

## Chapter 1 : The Protestant Reformation

*The Protestant Reformation was a major 16th century European movement aimed initially at reforming the beliefs and practices of the Roman Catholic Church. Charles V Holy Roman Emperor, king of Germany, Italy, Spain, archduke of Austria, duke of Burgundy.*

Execution of Jan Hus in Konstanz Utraquist Hussitism was allowed there alongside the Roman Catholic confession. By the time the Reformation arrived, the Kingdom of Bohemia and the Margraviate of Moravia both had majority Hussite populations for decades now. Unrest due to the Great Schism of Western Christianity " excited wars between princes, uprisings among the peasants, and widespread concern over corruption in the Church. Hus objected to some of the practices of the Catholic Church and wanted to return the church in Bohemia and Moravia to earlier practices: Czech , having lay people receive communion in both kinds bread and wine " that is, in Latin, *communio sub utraque specie* , married priests, and eliminating indulgences and the concept of Purgatory. Some of these, like the use of local language as the liturgical language, were approved by the pope as early as in the 9th century. The council did not address the national tensions or the theological tensions stirred up during the previous century and could not prevent schism and the Hussite Wars in Bohemia. He was the father of seven children, including Lucrezia and Cesare Borgia.

Martin Luther and the beginning[ edit ] See also: The theses debated and criticised the Church and the papacy, but concentrated upon the selling of indulgences and doctrinal policies about purgatory , particular judgment , and the authority of the pope. He would later in the period " write works on the Catholic devotion to Virgin Mary , the intercession of and devotion to the saints, the sacraments, mandatory clerical celibacy, monasticism, further on the authority of the pope, the ecclesiastical law, censure and excommunication, the role of secular rulers in religious matters, the relationship between Christianity and the law, and good works.

Magisterial Reformation Parallel to events in Germany, a movement began in Switzerland under the leadership of Huldrych Zwingli. These two movements quickly agreed on most issues, but some unresolved differences kept them separate. Some followers of Zwingli believed that the Reformation was too conservative, and moved independently toward more radical positions, some of which survive among modern day Anabaptists. Other Protestant movements grew up along lines of mysticism or humanism , sometimes breaking from Rome or from the Protestants, or forming outside of the churches. After this first stage of the Reformation, following the excommunication of Luther and condemnation of the Reformation by the Pope, the work and writings of John Calvin were influential in establishing a loose consensus among various groups in Switzerland, Scotland , Hungary, Germany and elsewhere. The Reformation foundations engaged with Augustinianism ; both Luther and Calvin thought along lines linked with the theological teachings of Augustine of Hippo.

Radical Reformation The Radical Reformation was the response to what was believed to be the corruption in the Catholic Church and the expanding Magisterial Protestant movement led by Martin Luther and many others. Beginning in Germany and Switzerland in the 16th century, the Radical Reformation gave birth to many radical Protestant groups throughout Europe. In parts of Germany, Switzerland and Austria, a majority sympathized with the Radical Reformation despite intense persecution. The Reformation was a triumph of literacy and the new printing press. From onward, religious pamphlets flooded Germany and much of Europe. The Reformation was thus a media revolution. Luther strengthened his attacks on Rome by depicting a "good" against "bad" church. From there, it became clear that print could be used for propaganda in the Reformation for particular agendas. June Click [show] for important translation instructions. Machine translation like DeepL or Google Translate is a useful starting point for translations, but translators must revise errors as necessary and confirm that the translation is accurate, rather than simply copy-pasting machine-translated text into the English Wikipedia. Do not translate text that appears unreliable or low-quality. If possible, verify the text with references provided in the foreign-language article. You must provide copyright attribution in the edit summary by providing an interlanguage link to the source of your translation. A model attribution edit summary using German: Content in this edit is translated from the existing German Wikipedia article at [[: Exact name of German article]]; see its history for attribution. For

## DOWNLOAD PDF 3. THE PROTESTANT REFORMATION

more guidance, see Wikipedia: This section needs expansion. You can help by adding to it. June Political situation in Germany about Religious situation in Germany and Europe about Officially, Protestantism remained an exclusively German phenomenon that concerned only the Holy Roman Empire through the late s and the s. It did not become an international issue until the s.

### Chapter 2 : Lecture 3: The Protestant Reformation

*Lecture 3: The Protestant Reformation: Arise, O Lord, and judge Thy cause. A wild boar has invaded Thy vineyard. Arise, O Peter, and consider the case of the Holy Roman Church, the mother of all churches, consecrated by thy blood.*

A wild boar has invaded Thy vineyard. Arise, O Peter, and consider the case of the Holy Roman Church, the mother of all churches, consecrated by thy blood. Arise, O Paul, who by thy teaching and death hast illumined and dost illumine the Church. Arise all ye saints, and the whole universal Church, whose interpretations of Scripture has been assailed. If we punish thieves with the gallows, robbers with the sword, and heretics with fire, why do we not all the more fling ourselves with all our weapons upon these masters of perdition, these cardinals, these popes, and all this sink of Roman sodomy that ceaselessly corrupts the church of God and wash our hands in their blood so that we may free ourselves and all who belong to us from this most dangerous fire? Martin Luther, Young people have lost that deference to their elders on which the social order depends; they reject all correction. Sexual offenses, rapes, adulteries, incests and seductions are more common than ever before. Everything is in shameful confusion; everywhere I see only cruelty, plots, frauds, violence, injustice, shamelessness while the poor groan under the oppression and the innocent are arrogantly and outrageously harassed. God must be asleep. John Calvin

The 16th century in Europe was a great century of change on many fronts. The humanists and artists of the Renaissance would help characterize the age as one of individualism and self-creativity. Humanists such as Petrarch helped restore the dignity of mankind while men like Machiavelli injected humanism into politics. When all is said and done, the Renaissance helped to secularize European society. Man was now the creator of his own destiny -- in a word, the Renaissance unleashed the very powerful notion that man makes his own history on the Renaissance, see Lecture 1. But the 16th century was more than just the story of the Renaissance. The century witnessed the growth of royal power, the appearance of centralized monarchies and the discovery of new lands. During the great age of exploration, massive quantities of gold and silver flood Europe, an event which turned people, especially the British, Dutch, Italians and Germans, money-mad. The year can be said to have marked the origin of the Scientific Revolution -- this was the year Copernicus published his *De Revolutionibus* see Lecture 10 and set in motion a wave of scientific advance that would culminate with Newton at the end of the 17th century. In the meantime, urbanization continued unabated as did the growth of universities. And lastly, the printing press, perfected by the moveable type of Gutenberg in , had created the ability to produce books cheaply and in more quantities. And this was indeed important since the Renaissance created a literate public eager for whatever came off the presses. Despite all of these things, and there are more things to be considered, especially in the area of literature and the arts, the greatest event of the 16th century -- indeed, the most revolutionary event -- was the Protestant Reformation. It was the Reformation that forced people to make a choice -- to be Catholic or Protestant. This was an important choice, and a choice had to be made. There was no real alternative. In the context of the religious wars of the 16th and 17th centuries, one could live or die based on such a choice. We have to ask why something like the Reformation took place when it did. In general, dissatisfaction with the Church could be found at all levels of European society. Indeed, what we are witnessing is the shift from salvation of whole groups of people, to something more personal and individual. The sacraments had become forms of ritualized behavior that no longer "spoke" to the people of Europe. They had become devoid of meaning. And since more people were congregating in towns and cities, they could observe for themselves and more important, discuss their concerns with others. Second, the papacy had lost much of its spiritual influence over its people because of the increasing tendency toward secularization. In other words, popes and bishops were acting more like kings and princes than they were the spiritual guides of European men and women. And again, because so many people were now crowding into cities, the lavish homes and palaces of the Church were noticed by more and more people from all walks of life. The poor resented the wealth of the papacy and the very rich were jealous of that wealth. At the same time, the popes bought and sold high offices, and also sold indulgences. All of this led to the increasing wealth of the Church -- and this created new paths for abuses of every sort. Finally, at the local level of the town and village, the abuses continued. The clergy

had become lax, corrupt and immoral and the people began to take notice that the sacraments were shrouded in complacency and indifference. Something was dreadfully wrong. These abuses called for two major responses. On the one hand, there was a general tendency toward anti-clericalism, that is, a general but distinct distrust and dislike of the clergy. Some people began to argue that the layperson was just as good as the priest, an argument already advanced by the Waldensians of the 12th century see also my lecture, "Heretics, Heresies and the Church". On the other hand, there were calls for reform. These two responses created fertile ground for conflict of all kinds, and that conflict would be both personal and social. The deepest source of conflict was personal and spiritual. The Church had grown more formal in its organization, which is hardly unsurprising since it was now sixteen centuries old. The Church had its own elaborate canon law as well as a dogmatic theology. All of this had been created at the Fourth Lateran Council of 1215. That Council also established the importance of the sacraments as well as the role of the priest in administering the sacraments see the Canons of the Fourth Lateran Council. Above all, the Fourth Lateran Council established the important doctrine that salvation could only be won through good works -- fasting, chastity, abstinence and asceticism. The common people, meanwhile, sought a more personal, spiritual and immediate kind of religion -- something that would touch them directly, in the heart. The rituals of the Church now meant very little to them -- they needed some kind of guarantee that they were doing the right thing -- that they would indeed be saved. The Church gave little thought to reforming itself. People yearned for something more while the Church seemed to promise less. What seemed to be needed was a general reform of Christianity itself. Only such a major transformation would effect the changes reflected in the spiritual desires of the people. Throughout the 14th and 15th centuries the Church was faced with numerous direct challenges. Heretics had been assaulting the Church since the 12th century. The heretics were Christians who deviated from Christian dogma. Many did not believe in Christian baptism -- the majority felt left out of the Church. There were also numerous mystics who desired a direct and emotional divine illumination. They claimed they had been illuminated by an inner light that assured them of salvation. There was an influential philosophical movement called nominalism that stressed the reality of anything concrete and real, thus doubting faith. Renaissance humanism rejected the Christian matrix almost completely and instead turned to the Classical World, the true source of virtue and wisdom. The breakdown of feudalism and the discovery and exploitation of the New World gave way to commerce and trade, as well as an increasing tendency to view life in the here and now as something good. The Church was also challenged by an increasing awareness of ethnicity and nationalism, e. g. Merchants and skilled workers living in cities were growing wealthy and influential as they began to supply Europe with more and more "stuff. There was an awareness, thanks to the age of discovery, that there was a pagan world outside the world of Europe that needed to be tamed. Luther was the son of Hans Luther, a copper miner from the district of Saxony. Hans was a self-made man. As a youth he worked menial jobs in copper mines -- but by the time Martin was born at Eisleben, he had risen to prominence and owned several mines. Hans Luther wanted his son to do even more with his life so while Martin was in his teens, it was decided that he would study law. So, after his preliminary education was complete, at the age of 17 young Martin Luther entered the University of Erfurt. At the time, Erfurt was the most important university in Germany more so than German universities. It was also the center of a conflict between the Renaissance humanists and those people known as the Scholastics, who were adept at combining medieval philosophy and theology. Luther enrolled in the Faculty of Philosophy and studied theology and law as well. It was at this time that he read widely in the classical authors, especially Cicero and Virgil. He obtained his Masters degree and finished second in a class of seventeen students. In 1501, a promising legal career seemed certain. But at this point, Luther rejected the world. He was twenty-one at the time. In 1505, Luther tells us that he experienced the "first great event" of his life. In that year he experienced some kind of conversion after having been struck by a bolt of lightning. He cried out, "Help, St. Anne, I will become a monk. He felt doubt within himself -- he simply could not reconcile his faith with his worldly ambitions. And so, Luther was plagued by an overwhelming sense of guilt, fear and terror. To relieve his anxiety he joined the Order of the Hermits of St. Augustine. There he would be shielded from worldly distractions. There he would find the true path to heaven. He fasted, prayed and scourged himself relentlessly. But he still felt doubts. One day, as he sat in his cell, he threw his Bible on the

table and pointed at a passage at random. The passage was from the Epistles of St. At Wittenberg, Luther joined the university faculty as professor of philosophy and quickly became the leader in the fight to make Wittenberg a center of humanism rather than Scholasticism. In the end, Luther was more interested in preaching a religion of piety than he was studying philosophy or theology. In , he devoted himself to discovering God and during a trip to Rome on official business he acted more the part of a pilgrim than humanist scholar.

### Chapter 3 : The Protestant Reformation (3)

*The Reformation (more fully the Protestant Reformation, or the European Reformation) was a schism in Western Christianity initiated by Martin Luther and continued by Huldrych Zwingli, John Calvin and other Protestant Reformers in 16th-century Europe.*

What are the Causes of Reformation in Europe? A variety of causes contributed to the reformation which can be conveniently studied under the following heads: In the first place, on the eve of reformation the church suffered from numerous evil practices which greatly undermined the reputation of the church and the churchmen. The entire organization of the church right from Pope down to the priest were corrupt and vicious. They neglected their dioceses and took keen interest in politics. They often indulged in hunting expeditions and drinking parties and completely neglected their religious duties. Often the churchmen used the church as a means of business. They had devised a number of practices for this purpose. Thus the church office were openly sold and quite often unsuitable men were appointed as priests. The common masses were also unhappy with the Pope and church. They were not only unhappy with the prevailing corrupt practices in church and the flimsy grounds on which the church collected funds from innocent people but also disliked its interference in the secular affairs. No wonder they were eagerly looking for someone to provide them a lead for a revolt against the church. Even the rulers were quite unhappy with the Pope and strongly protested against Papal interference in the affairs of their states. Hence they were willing to provide support to any movement which was launched against the authority of the Pope. The emergence of a strong middle classes also greatly contributed to the reformation. The middle classes protested against the dominance of the old church because it was largely controlled by the upper classes and administered largely for their benefit. They looked down upon the artisans, merchants, lawyers, doctors etc. Further, these middle classes greatly resented the practice of exempting the nobles from taxation, while they had to bear the brunt of taxation. In short the middle classes wanted to free the church from the control of wealthy aristocracy which looked down upon them and cared very little for their interests. Further, even the princes of Europe were not quite happy with the Pope who claimed considerable amount of their revenue in the form of annates and other contributions. The common people were also quite unhappy with the clergy which made numerous vexatious demands and hardly gave anything in return for their money. The rise of nation-states and new monarchy who were keen to establish their absolute rule, also greatly contributed to the Reformation. Further the Bishops still administered justice in church in accordance with the Canon Law. The flow of enormous amounts of money from the revenues of the country to the Papal treasury was also disliked by them. No wonder these kings fully exploited the opportunity offered by the teachings of Luther, Wycliffe etc. They established Protestant churches in their country knowing it fully well that the new church would be dependent upon them and shall be willing to accept their political authority. New Learning and Spirit of Enquiry: The new spirit of learning and enquiry set in motion by the renaissance also greatly contributed to the Reformation. The Schism in church in the fifteenth century also greatly lowered its prestige. This undermined the prestige of Pope and people lost faith and reverence for the holy institution. How could people serve two masters? The things were further complicated in when the cardinals at a joint sitting elected a third Pope. This is known as the Great Western Schism. No doubt this Schism was bridged when the Council at Constance deposed both the Popes and elected a new Pope. But these developments certainly undermined the powers and prestige of the church.

### Chapter 4 : Protestant Reformation - Simple English Wikipedia, the free encyclopedia

*The Reformation was a 16th-century religious and political challenge to papal authority in Catholic Europe. Read more about Martin Luther, the Thirty Years War and the Counter-Reformation.*

What was the Protestant Reformation? The Protestant Reformation was a widespread theological revolt in Europe against the abuses and totalitarian control of the Roman Catholic Church. Reformers such as Martin Luther in Germany, Ulrich Zwingli in Switzerland, and John Calvin in France protested various unbiblical practices of the Catholic Church and promoted a return to sound biblical doctrine. As a background to the history of Protestantism and the Reformation, it is important to understand the Catholic claim of apostolic succession. This doctrine says that the line of Roman Catholic popes extends through the centuries all the way from the apostle Peter to the current pope. This unbroken chain of authority makes the Roman Catholic Church the only true church and gives the pope preeminence over all churches everywhere. Because of their belief in apostolic succession and the infallibility of the pope when speaking *ex cathedra*, Catholics place church teaching and tradition on a level equal to Scripture itself. This is one of the major differences between Roman Catholics and Protestants and was one of the foundational issues leading to the Protestant Reformation. Even prior to the Protestant Reformation, there were pockets of resistance to some of the unbiblical practices of the Roman Catholic Church, yet they were relatively small and isolated. The Lollards, the Waldensians, and the Petrobrusians all took a stand against certain Catholic doctrines. Before Luther ever picked up a hammer and headed to Chapel Church, there were men who had stood up for reform and the true gospel. Among them were John Wycliffe, an English theologian and Oxford professor who was condemned as a heretic in 1383; Jan Hus, a priest from Bohemia who was burned at the stake in 1415 for his opposition to the Church of Rome; and Girolamo Savonarola, an Italian friar who was hanged and burned in 1498. The opposition to the false teaching of the Roman Catholic Church came to a head in the sixteenth century when Luther, a Roman Catholic monk, challenged the authority of the pope and, in particular, the selling of indulgences. Rather than heed the call to reform, the Roman Catholic Church dug in its heels and sought to silence the Reformers. Eventually, new churches emerged from the Reformation, forming four major divisions of Protestantism: At the heart of the Protestant Reformation lay four basic questions: How is a person saved? Where does religious authority lie? What is the church? What is the essence of Christian living? These five essential points of biblical doctrine clearly separate Protestantism from Roman Catholicism. The Reformers resisted the demands placed on them to recant these doctrines, even to the point of death. The five essential doctrines of the Protestant Reformation are as follows: Scripture and Scripture alone is the standard by which all teachings and traditions of the church must be measured. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. This grace is the supernatural work of the Holy Spirit who brings us to Christ by releasing us from our bondage to sin and raising us from spiritual death to spiritual life. As Christians we must magnify Him always and live our lives in His presence, under His authority, and for His glory. These five important doctrines are the reason for the Protestant Reformation. The Five Solas are just as important today in evaluating a church and its teachings as they were in the sixteenth century.

### Chapter 5 : What are the Causes of Reformation in Europe?

*Unit 3: The Protestant Reformation () study guide by sammyn24 includes 63 questions covering vocabulary, terms and more. Quizlet flashcards, activities and games help you improve your grades.*

Martin Luther posting his 95 theses on the church door in Wittenberg, Germany. Alec Ryrie is the author of "Protestants: The Reformation was one of the decisive events that made the world we live in, for better or worse. They had a gospel to proclaim and thought the end was near. But in their urgency they trampled down the walls that had kept life in Western Christendom neatly ordered. Luther outflanked the power of the Catholic Church hierarchy with a new communications technology, the printing press, that allowed him to speak directly to the people. When he was finally dragged before the assembled majesty of church and empire in and ordered to renounce his errors, he refused, insisting that his conscience was captive to the Word of God, a higher authority than any pope, bishop or king. Suddenly, everyone had a voice and no one could tell anyone else what to believe. Let me propose three: He wanted Christians to believe the truth, not whatever they wanted. But by insisting that all human authority was provisional and that conscience can be constrained only by the Bible and the Holy Spirit, he ensured that Protestants who try to police the boundaries of acceptable argument will in the end always fail. Protestantism has given us not a paradise of free speech, but an open-ended, undisciplined argument. It has continuously generated new ideas, revived old ones and questioned its own orthodoxies. To take the iconic example: A few Protestants in the s and many more in the s reached a new conviction: The arguments and battles were bitter, but in the end the old orthodoxy was overthrown. Protestant universities and scholars also led the way in the emergence of the new natural sciences in the 16th and 17th centuries. And slowly, reluctantly, one notion a few radical Protestants put about -- that freedom of speech and of worship were actually good things, not just unavoidable necessities to be tolerated -- became a new orthodoxy. Democracy Luther would have choked on his beloved German beer had you told him that he would lead the world toward democracy. Like virtually everyone of his time, he found the idea horrifying. The movement he started led relentlessly in that direction. Protestants asserted not the right to choose their rulers, but the duty to challenge them. In performing that duty, the Scottish radical John Knox wrote in , "all man is equal. But the idea had a life of its own. They favored monarchy, good order and social stability. Again and again, they were forced reluctantly to take matters into their own hands. They insisted that their voices be heard, and, when forced to, they took up arms against rulers who persecuted them. Left to itself, this notion could have led to the creation of self-righteous theocracies like the one some New England Puritans tried to build. Limited government Protestants have sometimes confronted or overthrown their rulers, but their most constant political demand is simply to be left alone. The results are paradoxical. Protestants have often been obedient subjects to thoroughly noxious rulers, taking no interest in politics so long as their own separate sphere is respected. In the process, they helped give the modern world the counterintuitive notion of limited government: If Protestantism has given the modern world these three legacies, did it also give us a fourth one, capitalism? Capitalism first emerged in a group of Protestant countries: The Protestant surge in Latin America seems to be matched by a similar surge of private enterprise. Protestants are forever seeking out new sins or striving to recover old virtues. That self-perpetuating dynamo of dissatisfaction and yearning has certainly had economic effects, and has meant that Protestantism has thrived most during periods of rapid or wrenching social change. It also means that its behavior is unpredictable. You can never tell where these restless consciences are going to go next. Politicians who imagine they have Protestants in their pockets should beware.

### Chapter 6 : 3 surprising ways the Reformation changed the world - CNN

*Reformation, also called Protestant Reformation, the religious revolution that took place in the Western church in the 16th century. Its greatest leaders undoubtedly were Martin Luther and John Calvin.*

Initially, the Protestant reformers maintained the hope that they could accomplish the reformation of the doctrine and life of the church from within, but this proved impossible because of the intransigence of the church, the polemic of the Protestant movements, or the political andâ€¦ The Reformation of the 16th century was not unprecedented. Reformers within the medieval church such as St. Francis of Assisi , Valdes founder of the Waldensians , Jan Hus , and John Wycliffe addressed aspects in the life of the church in the centuries before In the 16th century Erasmus of Rotterdam , a great humanist scholar, was the chief proponent of liberal Catholic reform that attacked popular superstitions in the church and urged the imitation of Christ as the supreme moral teacher. In his Ninety-five Theses, he attacked the indulgence system, insisting that the pope had no authority over purgatory and that the doctrine of the merits of the saints had no foundation in the gospel. Scripture alone is authoritative sola scriptura and justification is by faith sola fide , not by works. While he did not intend to break with the Catholic church, a confrontation with the papacy was not long in coming. In Luther was excommunicated ; what began as an internal reform movement had become a fracture in western Christendom. Courtesy of the trustees of the British Museum; photograph, John R. The Reformation movement within Germany diversified almost immediately, and other reform impulses arose independently of Luther. Zwingli agreed with Luther in the centrality of the doctrine of justification by faith, but he espoused a different understanding of the Holy Communion. Courtesy of the Kunstmuseum Winterthur, Switz. Called Anabaptists , they remained a marginal phenomenon in the 16th century but survivedâ€”despite fierce persecutionâ€”as Mennonites and Hutterites into the 21st century. Opponents of the ancient Trinitarian dogma made their appearance as well. Known as Socinians , after the name of their founder, they established flourishing congregations, especially in Poland. Another important form of Protestantism as those protesting against their suppressions were designated by the Diet of Speyer in is Calvinism , named for John Calvin , a French lawyer who fled France after his conversion to the Protestant cause. In Basel , Switzerland, Calvin brought out the first edition of his Institutes of the Christian Religion in , the first systematic, theological treatise of the new reform movement. However, he found a more positive place for law within the Christian community than did Luther. In Geneva , Calvin was able to experiment with his ideal of a disciplined community of the elect. Calvin also stressed the doctrine of predestination and interpreted Holy Communion as a spiritual partaking of the body and blood of Christ. The Reformation spread to other European countries over the course of the 16th century. By mid century, Lutheranism dominated northern Europe. Eastern Europe offered a seedbed for even more radical varieties of Protestantism, because kings were weak, nobles strong, and cities few, and because religious pluralism had long existed. Spain and Italy were to be the great centres of the Catholic Counter-Reformation , and Protestantism never gained a strong foothold there. In spite of its political implications , the reorganization of the church permitted the beginning of religious change in England, which included the preparation of a liturgy in English, the Book of Common Prayer. In Scotland , John Knox , who spent time in Geneva and was greatly influenced by John Calvin, led the establishment of Presbyterianism , which made possible the eventual union of Scotland with England. For further treatment of the Reformation, see Protestantism, history of. For a discussion of the religious doctrine, see Protestantism. Holbein, Hans, the Younger:

### Chapter 7 : The Protestant Reformation - Europa Universalis 3 Wiki

*Question: "What was the Protestant Reformation?" Answer: The Protestant Reformation was a widespread theological revolt in Europe against the abuses and totalitarian control of the Roman Catholic Church. Reformers such as Martin Luther in Germany, Ulrich Zwingli in Switzerland, and John Calvin in.*

**Blog The Protestant Reformation** The Protestant Reformation was a major 16th century European movement aimed initially at reforming the beliefs and practices of the Roman Catholic Church. Its religious aspects were supplemented by ambitious political rulers who wanted to extend their power and control at the expense of the Church. The Reformation ended the unity imposed by medieval Christianity and, in the eyes of many historians, signaled the beginning of the modern era. A weakening of the old order was already under way in Northern Europe, as evidenced by the emergence of thriving new cities and a determined middle class. Over the centuries there had been many reform efforts within the Catholic Church, most notably a series of largely unsuccessful church councils. Popular support existed in some quarters for simplifying worship services and requiring a more dedicated clergy. In 1517, in one of the signal events of western history, Martin Luther, a German Augustinian monk, posted 95 theses on the church door in the university town of Wittenberg. That act was common academic practice of the day and served as an invitation to debate. Further, Luther maintained that justification salvation was granted by faith alone; good works and the sacraments were not necessary in order to be saved. Luther had been especially appalled by a common church practice of the day, the selling of indulgences. These papal documents were sold to penitents and promised them the remission of their sins. To Luther and other critics it appeared that salvation was for sale. Rome enthusiastically supported the use of indulgences as a means to raise money for a massive church project, the construction of St. Peter's Basilica. He sent a copy to his bishop, who in turn forwarded the theses to Rome. The details of the development and spread of what would become Lutheranism are outside the confines of U.S. history. Support came from sincere religious reformers, while others manipulated the movement to gain control of valuable church property. Not surprisingly, a Counter-Reformation developed to combat the new reforms and bolster the doctrine and practices of the Roman Catholic Church. For a time England, too, remained loyal to Rome. The term Protestant was not initially applied to the reformers, but later was used to describe all groups protesting Roman Catholic orthodoxy. Lutheranism would have some impact on the development of American history, but far more important were the efforts of the reformers of the reform movement. Ideas set forth by John Calvin, a French theologian living in Geneva, were particularly influential. The Puritans, Huguenots and Presbyterians played prominently in the settlement of America and in the molding of colonial beliefs and values.

*Before we go on, notice that the word Protestant contains the word "protest" and that reformation contains the word "reform"â€"this was an effort, at least at first, to protest some practices of the Catholic Church and to reform that Church.*

The Dark Ages Matthew Open your Bibles to Matthew 2: It should say Part 3 on it. A study like this involves leaving the Scripture. The canon of Scripture closed in the first century with the writing of the Book of Revelation. And so what in the world happened for the last 2, years after the canon of Scripture shut. And at Antioch they developed a school of thought that took the Bible literally, including the study of prophecy. So they were what we call chiliasts or premillennialists. So the school of Antioch we would say, basically, were literalists, they took the Bible literally from Genesis to Revelation. And so if you are an orthodox Christian, according to the statement I gave you from Justin Martyr, you agreed with what they were teaching there at the school of Antioch. So the first couple centuries of the church, although the church was under persecution, I would say doctrinally speaking it was in pretty good shape, not perfect shape but the ship was moving in the right direction. However, everything began to change in Alexandria, Egypt, which is the circle down south, at the bottom of the map. And in Alexandria, Egypt they developed a rival school and these folks began to introduce what we would call the allegorical method of interpretation. So the allegorical method of interpretation actually started before Christianity came on the scene, in Judaism, largely through a man named Philo. So is the method of allegorical interpretation the proper method? And last time I gave you four reasons why it is not a valid or good method to follow. And what in the world caused the church to shift from the time and tested method of interpretation established in Antioch, which was handed to Antioch by the apostles, which reigned in the church for two centuries, why in the world would the church shift from that method to this wildly speculative allegorical method of interpretation? And you might remember from last time I gave you five reasons for the shift. Any of this ringing a bell? Last time I gave you five but I thought on the way home I should have given you six, so can I give you my sixth one? So what happened in A. They destroyed, under Titus, the temple; the temple was burned, the temple was torn apart brick by brick. You recall in the Gospels, particularly Matthew 24, almost forty years before this happened Christ predicted this as discipline for the nation because they rejected their King. Well, everything changes in A. And so that creates the right environment or it creates the right climate for someone to come along and say you know, you guys in Antioch are taking these prophecies too literally related to the nation of Israel. And it was the Roman Emperor Hadrian who ruled for about twenty years, A. He goes into the land of Israel and he renames it, not Israel but what? Now why in the world would he name it Palestine? The Philistines were ancient enemies of the land of Israel, ancient enemies of the Jewish people. So he deliberately picked this name to mock the Jewish people, to humiliate the Jewish people, to pretend like the Jews have no historic claim to that land. Even in some of the dispensational material, like Dwight Pentecost refers to the covenant made with the nation of Israel as the Palestinian Covenant. But you need to understand somethingâ€"words mean things! The Bible itself never uses the word Palestine. It referred to the land of Israel as the what? The land of Israel. And so now the right intellectual climate is in place for an allegorist to come along and say look, all of these prophecies in Isaiah, Ezekiel, about Jesus reigning from Jerusalem, first over Israel then over the world, those are just figures of speech, those are allegorical. So you put these six reasons together and you begin to see why the church shifted away from a literal approach to Bible prophecy into more of an allegorical approach. And I want to introduce you, if I could, to two major allegorists coming out of the school of Alexandria, Egypt, who exercised a huge influence over the thinking of the church in the subsequent millennium. If your human philosophy is more important than what the Biblical text says then you will gravitate naturally towards allegorization because that gives you the intellectual tool to, in essence, rewrite the Bible. So this is the kind of thing that Origen was enmeshed in. IBELI, , I want to highlight a couple of people that are very significant. One of them is Origen. Origen contributed other things that were very helpful to Christian thought and people have a tendency to think that if they do one good thing then everything they do is good. So Origen would be one interpreter and the only other one I want to call your attention to is Augustine. Some people refer to him

as Saint Augustine. He has exerted more influence on how Christians have thought over the last 2,000 years than any other single figure. So Origen has some influence but Augustine, also influenced by the Alexandrian method of interpretation, had the most influence. Let me give you the dates for his life. Augustine lived from 354 to 430 A.D. In *The City of God* Augustine intellectually develops, you see, Origen had given Augustine the hermeneutic; Augustine started to apply the hermeneutic, or method of interpretation, to all kinds of areas of the Bible, particularly eschatology. Well, what do you do with all the prophecies in the Old Testament, particularly that say there will be a reign of Jesus Christ on the earth. Well, what method of interpretation did Augustine embrace? So the Dead Sea coming back to life as is predicted in Ezekiel 47, coming back to life biologically, it talks about the river flowing from the temple and into the Dead Sea and we call it the Dead Sea because everything in the sea is what? Dead, because of its high salt content. In fact, you can go to Israel today and float in the Dead Sea. The salt content just buoys you right up. But anyway, Ezekiel 47 talks about this Dead Sea coming back to life biologically. Now when I read I think what does it mean? Well, it means the Dead Sea is going to come back to life biologically. 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. The Christian believes in Christ then the Holy Spirit comes inside of him and the Christian is regenerated. So Augustine found some passages in Matthew 12 and things where Jesus talked about the binding of the strong man and those kind of things and he said Satan is bound now. You have to ignore vast quantities of divine truth to believe that because Paul in his writings tells us that Satan is the god of this age. And by the way, just off the topic here, this is why believers should not be binding Satan in their personal prayer life because the Bible is very clear that Satan is not going to be bound until the operation of the millennial kingdom. Resist the devil and he will flee from you. But anyway, Augustine basically argued, using the allegorical method of interpretation, that Satan is already bound, the resurrection unto life is regeneration. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. This is the first resurrection. It always refers to a physical resurrection. So what Revelation 20 is really talking about is the physical resurrection of Tribulational martyrs and Old Testament saints ruling and reigning under delegated authority alongside Jesus Christ for a thousand years. And when it says there they came to life and reigned with Christ for a thousand years what you have to understand is Augustine taught that the church is the reigning kingdom of God on the earth right now. Augustine, his belief system, gave way to what we call Roman Catholicism. Roman Catholicism teaches the exact same thing, that the church is the reigning kingdom of God on the earth right now. I mean, why would you have a capital city and an army and these kind of things. Why is it that the Roman Catholic Church wants a seat at the United Nations and all these kinds of different things? Because of their theology; they view themselves as the kingdom of God on the earth now. That is what you call amillennialism. That is totally contrary to what the church taught for years but it becomes a dominant thought—thank you Origen, than, you Alexandria, Egypt and thank you Augustine who took these ideas and formalized them in an academic treatment called *The City of God*. Augustine writes the following: But if you move into an allegorical method of interpretation and the Bible kind of becomes silly putty in the hands of the interpreter, you can make it however you want it to be. The amillennialist will look you straight in the eye and say well the first resurrection is regeneration; the second resurrection is what? And this is something that needs to be brought to the attention of people that are under the spell of amillennialism. And this is what Augustine promoted in the book, *The City of God*, and this is where you get this idea that the church is the reigning kingdom of Christ. They corrected allegorization in a lot of different areas related to the doctrine of salvation; they never corrected it though, in this area. And this is why you can go into a Reformed church today and it will be Protestant soteriologically but it will still be Augustinian or Roman Catholic or Alexandrian or Origenistic eschatologically. I mean, why should we care about this? The doctrine of the church. But the reality of the situation is John Calvin took over a city politically and put people to death that disagreed with him. Peter, was not Peter a mixed bag? This is the danger of idolizing people. People are

always going to let you down. And he did what he did because of his model of ecclesiology which never got corrected and Augustinian lives to some extent in Calvinistic Reformed thought today. And this is a statement from Eusebius, let me give you the dates of Eusebius. Eusebius is a well-known church historian; he wrote a very important lengthy book on the history of the church called Ecclesiastical or church History. And they would look at chiliasm, which is the belief in a literal thousand year kingdom yet future as something archaic. So I quote this because Eusebius is quoting, referring to Papias who was a literalist and a chiliast and a premillennialist coming from Antioch.

### Chapter 9 : Catholic Church Faces Gravest Crisis Since "Protestant Reformation"

*If you're a Protestant, the anniversary of the revolution Martin Luther set in motion years ago is a big deal. But even if you're not, it should be.*

Wettin lands after the Treaty of Leipzig These borders changed after the Capitulation of Wittenberg The county was a small territory geographically located near the Electorate of Saxony to which it was eventually mediatised in ; the county was included in the Upper Saxon Circle. Luther was baptized the next morning on the feast day of St. His family moved to Mansfeld in , where his father was a leaseholder of copper mines and smelters [14] and served as one of four citizen representatives on the local council. Hans Luther was chosen a town councilor in He sent Martin to Latin schools in Mansfeld, then Magdeburg in , where he attended a school operated by a lay group called the Brethren of the Common Life , and Eisenach in Luther later compared his education there to purgatory and hell. Human beings could learn about God only through divine revelation , he believed, and Scripture therefore became increasingly important to him. Later telling his father he was terrified of death and divine judgment, he cried out, "Help! Saint Anna , I will become a monk! He left law school, sold his books, and entered St. Luther himself seemed saddened by the move. Those who attended a farewell supper walked him to the door of the Black Cloister. Luther dedicated himself to the Augustinian order, devoting himself to fasting , long hours in prayer , pilgrimage , and frequent confession. He said, "I lost touch with Christ the Savior and Comforter, and made of him the jailer and hangman of my poor soul. He taught that true repentance does not involve self-inflicted penances and punishments but rather a change of heart. In , von Staupitz, first dean of the newly founded University of Wittenberg , sent for Luther, to teach theology. He was made provincial vicar of Saxony and Thuringia by his religious order in This meant he was to visit and oversee each of eleven monasteries in his province. The Latin inscription above informs the reader that the original door was destroyed by a fire, and that in , King Frederick William IV of Prussia ordered a replacement be made. In , Johann Tetzel , a Dominican friar and papal commissioner for indulgences , was sent to Germany by the Roman Catholic Church to sell indulgences to raise money in order to rebuild St. Albrecht obtained permission from Pope Leo X to conduct the sale of a special plenary indulgence i. On 31 October , Luther wrote to his bishop, Albrecht von Brandenburg, protesting the sale of indulgences. He enclosed in his letter a copy of his "Disputation of Martin Luther on the Power and Efficacy of Indulgences", which came to be known as the Ninety-five Theses. Hans Hillerbrand writes that Luther had no intention of confronting the church, but saw his disputation as a scholarly objection to church practices, and the tone of the writing is accordingly "searching, rather than doctrinaire. Peter with the money of poor believers rather than with his own money? Christians, he said, must not slacken in following Christ on account of such false assurances. Students thronged to Wittenberg to hear Luther speak. He published a short commentary on Galatians and his Work on the Psalms. Justification by faith alone Main article: Sola fide "Luther at Erfurt", which depicts Martin Luther discovering the doctrine of sola fide. Painting by Joseph Noel Paton , From to , Luther lectured on the Psalms, and on the books of Hebrews, Romans, and Galatians. As he studied these portions of the Bible, he came to view the use of terms such as penance and righteousness by the Catholic Church in new ways. He became convinced that the church was corrupt in its ways and had lost sight of what he saw as several of the central truths of Christianity. This teaching by Luther was clearly expressed in his publication On the Bondage of the Will , which was written in response to On Free Will by Desiderius Erasmus Luther based his position on predestination on St. Against the teaching of his day that the righteous acts of believers are performed in cooperation with God, Luther wrote that Christians receive such righteousness entirely from outside themselves; that righteousness not only comes from Christ but actually is the righteousness of Christ, imputed to Christians rather than infused into them through faith. The first and chief article is this: Jesus Christ, our God and Lord, died for our sins and was raised again for our justification Romans 3: He alone is the Lamb of God who takes away the sins of the world John 1: All have sinned and are justified freely, without their own works and merits, by His grace, through the redemption that is in Christ Jesus, in His blood Romans 3: This is necessary to believe. This cannot be otherwise acquired or grasped by

any work, law or merit. Therefore, it is clear and certain that this faith alone justifies us Nothing of this article can be yielded or surrendered, even though heaven and earth and everything else falls Mark His railing against the sale of indulgences was based on it. He had the theses checked for heresy and in December forwarded them to Rome. First, the Dominican theologian Sylvester Mazzolini drafted a heresy case against Luther, whom Leo then summoned to Rome. In January , at Altenburg in Saxony, the papal nuncio Karl von Miltitz adopted a more conciliatory approach. Luther made certain concessions to the Saxon, who was a relative of the Elector, and promised to remain silent if his opponents did. That autumn, Johann Eck proclaimed the bull in Meissen and other towns. Karl von Miltitz , a papal nuncio , attempted to broker a solution, but Luther, who had sent the Pope a copy of *On the Freedom of a Christian* in October, publicly set fire to the bull and decretals at Wittenberg on 10 December , [64] an act he defended in *Why the Pope and his Recent Book are Burned and Assertions Concerning All Articles*. The enforcement of the ban on the Ninety-five Theses fell to the secular authorities. On 18 April , Luther appeared as ordered before the Diet of Worms. This was a general assembly of the estates of the Holy Roman Empire that took place in Worms , a town on the Rhine. Johann Eck , speaking on behalf of the Empire as assistant of the Archbishop of Trier , presented Luther with copies of his writings laid out on a table and asked him if the books were his, and whether he stood by their contents. Luther confirmed he was their author, but requested time to think about the answer to the second question. He prayed, consulted friends, and gave his response the next day: Unless I am convinced by the testimony of the Scriptures or by clear reason for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves , I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, since it is neither safe nor right to go against conscience. May God help me. His statue is surrounded by the figures of his lay protectors and earlier Church reformers including John Wycliffe, Jan Hus and Girolamo Savonarola. Eck informed Luther that he was acting like a heretic: The Bible itself is the arsenal whence each innovator has drawn his deceptive arguments. It was with Biblical texts that Pelagius and Arius maintained their doctrines. Arius, for instance, found the negation of the eternity of the Wordâ€”an eternity which you admit, in this verse of the New Testamentâ€”Joseph knew not his wife till she had brought forth her first-born son; and he said, in the same way that you say, that this passage enchained him. When the fathers of the Council of Constance condemned this proposition of John Huss â€”The church of Jesus Christ is only the community of the elect, they condemned an error; for the church, like a good mother, embraces within her arms all who bear the name of Christian, all who are called to enjoy the celestial beatitude. He is sometimes also quoted as saying: I can do no other". Recent scholars consider the evidence for these words to be unreliable, since they were inserted before "May God help me" only in later versions of the speech and not recorded in witness accounts of the proceedings. The Emperor presented the final draft of the Edict of Worms on 25 May , declaring Luther an outlaw , banning his literature, and requiring his arrest: It permitted anyone to kill Luther without legal consequence. Frederick III had him intercepted on his way home in the forest near Wittenberg by masked horsemen impersonating highway robbers. They escorted Luther to the security of the Wartburg Castle at Eisenach. These included a renewed attack on Archbishop Albrecht of Mainz , whom he shamed into halting the sale of indulgences in his episcopates, [73] and a "Refutation of the Argument of Latomus," in which he expounded the principle of justification to Jacobus Latomus , an orthodox theologian from Louvain. On 1 August , Luther wrote to Melanchthon on the same theme: We will commit sins while we are here, for this life is not a place where justice resides. In *On the Abrogation of the Private Mass*, he condemned as idolatry the idea that the mass is a sacrifice, asserting instead that it is a gift, to be received with thanksgiving by the whole congregation. He assured monks and nuns that they could break their vows without sin, because vows were an illegitimate and vain attempt to win salvation. His main interest was centered on the prophecy of the Little Horn in Daniel 8: The antichrist of 2 Thessalonians 2 was identified as the power of the Papacy. So too was the Little Horn of Daniel 7, coming up among the divisions of Rome, explicitly applied. Andreas Karlstadt , supported by the ex-Augustinian Gabriel Zwilling , embarked on a radical programme of reform there in June , exceeding anything envisaged by Luther. The reforms provoked disturbances, including a revolt by the Augustinian friars against their prior, the smashing of statues and

images in churches, and denunciations of the magistracy. Luther secretly returned to Wittenberg on 6 March. He wrote to the Elector: He sits with folded arms behind the fire of hell, and says with malignant looks and frightful grin: Let them go on; I shall reap the benefit. I delight in it. After the sixth sermon, the Wittenberg jurist Jerome Schurf wrote to the elector: His words, through divine mercy, are bringing back every day misguided people into the way of the truth. By working alongside the authorities to restore public order, he signalled his reinvention as a conservative force within the Reformation. Despite his victory in Wittenberg, Luther was unable to stifle radicalism further afield. There had been revolts by the peasantry on a smaller scale since the 15th century.