

The background of the slide features a faded, sepia-toned photograph of four large stone statues of men in historical religious attire, likely the Reformers. They are standing in a row, with the second figure from the left holding a book. Below the statues, a stone ledge is visible with a faint, carved inscription that includes the letters 'IHS' in the center, flanked by decorative flourishes.

A SURVEY OF THE REFORMATION

ITS HISTORY & DOCTRINE

The background of the slide features a faded, sepia-toned photograph of four large, standing statues of men in historical, clerical-style robes. They are positioned in a row, facing forward. The statues appear to be made of stone or a similar material. The overall tone is historical and scholarly.

A SURVEY OF THE REFORMATION

OUTLINE & PLAN OF ATTACK

WHY STUDY THE REFORMATION?

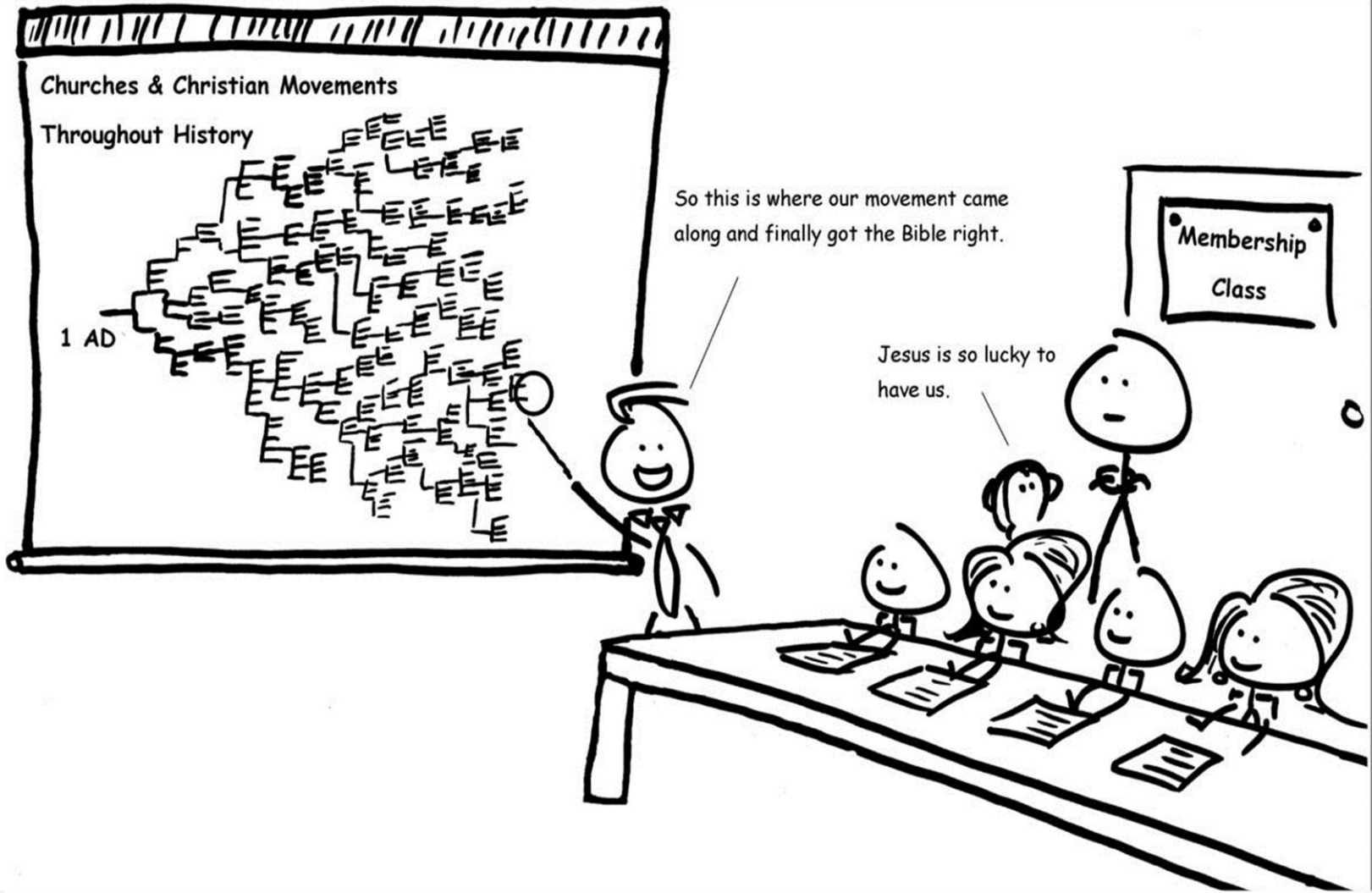
- American Christians suffer from **historical amnesia**.
- Remembering church history will **safeguard us from error** now. Examples: Jehovah's Witnesses (Arianism), Evangelicals & Catholics Together.
- The Reformation was the **virtual recovery of evangelical doctrine** – and we are still being blessed because of this (often forgotten) event.
- Studying the doctrine of the Reformation may help us **reform the Church today**, and recover the passion for God that characterized that era.

HISTORY

1. Intro & Overview of Church History
2. **Forerunners of the Reformation**
3. The Protestant Reformation
4. Puritanism & the Legacy of the Reformers

DOCTRINE

5. Reformation Doctrine: The Big Picture
6. Total Depravity & Irresistible Grace
7. Unconditional Election & Particular Redemption
8. Perseverance of the Saints & Answering Objections
9. The Other "Points" of Calvinism
10. Why the Reformation Matters Today



NOT SO HUMBLE APPROACH TO HISTORY

RECAP OF EARLY CHURCH HISTORY

- As persecution waned, the Church stabilized and spread even more.
- Church fathers comforted and defended the Church.
- The Church grew in her understanding of doctrine progressively over time, often after the birth of new heresies, and the convening of councils.
- Eventually the East and West Churches split.
- Our focus from here on will primarily be the Western Church.

GROWTH OF OTHER TRADITIONS

- **Monasticism** – this grew out of an ascetic drive to purify the soul through harsh treatment of the body. But much that the monks did was commendable. Helping the poor, copying Scripture & preserving learning, and many were sincerely devoted to God.
- **Mariolatry & Worship of the Saints** – this gradually grew. From honor, to veneration, to outright worship. Saints and martyrs were revered for their holy testimony and for some miracles that were associated with their relics – and obvious legends that grew from this. Doctrines about Mary's sinlessness gradually grew. "The immaculate conception of Mary" idea wasn't enshrined as church dogma until the mid-1800s.
- **Transubstantiation** – the emphasis on the Eucharist gradually developed into a view that the celebration was effective in conveying grace (sacrament) and further that it truly was transformed into Christ's actual body & blood.

The background of the slide features a faded image of four large, standing statues of medieval church figures, likely saints or reformers, dressed in long, flowing robes. They are positioned in a row, with the central figure holding a book. Below the statues, a stone ledge with a carved inscription is visible. The overall tone is historical and scholarly.

THE FORERUNNERS OF THE REFORMATION

MEDIEVAL CHURCH HISTORY (A.D. 1100-1500)

THE FORERUNNERS OF THE REFORMATION

- The “High” Middle Ages (A.D. 1100-1300)
- The Decline of the Later Middle Ages (A.D. 1300-1500)
- Reform Movements

The background of the slide features four large, light-colored stone statues of bearded men in medieval ecclesiastical robes, standing in a row. The statues are set against a textured, light-colored wall. At the bottom of the image, a stone ledge contains a carved inscription in the IHS monogram, flanked by decorative flourishes.

THE “HIGH” MIDDLE AGES

MEDIEVAL CHURCH HISTORY (A.D. 1100-1300)

THE “HIGH” MIDDLE AGES

- **The West was rising** – prosperity & peace (Viking/Vandal raids had ceased and the whole of Europe was basically Christian), widespread & dependable agriculture and a population boom bolstered the society of the West.
- **Decline of Empire & growth of nationalism** – the era of empire was on the way out. Charlemagne’s French empire crumbled after his death. The Holy Roman Empire became a jumble of different and equal states.
- **Feudalism** – in the absence of empire, a new societal structure arose: the feudal system. The king owned the whole country, but leased it out to lords, who leased out land to serfs/peasants. Not all peasants were miserable, and there were many good times, feasting, and camaraderie. “A place for everyone and everyone in his place.” Stability and greater agriculture resulted.

GROWTH OF PAPAL POWER

- **Feudalism and the Church** – feudalism fit with the hierarchicalism of the church. God was thought of, as a feudal monarch, with angels & high-ranking churchmen as his vassals, exercising power on his behalf. (Anselm)
- **The papacy tried to vie for more power** – Gregory VII (Hildebrand) in A.D. 1073 consolidated the papal election procedure (by cardinals, as done today), reformed church structure, tried to enforce priest celibacy (and hence separation from secular/laity influence), and opposed simony (buying of church offices). He also opposed investiture of priests/bishops by secular princes (who often chose their own bishops).
- **Gradually the papal office grew in status** – went from merely commenting and judging affairs of the day, to instigating events (under Innocent III the pope of greatest power (1198-1216) and chastising kings publicly.



A GOTHIC VIEW OF LIFE

- **Cathedrals & Gothic Architecture** – the technological advances of this age, centered mostly on architecture with the ever taller and more grand cathedrals.
- **A Gothic view of life** – just as a Gothic cathedral draws one's view upward and emphasizes the grandeur of God, his descent to us and our ascent to him. So the feudal structure ascended in the church and out, all of culture and society reflecting this order.
- **All of life** – was together under God's purview. Secular and Sacred were together. This explains why crusades were religious, why heresy was considered treasonous, and also explains the dominance of the visible Roman church structures of power.

CHURCH DEVELOPMENT

- **The Seven Sacraments** – the sacraments were emphasized and systematized. Peter Lombard organized the system with seven sacraments: baptism, confirmation, Eucharist, matrimony, ordination, penance and extreme unction.
- **Holidays & the Calendar** – the secular calendar was governed by the church (the Gregorian Calendar system), more and more holy days for more and more saints and reasons.
- **Other public institutions** – the church helped sponsor hospitals and almshouses.
- **A cult of saints** – the church also allowed a cult of saints to arise. Pilgrimages to Canterbury, Rome, Jerusalem and the supposed spiritual & physical cures from the relics of saints and martyrs. This would intersect with the indulgence controversy later.

THE CRUSADES

- **Objective** – to rescue the Holy Land – a religious war. (Earlier centuries of Christianity had held that war was antithetical to Christianity – Tertullian.)
- **Ulterior motives** – continuing rivalry of West vs. East, desire to keep Muslims in their place. Participants could gain prestige and money, and they would also gain a waiver from penance.
- **Growth of Chivalry** – the ideal of a holy warrior grew from the Crusades. Knightly monastic orders arose: Knights Templar, Hospitallers of St. John, & the Teutonic Knights.
- **Assessment** – for a time the holy land was rescued, but ultimately after a century and a half it was lost (although concessions were given to ensure safety for pilgrims). A black eye on Christianity ever since: sacking of Constantinople, and the saintly Saladin vs. the barbaric Christian Franks (cannibalism!)

KEY FIGURES

- **Bernard of Clairvaux** – widely respected leader, who led a monastic reform movement and founded the Cistercian order of monks 1090. Viewed the Christian message as one of love. Famous for his hymns: “O, Sacred Head, Now Wounded,” “Jesus, the Very Thought of Thee,” and “Jesus, Thou Joy of Loving Hearts.” Also encouraged the 2nd Crusade. 1130
- **Francis of Assisi** – emphasized poverty and founded the Franciscan order of monks. The “friars” (lesser brothers) owned nothing and travelled about supporting themselves by preaching to the people. 1180

KEY FIGURES

- **Anselm of Canterbury** – great thinker, known for championing substitutionary atonement. 1100
- **Peter Abelard** – great teacher, sparked a love for learning and universities as we know them owe a debt to Abelard 1121
- **Thomas Aquinas** – the greatest scholastic of the era, his Summa Theologiae is still widely read by philosophers and theologians today. He and the scholastics (using Aristotlean logic) helped solidify the sacramental positions of the Roman Catholic church. 1260



THE DECLINE OF THE LATE MIDDLE AGES

MEDIEVAL CHURCH HISTORY (A.D. 1300-1500)

SOCIO-ECONOMIC DISASTER

- **Famine** – bad weather, and little un-farmed land led to a food shortage and widespread famine in the early 1300s. Between 10-25% of the population of Europe had died by 1320.
- **The Black Death** – Bubonic Plague decimated Europe throughout the fourteenth and fifteenth centuries. From 1347-1351 between 33% and 50% of the population of Europe had died. With periodic outbreaks over the next hundred years.
- **Wars** – the Hundred Years war between France and England waged between 1337-1453. And numerous lesser wars in other parts of Europe added to the crisis.
- **Revolts** – with fewer laborers, feudal lords demanded more work. This led to worker's revolts and widespread discontent.
- **This all seemed like divine punishment!**

THE CHURCH IN DISARRAY

- **Absentee priests** – During the plagues, often priests would vacate their posts to save their lives – showing no care for their flock.
- **Simony** – the buying and selling of church offices continued to be a problem.
- **Incredible moral decline** – although priests were not supposed to marry, illegitimate children abounded.
 - Example: in Bamberg, in one year, 300 cases of fines paid to the bishop for illegitimate children
 - In Constance (larger area), 1875 cases also in one year!

THE BABYLONIAN CAPTIVITY

- **Avignon Papacy** – For a period of time the church became so close to France that the papacy moved to Avignon, France.
- **Two Popes!!** – after a while, after an attempt to move the papacy back to Rome, a pope was elected who was so different than the cardinals themselves, that they fled to Avignon and elected a different pope.
- **Three Popes!!!** – After 30 years of 2 popes, a church council met in Pisa (1409) to fix the problem, they deposed both popes and picked a new pope. This resulted in three popes as no one backed down! Finally the Council of Constance (1415-17) deposed all 3 & their new pope was accepted by all.
- **Loss of confidence in the papacy** – this understandably weakened the papacy and strengthened nationalistic impulses. Loyalty to the king was greater than to the pope (whichever one was the true pope).

REACTIONS

- **Anti-clericalism** – Understandably people started resenting clerics, and yearned for church reform. *Reformatio in capite et membris!* (“Reform in Head and Members!”) was the cry.
- **Conciliarism** – since a council deposed the pope(s), the thought arose that perhaps councils are above the pope. Due to failures in the council system to govern, this idea was discredited and the papacy marched on.
- **ROMA** – A common bit of graffiti from this era expressed the frustration with the papacy of Rome (Latin = ROMA)
 - *Radix Omnium Malorum Avaritia* (“the root of all evils is avarice”)

EVEN MORE DECLINE

The Renaissance popes were not much better.

- Focused on **extravagant living** (banquets, shows and balls)
- Sponsored **elaborate art projects** (Sistine Chapel)
- **Pope Alexander VI** (1492-1503) openly flaunted his violation of celibacy, by promoting his children to special positions. He even had his nine year old son made a cardinal of the church!
- **Leo X** (1513-1521) said it well: “God has given us the papacy! Let us enjoy it!”

The background of the slide features a photograph of four large, standing stone statues of medieval figures, likely reformers, set within a stone wall. The statues are dressed in long, flowing robes and have long, full beards. The second figure from the left is holding a book. The overall scene is dimly lit, with a soft, hazy atmosphere. At the bottom of the image, there is a stone ledge with a carved inscription in the center, which appears to be the IHS monogram flanked by decorative flourishes.

REFORM MOVEMENTS

MEDIEVAL CHURCH HISTORY (A.D. 1100-1500)

THE POOR IN SPIRIT

- Arnold of Brescia (northern Italy) an abbot, decried the worldly church and its interference in secular affairs. He advocated a return to simplicity and poverty. The pope condemned him, but when the pope was away he came to Rome and joined a revolt, finding himself set up as the new pope for a short 10 years. He was martyred in 1155.
- Other monastic movements promoted poverty. The Franciscans (led by Francis of Assisi) and the Dominicans (led by Dominic).

THE WALDENSIANS

- **Peter Waldo**, a wealthy merchant in Lyons, France, was moved by Matt. 19:21 to sell most of his goods and help the poor. He provided for his wife and daughters and became an itinerant preacher. His followers marched two-by-two following Jesus' commission to his disciples in Matt. 10.
- They were denied the right to preach by Rome in 1179 but they determined to "obey God rather than men." They were orthodox, but resisted Roman church rule. Over time their beliefs became similar to those of the Reformers. They seemed to emphasize preaching by men and women, and avoided a laity-clergy distinction. During the Reformation, a large number of them developed a confession and were accepted by the Reformed church. They exist to this day in some places, and suffered persecutions over the centuries.

THE CATHARS

- Another group that emphasized poverty and opposed worldliness was the **Cathars** (means “pure ones”) also known as **the Albigenses** since they were plentiful near the town of Albi in France.
- This group is connected with the **Bogomiles** from Bulgaria and was actually quite heretical.
- Believed in **dualism**: matter is evil, spirit is good. Jesus wasn't incarnate, but rather a life-giving spirit who taught us the true (special knowledge) that saves.
- They were persecuted by the Inquisition and an official crusade, but they relished death (as bringing freedom from their mortal/evil bodies).

RHINELAND MYSTICS

- Learned Mystics emphasized a **personal connection with God** apart from the visible church.
- **Meister Eckhart**, 1300 and others like Johan Tauler and Geert Groote in the mid 1350s taught in northern Europe, and Germany emphasizing:
 - Abandonment of one's self with its will, passions and vices
 - Outward religious observance is minimized
 - Learning is a danger, solitude, contemplation, and the love of God are all-important.
- This was called the **Devotio Moderna** (or "Modern Devotion")
- **Thomas À Kempis** is the most famous of this group, known for his *Of the Imitation of Christ*.
- **The Brethren of Common Life** developed from this movement. They emphasized Bible reading, meditation, prayer, personal piety and religious education. And ultimately influenced both Erasmus and Martin Luther.

REFORMER PREACHERS

- Another reform movement resulted in **open-air preaching** to commoners, calling them to repentance.
- They called for an ascetic and penitential lifestyle which was difficult for normal people, though.
- Some of the names remembered are: Bernardino of Siena, Vincent Ferrer, John Capistrano, and Geiler von Keysersberg.
- **Savonarola** is another famous preacher who reformed the city of Florence in the 1480s. He preached against extravagance and greed, as well as against the infatuation with paganism that he saw the Renaissance to be. In 1495 he became virtual dictator of Florence. He seems to have been a pious man who believed in justification by faith, but his public preaching and stance didn't differ with established church teachings. He was martyred for opposing the pope's pronouncements concerning him (for social and political reasons as much as religious).

JOHN WYCLIFFE (1330-1384)



- Lectured in Oxford
- Argued that English government had an obligation to correct the abuses of the church.
- Taught that every man is equal in eyes of God, and condemned papal abuses as contrary to apostolic example.
- The Great Schism validated his criticisms.
- Emphasized the universal church as “invisible” and distinct from the visible Catholic church.
- Eventually attacked almost all unbiblical church teachings.
- Worked to get the Bible translated into English so laypeople could have the scriptures.
- Protected by distance, after his death, he was later dug up and burned.

“Neither the testimony of Augustine nor Jerome, nor any other saint should be accepted except as it was based upon Scripture.”

JAN HUS (1372-1415)

- Due to Bohemia's close ties with England, Hus was influenced by Wycliffe's writings.
- He preached at Bethlehem Chapel in Prague – which had art juxtaposing the pope's finery and Christ's poverty.
- Hus's fiery sermons garnered widespread support, and there were even student riots for & against Wycliffe's teachings
- Hus started openly criticizing indulgences causing him to go into exile.
- The Inquisition condemned him to death.
- His alleged last words are a prophecy: "In 100 years, God will raise up a man whose calls for reform cannot be suppressed"



“God is my witness that the evidence against me is false. I have never thought nor preached except with the one intention of winning men, if possible, from their sins. In the truth of the gospel I have written, taught, and preached, today I will gladly die.”

THEIR FOLLOWERS

- **The Lollards** – Wycliffe's followers finished his English translation of the entire Bible (hand copied as the printing press was not available yet). They became itinerant preachers who passed out portions of Scripture and spread the Reformation ideas that Wycliffe had taught far and wide.
- **The Hussites** – Hus's followers split into a militant and non-militant camp. The militant group fought a war with Rome over their ideas, which included social reforms. From these groups the Unity of the Brethren, and the Moravian Brethren emerged.
- Both movements continued, albeit underground due to persecution, up until the time of the Reformation.

CONCLUSION

- Reform Movements were common throughout the history of the church. The various monastic reforms would fizzle and fade and another new monastic reform would appear later.
- Some of the laity reform movements, like the Waldensians were orthodox and ultimately successful. But breaking away from the Church was very hard to do and almost unthinkable in the medieval mindset.
- The ever growing decline of the church brought about the ultimate rise of the Protestant Reformation.
- The Reformation should not be viewed as an altogether brand new movement, but as a natural outgrowth from the medieval call for church reform.