

UNIT II

REFORMATION





The Reformers Wall in Geneva

325 feet long, 30 feet high. More information on these famous reformers in Part B

These 15 foot high statues are of:

Farel



Calvin



Beza

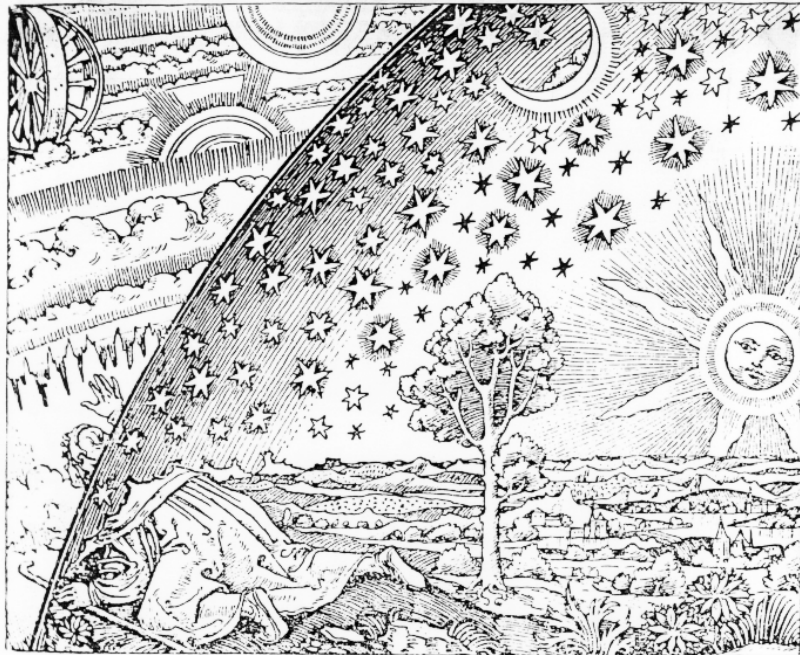


Knox



THE TRANSITION TO UNIT II- REFORMATION

“THE UNRAVELING OF THE MEDIEVAL TAPESTRY”



SPACE WAS FINITE and had a definite edge, according to the Aristotelian cosmology accepted during medieval times. Here a man is shown looking beyond the edge of space to the Empyrean abode of God beyond. The illustration is often said to be a 16th-century German woodcut; according to Owen Gingerich of Harvard University, it is more likely a piece of art nouveau that was apparently published for the first time in 1907 in *Weltall und Menschheit*, edited by

Hans Kraemer. In either case the picture clearly demonstrates a dilemma posed by Immanuel Kant known as Kant's antinomy of space. Kant believed that the universe had to be finite in extent and homogeneous in composition, and that space had to obey the laws of Euclidean geometry. Actually, however, all those assumptions cannot be true at once. Newton, Leibniz and Einstein had different ways of resolving the dilemma, shown in illustrations on next two pages.

THE 'MEDIEVAL CHRISTIAN SYNTHESIS' AND THE 'DISSOLUTION' THEREOF!

THIS WILL SERVE AS A REVIEW OF UNIT I
AND THE INTRODUCTION TO UNIT II

Q. What is the timeframe covered in Unit I... *Where did we begin?* We began with Background for Christianity!

From the **Roots** of 'the Church' in the Hebrew Biblical Story (OT) which reaches back to Creation and then follows the call of '**Our Father Abraham**' and his descendents. We trace **Biblical Judaism** through Israel's Second Temple Period (Intertestamental)...To...the Birth of 'Christianity,' which began with a real **birth!** We focus on the life, teaching and ministry, *and* the death & resurrection of **Yeshua** the Savior. We follow the original Apostolic Witness (NT) and try to appreciate the character of the **nascent witness community** of believers (who were all Jews) and their **mission** out to disciple the gentiles in a hostile pagan world.

That is where we *began*. But where we *wound up* at the finale of this colossal Unit is the Late Medieval Era!

We have come an awfully long way! How did we get **from** genuine apostolic teaching, having 'all things in common' (even in diversity) and 'living in the power of the risen Lord'...**to**...The Imperious Roman Papacy, Idiosyncratic Monastic Movements, the encyclopedic *Summa Theologica* of Thomas Aquinas, the Bloody Crusades, the Cruel Inquisition, and the wild visions of Mystics? (That *is* the story we have been studying, isn't it?)

Review the salient events of our first thirteen centuries so as to delineate the extreme changes in the character of Christianity...*from* the birth of Christ...*through* the Formation of Greco-Roman then European and Byzantine 'Christendom.' *Then* summarize the "Medieval Synthesis" and its demise! This exercise should leave the reviewer *aching* for **RE-Formation!**

Q. How many discernable 'Eras' have there been and what 'momentous events' caused the **shifts from one era to the next?**

The Original Witness Community" – The 1st century (Focus particularly from c. 49 to c.90)

'Early' Christianity – The 2nd and 3rd centuries (100s & 200s)

Imperial Christianity – The 4th c. (Focus from 313 to c. 388)

Medieval Christianity – 5th to 10th c. (400s through 900s)

Late Medieval Christianity – 11th to 13th c. (1000 to 1200s)

Now answer Q s about events that demarcate the eras:

Q1. What did we call the series of circumstances and reactions that brought us **from** the nascent **Jewish** community of believers **to** the early **Gentile Church** *and* an increasingly Gentilized/De-Judaized Christianity?

[A: The gradual, multi-level and multi-faceted "**Parting of the Ways.**"]

Q2. How long did that process take, and were there any negative results along with the natural changes?

[A: The demographic and geographic separation took only about 100 years (from Yeshua' Resurrection to about 135.)
But the spiritual and theological severance was deliberate and it *worsened as it continued.*]

Q3. What should we honestly consider that willful disassociation to be?

[A: The '**PROTO-SCHISM**' of Christianity: A **loss** of heritage which has never been recognized as such, and an **estrangement** that has yet to be restored.

Tragically, the rift was also the context for an on-going **Adversus Judaeos** tradition! (Esp. Replacement Theology.)

To ignore this is unconscionable...for that is to normalize *and condone* the wretched history that followed.]

Q4. What event marks the dramatic transition *from* the **Early Church** *to* the **Imperial Church**?

[A: The ostensible conversion of Constantine in 312 followed by the Edict of Milan in 313.]

Q5. Why was that so dramatic?

[A: It effectively stopped the persecutions, and made it legal and even 'popular' to be a Christian!]

Q6. Was everyone thrilled with this change?

[A: No! Other results or 'reactions' include: Monastics, Schisms, Paganists, & theological controversialists!]

"Catholic Ecclesiology was born out of the need to defend Imperialist Christianity and enforce uniformity!"

Q7. What simple categorization of the Greek and Latin "Church Fathers" (Patristics) did we use?

[A: Ante-Nicene and Post-Nicene (before and after the 325 Council of Nicea.)]

Q8. What shocking occurrence set up the next era?

[A. The **Fall of the western Roman Empire** due to incursions by Barbarians. The ensuing period of cultural chaos is often called "The Dark Ages."]

Q9. What 'entity' not only survived the collapse, but insured the continuation of 'western civilization,' gave a measure of stability, filled the leadership gap *and* emerged as a very powerful institution?

[A. The CHURCH! The two 'arms' of which were: The PAPACY and the MONASTIC ORDERS.]

Q10. What geographic division was as important as these chronological shifts, and what major **schism** eventuated?

[A. The Latin West and the Greek East. Due to some creedal disputes but more due to "power conflict" ...*finally* in 1054, the Roman Pope and the Patriarch of Constantinople excommunicated each other, and we ended up with TWO Churches instead of ONE! This breach also has never been healed.]

Q11. What began later in the 11th c. that was 'intended' to reunite **E** and **W** *and* to re-conquer the **Holy Land** from the Saracens (Muslims)?

[A. A bloody series of campaigns and "kingdom-building" called "The Christian Crusades."]

Q12. Who emerged as the real winner of the entire crusader era?

[A. Papacy]

The Late Middle Ages comprise a Medieval Golden Age in Western Civilization!

With a powerful Church at the apex of its wealth, prestige, and virtuosity, 'Christian' hegemony over religious, political, economic, cultural and philosophical life was insured. Enforced even!

Try to understand this medieval 'cultural phenomenon' as a great drama or portrait ...then picture this:

A 'set design' made up of many threads...ingeniously combined to create a marvelous tapestry. And the tapestry might look like a Map of Western Christendom! This is a fusion of Greek Philosophy and Hellenistic Science, Germanic and other European cultures, Romanesque Imperial rule-of-law, and oh yes, 'Christianity.'

(Christian Biblical 'Revelation' *as guarded and interpreted* by the clerical hierarchy.....)

And all of this woven into a magnificent synthesis providing the prevailing worldview and lasting from the dismal Dark Ages all the way into the dazzling Renaissance! Wow!


This Church-dominated World/Era has earned a fancy descriptive name from scholars. *I give you:*

"THE MEDIEVAL CHRISTIAN SYNTHESIS"

We are only listing the general features of the **MCS Tapestry** as a conclusion to Unit I and transition to Unit II. But a fascinating thing to study in more detail is the undoing of this brilliant synthesis! Medieval Christian hegemony in all its resplendent glory reaches a zenith in the 13th century...but then it begins to knot and unravel in the 14th! (And it keeps shredding for centuries until we finally come to what we might call: the "**Modern Non-Christian Synthesis**."!?)

LIST AND BRIEFLY DESCRIBE THE GENERAL FEATURES OF THE MCS:

The Church provided **structure** to society by wielding actual political power as well as spiritual 'headship' and it gave a measure of **coherence** to life by teaching (or dictating!) the general belief system. Although there were continual struggles between Church and State for ultimate power...the emperors and kings were 'Christian' too and there is no doubt that we are describing a '**Christian Synthesis!**'

1. The earth  was the center of the cosmos, and was God's stage for the great drama of Salvation or Damnation. Salvation was dispensed exclusively by? The Church through the sacraments.
2. The economy was the LAND-based feudal system. And the largest landowner (or Feudal Lord!) in Europe was? The Church. (Constant problem with investiture.)
3. Art...painting, sculpture, Gothic architecture, music...all developed marvelously during this era...and it all existed to serve? The Church.
4. Most people were illiterate, books were scarce, classical pagan works were kept in monasteries. Illiterate people could learn Bible Stories and the lives of the saints by looking at? The Church! (Decorations on the Cathedrals!)
5. What about formal Education? It was taken care of by? The Church! The earliest universities were born out of the cathedral schools and of course Theology was the "queen bee" of all learning.
6. In this "Age of Christian Faith" ...was human REASON being used? In other words...was there 'Philosophy'? Yes. The great philosophers of this period were professionals paid by? The Church! They were monks and clergymen! Saints, even! Carrying on the 'using Reason to serve and elucidate the Faith' tradition of Augustine...we have Anselm, Abelard, Peter Lombard, Albertus, *a host of others*...and the greatest of all, Thomas Aquinas.

Medieval Scholars tended to believe that all truth about reality had already been discovered and only needed to be explained. Explained by the proper authorities, of course. And they were? The Church hierarchy.

The Theology of the Scholars or 'Schoolmen' is called: SCHOLASTICISM

Describe Scholasticism:

"A highly technical, intensely developed intellectual system that blended Faith and Reason — or Philosophy and Theology — in a brilliant academic synthesis...creating ever more specialized vocabulary and refined distinctions, and completely losing touch with everyday people and real Christian life!" There will obviously be a reaction soon, against all this useless subtlety!

7. How were heretics, dissenters or freethinkers dealt with during this era?

Turned over to the secular authorities by the Church to be burned at the stake.

8. What Pope and what Council represent the height of Church Power?

Innocent III (r. 1198-1216) was the most powerful man in Europe. (He was the first to call himself the Vicar of Christ!)

The 4th Lateran Council (1215) promulgated: Transubstantiation

It instituted the Papal Inquisition...and it required Jews to wear special clothing...

Is there any way to render an even-handed appraisal of the **MCS**? It is easy to see the negatives such as the power-seeking corruptions of church leaders...and the stale 'other-worldly' theology that was so out-of-touch with the real needs of the flock! But is there anything we can *appreciate* about this era? Anything we can *learn* from it?

A. The Christian Gospel, albeit in a compromised, Platonized and de-Judaized rendition, was spread across all of Europe and the British Isles...even Iceland and Bulgaria!

B. Calls for renewal and reform came *from within* the Church itself! This shows that the spirit of Christianity could still be found, even though buried under all the pomp, splendor, wealth and power. Calls for 'cleaning up the corrupt practices' came from Monks and sometimes even from Popes! We easily forget that every Reformation 'Protestant' had been baptized, confirmed, educated and ordained by the Catholic Church!

C. Whether we are Catholic or Protestant...these Christians are our forefathers. These Christians, with all their failures and foibles, passed the "faith" down through the centuries.

D. Mystics and contemplatives such as Catherine of Siena, St. Bernard of Clairvaux, and many others, left us some beautiful devotional writings...

E. The magnificent Gothic Cathedrals alone are worth the whole period!

Seriously, IF we are tempted to scorn the Medieval Christian leaders for their unholy Church-State alliances and their cultural domination, we might think for a moment about what the African churches or what the underground believers in Asia think of what might be called the "**American Christian Synthesis**"! That is...our very **comfortable fusion of faith and culture**!

Q. If the MCS was so powerful, even reaching a zenith in the 13th century, why did it not last *another* millennium?!

Why in the very next century did it begin to *shatter*?

What were some factors in the disintegration of the great medieval synthesis?

[Mainly: Old Authorities and accepted 'certainities' were seriously challenged! A few examples are given below.]

"DISSOLUTION OF THE MEDIEVAL CHRISTIAN SYNTHESIS"

1. The Bubonic Plague (The "Black Death") 1347-1350, wiped out as much as one third of Europe's population...caused horrible uncertainties as well as the misery.

2. Global Exploration...Increase in Trade...Shift from a Feudal to a Money Economy...and Europeans 'saw' new peoples, plants, and animals that the ancient authorities hadn't even known existed! This will cause some uncertainty!

3. Growth of Cities and the rise of a Merchant Class.

4. The Rise of Nations and their own Monarchies...resenting and challenging Rome's authority.

5. The Invention of the Printing Press around 1450. This would increase literacy and spread the fact that certainities and authorities were being challenged! It also enabled the development of a new science, Textual Criticism! Scholars could now expose the "*Donation of Constantine*" and other documents held in esteem by the Church (to justify their authority!) as being forgeries!

6. A Shift in Philosophical focus from Platonism and *Universals* to Aristotelianism and *Particulars*.

This means a shift from "other-worldliness" to an interest in *this* world for its own sake...not as a vestibule for heaven or hell! The shift from stressing "Universals" to "Particulars" is significant for Church History in that it put the focus onto *individual* church members *not* on the magical mystical hierarchy...which ended up challenging church authority.

(And **Individualism** will be a hallmark of the next era!)

7. The Spectacular Renaissance in Arts & Letters! This 'rebirth' of the ideal of human dignity, creativity and worth spawned Humanist Movements which contributed critical-scholarly tools *and* a more tolerant, sane, *humane* spirit to the next era. "The Medievals tried to Christianize humanity...the Renaissance tried to humanize Christianity"! The Prince of Humanists was Erasmus of Rotterdam.

8. "Revolutionary" New Theories in Physics and Astronomy!!



The world-changing discoveries of the **Scientific Revolution** (16th & 17th c.) comprise the very last straw for the ole **MCS**.

They shatter forever the medieval worldview and bring us to 'Enlightenment'! We will revisit these discoveries and their meaning for Christians in **Unit III**.



Until then, we can see the **REFORMATION** in its rightful historical context, as...

One of the causes *and* one of the consequences of that...

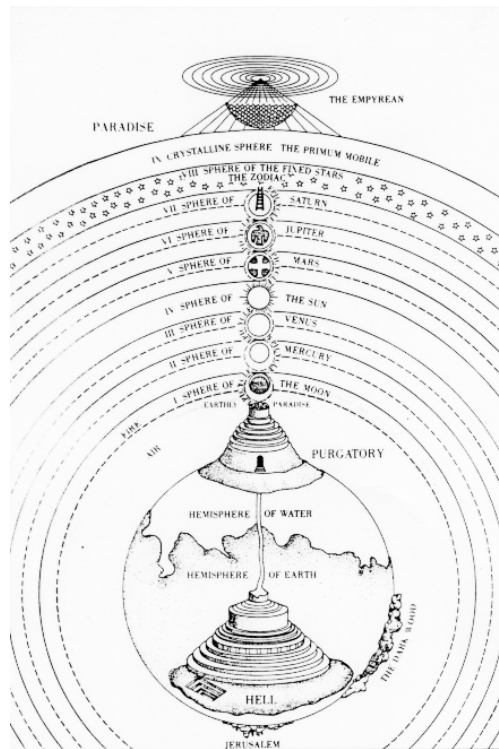
TUMULTUOUS TRANSITION FROM MEDIEVAL TO MODERN!

"The Medieval Era began with the fall of the Roman Empire and Saint Augustine proclaiming the failures of the state and the triumph of the Kingdom of God! Later Popes claimed supremacy even over kings and emperors. They wanted absolute authority in temporal as well as eternal matters...and they wanted absolute power in political as well as spiritual affairs.

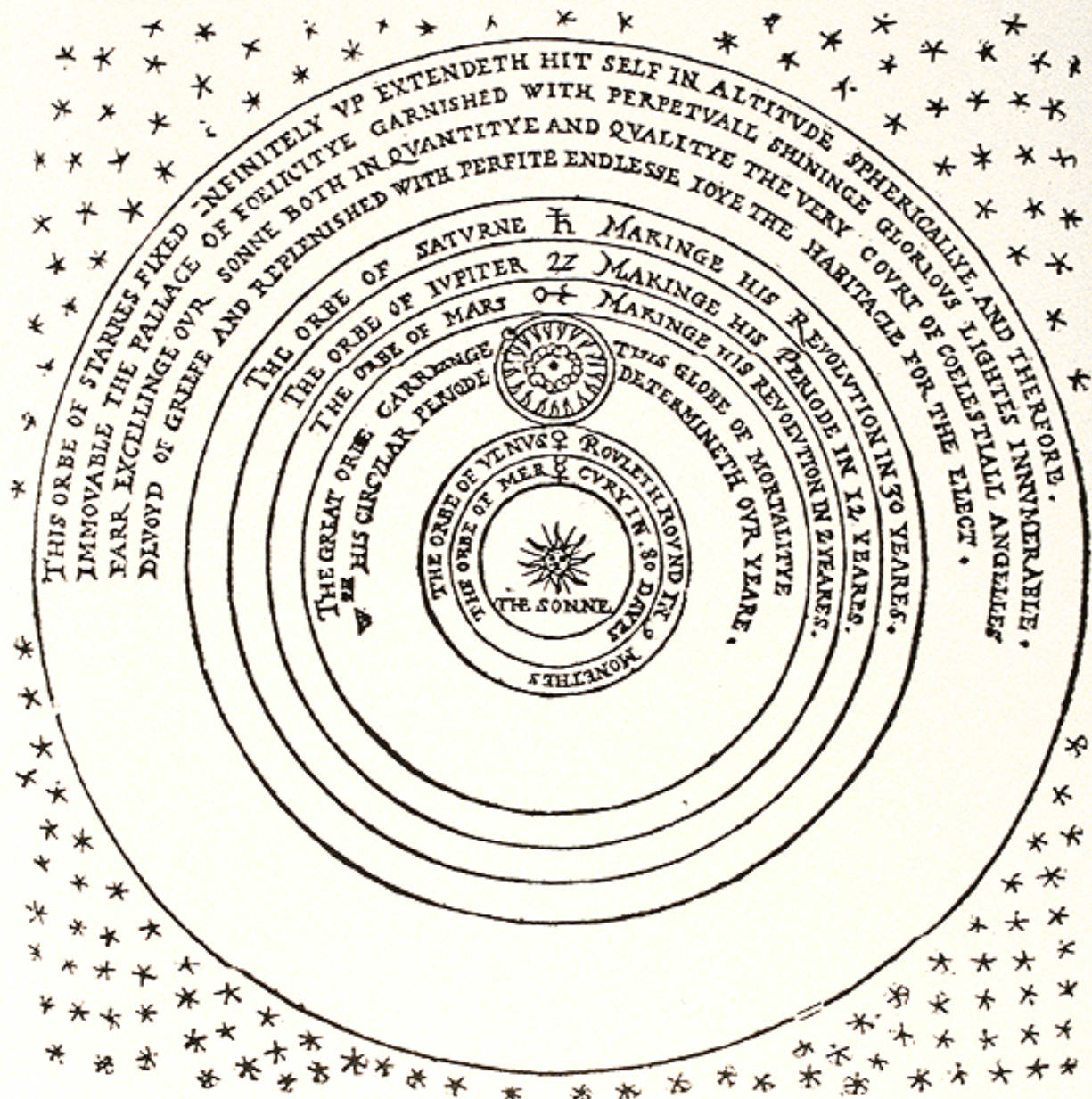
But as we know: Power Corrupts! And Absolute Power seems to corrupt absolutely!

By the end of the era, voices were declaring church power fraudulent and were hailing secular government as supreme.

By the end of the era, the need was dire for radical, deep and thorough-going reform. It came at a tremendous cost...but the Reformation did come, and it was a great turning point in the history of not just the Church, but the history of humanity. It was the beginning of the Modern Age."



A perfit description of the Cœlestiall Orbes,
 according to the most auncient doctrine of the
 Pythagoreans, &c.

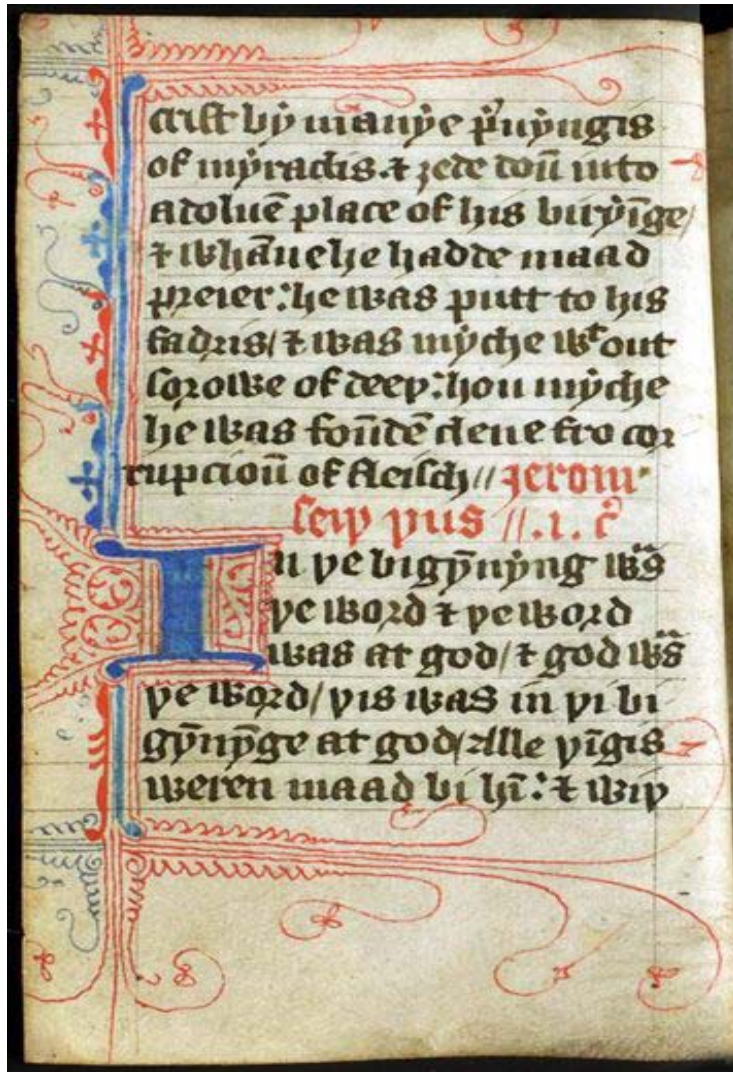


The change *about to occur* in Christendom will be *as* revolutionary as the Shift from the Geo-centric to the Helio-centric worldview.

What (re)discovery could spark a 'Copernican Revolution' in Christianity?

Unit II - A

The Holy Scriptures Unleashed



Can you read The Gospel of John 1:1?

A leaf from the handwritten manuscript
John Wycliffe's English Translation, 1385

By defying Church tradition and initiating the first translation of the Bible into the English language, Wycliffe was the "Morningstar of the Reformation."

THIS PORTION IS DEDICATED TO
THE PRIMARY CATALYST FOR
ALL TRUE REFORM:
THE WORD OF GOD



The Sessions in Unit II are not set up chronologically, for there will be overlapping in time, but are arranged ‘thematically’ so as to focus on key aspects of the Reformation. What better way to begin than to remember the brave and brilliant translators of the Bible...*the Word of God for the People of God.*

“And God said, Let there be light: and there was light.” Genesis 1

“They said it in Wycliffe’s day, and the hypocrites say now, that God’s Word inflames insurrection.”

William Tyndale 1494 – 1536 ~ Preface to Exposition of St. John



“Lord, with what care Thou hast begirt us round!
 Parents first season us: then schoolmasters
 Deliver us to laws; they send us bound
 To rules of reason, holy messengers,
 Pulpits and Sundays, sorrows dogging sin,
 Afflictions sorted, anguish of all sizes,
 Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprises!”

George Herbert 1593 – 1633 English poet and clergyman

Translation it is that openeth the window, to let in the light; that breaketh the shell that we may eat the kernel; that putteth aside the curtain that we may look into the most holy place; that removeth the cover of the well that we may take drink of the water.

To the Readers, Authorized Version 1611

“The translator will find one English book and one only, where perfect plainness of speech is allied with perfect nobleness, and that book is the Bible.” Matthew Arnold 1822 – 1888 English essayist

Blessed Lord, who has caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life.

~ The Book of Common Prayer, 1662



Brief Notes on **John Wycliffe**, ‘Morningstar of the Reformation’

Born ~ 1320s in Yorkshire. Educated and taught at Oxford. Earned Doctorate in Theology. He was brilliant at Logic and debate, and wrote prolifically.

Like other Medieval scholastics, he pondered the problem of Universals *vs.* particulars. He was a Platonic-Augustinian Realist. Universals are prior to particulars in logic and time. His views on Predestination threatened the rationale for the hierarchical Church as dispenser of grace.

(Belief in Predestination let reformers assume the Roman hierarchy was not ‘of the elect’!)
He won the patronage of John of Gaunt, the Duke of Lancaster.

As long as his criticisms were only directed at the *wealth and temporal power* of the Church, he had many supporters. But he lost support when he denied *Transubstantiation*!

In the context of all the struggles between the papacy and the English crown, (over power, property and taxation) Wycliffe was actually a strong Nationalist. He served as chaplain to the monarchy.

He believed that civil government should seize the property of immoral clergy, and that only those with grace should exercise dominion!

In 1377 he was summoned by the Bishop of London (William Courtenay) to St. Paul’s.

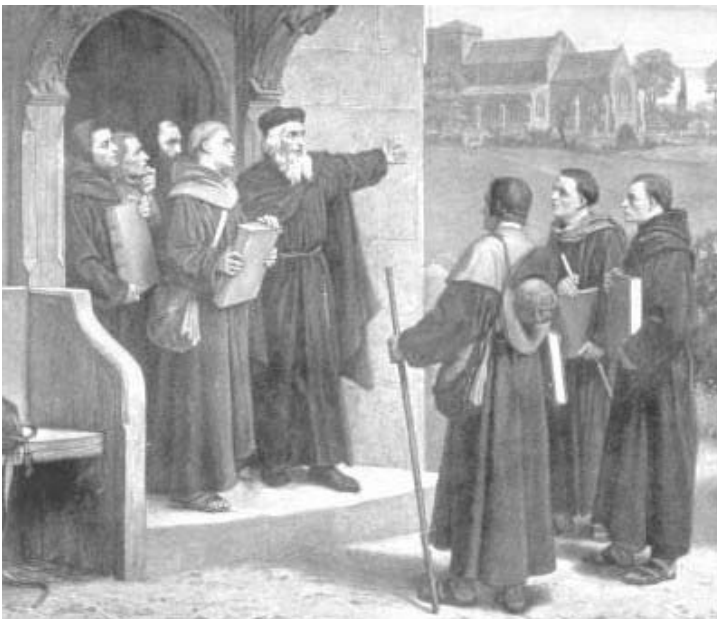
He was rebuked for preaching against the Papacy.

[Remember the Context: The Avignon papacy was 1309 – 1377 and then from 1378 to 1417 “Papal Schisms”]

Wycliffe’s views radicalized in this context, and many questioned the divine origin and legitimacy of the popes!

Wycliffe died of a stroke in 1384, and was buried in the churchyard. But in 1428, his bones were dug up, crushed and burned, and his ashes scattered in the river. Why did they do this?

The Council of Constance (1414 – 1418) condemned the Bohemian scholar and preacher **Jan Hus** and burned him at the stake. His heresy was that he was a Wycliffite! So they posthumously condemned Wycliffe as a heretic, and ordered his body exhumed and burned. They scattered his ashes so his followers couldn’t venerate the relics!



What do we most remember Wycliffe for?

Sent “Poor Preachers” out to minister to the people.

Believed the Bible was the authority for faith and practice.

Translated the Latin Bible into English...by hand! (More than a century before the printing press.)

Inspired the Lollard Movement and the Hussites.

Hussites called Wycliffe the “Fifth Evangelist”!

Paved the way for Britain to eventually become Protestant.

Translation Society named after him!



“The Church is the totality of those who are predestined to blessedness. No one who is eternally lost has part in it. There is one universal Church and outside it there is no salvation. Its head is Christ. No Pope may say that he is the head, for he cannot say that he is elect or even a member of the Church.”

John Wycliffe

Elsewhere, Wycliffe states that the only pope is Christ! Church historian Philip Schaff says:

‘In his treatise on the authority of scripture, more is said about the Bible as the Church’s appointed guidebook than was said by all the medieval theologians put together.’

We honor Wycliffe as a forerunner of the Protestant emphasis on the ultimate authority of Scripture. His *Triologus* declares that where the Bible and the Church do not agree, we must obey the Bible, and, where conscience and human authority are in conflict, we must follow conscience.

Wycliffe was severely criticized for his work and despised for his beliefs! The official clergy cried that: “*The jewel of the clergy has become the toy of the laity.*”! They likened ‘giving the Scriptures to the common people’ to ‘casting pearls before swine’!

In his letter to the Chancellor at Oxford, Pope Gregory alleged that Wycliffe was:

...‘vomiting out of the filthy dungeon of his heart most wicked and damnable heresies, whereby he hoped to pollute the faithful and bring them to the precipice of perdition, overthrow the church and subvert the state.’

And the chronicler of St. Albans ‘eulogized’ him saying:

“*John de Wyclif, that instrument of the devil, that enemy of the church, that author of confusion to the common people, that image of hypocrites, that idol of heretics, that author of schism, that sower of hatred, that coiner of lies, being struck with the judgment of God, was smitten with palsy and continued to live till St. Sylvester’s Day, on which he breathed out his malicious spirit into the abodes of darkness.*”

Obviously it was considered a damnable desecration to render the Holy Scriptures into colloquial languages and let people read them apart from the Church’s monopoly. *However...*

“*I believe that in the end, the truth will conquer.*” John Wycliffe, *Confession*

William Tyndale 1494 – 1536



Have you ever used any of these common expressions?

- "The spirit is willing."*
- "A law unto themselves."*
- "The salt of the earth."*
- "A man after his own heart."*
- "Fight the good fight."*
- "Signs of the times."*
- "Let there be light."*
- "Eat, drink and be merry."*
- "Filthy lucre."*
- "The powers that be."*
- "A prophet has no honor in his own country."*
- "Ye of little faith."*
- "Am I my brother's keeper?"*

You surely recognize that they come from the Bible, but do you realize that they are owed to the pithy ‘phrase-crafting’ ability of the incomparable translator and scholar William Tyndale? His words have reached more people than Shakespeare’s! We will spend a session on the life of this martyr for truth.

When he was serving as tutor in the home of Sir John and Lady Walsh in Gloucestershire, he said something famously quotable at dinner one night. A stuffy ole clergyman present had just quipped:

“We were better without God’s laws than the Pope’s!” And Tyndale retorted:

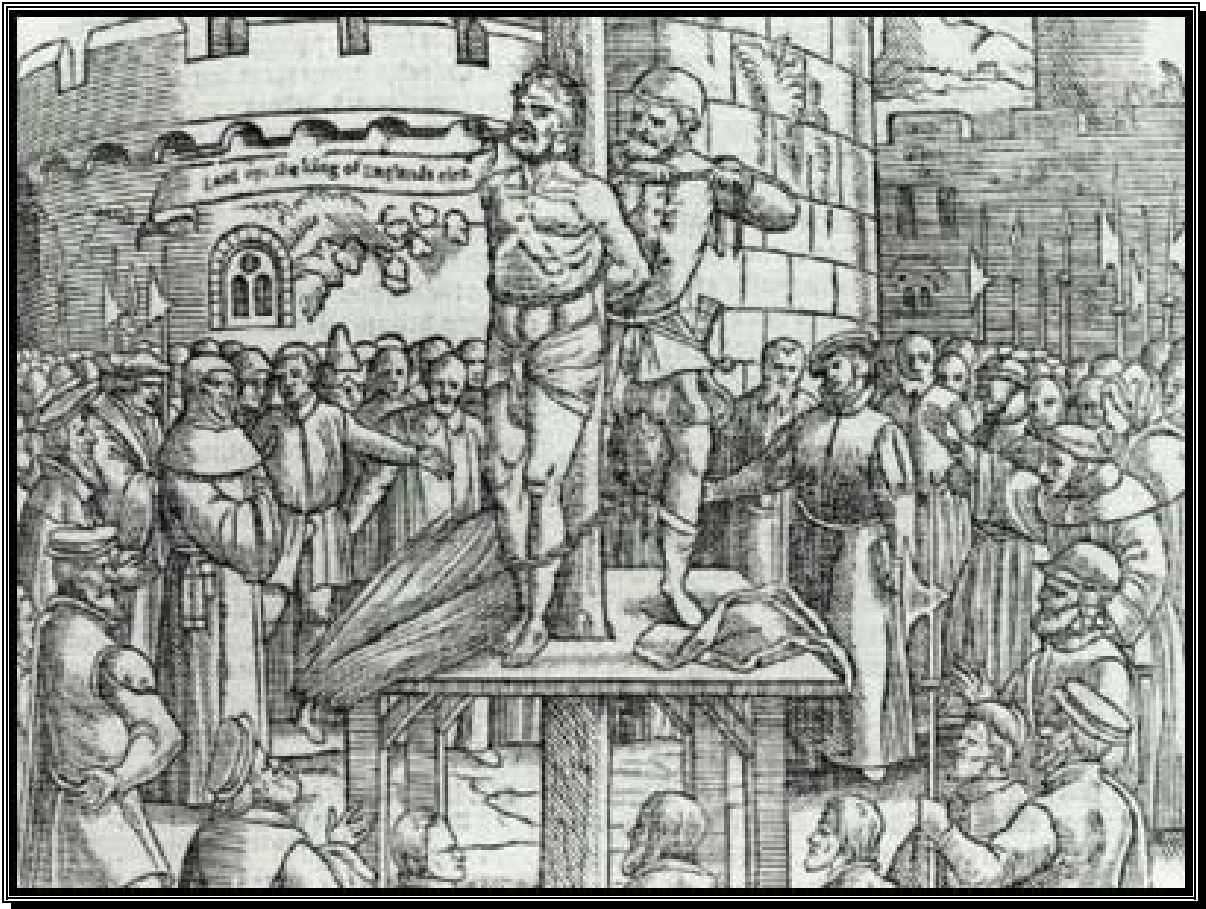
*“I defy the Pope and all his laws. If God spare my life ere many years,
I will cause a boy that driveth the plow shall know more of the scripture than thou dost!”*

And Tyndale meant it, for he was mortified at the ignorance of Scripture among the clergy *and* the laity, and so committed himself to rectifying the dearth of truth.

“It is impossible to establish the lay people in any truth, except that the scripture were plainly laid before their eyes in their mother tongue.”

Thus, our hero embarked on an incredible career dedicated to scholarship and translation work. Tyndale was Oxford (and Cambridge) educated and knew seven languages, but had a humble gracious spirit. Miraculously, this ardent genius did manage to bequeath a lasting gift to the English-speaking world. But what a life he had to lead! What conditions under which to accomplish such painstaking labors! *Exile, hiding, shipwreck, loss of manuscripts, spies hounding him, raids on his printer, betrayal by someone he kindly helped, five hundred days imprisonment in a clammy dungeon with no hope of release (during which his only recorded request was for warmer clothing and a Hebrew Bible) and then the ultimate price: his very life ‘at the stake.’* And what was his crime? Loving Truth.

He is responsible for the first translations done directly from the original Hebrew and Greek. He was probably the only Englishman in the 1520’s who could read the Scriptures in the original Hebrew! Also, when he learned Hebrew he went back and revised his New Testament translation, for he had become aware of how Hebrew impacted the Greek! This was a new and brilliant insight at the time. (Alas, some theologians still miss it!) His 1526 New Testament was the first ever to be *printed* in English.



On Friday October 6th 1536

WILLIAM TYNDALE, REFUSING TO RECANT HIS HERESY,
WAS TIED TO A STAKE, STRANGLED WITH AN IRON CHAIN,
AND THEN BURNT TO ASHES.

HIS LAST WORDS WERE A PRAYER:

‘LORD, OPEN THE KING OF ENGLAND’S EYES.’

Unit II - B

DR. MARTIN LUTHER AND OTHER GREAT REFORMERS



Martin Luther
1483 – 1546

ON LUTHER AND THE JEWS: 'THE LUTHER SYNDROME'

A basic definition of what we call the **Luther Syndrome**:

The sinful negative attitude toward Judaism and the Jewish People which precludes the possibility of genuine love. If harboring this attitude, a Christian's 'love' for their Jewish neighbor can only ever be conditional. Typically conditioned upon the Jews' response to conversionary efforts, and prone to extreme resentment when such efforts do not triumph.



How could a truly learned and sincere Christian leader turn from initially having 'gentleness and respect' toward Jews to giving Joseph Goebbels and Julius Streicher ***hate speech*** to utilize? (Which they did.)

What makes one transmogrify from having tender empathy to ferocious enmity?

Historians who are aware of Luther's vile antisemitic booklets usually ask those very questions.

It is admitted that Luther began by 'reaching out in love' and being sympathetic toward Jews.

Luther's 1523 work "***That Jesus Christ was Born a Jew***" is cited as example of his kindness. Look for example at these excerpts:

"Our imbeciles, the papists and bishops, the sophists and monks, have treated Jews in such a way that...if I had been a Jew, I should have preferred to become a pig before I became a Christian, seeing how these ignorant louts govern and teach the faith...if I were a Jew I would rather suffer the rack ten times before I would obey the Pope.

The Jews are blood relatives of our Lord; if His flesh and blood can be boasted of, the Jews belong to Jesus Christ more than we do. Hence I beg my dear papists to call me a Jew when they tire of calling me a heretic.

I advise dealing gently with them...we must be guided not by papal law but by the law of Christian love...(then) they will witness our Christian life and be of one heart with us."

It is fairly obvious from these remarks that Luther's chief enemies are the papists! And clearly his expectation is that when the Jews are shown a 'better' form of Christianity, they will respond positively and 'join up'.

And we know, of course, that an influx of Jewish converts into Lutheranism did not occur!

Ergo, the same historians then quote Luther's 1543 tractate "***On the Jews and Their Lies***", (which *is* incendiary) as evidence that his bitter disappointment triggered his turn from love to loathing. They imply that his resentment engendered hatred where there had once been love. And hatred is exactly what is unleashed in that tractate, where throughout he calls Jews:

"Accursed, blind, miserable, stupid, arrogant, blasphemous, malicious, lazy, thieving, roguish, wanton, poisonous, slanderous, dishonest (though they 'lie ineptly!') and for all that iniquity...they are impenitent!"

Like Chrysostom, Luther warns Christians to be 'on guard' against Jews and have nothing to do with them...as their 'self-glorious synagogues are nothing but a den of devils.' And like the Church Fathers of old, he assumes that the 'accursed' Jews rightly suffer all God's wrath. "If I were to avenge myself on the Devil himself, I should be unable to wish him such evil and misfortune as God's wrath inflicts on Jews."



But Luther is at his worst when he proceeds to answer his own posed question:

"What shall we Christians do with this rejected and condemned people the Jews?

Since they live among us we dare not tolerate them...if we do we are sharers in their lies and blasphemy.

We cannot extinguish the unquenchable fire of divine wrath...nor can we convert the Jews...

I shall give you my sincere advice:

First to set fire to their synagogues and bury and cover with dirt whatever will not burn...this is to be done in honor of our Lord and of Christendom...(it continues)

Second, I advise that their houses be razed and destroyed...instead they may be lodged in a barn...this will show them that they are living in exile and captivity...(it continues)

Third, I advise that all their prayer-books and Talmudic writings, in which such idolatry, lies and cursing are taught, be taken away from them...(it continues)

Fourth, I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb....(it continues)

Fifth, I advise that safe-conduct on the highways be abolished completely for the Jews, for they have no business in the countryside...

Sixth, I advise that usury be prohibited to them and all cash and treasure of silver and gold be taken from them and put aside for safekeeping...(it continues)

Seventh, I commend putting a flail, an ax, a hoe, a spade or spindle into the hands of young, strong Jews and Jewesses and letting them earn their bread by the sweat of their brow...

For it is not fitting that they let us accursed Goyim toil in sweat...while they, the holy people, idle their time...feasting and farting, and on top of it all, boasting blasphemously of their lordship over the Christians... No, we should toss out these lazy rogues by the seat of their pants."

There are many more pages of this "hate speech." How tragic that the Nazis, like Luther, would 'pose' their own "**Jewish Question.**" They then carried out much of this very advice as they mercilessly proceeded to implement their genocidal "**Final Solution.**"

In studying the "**Luther Syndrome**" it is most instructive to ask:

Did Martin Luther do a total 'about face' vis a vis the Jews? A 180 degree turn?

Or, was the animosity actually there all along? (He did a 360!)

Reconsider the basic definition of the "SIN'-drome" given above and be ready to discuss this grievous issue in class.



That we, in our time, may repent , be healed and be free of this ungodly and heinous prejudice: **antisemitism.**

May we be restored to our roots. And be reborn as a religion of love.



BACK TO THE REFORMERS WALL

Guillaume Farel [1489 – 1565] Born in Dauphine, studied in Paris, and by 1520 his Humanist learning had planted 'reformist' ideas in his mind. He tried to help Bishop Bricconnet reform the diocese of Meaux. But France was increasingly intolerant and by 1523 Farel was expelled. (He had questions about the Eucharist!) From 1526, he led a group of evangelistic preachers traveling around French-speaking Switzerland. His incendiary sermons often elicited mob attacks!



By 1535 his fervor had started Berne and Geneva toward reform. Farel also helped get Calvin to minister in Geneva. Both were expelled in 1538 and worked together for many years, but then had a 'falling out' that wasn't reconciled until Calvin was on his deathbed.

Farel's chief contributions: His work not only paved the way for other reformers but he continued to preach and evangelize until he died.

(The Study Center - Chapel at the Swiss L'Abri is called **Farel House** in his honor.)

Jean Calvin [1509 – 1564] Born in Noyon. Began to study for the priesthood but his father had a conflict with a bishop and decided his son should study law...which he did at Orleans. He also liked literature and studied in Paris. While a student he came under the influence of humanist and Protestant thinking. Although he published a commentary on a classic by the Stoic philosopher Seneca, by 1532 his interest in the reform movement led him to biblical studies. What better 'classic' literature to comment upon than Holy Scripture! He became a powerful voice (and an uncompromising pen!) for the cause of Protestantism, and was expelled from France. Many of his years were spent avoiding arrest and traveling between Italy, Switzerland and France (especially Strasbourg.)

In Basle, in 1536, he published a brief summation of Protestant Christian doctrine entitled:

CHRISTIANAE RELIGIONIS INSTITUTIO

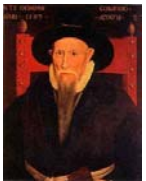
This work, a mere six chapters, became popular even before its author became prominent! He translated it and revised it several times and by 1559 the definitive four volume edition contained seventy-nine chapters! *Institutes of the Christian Religion* is still read and revered as *the* systematic exposition of Calvinist/Reformed Theology. He (and his followers) considered it to be entirely biblical...seeming to forget that it is but an interpretation by a fallible man who labored under assumptions. Calvin was and is also 'famous' for trying to impose reform on the sinful city of **Geneva** and conform it to God's rule! He wanted a theocratic 'holy city.' Geneva was strategically located and it did become a haven for reformers from all over. Thus Calvin's personal influence was spread far and wide. There is no doubt that Jean Calvin was *the* most influential and dominant reformer after Luther. He is the common link to the three other figures in the statue!



And the fact that so many Protestants proudly wear the label 'Calvinist' as a sign of strict orthodoxy today shows that his dominance has endured.

Calvin's chief contributions: His French edition of *Institutes* influenced the modernization of the language. His moral disciplining of Geneva helped it become a significant and powerful city in that era. His followers are often credited with establishing the 'Protestant Work Ethic' and bequeathing it to modern western civilization in the form of capitalism! But perhaps his most enduring legacy is that his staunchly reasoned '*Reformed Summa Theologica*' continues to be held as canonical!

Theodore Beza [1519 – 1605] Born in Burgundy, studied and practiced law in Paris, interested in classical literature. In 1548 after a serious illness and a spiritual crisis, he became a Protestant. He taught Greek in Lausanne and worked on translating the NT from Greek to Latin. Calvin invited Beza to teach in Geneva in 1558.



Beza's chief contributions: When Calvin died in 1564, it was Beza who took on the heavy duty of being the principal defender of 'Reformed' Protestantism.

Unfortunately, with his vigorous polemical legalist mind and his biblical literalism, he further **hardened Calvinistic dogma** into a rigid system that should be seen as 'Protestant Scholasticism' (insisting on Double Predestination, for example!)

John Knox [1514 – 1572] Born in Haddington, Scotland...educated at St. Andrews. Had been ordained and served as a tutor, but was influenced by a *variety* of Protestant theologians (Lutheran, Swiss, Anglican and even zealot types!) and so he came to Protestantism with a somewhat 'eclectic' theology. When the papist 'Bloody Mary' came to the throne Knox fled to Europe. In Geneva he met Calvin who urged him to pastor the English-speaking congregation in Frankfurt. A dispute over the Prayerbook got him ousted and he returned to Scotland in 1555 where he so openly preached Protestantism that in



1556 he was charged with heresy, but never had to comply with the summons. He not only had claimed that the Catholic Mass was idolatrous but that female sovereignty was against natural and divine law!

He had the boldness to meet face to face with Queen Mary three times to defend his views.

Needless to say, Knox lived a life of controversy, disputation, negotiation and courageous convictions!

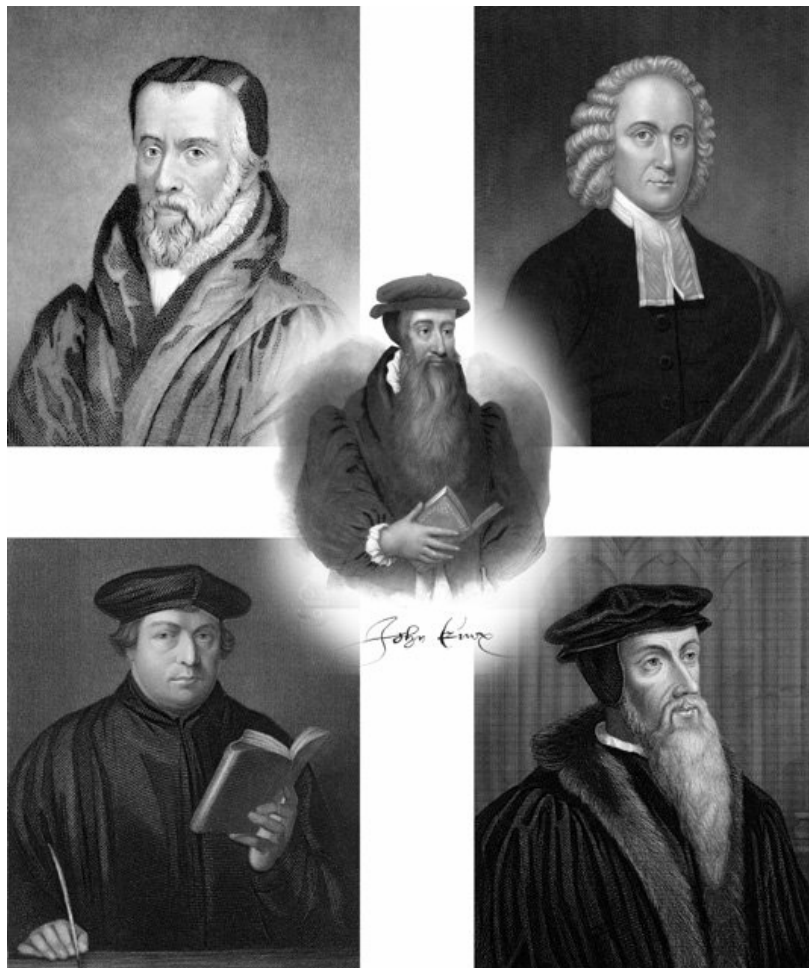
Knox's chief contributions: He can rightly be considered the **Father of the Church of Scotland.**

Unit II - C

Reformation

The Next Generation

The Reformation Era in Historical Perspective
Later Developments and Reactions
Assessing the Protestant Movement



OUTLINE: THE REFORMATION IN HISTORICAL PERSPECTIVE

I. The Tumultuous Transition from Medieval to Modern

A. The multi-faceted “*Dissolution* of the Medieval Christian Synthesis.” Discuss factors:

Ecclesiastical —


Cultural —

Intellectual —

B. In this Transition, The Protestant Movement was only *one of* these “**R**”s. Define each:

Renaissance Humanism — (Christian Humanist Scholars provided tools for reform) 

Reformation of the Church — (Helpful to see it in this ‘transitional’ context)

Revolution in Science — (Gave us a whole ‘New Worldview’ )

Revolution in Civil Society — (Individualism, “Rights of Man,” Revolts against oppression)

II. Martin Luther — “The *Last* Medieval and *First* Modern Man”

A. His Life and Career

B. His Legacy [Not ignoring his contribution to Antisemitism: *The Luther Syndrome*]

III. ‘Other Great Reformers’ and the Main Strands of the Reformation Movement:

A. *Magisterial*: (Lutheran, Calvinist-Reform, Anglican) and, B. *Radical*: ‘Anabaptist’

IV. The Catholic “*Counter*-Reformation”

A. The Council of Trent (1545 – 1563)

B. The Jesuits—(Society of Jesus). Founded by Ignatius Loyola. Led the theological attacks on Protestantism and supported the Pope at the Council of Trent.

V. Later Developments, Reactions, and Revisions: (May be seen as attempts to reform the reformation!)

A. Arminianism-Remonstrance B. Pietism C. Methodism D. Deism

VI. A Balanced Assessment: *The True Reformed Church Must Continually Reform*

The Protestant Reformation began in a scholar’s insight into the meaning of Scripture. It was to a large extent a learned movement, a thing of professors and students, a scholar’s revolution. It was Christian scholars who made the 16th century equivalent of headlines”...and they reshaped history.

If there is to be a new reformation, or at least significant reform in the character of Christianity in our times, to what scholarship can we turn for the most trustworthy, authoritative and authentic insights? Fresh insights *untainted* by Greco-Roman, Augustinian-Calvinist traditions? Truer insights into the word of God and the message of the Living Word, our Lord and Savior, *Yeshua*? What is *Yeshua* saying to His witness community today?

What can we do to be reformed and conformed to His word? Will this reform ever occur unless we heal the proto-schism? What lenses do we need the most so as to rightly interpret the Scripture? What has recent history shown us that might demonstrate our need to be reformed? What ‘scholarly’ (philological, archeological and historical) tools do we possess now that the 16th and 17th century reformers did not have?

THE MAIN STRANDS of REFORM MOVEMENTS

Pre-Reformation Era Movements: (13th and 14th c.)

Lollards, Hussites, Devotional Movements among the Laity, and even varieties of “Waldensians”—

(These were decidedly UN-Roman, evangelical, rigorously ascetic, and had a Donatist-like rejection of unworthy priests, tended to be visionary and millenarian, anti-Constantinian, anti-imagery, anti-hierarchy, and simply wanted to ‘obey the gospel’ — to live the Sermon on the Mount)

Renaissance Contributions: (14th — 16th c.) Humanist Scholars:

Lorenzo Valla (1405 — 1457). Valla exemplified the triumph of grammar over dialectic and history over philosophy. He aimed to make people question their unexamined assumptions and applied his critical method to scholasticism’s dogmas. Most significantly, his textual criticism exposed the *Donation of Constantine* as a forgery, and the mystical writings of *Dionysius the Areopagite* as pseudonymous, and the *Latin Vulgate* as full of grammatical mistakes & poor translations!! His work was indispensable to Erasmus, Luther and Calvin.

Johann Reuchlin (1455 — 1522). Hailed for his expertise in Latin, Greek and Hebrew. Though Melancthon’s grand-uncle, he never joined in the Lutheran cause.

Desiderius Erasmus (1466 — 1536). The “Prince of Humanists.” With biting wit he criticized monks and scholastics, but he did *not* leave the Church and join the Lutheran cause. His Greek translation of the NT was the first printed one to reach the public & was used for Luther’s German translation and Tyndale’s English.

John Colet (1467 — 1519). A truly pious man, one of the very first to put the new scholarly (linguistic and historical) interests to decidedly Christian use. “Order your life by reason and grace. Use well temporal things. Desire eternal things!” His lecture series on Paul’s Epistles were a pre-Lutheran milestone!

The Reformation Era: (16th c.) **Martin Luther** (1483 — 1546) was the prime catalyst, and the dominant force during the *first* half of the 16th c. **Jean Calvin** (1509 — 1564) was the dominant leader during the *second* half of the century, and was also the main ‘systematizer’ of Protestant theology.

The main ‘strands’ of the Reformation are usually grouped as follows, the first distinction being Magisterial vs. Radical.

“Magisterial” — LUTHERAN CALVINIST—“REFORM” ANGLICAN

(Use the civil ‘magistrates’ for protection and support)

(+ insure success ... — led to compromise and the use of secular power to eliminate enemies)

“Radical” — SWISS BRETHREN ANABAPTISTS MENNONITES

(Emphasize radical ‘New Testament restitution,’ not just ‘reformation,’ define the ‘church’ as the community of true believers and obedient disciples, reject infant baptism, be separate from the world and from civil government, reject State involvement, abstain from secular office and taking oaths, view martyrdom as the climax of following Christ)

(+ radically uncompromising, the first believers in modern times to call for religious liberty and separation of Church & State...

— socially disruptive, too idealistic and utopian, often led to fanaticism)

THESE STRANDS CAN BE TRACED EVEN FURTHER:

LUTHERAN — “Philippists” (after Philip Melancthon, Luther’s friend and main interpreter) and “Strict” Lutherans

CALVINIST – REFORMED — Zwingli, Calvin, Knox, Puritans. “Reformed” hold to the polity and theology of Calvin, expressed in various “Confessions of Faith” the most famous of which is the Westminster. These Confessions were *supposed to be* ‘provisional’ or at least in theory “surpassable” (because a better interpretation of Scripture *is* always possible) but in practice they have been adhered to rigidly and have even been called Paper Popes!

It’s ironic that Protestants claim *Sola Scriptura* over tradition, but cannot even read Scripture apart from their own tradition!!

ANGLICAN — In Britain it was an entirely different kind of story than with the other Reformers... tied to English Crown (Henry VIII and his successors.) “Bloody Mary” even tried to revert the country to Catholicism. After Elizabeth, the Church of England was once and for all non-Catholic... but it wasn’t quite Protestant either! (a *Via Media*)

SWISS BRETHREN — Zurich’s ‘*impatiens*’ led by C. Grebel.

MENNONITES — Pacifists led by Menno Simons (See also: The Hutterites)

MILITANT/APOCALYPTIC & HERETICAL — The Munster fiasco (1535-1536) Tried to restore Old Israel and await Christ’s rule there; practiced polygamy.

Some radicals *were* actually heretical like the anti-Trinitarian Michael Servetus (the one that Calvin had executed in Geneva.)

But the ‘radical’ ANABAPTISTS were despised because they were thought to be dangerously subversive.

Later Reactions and Revisions: (17th and 18th c.) *Various attempts to ‘reform the reformation!’*

ARMINIANS (Jacob Arminius and the Remonstrants tried to soften the harsh and unbiblical view of predestination taught by Calvinists.)

METHODISTS (John Wesley)

PIETISTS (Philipp J. Spener)

DEISTS (John Toland, Voltaire, and the Age of Reason)

Attempt an Overall Balanced Appraisal of the Protestant Reformation:

+ ASSESSMENT – Appreciative

Sometimes we focus on the Catholic dogmas that Protestants repudiated and forget to see the essential strengths of their core values...their hallmark truths or their 'pillars.' No movement, religion, or organization can live by what it **denies**. A dynamic community lives by what it **affirms!**

- + Individual conscience and Freedom of Religion
- + Grace and Faith as central realities of the divine-human relationship
- + Authority of Scripture *over* the clerical hierarchy and scholastic traditions
- + Priesthood of all Believers with no need of earthly mediation *via* clerical sacramentalism

Never mind for a moment that Protestants did not live out those ideals very well. At least in theory, those very truths could *begin* to provide the context for church life that you and I would want!

– ASSESSMENT – Critical

- They did not correct (or even question) Replacement Theology
 - They did not use Hebraic resources sufficiently
 - They did not repent of their own antisemitism
 - They manufactured their own overly-rationalistic approach to biblical interpretation, and held those systems as authoritative measures of orthodoxy
- As the good Queen Elizabeth said of the Calvinists:*
“They are over-bold with God Almighty, making too many subtle scannings of His blessed will, as lawyers do with human testaments.” !!
- They often tied their ecclesiology to state power
 - They often failed to graciously cooperate with each other
 - Their infighting created ongoing divisiveness

Do we 'pedestalize' our own founding fathers?



Do we absolutize our own traditions?



Even the Reformers knew that human nature since the Garden of Eden tries to return to paganism. Humans make idols...even of the Church itself!

This is why the true Church is 'ever-reforming' and should be open to criticism...to be seeking the judgment of God and the correction of Scripture.

The Reformed Church is always reforming...

...according to the Spirit of God and the Word of God.



THE PROTESTANT REFORMATION

Discussion Questions



Were Roman Catholics throughout history truly ‘saved’ even though their theology was so tainted with unbiblical concepts, and ‘extra-biblical’ doctrines?

This question has a corollary: How ‘right’ does your doctrine have to be to be ‘saved’?!

Comment: Salvation is a gift to those who believe on the name of the Lord, but *discipleship* is a process. It *would* be a serious impediment to “obeying Christ’s teachings,” and to the fulfillment of God’s will, to labor under a false view of the Church! God has not left Himself without witnesses in every generation, but sometimes they are hard to find! However, is the question “who is saved and who isn’t?” anywhere near as vital as “how can we hallow the name of the Lord in all of life?”?!

What issues might God Himself consider serious enough to warrant a schism?

What issues would not be serious enough? Would history have been better without the bloodbath of the Reformation? Could the Roman Church ever have reformed itself?

Should the Protestants have continued to splinter even after the break from Rome?

Some issues they *did* split over are: Church and State, Presence of Christ in Communion, What is Baptism? Should Christians use force or be Pacifists? How should dissent be handled? Does worship require ‘images’? Is music (other than Psalms sung *a cappella*) allowed in worship? What is the most biblical form of Church Polity/leadership structure? Does the Bible teach *predestination* in a way that expunges human free will? Which comes first — regeneration or faith?

We could take any of the above issues and ask:

Would a better, deeper understanding of Jesus’ and the Apostles’ own HEBRAIC worldview shed any light on these questions and practices for believers today?

For example — Would our worship style change? Would our calendar (and festivals) change?

How (and who & why!) would we baptize? How would we celebrate “communion”?

How would we relate to the surrounding culture?

Why if UNITY is so important to the Lord is it so impossible for Christians to attain?

A Study on Christian Unity: Luke 9:49 John 13:35; 17:20 Acts 2:44, 4:32, 5:12 Romans 8:9 I Corinthians 1:10-13, 3:14 Galatians 3:28
Also: Ephesians 4:3 Phil. 1:15-18

Of the many attempts to ‘reform the reformation,’ the contributions offered by the theologian Jacob Arminius and his followers (Remonstrants) have been the most misunderstood and unjustly treated by subsequent generations. The following chapter is required reading so as to challenge and redress the historic wrongs.



Jacob Arminius

(1560 – 1609)

“Arminians Attempt to Reform Reformed Theology”

This is Chapter 28 in Roger E. Olson’s excellent textbook:

The Story of Christian Theology: Twenty Centuries of Tradition and Reform.

(A copy will be given to you in class. You can insert it here in your Notebook.)

NOW YOU  MUST TAKE
THE UNIT II EXAM



The Exam is worth 200 points
But Knowledge of the things of God are of infinite worth.

UNIT II “THE REFORMATION” [Gonzalez – Book **I**: Ch. **33** & **34**; Book **II**: Ch. **1** – **20**]
And materials given for the Manual

TRUE OR FALSE [The *entire statement* must be true to deserve a “T”]

1. Many voices had called for *reform* meaning to cure the excesses & corrupt practices, but until the bold Martin Luther, no-one dared say that Church Doctrine itself needed to be changed.
2. One way of solving serious problems in the Church has been by convening Councils, some of which have merely served the Pope’s will, others of which have assumed authority *over* the Pope...and it was the Conciliar Movement that, after a few failures, eventually won out and has retained ultimate authority.
3. The Roman Catholic Church has officially ‘designated’ the many Non-legitimate claimants to the Papal throne as *not* being true successors to St. Peter, and therefore they are called: “Nunca-Popes.”
4. After the wretched failures of the Crusades, there never again was any real move toward healing the split between ‘Rome’ and ‘Constantinople’ (between Western & Eastern Christendom.)
5. According to John Wycliffe, Scripture *is* the possession of the Church, and *only* the Church can interpret it...he did not, however, consider the Pope and the visible hierarchy to be the true Church!
6. Wycliffe rejected the idea of transubstantiation because it actually denied the principle of the incarnation: the divine *can be* manifestly incarnated in the thing but the thing is still there, just like God in the real human Jesus!
7. Wycliffe was condemned as a heretic and was executed by being burned at the stake in 1384.
8. The scandalous Avignon Papacy, and later the failure of the Council of Pisa, radicalized the movements who were questioning Papal Authority...and engendered more anti-papal feelings among them.
9. John Huss disobeyed a papal “gag order” decree, continued to preach in the chapel, was excommunicated twice, then unfairly “tried” and finally burned at the stake.
10. The stories of Wycliffe, Huss and Savonarola are examples of the lethal mixture of Church and Civil “*power politics*” as much as they are stories of the courageous early attempts to reform Christianity.
11. The German mystic Meister Eckhart was more Neo-Platonic than Biblical, bordering on pantheism.
12. Nearly all mystics were highly emotional and anti-Church, for they taught ‘direct intuitive’ *communion with God* rather than through the traditional things like sacraments and scripture.
13. Most “Church History” is known from ‘official’ sources, but we also know that ‘clandestine’ fringe movements (often motivated by poverty, social rebellion, ignorance, extremism, & apocalypticism) abounded as well.
14. After Scholasticism reached its high point, the basic assumption of the continuity of Faith & Reason began to be questioned, and some concluded that reason *could not* prove Christian doctrine!
15. By the 14th & 15th c. most theologians, due to having questioned everything there was to question, had lost their faith and become impious scoundrels who ridiculed religion.

16. It was actually Renaissance thinkers who dubbed the preceding age “Medieval” (middle) as a negative interlude *between* ancient/classical glories and their own age of “reviving” that glory!
17. In the vibrant context of the Renaissance, with its love of the Pagan Classics, the word ‘Humanism’ meant a rejection of God so as to put human beings center-stage and ‘on the throne.’
18. The newly invented Printing Press had great impact — one helpful change being that scholars became more aware of manuscript variants (thus the important discipline of textual criticism arose.)
19. The 14th & 15th c. Popes adamantly rejected the whole ‘spirit of Renaissance’ due to its artistic sensuality, especially the way the Virgin Mary was painted.
20. Luther’s Pope was Leo X, whose dream was to adorn St. Peter’s Basilica...an expensive project to be funded partly by the sale of indulgences.

MULTIPLE CHOICE QUESTIONS...Choose the best statement to complete the idea...

21. Erasmus, ‘Prince of Humanists,’ found *inspiration for a decent Christian life* from the devotional Brethren (of the Common Life) as well as from:
 - A. The withdrawn, ascetic, and disciplined abbots of late medieval monasteries and mystical hermits.
 - B. The “Soldiers of Christ” ideal as carried out by Crusading militant orders like the Knights of the Cross.
 - C. The inwardness found in Stoicism’s and Platonism’s subjection of passion to human reason.
22. Erasmus helped ‘inflare’ the Reformation movement, yet he tried continually to call for and promote:
 - A. Spirituality and Tradition
 - B. Moderation and Tolerance
 - C. Confrontation and Disputation
23. The Reformation really exploded *when* it did because:
 - A. Catholics were too busy fighting each other in Italy to bother to “lording it over” the rest of Europe!
 - B. Luther’s own fierce determination willed that it succeed, so he cleverly created circumstances for it!
 - C. The times were ripe for reform, and the reformers were ready to fulfill the times!
24. To Luther, the ‘terrible’ phrase “justice of God”...
 - A. ...means the *righteousness of God* given to those who live by faith.
 - B. ...has nothing to do with the *good news* given in the gospel of grace!
 - C. ...has everything to do with *God’s wrath against sinners* like himself.
25. John Tetzel, famous *indulgences* salesman, promised that: “As soon as the coin in the coffers rings...”
 - A. “...an angel in heaven receives his wings.”
 - B. “...a soul from purgatory springs.”
 - C. “...a choir with a fat lady sings.” ☺
26. Papal policy was basically to ***exploit the poor*** so as to build St. Peter’s Basilica whereas Luther said that the Pope should ***give to the poor*** even if it meant selling the basilica!! He dared ‘suggest’ this in:
 - A. Number 51 of the famous 95 Theses, published in 1517.
 - B. His moving sermon, given on a visit to Rome, on “The Widow’s Mite.”
 - C. A stirring lecture he gave at the University of Wittenberg on “Poverty and Almsgiving.”

27. Choose the **only** statement **NOT true about** or *associated with* Martin Luther:
- A. Has a “born anew” insight through study of the Epistle to Romans.
 - B. Lost the debate with Johann Eck, expert in Canon Law and Medieval Theology.
 - C. Burned the Papal ‘Bull,’ *Exsurge Domine*.
 - D. His theology is what persuaded Ulrich Zwingli to arrive at non-Catholic conclusions.
 - E. The Diet of the Empire at Worms in 1521, *and* several subsequent Diets.
 - F. Controversy over Free Will and Predestination caused loss of fellowship and collaborative support.
28. Of the following concepts, which ones **can** be found in Luther’s Theology:
- A. *Pacifism*; the rights of sectarians to thrive unmolested by the state; ‘One-Kingdom for All’ utopianism.
 - B. The *Real Presence* of Christ in Communion must mean Transubstantiation (“...this IS my body.”)
 - C. The Bible is the *Word of God* because in it *Jesus, the Incarnate Word*, comes to us; *The Cross* as the highest self-disclosure of God; *Law and Gospel* in constant dialectic.
 - D. An unconditional thus enduring ‘*mercy and love*’ for our spiritual ‘elder brothers’ - the Jews.
29. Even **when he was ‘in hiding’** after the edict against him, Luther *very productively* spent his time:
- A. In ‘prayer without ceasing,’ contrition and contemplation...known from his training as an Augustinian Monk.
 - B. Studying and writing the definitive “Lutheran Confession of Faith” later published at Augsburg.
 - C. Translating the Bible into German, and doing a great service to Christianity as well as to the German language!
 - D. In disguise, traveling & trying to subdue the peasant uprisings, (causing many of the lower classes to radicalize.)
 - E. Raising a large happy family with Katherine von Bora, a former nun. (They named one of their sons ‘Paul’.)
30. The entire Reformation Era *might* have taken a different, perhaps much **less volatile** tone **IF**:
- A. Pope Leo’s successor Adrian VI had lived to reign longer!
 - B. Peasant rebels hadn’t seen the Reformers’ teachings as supporting their economic demands!
 - C. The Church wasn’t already so tied to and linked with Imperial political-economic interests!
 - D. All of the above! (A, B & C)
 - E. “B” & “C” only.
31. The actual **historical origin** of the word “PROTESTANT” was:
- A. The Pre-Reformers’ strident ‘*protests*’ against their excommunication...for all believed in only ONE church!
 - B. The publication & dissemination of Luther’s original 97 Theses which ‘*protested*’ Scholastic doctrines!
 - C. The formal ‘*protest*’ given by the Princes at the 2nd Diet of Spire in 1529, which reinstated the Worms edict!
 - D. The civil unrest & rebellious ‘*protest movements*’ instigated by disappointed Lutherans who went ‘Anabaptist’!
 - E. It was actually a Catholic ‘Canon Law’ term from the 1525 Papal Bull *Contraprotestantes Heresais*.
32. A long cruel war was averted when Catholics and Protestants ‘negotiated’ in Germany and signed the “Peace of Nuremberg” in 1532, but as it stipulated that Protestants could not “extend themselves” beyond their territories, the Reform movement was...
- A. effectively halted...for they stuck with the agreement knowing that Charles needed a united Germany.
 - B. once again favored by political circumstances...for they continued to advance in spite of the stipulations.
 - C. transformed into a regional phenomenon with little widespread impact around Europe.

MATCHING — NAME RECOGNITION

There are two statements each for the names below.

Names: **AN**ABAPTISTS JOHN **CALVIN**/CALVINISTS THOMAS **CRANMER** **ULRICH ZWINGLI**

[Use the abbreviations suggested in **bold**]

33. The most significant ‘*systematizer*’ of Protestant Theology in the 16th century; he wrote “*The Institutes...*”
34. Menno Simons was one of a new generation of ____ who rejected the revolutionaries and preached *Pacifism*.
35. Advisor to King Henry VIII, named by the Pope to the *Archbishopric of Canterbury*; was martyred during the reign of “Bloody Mary” Tudor, Henry’s daughter.
36. His tendency to undervalue matter and contrast it with spirit belies the same *Neo-Platonism* that had influenced (and had been passed down through) the early Church Fathers.
37. Originally, they were dubbed “*Reformed*” as opposed to Lutherans over a rather unnecessary disagreement about Communion; later they were characterized more by their exaggerated focus on predestination.
38. More of their followers were *martyred* than those Christians who died during the first 3 centuries before Constantine! With cruel irony, many of these radicals were drowned!
39. Reached similar conclusions to, but quite independently of Luther; led reformers in Zurich, *Switzerland*.
40. Ordered that the Bible be translated into English and that one be placed in every church where all could read it; wrote the first liturgy for the English people — the beautiful *Book of Common Prayer*.

FILL IN the BLANKS “*The Catholic Counter-Reformation*”

The cruel Inquisitor under Queen Isabella was ____ (41). “Conversos,” (Jews who’d been forcibly ‘converted’ to Xty) were often accused of ____ (42), sometimes for merely changing linens on Friday, and they were mercilessly persecuted.

Finally, in the year ____ (43), approximately ____ (44) Jews were expelled from Spain.

Some Catholic ‘reformers’ wanted new Bibles, better scholarship and deeper devotion, but they still insisted on strict, intolerant adherence to _____ (45) [p.110-113]

The ____ of ____ (46) convened periodically from 1545 to 1563, not just to condemn ____ (47), but to discuss the many issues it/they had raised. And, to ‘decree’ truly needed reforms.

One such decree (a good one!) was: _____ (48).

It also promoted the study of ____ (49) as *the* most important theologian of Catholicism.

And of course, it ‘countered’ Reformation ‘denials’ with such ‘reaffirmations’ as: **[List 3]**

_____ (50) _____ (51) _____ (52)

TRUE OR FALSE? Again, the entire statement must be true to earn a **T!**

53. The Post-Constantinian linkage of political unity to religious uniformity was at the root of the 16th & 17th c. wars. (p. 122)
54. In a convulsive age, the source of stability for the reformers was their staunch belief in their God-given REASON.
55. The Peace of Westphalia, signed in 1648, finally put an end to the Hundred Years War.
56. The Puritans were given that name due to their practice of using only *pure* (not from a lake) water for baptism.
57. King James I, of ‘KJB’ fame, was a homosexual who wanted absolute monarchial rule, and who was against Puritanism.
58. The Puritans were strict “teetotalers,” so like early prohibitionists they absolutely forbid the consumption of alcohol.
59. Conflicts between the Crown & Parliament, Anglicans & Puritans, rich & poor, and even English & Scottish led to all out *CIVIL WAR* in Britain.
60. Cromwell, an avid Bible reader, was able to ‘inspire’ a mighty cavalry that would charge into battle singing Psalms.
61. One law passed by Parliament as soon as Puritans defeated the King, was that the “Lord’s Day” be observed religiously!
62. A strength of the Puritan movement was that it had general agreement about the Biblical form of church governance.
63. “Presbyterians” believe in church rule by elders, not in a hierarchy of bishops, but the Scottish-British Presbyterians *did* want a ‘national church.’
64. The famous “Westminster Assembly,” convened by Parliament to give it religious advice, was decisively influenced by Scottish (Calvinist) Presbyterians who had the strongest army behind them.
65. The Puritan Oliver Cromwell ruled Great Britain like a ‘gentile lord,’ so although he believed in ‘representative government,’ he really wanted to be crowned as King.
66. The two greatest literary figures to emerge from reformation era Britain were John Bunyan (*Pilgrim’s Progress*) and John Milton (*Paradise Lost*); they had lasting influence on the British ethos and on generations of Christians.
67. Jacob Arminius was trained as a Calvinist, but through intense study of scripture he came to the conclusion that rigid Calvinism, such as taught by Gomarus, went too far with the idea of predestination into pre-Creation divine decrees.
68. In 1610, the Arminians issued a document (the Remonstrance) in direct denial of the key ‘Points’ of Calvinism.
69. The 1618 “Synod of Dort” is one of the few theologically decisive councils in church history that had *no political ties*.
70. The canons of Dort were later amplified and are expressed in the “Westminster Confession of Faith.”

**Now, in lieu of essays, the remaining ten questions are FILL-IN/SHORT ANSWER.
They are worth a lot of points so you’ll want to do them *carefully!***



SHORT ANSWER Questions 71 – 80 are worth 6 points each. [=60 points]

71. List 3 ways in which the **Christian Humanism** of the Renaissance Era aided and abetted the Reformers' cause (practical and scholarly ways.)
72. Put the tumults of the Reformation in some **historical perspective** accordingly: Relate the unstoppable spread of the reform movements to the **Dissolution of the MCS**. (You can simply list 3 factors of the 'unraveling' that relate to reform efforts.)
73. Reformers **disagreed** among themselves, often bitterly, on a variety of matters. Make a list of at least 3 issues over which Protestants argued and even divided.
74. Make a list of issues all **Reformers** held in **agreement**. (Give at least 3.) (Hint: You can list the specifically *anti-Roman Catholic* tenets.)
75. Very briefly **define** what the lecturer calls "**The Luther Syndrome**."
76. Fill-in: The Bible quoted by Shakespeare and the first Bible taken to America was the _____ Bible. It retained nearly 90% of _____'s translation. Due to its extensive marginal notes, it has been called "The First English _____ Bible"!
77. Name the **MAIN STRANDS** of the Protestant Reformation + *along with* a specific example of a **later** church / denomination traceable back to that strand.
78. The two terms that describe the Calvinists' presumptuous attempt to put God's Decrees (for predestination to salvation or damnation) in 'logical' order: _____
79. The terms describing two opposing views of God's saving relationship with fallen humanity: _____ Which one did Arminius hold?
80. Fill out (but do not try to defend!) what the acronym **T.U.L.I.P.** stands for.



Thou shalt inscribe thine humble answers with godly neatness upon the Answer Sheet.
From whence obtaineth? It shall be graciously provided by thine most clement instructor.
THOU ART THUS IN COMPLETION OF THIS PONTIFICAL EXAMINATION