCLUSION

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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

