

Protestantism I

Outline

- Background & Birth of Protestantism
- Foundation of Protestant Belief
- Five Solas
- Modern Protestant Belief
 - Scripture
 - Trinity
 - Priesthood

Background

- Protestantism was born out of the Protestant Reformation that began in Europe in 1517
- The movement began as an attempt to reform the Catholic Church which at the time suffered from several corrupted doctrines and practices including the teaching and sale of indulgence and the buying and selling of church positions (simony).

Background

- The protests against Rome began in earnest when Martin Luther, an Augustinian monk and professor at the university of Wittenberg, called in 1517 for reopening of the debate on the sale of indulgences.
- An indulgence was sold by the Catholic Church to a sinner to release him/her from punishment in Purgatory before going to Heaven.

Background

- In protest, Luther nailed his *95 Theses* to the door of the Wittenberg Castle Church, which served as a notice board for university-related announcements. These were points for debate that criticized the Church and the Pope.
- Luther's dissent marked a sudden outbreak of a new and irresistible force of discontent which had been pushed underground but not resolved.

Background: 95 Theses

AMORE ET STUDIO ELUCIDANDAE
ueritatis hae subscripta disputabunt Vuittenbergae, Praesidete
R. P. Martino Luther, Artium & S. Theologiae Magistro, eius-
demq; ibidem lectore Ordinario. Quare petit ut qui non pos-
sunt uerbis praesentes nobiscum disceptare, agant id literis ab-
sentes. In nomine domini nostri Iesu Christi. Amen.



- i. **Q**uoniam & Magister noster Iesus Christus, di-
cendo poenitentiam agite &c. omnem uitam fi-
delium, poenitentiam esse uoluit.
- ii. Quod uerbum poenitentia de poenitentia sacra-
mentali (i. confessionis & satisfactionis quae
sacerdotum ministerio celebratur) non po-
test intelligi.
- iii. Non tamen sola intedit interiori; immo interior nulla est, nisi
foris operetur uarias carnis mortificationes.
- iiii. Manet itaq; poena donec manet odium sui (i. poenitentia uera
intus) scilicet usq; ad introitum regni caelorum.
- v. Papa non uult nec potest, ulla poenas remittere; praeter eas,
quas arbitrio uel suo uel canonum imposuit.
- vi. Papa non potest remittere ullam culpam, nisi declarando & appro-
bando remissam a deo. Aut certe remittendo casus reueruatos
sibi, quibus contempts culpa prorsus remaneret.
- vii. Nulli prorsus remittit deus culpam, quia simul eum subiiciat
humiliatum in omnibus sacerdoti suo uicario.
- viii. Canones poenitentiales solum uiuentibus sunt impositi; nihilq;
moriens, secundum eisdem debet imponi.
- ix. Inde bene nobis facit spiritus sanctus in Papa: excipiendo in su-
is decretis semper articulum mortis & necessitatis.
- x. Indocte & male faciunt sacerdotes ii, qui morituri poenitentias
canonicas in purgatorium referunt.
- xi. Zizania illa de mutanda poena Canonica in poenam purgato-
rii, uidentur certe dormientibus Episcopis seminata.
- xii. Olim poenae canonice non possent, sed ante absolutionem impo-
nebantur, tantumq; tentamenta uerae contritionis.

DISPUTATIO DE VIRTUTE INDULGEN.

- xiii. Morituri, per mortem omnia solunt, & legibus canonum mor-
tui tam sunt, habentes iure earum relaxationem.
- xiiii. Imperfecta sanitas seu charitas morituri, necessario secum fert
magnum timorem, tantoq; maiorem, quanto minor fuerit ipsa.
- xv. Hic timor & horror, satis est, se solo (ut alia taceam) facere poe-
nam purgatorii, cum sit proximus desperationis horror.
- xvi. Videntur, infernus, purgatorium, caelum differre; sicut despe-
ratio, prope desperatio, securitas differunt.
- xvii. Necessarium uidetur animabus in purgatorio sicut minui hor-
rorem, ita augeri charitatem.
- xviii. Nec probatum uidetur ullis, aut scripturis, qd sint
extra statum meriti seu augendae charitatis.
- xix. Nec hoc probatum esse uidetur, qd sint de sua beatitudine certae
& securae, saltem oes, licet nos certissimi simus.
- xx. Igitur Papa per remissionem plenariam omnium poenarum, non simpli-
ter omnium intelligit, sed a seipso tantummodo impositarum.
- xxi. Errant itaq; indulgentiarum praedicatores ii, qui dicunt per Pa-
pa indulgentias, hominem ab omni poena solui & saluari.
- xxii. Quia nullam remittit animabus in purgatorio, quia in hac ui-
ta debuissent secundum Canones soluere.
- xxiii. Si remissio ulla omnium omnino poenarum potest alicui dari; certum
est eam non nisi perfectissimis, i. paucissimis dari.
- xxiiii. Falli ob id necesse est, maiorem partem populi; per indifferentem
illam & magnificam poenae solute promissionem.
- xxv. Qualem potestatem habet Papa in purgatorio generaliter talē habet
quilibet Episcopus & curatus in sua dioecesi, & parochia spūaliter.
- i. Optime facit Papa, qd non potestatem clauis (quam nullam habet)
sed per modum suffragii, dat animabus remissionem.
- ii. Homines praedicant, qui statim, ut factus numerus in cistam en-
tulerit, euolare dicunt animam.
- iii. Certum est numerus in cistam tinniente, augeri quāstam & auari-
ciam posse; suffragium autem ecclesiae est in arbitrio dei solius.
- iiii. Quis scit si omnes animae in purgatorio uelint redimi, sicut de
sancto Severino & paschali factum narratur?
- v. Nullus securus est de ueritate uerae contritionis; multo minus

Background

- Luther, in the beginning favored maintaining the bishops as an elite class for administrative purposes, though he denied that their succession from the Apostles gave their consecration any special sacramental value.

Background

- While Luther rejected many of the Catholic sacraments, the practice of indulgences, and salvation through both faith and good works (as opposed to the Protestant "faith alone"), he firmly upheld the sacraments of Baptism and the Eucharist.

Background

- After this first stage of the Reformation, following the excommunication of Luther and condemnation of the Reformation by the Pope, the work and writings of John Calvin were influential in establishing a loose consensus among various groups in Switzerland, Scotland, Hungary, Germany and elsewhere.

Background

- Protestantism quickly spread to Switzerland, Scandinavia, England, Scotland, Netherlands, and France.
- The Reformation led to a series of religious wars that culminated in the Thirty Years War.

Background

- From 1618 to 1648 the Catholic Habsburgs, who ruled Spain, Austria, the Spanish Netherlands and most of Germany and Italy fought against the Protestant princes of Germany, supported by Denmark and Sweden.

Background

- The Reformation Era came to a close when Catholic France allied herself, first in secret and later on the battlefields, with the Protestants against the Habsburgs.
- For the first time since the days of Luther, political and national convictions again outweighed religious convictions in Europe.

Churches Born of the Reformation

- Anglicanism
- Anabaptism
- Calvinism
- Lutheranism
- Zwinglianism

Post-Reformation Churches

- Baptists
- Pietism
- Pentecostalism
- Puritanism
- Today there are over 33,000 Protestant denominations

Foundation of Protestant Belief

- The Five Solas are five Latin phrases (or slogans) that emerged during the Protestant Reformation and summarize the Reformers' basic theological beliefs in contradiction to the teaching of the Roman Catholic Church of the day.

Foundation of Protestant Belief

- The Latin word sola means "alone," "only," or "single" in English.
- The Five Solas were believed to be the only doctrines needed for salvation.
- Listing them as such explicitly excluded other doctrines that Protestants believed hindered salvation.

Five Solas

- Solus Christus: Christ Alone
- Sola Scriptura: Scripture Alone
- Sola Fide: Faith Alone
- Sola Gratia: Grace Alone
- Soli Deo gloria: Glory to God Alone

Solus Christus (Christ Alone)

- Protestants characterize the dogma concerning the Pope as Christ's representative head of the Church on earth, the concept of meritorious works, and the idea of veneration of the saints, as a denial that Christ is the only mediator between God and man.

Sola Scriptura: Scripture Alone

- Protestants believe that the doctrines of Apostolic churches obscure Bible teaching by convoluting it with church history and doctrine.
- Specifically oral tradition and teachings of the Fathers are rejected as human tradition and not authoritative.

Sola Scriptura: Scripture Alone

- Tim 3:15-17, “and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

Sola Fide: Faith Alone

- Protestants believe that faith in Christ alone is enough for eternal salvation as described in Ephesians 2:8-9, whereas Apostolic churches believe that the phrases "faith without works is dead" (as stated in James 2:20) and "You see then that a man is justified by works, and not by faith only." (James 2:24); points to salvation needing to be earned.
- Protestants, pointing to the same bit of scripture, believe that practicing good works attests to one's faith in Christ and his teachings.

Sola Gratia: Grace Alone

- The Reformers posited that salvation is a gift of God (i.e., God's act of free grace), dispensed by the Holy Spirit owing to the redemptive work of Jesus Christ alone, and not depending on good works.
- Consequently, they argued that a sinner is not accepted by God on account of the change wrought in the believer by God's grace, but instead that the believer is accepted without regard for the merit of his works — for no one deserves salvation.

Soli Deo Gloria: Glory to God Alone

- All glory is due to God alone, since salvation is accomplished solely through His will and action—not only the gift of the all-sufficient atonement of Jesus Christ on the cross, but also the gift of faith, created in the heart of the believer by the Holy Spirit.

Soli Deo Gloria: Glory to God Alone

- The reformers believed that human beings, even saints canonized by the Roman Catholic Church, the popes, and the ecclesiastical hierarchy, are not worthy of the glory that was accorded them.

Modern Protestant Belief: Scripture

- Few Protestants would suggest that the Bible was verbally and plenarily inspired as some biblical inerrantists maintain.
- This view holds that the Bible as we have it is the result of God's Holy Spirit directly revealing His **words** to its authors.

Modern Protestant Belief: Scripture

- There is a general consensus that scripture must be interpreted both through the lens of the culture in which it was originally written, and examined using God-given reason.
- Neither of these methods is believed to diminish the importance of scripture or is an indication that scripture is not the revelation of God's Word.

Modern Protestant Belief: The Trinity

- Most mainline denominations are Trinitarian, meaning they accept doctrine that God exists as three persons of one essence: God the Father, God the Son and God the Holy Spirit.
- However, many mainline denominations take a more "hands-off" approach and do not require belief in the Trinity. Many mainline denominations also believe in the virgin birth of Christ.

Modern Protestant Belief: Priesthood

- Most Protestants today recognize only one mediator between them and God the Father, and that is God the Son, Jesus Christ (1 Timothy 2:5). The Epistle to the Hebrews calls Jesus the supreme "high priest," who offered Himself as a perfect sacrifice (Hebrews 7:23-28).

Modern Protestant Belief: Priesthood

- Protestants believe that through Christ they have been given direct access to God, just like a priest; thus the doctrine is called the priesthood of all believers. God is equally accessible to all the faithful, and every Christian has equal potential to minister for God.

Modern Protestant Belief: Priesthood

- The vast majority of Protestants nonetheless draw some distinction between their own ordained ministers and lay people, but regard it as a matter of church order and discipline rather than spiritual hierarchy.

Modern Protestant Belief

- Given the wide gamut of Protestant belief, it is difficult to define what Protestants as a whole believe about any given doctrine.
- Also, because Protestants believe that scripture is subject to private interpretation, there are many variations of belief even among those of the same denomination.