



## BIBLICAL TRAINING CENTER

May 20, 2018

### Events of the Reformation

**Protestants and Roman Catholics agree on first 5 centuries.** What changed? Why did some in the Church want reform by the 16<sup>th</sup> century?

#### Outline

##### Why the Reformation?

1. Church becomes powerful institution.
2. Additional teaching and practices were added.
3. People begin questioning the Church.
4. Martin Luther's protest.

### Part 1 – Church Becomes Powerful Institution

#### Evidence of Rome's power grab

- In 2<sup>nd</sup> century we see **bishops over regions**; people looked to them for guidance.
- Around 195AD there was **dispute over which day to celebrate Passover** (14<sup>th</sup> Nissan vs. Sunday)
- Polycarp said 14<sup>th</sup> Nissan, but now **Victor (Bishop of Rome)** liked Sunday.
- A council was convened to decide, and they decided on **Sunday**.
- But **bishops of Asia** continued the Passover on 14th Nissan.
- Eusebius wrote what happened next:

“Thereupon **Victor, who presided over the church at Rome**, immediately **attempted to cut off** from the common unity the parishes of all Asia, with the churches that agreed with them, as heterodox [heretics]; and he wrote letters and **declared all the brethren there wholly excommunicate.**” (Eus., Hist. eccl. 5.24.9)

#### Everyone started looking to Rome to settle disputes

- Rome was always ending up on the winning side in their handling of controversial topics.

- So through a combination of the fact that **Rome was the most important city** in the ancient world and its **bishop was always right doctrinally** then everyone started looking to Rome.
- So **Rome took that power** and developed it into the Roman Catholic Church by the 600s.

### Church granted power to rule

- **Constantine gave the pope power** to rule over Italy, Jerusalem, Constantinople and Alexandria.
- At least that's what the "Donation of Constantine" said.
- But this document was **shown to be a forgery** from the 8<sup>th</sup> century.
- For **hundreds of years** people thought it was genuine.
- Used by the church to support right to rule over secular powers.
- Eventually church could even **punish heretics (Office of Inquisition, 12<sup>th</sup> c.)** with torture, being burned at the stake.

### Rise of Sacramentalism

- **Sacraments seen as necessary** for salvation.
- External grace conferred to receiver through them (regardless of heart).
- Must be **administered only through priests** (sacerdotalism).
- In this way, salvation was institutionalized.
- No salvation apart from **sacraments** which **can only be distributed through the church**.

### Removal of scriptural checks & balances

- Church commissioned **Jerome** to translate the Bible in Latin (4th c.).
- **Vulgate** was "Latin of the **common, ordinary people**" (Latin Vulgate).
- Became the **official Bible** of the Roman Catholic Church.
- **Problem was fewer people could read it** as Latin disappeared.

In 1229 the Council of Toulouse:

[the church] "**forbids the laity to have in their possession any copy of the books of the Old and New Testament**, except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the Virgin; and **most strictly forbids these works in the vulgar tongue.**" (14th canon)

In 1242 the Council of Tarracone said **all non-Latin translations must be burned**:

"We also decree that **no one shall keep the books** of the Old or New Testament in the Roman tongue; and should anyone be in possession of such books, he must **deliver them up to the bishop of the place TO BE BURNED**, within eight days after the publication of this article, and unless he do this, be he a priest or a layman, he shall be **suspected of heresy** until

he shall have cleared himself.” (Giessler’s Text Book of Ecc. History, Vol 2, p. 392)

- Note: reading our Bible is an extremely important privilege!

## Part 2 – Additional Teaching and Practices Were Added

Protestants are concerned with **Roman Catholic dogma** that’s been **added** over the years.

### What is “Dogma?”

**dog·ma**

Definition: a **principle** laid down by an authority as **incontrovertibly true**.

#### Where does it come from?

- Dogma is declared through a **council** or when the pope speaks *ex cathedra* (“from the chair”).
- **Anyone rejecting** Church dogma is under “**anathema**” (condemnation and/or excommunication).

A quick survey of the councils to see dogmas we’re concerned about...

### Survey of Dogma from Church Councils

#### 1. The First Council of Nicea (325)

- **Christ is divine, of the same nature** as the Father.
- Bishops should only be appointed by other bishops.
- Bishops have jurisdiction over their own geographical areas.

#### 2. The First Council of Constantinople (381)

- Convened by Emperor Theodosius I to unite the church.
- Proclaimed **deity of the Holy Spirit**.
- Heresies and paganism were forbidden.

#### 3. The Council of Ephesus (431)

- **Christ was one person with 2 natures:** fully human and fully divine (condemned Nestorianism).
- Said **Mary was the “God-bearer”** or “the mother of God” (Θεοτόκος)
- This doesn’t mean Mary is God, but that **baby Jesus was fully God even in the womb** (Jesus did not later *become* God at the baptism).

#### 4. The Council of Chalcedon (451)

- Reaffirmed three previous councils.
- Reaffirmed **Christ has 2 natures** (not one mixed one like Eutychians/monophysites were teaching)
- Said Constantinople (the “New Rome”) has equal privileges (in power) as the old imperial Rome.

*Protestants begin to disagree with dogma from these...*

#### 5. The Second Council of Constantinople (553)

- **Perpetual virginity of Mary**  
This says Mary was **always a virgin**—not just before but even **after Jesus was born**. Mary had no relations in her marriage and no other children besides Jesus (children mentioned in Mk 6:3 and Mt 13:55-56 were from a previous marriage of Joseph, cousins or close to the family.)
- Condemned heretical views about Christ’s nature: Arianism, Nestorianism, Eutychianism, monophysitism and adoptionism (we agree).

#### 6. The Third Council of Constantinople (680)

- **Christ had two wills**: a human will and divine will (not one like monothelites).
- A pope (Honorius I) was condemned (how an infallible pope can err is a real challenge for Roman Catholic apologetics today)

#### 7. The Second Council of Nicea (787)

- Addressed controversy called the **iconoclastic controversy**.  
Some (like the Emperor!) were saying it was wrong to venerate icons and images of Jesus, the saints, etc. Conclusion was **we must venerate images**.
- Encouraged **prayer to Mary**.

**Example #1 – they said we *must* venerate images:**

“...receiving their holy and honourable relics with all honour, **I salute and venerate these with honour**, hoping to have a share in their holiness. Likewise also the venerable images of the incarnation of our Lord Jesus Christ, in the humanity he assumed for our salvation; and of **our spotless Lady**, the holy Mother of God; and of the angels like God; and of the holy Apostles, Prophets, Martyrs, and of all the Saints — **the sacred images of all these, I salute and venerate...**” (2 Nicea, Session 1)

**No room for disagreement if that makes a person uncomfortable:**

“**Anathema** to those who apply the words of Holy Scripture which were spoken against idols, to the venerable images. **Anathema to those who do not salute the holy and venerable images.**” (2 Nicea)

**Meaning of “anathema” is given:**

“...if anyone does not so believe, but undertakes to debate the matter further... such an one our holy ecumenical council (fortified by the inward working of the Spirit of God, and by the traditions of the Fathers and of the Church) anathematizes. **Now anathema is nothing less than complete separation from God.**” (The Letter of the Synod to the Emperor and Empress)

**Example #2 – prayer to Mary encouraged:**

“If anyone shall not confess the **Holy Ever-Virgin Mary**, truly and properly the Mother of God, to be **higher than every creature** whether visible or invisible, and does not with sincere faith **seek her intercessions** as of one having confidence in her access to our God, since she bore him, let him be anathema.” (2 Nicea, 15)

*Eastern Orthodox begin to disagree with dogma from these...*

**8. The Fourth Council of Constantinople (869)**

- Last council called by an emperor.
- Some were **challenging the filioque** clause of Nicene Creed which said the Holy Spirit proceed from the Father “and the Son” (called the filioque).

**9. The First Lateran Council (1123)**

- First council called by a pope (Lateran means held in the Lateran Palace in Rome).
- Made it so secular **laypeople could not interfere** with election of bishops and abbots.
- Emperors could no longer influence papal elections.

**10. The Second Lateran Council (1139)**

- Addressed the problem of two popes elected by different groups of cardinals (had to depose one).
- **Celibacy of priests and monks** (1139 marriages declared invalid).
- Condemned a reformer named **Arnold of Brescia**.
  - Arnold was a reformer.
  - Taught people **could confess to fellow believers** (not required to confess to priests).
  - He was also **upset by wealth** of the church.

**11. The Third Lateran Council (1179)**

- Only college of cardinals could elect pope (required a two-thirds majority)
- **Outlawed simony** – the selling of church office or spiritual privilege (widespread in 9th/10th c.)

*The following is a key turning point in development of Roman Catholicism...*

## 12. The Fourth Lateran Council (1215)

- **Doctrine of transubstantiation.**
- **Primacy of Roman bishop.**
- Dogma of the **seven sacraments.**
- Creation of Office of **Inquisitors** (even allowing torture).

## 13. The First Council of Lyons (1245)

- Addressed **moral decadence** in clergy.
- Addressed Great Schism with East.

## 14. The Second Council of Lyons (1274)

- Failed attempt to unite with Eastern Church

## 15. The Council of Vienne (1311–1312)

- Addressed **immorality** with Templars (a military order of the Church).

## 16. The Council of Constance (1413–1418)

- Failed attempt to unite with Eastern Church.
- Addressed problem of **3 simultaneous popes** by deposing all and installing new one.
- **Condemned teachings of John Wycliffe** (1324-1384)
  - Denounced **luxury** of church.
  - Wanted to translate Bible into language of the people.
  - Attacked papacy, veneration of saints, sacraments, transubstantiation and monasticism.
- **Burned John Hus** (1372-1415) at the stake.
  - Had similar beliefs as Wycliffe.
  - Hus denounced moral failings of clergy, bishops, papacy.
  - Spoke against indulgences.

## 17. The Council of Basel-Ferrara-Florence (1431–1445)

- Another failed attempt to unite with Eastern Church

## 18. The Fifth Lateran Council (1513)

- Addressed few minor reforms
- But did not address big issues protestant reformers concerned about.

**October 31, 1517 - Martin Luther posted *Ninety-five Theses* on the door of the church at Wittenberg**

## 19. The Council of Trent (1545–1563) - Reaction to Protestant Reformation

- **Church tradition equal to Scripture.**
- Re-affirmed the **seven sacraments.**

- Re-affirmed **transubstantiation**
- **Good works necessary** for salvation
- **Purgatory**
- **Indulgences**
- **Veneration of saints and images**
- **Prayers to dead saints**
- **Canonicity of 11 apocryphal books**

**1854 – Pope declared *ex cathedra* the dogma of the **Immaculate Conception** of Mary.**

- Mary was born without sin.

#### **20. The First Vatican Council (1870)**

- Denounced atheism, materialism and pantheism.
- **Papal infallibility** when Pope speaks *ex cathedra*.
- **Mary as co-redemptrix** discussed but not made dogma.

**1950 – Pope declared *ex cathedra* the dogma of the **Assumption of Mary** into heaven.**

- Mary's body was taken up to heaven at the end of her life
- Does not say whether she physically died or not.

#### **21. The Second Vatican Council (1962–1965)**

- Allowed mass in local languages (not Latin).
- Ecumenical.
- **No longer called Protestants “heretics” but “separated brethren.”**
- Accepted salvation of sincere non-Christians.

## **Part 3 – People Begin Questioning the Church**

Top 3 factors that led to questioning the church's authority.

#### **Rise of nation states**

- Countries breaking up into principalities, states in 15<sup>th</sup>/16<sup>th</sup> century.
- 300 princes in Germany **wanted freedom**; didn't want to recognize authority of the pope.

#### **Humanism**

- Emphasis put back on the individual person.
- **Critical thinking** put over dogma of the church.
- **Desiderius Erasmus of Rotterdam** (c. 1469-1536).
  - **Believed personal Bible reading transformed readers.**
  - First to publish Greek New Testament.
  - Wanted return to writings of the **Bible** and **early church fathers**.

- **Return to the biblical sources.**
  - People began to realize there were **errors in the Vulgate** translation.
  - **Church practices** were shown to be based on **faulty translation**. 3 examples: (1) Eph. 5:31-2 said marriage is sacrament in Vulgate but mystery in Greek; (2) Matt 4:17 said to “do penance” but Greek says “repent”; (3) In Luke 1:28 Gabriel said Mary was “full of grace” but Greek meant “favored one” and there’s no idea that she’s a reservoir full of grace (gratia plena).

### Printing press

- Middle of 15th c. just before great Protestant Reformers
- **Enabled people to have Bibles in their hands.**

## Part 4 – Martin Luther’s Protest

### Luther’s Story

- Martin Luther was **commissioned to teach** through the books of **Romans, Galatians** and **Hebrews**
- As he studied, he discovered the biblical teaching of **justification by faith**.
- **Took a trip to Rome** and became upset with the **luxurious lifestyles** of pope, cardinals and bishops.
- The **pope wanted to sell indulgences** to help fund a building project.
- Luther wondered why the **pope was asking for more money** when he already had so much.
- He nailed the **Ninety-five Theses** on Wittenberg church door to **protest sale of these indulgences**.
- This began his formal protest of the Roman Catholic Church abuses.

### Some additional objections

- Rejected **sacramentalism**. Affirmed forensic justification (salvation is an act of faith).
- Rejected **auricular confession** (confession to a priest), saying that biblically people are supposed to confess to their fellow brothers.
- Rejected **authority of the pope**. He went so far as to say that the primary problem with the RCC is the pope’s desire for opulence and luxury
- Rejected **all sacraments except two**: baptism and the Lord’s Supper.
  - There must be an element of faith on the part of the once receiving these two sacraments.
  - With the Lord’s Supper he **rejected transubstantiation** but did hold to consubstantiation (the idea that Christ is somehow “under” the elements but that they’re not transformed into Christ).
- Rejected **ordination of priests** (idea of priestly class).



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## Class Schedule

### Overview of Church History

- May 13: Early Fathers, Theologians and Councils
- May 20: Events of the Reformation
- May 27: Shared Beliefs between Roman Catholics and Protestants
- Jun. 3: Overview of Key Differences
- Jun. 10: Origin of Denominations Since the Reformation

***If you know somebody who would be blessed by this class, feel free to invite them; visitors welcome at any time!***

Where: Sundays second service (10:45AM) in the upstairs chapel building room C-205B