

# Church History

*A Lecture Series  
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# Church History

## Introduction

### Lecture 1

## I. Benefits to be gained from the study of Church History

### A. A perspective informed by a sense of continuity

1. The whole family in heaven and earth (Eph.3:14)
2. Connecting the canonical history with our own time (Acts 28ff)
3. Escape from the theological and ecclesiastical provincialism (1 Cor.14:36).

### B. The encouragement of a Godly Heritage

1. The great cloud of witnesses (Heb.11; 12:1)
2. Perspective on persecution (James 5:10-11)

### C. Learning from the mistakes of others (1 Cor.10:6-10)

1. A wise man learns from others' mistakes, a fool must make his own.
2. Those who will not study history are doomed to repeat it.

## II. What is the Church: The Wine or the Wineskins?

### A. Characteristics of the original movement

1. The family (defined by spiritual birth) of the Father (John 1:12-13)
2. No bosses: "The head of every man is Christ" (1 Cor.11:3/Matt.20:25ff)
3. Freedom of conscience in the Spirit (2 Cor.3:17/Rom.14:1-6)
4. Structural flexibility (Luke 9:49-50)

### B. Characteristics of the Institutional Church

1. The organization: containing (or embalming) the move of God
2. Church politics: the carnal institutionalization of spiritual leadership (e.g. bishops)
3. The creeds: exchanging reality-as-central for "words about reality"-as-central
4. Doing business: buildings, management, finances, marketing, public relations

### III. Broad Outline of the History Since Christ

#### A. Ancient Period (approx. 30 to 600 AD)

1. *The Infant Church Era (30-325)*
  - a. Pentecost (30)
  - b. Constantine (325)
  
2. *The Adolescent Church Era (325-600)*
  - a. Constantine (325)
  - b. Gregory the Great (600)

#### B. Medieval Period (approx. 600 to 1550)

1. *The Roman Church Era (600-1300)*
  - a. Gregory the Great (600)
  - b. Renaissance (1300)
  
2. *The Reformation Church Era (1300-1550)*
  - a. Renaissance (1300)
  - b. Council of Trent (1550)

#### C. Modern Period (approx. 1550 to present)

1. *The Denominational Church Era (1550-1789)*
  - a. Council of Trent (1550)
  - b. French Revolution (1789)
  
2. *The Global Church Era (1789-present)*
  - a. Missionary movements (1800-present)
  - b. Decline of the Western Church; rise of the Third-World Church (present)

# Church History

## *The Very Beginning*

### Lecture 2

#### **A. The remnant of Israel**

The Old Testament Church (Acts 7:38/Mal.3:16-17)

The remnant comes to Christ (Isa.10:21-22/Mal.4:2/John 17:6)

#### **B. Christ and the synagogue**

Origins of the synagogue (Neh.8:4/Acts 15:21)

Legitimacy of the synagogue (Matt.23:2-3)

Synagogue as mission (Luke 4:16/John 18:20/Acts 18:4)

Christian synagogues (Jas.2:2/Heb.13:7, 17)

#### **C. Lordship/discipleship**

Inclusion in the movement (John 8:31/Luke 6:46)

Joining the movement (Matt.16:24/Acts 2:38)

Believers and “followers” (Mark 5:18-19/Luke 9:49-50)

#### **D. Apostolic Authority (John 13:20)**

Credentials (Mark 3:14-15)

Experience (Acts 1:21-22)

Commissioning (John 20:21)

Signs(2 Cor.12:12)

Testimony (Acts 1:22/4:33)

Teaching (Acts 2:42/Jude 17-18)

Establishment of theological norms (Acts 15)

#### **E. The Holy Spirit**

The supernatural Church (Acts 1:8)

The Church becomes the Body of Christ (1 Cor.12:13)

#### **F. Spontaneous combustion**

Sovereignty of God (Acts 2:47/11:21)

Organization when necessary (Acts 6/1 Cor.14)

## **G. Expansion and opposition**

Jewish persecution as missions incentive (Acts 8:3-4/11:19-20)

Deliberate gentile missions: Paul, et al. (Acts 13:1-3)

Roman persecution (Acts 18:12-17/ Revelation)

Where the other apostles went (traditionally)

Peter: Rome

John: Ephesus

Bartholomew: Armenia

Andrew: the Southern steppes of Russia and the Ukraine

Thomas: Parthia and India

Matthew: Ethiopia

James: Egypt

Jude: Assyria and Persia

Simon Zealotes: Egypt and Britain

Mark (not an apostle): Alexandria

## **H. The threat of heresy**

Judaizers (Acts 15:1/Col.2:16)

Greek philosophy (nascent Gnosticism) (1 Cor.15:12)

Mystery religions (Col.2:18)

## **I. Early tendency toward centralization**

James and Jerusalem (Acts 12:17/ 15:13/ 21:18/ Gal.2:12)

## **J. The Passing of the Torch**

Apostolic succession? (Matt.16:18)

Judas (Acts 1:15-26)

James of Zebedee (Acts 12:2)

Paul's strategy for perpetuity (2 Tim.2:2)

Elders and deacons

# Church History

## *The Post - Apostolic Infant Church (100 — 325 A D)*

### Lecture 3 - 4

#### *Political developments in the Empire*

1. Why Christians were persecuted (Rev.12:17)

- Social isolation, avoidance of sports and theatre, and suspicion of criminal behavior: incest, cannibalism (1 Pet.4:1-4)
- Economic reasons: bad for the idol business (Acts 19)
- Religio-political non-compliance (Rev.13)

2. Claudius banishes Jews from Rome (50 AD —Acts 18:2)

3. Nero's persecution of Christians (64-68)

4. Martyrdom of the Apostles Peter & Paul (late 60's)

5. The destruction of Jerusalem (70)

6. Imperial persecutions:

A. Relatively moderate and incidental (“don't ask, don't tell”)

Domitian (95)

Trajan and Pliny the Younger (111-115) Ignatius martyred

Hadrian (117-138) moderate

Antoninus Pius (139-161) Polycarp martyred

B. More severe and deliberate (Christians blamed for natural disasters)

Marcus Aurelius (161-180) Justin martyred

Severus (193-211) restricted persecution to Egypt and North Africa

Maximinus (235-238) attacked Christian leaders only in certain areas

C. Empire-wide

Decius (249-251) enforced state religion for political stability

Valerian (253-260) at first friendly to Christians, but changed attitude and martyred many leaders

Diocletian (303-305) imprisoned clergy, destroyed places of worship and sacred books

#### **Ecclesiastical developments of the period**

1. Divisions in the churches
2. Unity retained by strengthening the role of the bishops
3. The rise of the mono-episcopate (one bishop per city)
4. The monarchical nature of the bishop
5. The rising primacy of the Roman church

## **Categories of the Fathers:**

*Apostolic Fathers (2nd century)*

*Ante-Nicene Fathers (2nd & 3rd centuries)*

*Nicene Fathers (4th century)*

*Post-Nicene Fathers (5th & 6th centuries)*

### **Clement (c.95 or 96)**

Bishop of Rome wrote to the Corinthian church about unity. Advised obedience to the leaders and the deacons. The earliest non-canonical Christian work, received almost canonical status near the end of 2nd century.

### **Barnabas (between 70 and 130)**

Written in Alexandria, this is an argument against imposing Jewish law upon the believer in Christ.

### **Shepherd of Hermas (between 90 and 150)**

Hermas was a slave in Rome, though he may have been Jewish. He was set free by his mistress, Rhoda, and later married and became well to do. During persecution, he lost his property and was denounced by his children. He and his family later did penance. *The Shepherd* consists of 5 visions, 12 mandates, and 10 similitudes, all of which claim to be inspired, so that many in the early church accepted the book as Scripture. The book deals with the question of repentance from sins committed after baptism, and gives evidence of an emerging penitential system.

### **Didache or The Teachings of the Twelve Apostles (late 1st or early 2nd century)**

Originating in Alexandria (or possibly Syria), this book is an early manual of church order. Christian ethics are the subject of chapters 1—6; then the matters of baptism, fasting and the Eucharist, chapters 7—10; followed by the ministry and church government, chapters 11-15); and the Second Coming of Christ (ch.15).

### **Ignatius (d.110)**

Bishop of Antioch, the most famous of the Apostolic Fathers. Wrote letters to seven churches while en route to Rome to be martyred. The principal concern of his letters was to maintain unity in the churches. Unity was to be maintained by removal of heretics who denied the divine and human natures of Christ, and by subjection to a monarchical bishop. He held that the church could not baptize, celebrate Eucharist, or perform marriage without the bishop. Though he elevated the office of bishop, and was the first to speak of the Catholic Church, he did not elevate one bishop (e.g. of Rome) above other bishops.

## **Polycarp** (d.155 or 156)

Bishop of Smyrna wrote several works, though only his letter to the church of Philippi has survived to the present. His letter is not concerned about church organization and discipline. He quoted from 13 New Testament books, and refers to a collection of Paul's letters. After serving Christ for 86 years, Polycarp was martyred by burning. The account of his martyrdom, written by his church shortly after his death, is the earliest non-canonical record of Christian martyrdom.

## **Papias** (wrote around 125)

Bishop of Hierapolis in Phrygia. His works have since perished, but fragments are preserved in citations by Eusebius (325). We know most of what we know about the writing of the Gospels from the fragments of Papias. He also wrote the earliest statements about a literal, future millennium. Eusebius, who disagreed with Papias' premillennialism, described Papias as being a man of little understanding.

## **Early Apologists** (wrote to persecuting rulers in defense of Christianity)

### **Justin Martyr** (100-163)

Born in Samaria, but a Gentile. Converted by an old Christian man, after having become disillusioned with the study of pagan philosophy, Justin became a Christian philosopher. Wrote defenses of Christianity to the emperors Antoninus Pius and Marcus Aurelius and a dialogue with a Jew named Trypho. Engaged in public debate with a pagan philosopher in Rome, named Crescens, and was martyred by Marcus Aurelius shortly thereafter.

### **Tatian** (wrote about 150-160)

A native of Assyria, Tatian was one of Justin's converts in Rome. Wrote the first harmony of the gospels, called *Diatessaron*. After Justin's death, went to Syria and founded an extremely ascetic group called the Encratites.

### **Tertullian** (160-220)

Born in Carthage, North Africa, Tertullian is thought to have been a lawyer converted to Christianity late in the second century. Wrote many apologetic works in Latin and Greek. Wrote *Apologeticus* (197) addressing the Roman governor of Carthage. Argued that Christians should not be persecuted because they were loyal citizens of the empire and, besides, "the blood of the martyrs is seed." Considered the founder of Latin (Roman Catholic) theology. Believed in episcopal authority and apostolic succession. His *Against Praxeas*, was an early statement of trinitarian doctrine. Became a Montanist around 200 A.D.



# Church History

## *Early Heresies*

### Lecture 5

#### ***Ebionism***

A continuation of the Judaizing heresy against which Galatians was written. Originated in Palestine—disappeared in the fifth century. Some Ebionites had orthodox views on salvation, but interpreted the duty of Christian living in terms of obedience to Old Testament law. Others denied the virgin birth and the deity of Christ and the atoning work of His sufferings, in an attempt to maintain a true monotheism. Emphasis on circumcision and sabbath-keeping. Venerated Peter, but rejected Paul and his writings.

#### ***Gnosticism***

This heresy existed in germ form in the days of Paul and of John, both of who wrote to resist it. It became a great threat to orthodoxy in the second century. Gnosticism (like the New Age Movement today) was a mixture of Judaism, Christianity, Greek philosophy and oriental mysticism (but mostly the latter two). The basic teachings were as follows:

Matter is evil and spirit is good. Therefore, God, being spirit and good, could not have directly created the world, which is physical and evil. Instead, a series of emanations from God, being progressively more evil, ended with the Demiurge, an evil God (identified with Jehovah of the Old Testament), who created the world. The good God, out of pity for man, sent his highest emanation, Christ, as an emissary of light to dispel man's spiritual darkness.

Christ was either a non-physical phantom being (Docetism), or else a spiritual essence or *aeon*, that occupied the body of Jesus from the time of his baptism until his death (Valentinianism).

For True Gnostics (believed to be few), salvation is attained through knowledge (*gnosis*) of the good God. This is enhanced by initiation into mystical rites, including baptism and marriage to Christ. For ordinary people, salvation was available through faith and good works.

Since the body was physical (thus evil), it was either to be punished through extreme asceticism, or else indulged in unrestrained fashion, because it was unreformable. At death, the soul is freed from the prison of the body and becomes part of the Pleroma (or world-soul).

#### ***Marcionism***

Marcion was son of a bishop in Pontus, and was excommunicated by his father for immorality. He developed his own Gnostic system of theology in which the Old Testament is rejected and Christianity is simply a religion of love. The demiurge, or god of the O.T. is viewed as different from the God that Jesus came to reveal. He taught a Docetic view of Christ and that the death of Christ was not the work of the God of love but of the demiurge. Marcion established small communities that practiced strict asceticism. Believing that only Paul fully understood the gospel, Marcion formed his own canon which accepted only ten epistles of Paul (rejecting the Pastorals) and an edited version of Luke's Gospel. It was largely due to his teaching that the orthodox church began to define the true canon of the New Testament. By the third century, most Marcionite communities had been absorbed into Manichaeism (see below).

## **Montanism**

Arose around 156, in Phrygia (central Asia Minor), named after Montanus, a newly-converted pagan priest, who claimed to be the Paraclete promised by Jesus. Montanism was a reaction against institutionalism, formalism and worldliness in the church, desiring to return to the church's earlier spiritual emphasis. North African Montanism adopted strict asceticism emphasizing fasting, celibacy, strict moral discipline), while Asian Montanism was more of a charismatic movement, proclaiming a new era of prophetic activity for the church, heralding the imminent coming of the New Jerusalem and the Millennium. Martyrdom was encouraged and believed to have sin-atonement power.

A series of synods in Asia Minor and a bishop of Rome condemned Montanism, although Tertullian joined the Montanists in his later years.

## **Monarchianism**

Arising in Asia Minor, this doctrine taught the "oneness of God" against the trinitarian concept. Some Monarchians (like the later Socinians and Unitarians) taught that only the Father possesses true personality, while the Son and the Spirit are impersonal attributes of the godhead. Known as Adoptionism, this view held that Jesus was a mere man upon whom only the power or influence of the Father rested. It was taught by Paul of Samosata, bishop of Antioch, who was condemned and deposed for heresy in 268.

Other Monarchians (called Sabellius, Noetus and Praxeas) believed in modalism, meaning that the Father, Son and Holy Spirit were merely modes of expression or activity of God. This was also called Patripassionism, suggesting that the Father suffered as the Son. The rise of Monarchianism occasioned much debate that helped to define the trinitarian position.

## **Novatianism/Donatism**

Novatian, a presbyter in Rome, was a defender of the doctrine of the Trinity against the Monarchians. After the Decian persecutions (249-250), he took a harder line than the official church leadership concerning the restoration of lapsed members. He taught that they could not be restored and advocated a legalistically pure concept of church membership. He expected to be elected as pope in 251, but was passed over in favor of the more lenient Cornelius. Novatian was then chosen as bishop by the dissenting party and caused a schism in the church lasting until the sixth century. Novatian was excommunicated because he denied that the church has the right to absolve sins.

The Donatists arose in North Africa after the persecutions of Diocletian in the fourth century and took a similarly strict stand against restoration of lapsed members. The Donatists later appear to have merged with the Novatians.

## **Manichaeism**

Mani founded this movement in Southern Babylonia around 240. It spread rapidly to Persia, India, China, Egypt, North Africa and Italy. His doctrine was mostly Gnostic in that it was dualistic. The creation is a mixture of light and darkness due to an attack by the kingdom of darkness on the kingdom of light. The kingdom of light is engaged in a campaign of gradual purification, in which Christ came to help people overcome the kingdom of darkness. Satan had stolen particles of light from the kingdom of light and imprisoned them in man's brain. Jesus, Buddha, the prophets and Mani had been sent to release these particles of light.

The system recognized two classes: the elect and the auditors. Only the elect were admitted to the secret rites of baptism and the Lord's Supper. The elect were very ascetic and occupied with religious exercises. The auditors supplied the elect with their physical needs, and thus participated in their holiness. This mentality contributed to later ideas of the priesthood, who stood as intermediaries between God and man. St. Augustine, the Father of Roman Catholicism, was a Manichaean prior to his conversion.

### **Early Polemists** (argued against heresy in the church)

#### **Irenaeus** (c.130-200 AD; wrote about 185)

Bishop of Lyons, France, wrote *Against Heresies*. Principally addressed the error of Gnosticism. Called "the Father of Church Dogmatics," his writings contributed to the authority of the monarchical bishop and to reverence for church tradition as an authority in teaching, but also to the rise of the official canon of the New Testament.

#### **Hippolytus** (wrote about 200)

The most important 3rd-century theologian, his *Apostolic Tradition* provides a picture of Roman church order and worship around the year 200. Hippolytus attacked Gnosticism and other errors in *Refutation of All Heresies*. Criticized the dominant party in the Roman church for laxity of discipline and doctrinal unsoundness. He accused an important pastor, Callixtus, of having Sabellian and Noetian links. He opposed forgiving those guilty of serious sins committed after baptism. His commentary on Daniel and Song of Solomon are the most ancient Bible commentaries that have survived to this day.

#### **Cyprian** (bishop from 248-258)

Bishop of Carthage condemned Novatian because he denied that the church had the power to grant absolution for sins to those who had lapsed during times of persecution. Cyprian laid the foundation for the development of the Roman Catholic hierarchy. He supported the college of bishops (the episcopate) as the authority in the church universal. He taught that the bishops answer only to God and that criticism of a bishop was rebellion against God. He recognized the preeminence of Rome and described the Roman bishop as the "first among equals."

Tertullian also belongs to this class of writers.

# Church History

## *The Canon of Scripture*

### Lecture 6

The need for a canon was precipitated by the appearance of:

- False canons (Marcionite)
- Apocryphal Gospels, Acts and Epistles
- Prophetic New “Revelations” from the Montanist movement

A true canon of the New Testament was needed because:

- The reading of apostolic memoirs was customary in the churches
- Christians needed to know which books were worth dying for.

Tests of canonicity:

- Inspired (a test suggested by the early fathers)
- Apostolic authority
- Standards of contents agreeable with apostles

Development of the Canon

- Citation in early Fathers, beginning with Clement of Rome at end of 1st century
- Tatian composed harmony of the four Gospels (150-160 AD)
- Paul’s epistles circulating as a collection by the end of 2nd century

**Muratorian Canon** (drawn up at Rome around 200)

Included: Four Gospels, Acts, 13 Pauline Epistles, Revelation, two (or three) epistles of John, James, Jude

Omitted: Epistles of Peter, Hebrews, possibly one of John’s epistles

Included the apocryphal *The Wisdom of Solomon* and (with reservations) *Apocalypse of Peter*

*The Shepherd of Hermas* was accepted for private, but not public, worship

**Origen’s New Testament** (Alexandria, 250)

Undisputed: Four Gospels, Acts, 13 Pauline Epistles, Revelation, 1 John, 1 Peter

Disputed: Hebrews, James, 2 Peter, 2 & 3 John, Jude

Also disputed: the apocryphal *The Shepherd of Hermas*, *Barnabas*, *Didache*, and *Gospel According to the Hebrews*

### ***Eusebius' New Testament (Around 300)***

Included: Four Gospels, Acts, 13 Pauline Epistles, 1 John, 1 Peter, Revelation (authorship in doubt)

Disputed: James, 2 Peter, 2 & 3 John, Jude

Excluded: All apocryphal works

***Third Council of Carthage (397)*** Agreed upon the present canon of 27 books

#### *Why certain books were suspect:*

*Hebrews*— Anonymous book, accepted early in the Eastern churches as Pauline

*James & Jude*— Authors not called apostles, only “servants of God and of Jesus Christ”

*2 Peter*— Significant difference in Greek style from 1 Peter (which was generally accepted)

*2 & 3 John*— Author refers to himself as “the elder,” not “the apostle”

*Revelation*— Authorship disputed, some objected to its apparent support for millennialism

#### **Conclusion on the canon:**

While those who arrived at the final decision concerning the canon were not infallible, they were in a good position to judge the authenticity of the documents brought under consideration, and their judgment need not be disputed. The fact that certain books were not quickly included does not argue for our being suspicious of their canonicity today. Their late inclusion demonstrates a) the carefulness of the church in making final decisions upon questionable books, and b) the ability of these books ultimately to pass every test.

# Church History

## Early Theologians

### Lecture 7

***Alexandrian theologians:*** Taking a speculative, allegorical approach to Scripture

**Pantaenus** (led Alexandrian school for pagan converts and children of believers until 190)

**Clement** (150-215 AD; led Alexandrian school from 190 - 202)

Probably an Athenian, associated with Pantaenus from 180 and assumed the leadership in 190. Forced to leave by persecution in 202. Borderline gnostic, merging Christian and Greek philosophy, Clement held that in the contemplation of the *Logos*, people receive from Christ the divine *gnosis*, which leads to righteousness and freedom from sin. Clement contributed to the growth of Christian mysticism and was one of the “inventors” of the doctrine of purgatory, apparently believing that most people will thereby ultimately be restored to God.

**Origen** (c.184-254; led Alexandrian school from 202 to 232)

The most famous of the Alexandrian writers, often called “the first great theologian.” The son of a Christian martyr, as a boy Origen had to be physically restrained by his mother from leaving home and joining the martyrs. To support his family after his father’s death, Origen became the teacher of new converts, and then of more advanced students. He offended his jealous and self-aggrandizing bishop Demetrius by accepting ordination in Caesarea in 229, while en route to Greece. Demetrius condemned Origen, forcing his departure from Alexandria and he relocated to Caesarea.

Following the methods of Philo, Origen fully developed the allegorical approach to biblical interpretation. Origen believed that, to prevent the pearls of God’s truth from being cast before swine (Matt.7:6), God has concealed the deeper meaning of the text under the surface of the literal meaning. Only the mature believer could discover these truths (Prov.25:2/1 Cor.2:6-16). He wrote:

“The Scriptures were composed through the Spirit of God, and have both a meaning which is obvious, and another which is hidden from most readers. For the contents of Scripture are the outward forms of certain mysteries, and the reflection of divine things. . .The whole law is spiritual, and the inspired meaning is not recognized by all—only those gifted with the grace of the Holy Spirit in the word of wisdom and knowledge.”

Origen wrote commentaries covering most of the Bible, expounding three levels of the text: the literal, the moral application to the soul, and the allegorical meaning. He wrote the earliest systematic theology that has survived, *On First Principles*. Did significant textual studies, the *Hexapla*, arranging several Hebrew and Greek versions in parallel columns, has been called “the greatest piece of biblical scholarship in the early church.” He wrote on the Christian life, including his *Exhortation to Martyrdom* and *On Prayer*. *Against Celsus* is his only apologetical work.

Though his surviving works are fragmentary, he seemed to believe in the pre-existence of human souls before their births, in universal salvation through purgatorial fire, and that Christ paid a ransom to Satan in the Atonement.

Lived a strictly ascetic life, even to the point of self-castration according to his understanding of Matt.19:12.

In the persecution under Decius (250), Origin stood true to Christ through long imprisonment and torture. Died in Tyre three years after his release at the age of 69.

### **Athanasius (293-373)**

Theological writings include *Against the Gentiles* and *On the Incarnation*. A leading participant in the Nicean Council, which condemned Arianism in 325. Became bishop of Alexandria in 328. Best known for his defense of the doctrine of the Trinity and the deity of Christ, for which he suffered exile from time to time.

### **Cyril (376-444)**

Became Patriarch of Alexandria in 412. Though he defended the orthodox doctrine of Christ, he contributed to the veneration of Mary by his insistence upon applying to her the label *Theotokos*, meaning God-bearer.

**Western theologians:** Emphasizing the authority of the Church and its traditions

### **Jerome (345-420)**

One of the greatest of the Western Fathers. Born in Italy, baptized at age 19, and spent many years in Rome studying languages and philosophy. His knowledge of languages was unsurpassed in the early church. In his travels in Gaul, Italy and the East, he became a convert to monasticism. Settling in Bethlehem in 386, he promoted asceticism, celibacy and monasticism. In responding to heresies, Jerome mainly interpreted the accepted dogma of the Church, without contributing much original thought of his own. Jerome wrote commentaries on almost every book of the Bible, resorting to allegorization when the literal meaning was undiscoverable to him.

Believing that only the original text of Scripture was free from error, he engaged in textual studies to determine which texts were truest to the original. His great literary achievement was the *Vulgate*, which was a translation of the Bible into Latin. He also updated Eusebius' *Ecclesiastical History*, filling in events for the period 325-378.

## **Ambrose (374-397)**

Bishop of Milan. His writing represented the official teaching of the Roman Church in his day, and has therefore been often appealed to by subsequent popes, councils and theologians. Over half of his writings were commentaries upon Scripture. He followed an allegorical approach to Scripture, also admitting the literal sense and making application to the Christian life.

Sometimes called "the Father of Latin hymnody." A champion of congregational singing, he introduced to the Western Church the custom of those in the Eastern churches of singing Psalms and hymns. Once the Empress Justina, in a quarrel with Ambrose, sent troops to enforce her will. The soldiers, finding Ambrose praying and singing with the congregation, joined in the singing and the Empress gave up her attack.

Ambrose encouraged monasticism and was one of the Western Church's earliest devotees to Mary. His most illustrious convert was Augustine of Hippo.

## **Augustine (354-430)**

Bishop of Hippo in North Africa, Augustine was the most influential theologian of all time. Admired by Catholics for his emphasis on the authority of the Church, the creeds and the sacraments, and by Protestants for his emphasis on the sovereignty of God in salvation and the need for a personal experience of God's grace. He accepted the Apocrypha of the Old Testament. Established infant baptism as a normal practice. He is the originator of the theological distinctives later made famous under the name of Calvinism. Also did much to render amillennialism the universal eschatology of the church. His teachings molded the theology of Europe through the Middle Ages until the thirteenth century. His *The City of God* was the first philosophy of history to be developed.

In his youth, Augustine was committed to every kind of immorality and sin. His Christian mother, Monnica, prayed for his conversion. He spent nine years in the Manichaeist heresy. Disillusioned by philosophy, he went to Rome, and was appointed imperial rhetorician at Milan in 384. He lived with a common-law wife for ten years. While in Rome, Augustine met Ambrose, and was converted to the Christian faith. He returned to Africa in 388, and founded a monastic community for study and contemplation at Tagaste. He was persuaded to become a priest at Hippo in 391 and became bishop in 396. Focused much of his writing in controversy against the Manichaens. In 411, the coming of Pelagian refugees to Hippo from Rome caused him to refocus upon the Pelagian controversy. Much of his theology was developed in the context of these controversies.

**Eastern theologians:** Following a generally literal approach to biblical studies

## **Basil the Great (330-397)**

Born into a wealthy family in Caesarea, and given a first-class education in Athens and Constantinople, Basil turned from an intended career in rhetoric, was baptized and lived an ascetic life on his family's estate in Pontus. Completely dedicated to biblical study, he opposed heresies, especially Arianism, and organized Eastern monasticism. Together with Gregory of Nazianzus, compiled an anthology of Origen's works. Succeeded Eusebius as bishop of Caesarea in 370. Rejected the Roman bishop as supreme judge of the universal church, though accepted the authority of Rome in the area of doctrine. At his own expense he founded a complex of hospitals and hostels surrounding his monastery.



### **Gregory of Nyssa (332-398)**

Brother of Basil the Great, champion of orthodoxy at the Council of Constantinople in 381. One of the founders of the Eastern Church.

### **Gregory of Nazianzus (329-390)**

Became bishop of Constantinople in 381. Strong opponent of Arianism.

### **Theodore (350-428)**

Bishop of Mopsuestia in Asia Minor for 36 years. Brilliant exegete, writing commentaries on most of the books of the Bible, following the grammatico-historical method of interpretation. This was the prevailing mode of interpretation followed by the Antiochene school. Theodore was the first to place the Psalms in their historical context. For his attacks on allegorical interpretive methods, he was condemned by Origenists of Alexandria.

### **John Chrysostom (347-407)**

The most prominent leader of the Greek church. Best known for his powerful preaching, *Chrysostom* (meaning “golden-mouthed”) was a nickname alluding to his eloquence. Another representative of the grammatico-historical interpretation of Scripture in conflict with the allegorizing method of Alexandria. Important in the formation of Eastern theology.

Born in Antioch to a devoted mother named Anthusa, left widowed at age twenty with her infant son. John’s pagan teacher Libanius paid tribute to Anthusa, saying, “God, what women these Christians have!” John was baptized at age 18. Devoted to asceticism, John ruined his health by spending two years living alone in a cave. Returned to Antioch, where he was appointed to preach in the main church. Ignored confession to a priest (like later Protestants), but like Roman Catholics, believed in the real presence of Christ in the Eucharist and to tradition as a valid basis of authority. Became patriarch of Constantinople in 398, but was later deposed in 403, because of his strict asceticism, his criticism of the opulent life of the court, and the opposition of the Theophilus patriarch of Alexandria.

# Church History

## Rome's Truce with the Church

### Lecture 8

*The final Imperial persecution under Diocletian.*

After 43 years of respite from the persecutions under the Emperors Decius (249-251) and Valerian (253-260), the church came under its final attack from the Imperial power. Diocletian, at the end of a long and effective reign, strangely ordered the arrest of all bishops and the destruction of all of Christianity's sacred books and places of worship in 303.

The heroism of the martyrs began to have its effect upon public sentiment. The citizens of Rome became repulsed by the bloodshed and criticized the government's injustice and cruelty. Some even risked their lives to hide and protect the persecuted.

Persecution was most brutal in the eastern part of the empire. Maximian, Diocletian's counterpart in the West carried out the persecution edict with force, though Maximian's subordinate ruler Constantius, ruling in Britain, Gaul and Spain refused to execute anyone on religious grounds.

Diocletian abdicated the throne for private life in 305. Before doing so, he had divided the empire into two great districts, East and West. Each ruled by an Augustus, assisted by a subordinate called a Caesar. By prior agreement, the two Augusti would retire at a designated date, leaving their rule to the two Caesars.

Diocletian's Retirement Arrangements				
<i>In the East:</i>			<i>In the West:</i>	
<i>Augustus</i>	<i>Caesar</i>		<i>Augustus</i>	<i>Caesar</i>
<b>Diocletian</b>	<b>Galerius</b>		<b>Maximian</b>	<b>Constantius</b>
<i>after Diocletian's retirement in 305</i>				
<b>Galerius</b>	<b>Maximinus</b>		<b>Constantius</b>	<b>Severus</b>

The illegitimate son of Constantius (by a legal concubine Helena), Flavius Valerius Constantinus (Constantine), was born around 272 or 274. Upon becoming ruler, Constantius had been forced by Diocletian to put away Helena and marry Theodora, stepdaughter of Maximian. Constantine remained devoted to his mother, who became a Christian after having been divorced.

Upon Constantius' death, his soldiers, being loyal to him, acclaimed Constantine his successor in the office of Augustus (in place of Severus). Galerius was too far away to oppose this breach of succession.

Maxentius (son of Maximian), killed Severus and entrenched himself in Rome, demanding that he be recognized as his father's successor. Galerius did not recognize Maxentius, and appointed Licinius to succeed the dead Severus. Maximian came out of retirement to attempt to reclaim his former title.

To gain supremacy, in 312, Constantine marched against Maxentius in Rome, descending upon Rome from Gaul (France). Though formerly a worshiper of Helios, the sun god, Constantine declared himself converted to Christianity just before attacking Rome. He claimed that he saw a vision of a flaming cross with the word "In this sign conquer." He also had a dream telling him to put the chi-rho emblem on all his shields.

Maxentius came against Constantine and he and thousands of his troops were defeated on the Mulvian bridge and drowned in the Tiber River. Constantine granted Maximian the courtesy of suicide. Thus Constantine entered Rome as the undisputed ruler of the West. Constantine later moved the capital of the empire to Byzantium, renaming it Constantinople (modern Istanbul).

The wife of Emperor Galerius urged him to make peace with the undefeated God of the Christians. In 311, Galerius issued an edict of toleration, making Christianity legal. In 313, Constantine and Licinius met in Milan and issued the "Edict of Milan," confirming Galerius' previous policy of toleration.

Licinius later reneged, and reinstated persecution in the East—but Constantine became sole ruler in 324, bringing universal toleration. (90 years later, Emperor Theodosius made Christianity official religion and persecuted paganism in 392).

***Constantine introduced the following changes:***

Restoration of properties confiscated by Diocletian

Rebuilt many of the churches Diocletian had destroyed

Gave money to needy congregations

Granted tax exemption for church property

Granted military exemption for clergy

Gave bishops the authority as judges in their dioceses

At his mother's (Queen Helena) encouragement, he built the Church of the Nativity in Bethlehem and the Church of the Holy Sepulcher in Jerusalem.

In 325, called the ecumenical council at Nicea (NW Asia Minor) to settle the Arian controversy.

Revoked religious liberty for heretical sects and destroyed their meeting places

In *THE STORY OF CIVILIZATION*, Will Durant wrote:

“There is no greater drama in human record than the sight of a few Christians, scorned or oppressed by a succession of emperors, bearing all trials with fierce tenacity, multiplying quietly, building order while their enemies generated chaos, fighting the sword with the Word, brutality with hope, and at last defeating the strongest state that history has known. Caesar and Christ had met in the arena, and Christ had won!”

### *Negatively, Constantine. . .*

Did not get baptized until on his deathbed. Only gradually replaced pagan practices with Christian ones. Made the first day of the week a holiday, called “the venerable day of the Sun” (Sunday). Made December 25th (formerly associated with the festival of the Sun) the official birthday of Christ. Dedicated Constantinople using both Christian and pagan rites. Did not remove pagan images from coins until 317. He restored pagan temples as well as Christian places of worship. Executed his son, his nephew and his second wife (for reasons not clear.)

### *Enduring consequences of Constantine’s conversion:*

1. Fashionableness of Christianity among unregenerate pagans who were baptized.
2. Blurring of distinction between Christianity and paganism: the paganization of the church
3. Blurring of distinction between church and state: the regulation of the church by government  
Orthodoxy enforced by state law.  
Athanasius would later ask: “When did a judgment of the church receive its validity from the emperor?”  
Hosius of Cordova criticized Constantine’s son Constantius, saying:  
“Do not intrude yourself into church matters, nor give commands to us concerning them...God has put into your hands the kingdom; to us he has entrusted the affairs of his church...It is written, ‘Render unto Caesar the things that are Caesar’s and unto God the things that are God’s.’”
4. God’s sanction invoked upon warfare: the secularization of the church’s mission
5. Political power of bishops strengthened: the politicizing of the church

# Church History

## *Defining Orthodoxy*

### Lecture 9

#### I. Response to errors concerning Christ

##### A. The Deity of Christ

One bishop described Constantinople in the early 4th century thus:

“If in this city you ask anyone for change, he will discuss with you whether God the Son is begotten or unbegotten. If you ask about the quality of bread, you will receive the answer that ‘God the Father is greater, God the Son is less.’ If you suggest that a bath is desirable, you will be told that ‘there was nothing before the Son was created.’”

Around **318**, **Arius**, an elder of Alexandria did not accept the Trinitarian understanding of the Godhead. Wishing to maintain monotheism and the individuality of Christ, he taught that Christ was the first created being, and was not of the same essence as he Father.

Opposed by his bishop, **Alexander**, and by **Athanasius**, archdeacon of Alexandria, who asserted that Christ and the Father were of the same essence and Christ was eternal, uncreated.

Athanasius argued that, if Christ were a creature, he could only die in the place of another creature, but as God, his death would have the quality of infinitude, and would thus cover all men.

**Synod of Alexandria** deposed Arius in **321**, but many of the leading churchmen of the East were still persuaded of the correctness of his views. The division over this issue threatened to split the church.

**Constantine** stepped in and called for an ecumenical council, at **Nicea**, where the matter could be settled, attended by more than 300 bishops and a number of lesser dignitaries. The views of Athanasius were vindicated by the council. Constantine gave his support to the Athanasian party.

The **Nicene Creed** was drawn up declaring Christ to be of the same essence as the Father, the only begotten of the Father, “very God of very God.” This view has since been regarded as the “orthodox” position.

In subsequent years, other emperors and church leaders sometimes favored the Arian view, and Athanasius was banished at least five times during such periods.

Eventually, the orthodox position came to dominate the empire, though the invasion of the West by barbarians, and their setting up of separate states during the following century, led to widespread conversion to the Arian viewpoint. Arianism thus reigned in the West until the conversion of the Franks and the rise of their orthodox empire.

### B. The humanity of Christ

In **381**, a second ecumenical council, in **Constantinople**, had to be called to address the defective view of Christ's humanity, taught by **Apollarius**, bishop of Laodicea, that Christ was fully divine, but not fully human. The council declared Christ to be not only divine, but also fully human.

### C. The two natures of Christ

**Nestorius**, bishop of Constantinople, taught the "conjunction" rather than the union of the human and the divine natures of Christ, suggesting that Christ suffered only in his human nature, not in his divine nature. Nestorius was attacking the growing conviction in the church that, since Jesus was divine, Mary was the mother of God (*theotokos* or "God-bearer"), a view championed by **Cyril**. Nestorius said that Mary was the mother of the human, but not the divine, nature of Christ.

**Cyril** of Alexandria argued that, if the divine nature did not suffer, then the suffering would lack the quality of infinitude required to redeem mankind. Thus he argued for a more complete union of the human and divine natures of Christ.

The matter was settled in favor of Cyril at **the third ecumenical Council, at Ephesus**, in **431**. The council met and condemned the views of Nestorius even before the Nestorian party arrived. Upon their arrival, the Nestorians set up a rival council.

The **emperor** decided against the Nestorians and Nestorius entered a monastery. A Nestorian church, having its center in Persia, survived centuries of pagan influence, Muslim conquests and hostility and exists today under the name "Assyrian Christianity."

The abbot of a monastery near Constantinople, named **Eutyches**, desiring to enhance the complete union of the two natures of Christ, taught that the two natures were

so fused as to become essentially one nature, as each nature partook of the properties of the other. This heightened the existing controversy.

In **451**, another general council was called at **Chalcedon**, which decided that Christ was both truly God and truly man, that the two natures were mingled in one Person “without confusion, change, division or separation.” This decision did not please everyone, and groups arose in Palestine, Egypt and Syria which held to the teachings of Cyril and Eutyches.

A **fifth** ecumenical council, at **Constantinople**, in **553**, ratified the Chalcedonian creed but made changes leaning in the direction of Eutyches’s view.

#### *D. The two wills of Christ*

A controversy arose when some suggested that Christ had only one will, the divine one. They argued that if Christ had had a human will also, he would necessarily have succumbed to temptation.

Another council met at **Constantinople** (the third in that location), in **681**, to deal with this question. The council ratified the Chalcedonian creed, adding that Christ had two wills, the human and the divine, but that his human will was subject to the divine will.

## II. Response to errors concerning the Holy Spirit

Some, including **Arius** and **Macedonius**, taught that the Holy Spirit was different in essence from the Father and the Son. This matter was also addressed at the **Council of Constantinople**, in **381**, and at the **Council of Chalcedon** in **451**, wherein the deity of the Holy Spirit was defined more explicitly.

### III. Response to errors concerning Man and Salvation

**Pelagius** was a British or Irish monk, who found his way to North Africa, where he conflicted with **Augustine**, causing considerable widespread controversy.

Pelagius taught:

- Adam's sin affected only himself;
- Each man is born innocent, as Adam was before the fall, having no sinful nature;
- All men sin as a result of the bad examples of Adam and of society;
- Man can choose to do right, even living a sinless life, without special aid from God;
- Grace is an enlightenment of man's reason, by which God seeks to assist man to make right choices;
- Physical death is not a judgment upon sin, but the natural part of the biological life cycle.

Research suggests that Pelagius may not have personally advocated all of these views, but simply systematized the popular theology of many of his time. He was a man of personal piety, who trusted in Christ for the forgiveness of sins.

Augustine taught

- all men sinned in Adam, and are born corrupted by a sin nature and guilty of Adam's transgression;
- Thus man is unable to choose to do good or to be saved apart from God's grace;
- Faith and perseverance are gifts unconditionally given by God to those whom He has chosen for salvation;
- Salvation is thus, from beginning to end, all of God.

Pelagius was condemned by a synod in **Carthage** in **412**, by **Pope Innocent**, in **416**, by a general council of **African churches**, in **418**, and finally by the ecumenical council at **Ephesus** in **431**.

### IV. Development of or Confessionalism

1. The desire to institutionalize orthodoxy
2. The decline into increasing pettiness of detail
3. The redefinition of Christianity as affirmation of the Creeds

*During the times of these six councils, the western Roman empire was being gradually eroded (and finally conquered) by barbarian invaders, and the institutional church was developing its ecclesiastical machinery so that, the period ends up with a church that little resembled that of the apostolic times.*



# Church History

## Augustine's Influence and his Contemporaries

### Lecture 10

Augustine contributed to the establishment of a Roman Catholic understanding of the church and of a "Calvinist" view of salvation. Thus his influence is preserved in both the Roman Catholic and in the Protestant traditions.

Even before Augustine, by about 325, the concepts of the clergy as priests, of the ruling bishops, of apostolic succession and of the Roman bishop as first among equals had become established doctrine.

Additionally, Augustine taught:

- that the church was not a spiritual communion of believers, but the visible, ecclesiastical organization of Catholicism, outside of which, none could be saved, regardless how great their faith or righteous their conduct.
- Based on Jesus' words, "Compel them to come in" (Luke 14:23), Augustine sanctioned the forcible "conversion" by the sword of those who would not willingly believe.
- the Catholic belief in the authority of tradition, the doctrine of purgatory, the efficacy of the sacraments, and use of relics.

### Ulfilas (311-383) "The Apostle of the Goths"

Born North of the Danube River

As a teen, sent to Constantinople

Consecrated as bishop of Constantinople at age 30 (341)

Retreated to his native Cappadocia to minister among his own countrymen

Gothic was his native tongue, but he spoke Greek and Latin

Possibly the first "Wycliff Bible Translator," Ulfilas created Gothic alphabet based upon Greek, Latin & Runic characters

Translated the Bible from Greek into Gothic language

Dedicated missionary for 7 years to the Visigoths beyond the boundaries of the Roman Empire

So effective in evangelism that the pagan chief began slaughtering the converts

Ulfilas received permission from Constantine to ship "a great body of the faithful" into Moesia (Bulgaria)

Not officially a monastic, but lived a similar lifestyle

Arian in beliefs, his influence resulted in Arian Gothic Christianity for many centuries

### **Martin of Tours (316-397)**

Born of pagan parents in Pannonia (later Yugoslavia) who later moved to Northern Italy.

His father was an officer in the Roman army.

Reluctantly entered in Roman army under pressure at age 15.

One winter day, on military duty in Amiens in N. Gaul, he cut his cloak in two to give half to a shivering beggar. That night he dreamed that Jesus was wrapped in that half cloak that he had given away.

Baptized soon afterward, left the army, went to France to be trained in the faith

Became an opponent of Arianism.

Returned to Italy and converted his mother.

Driven out of Milan (Italy) by Arian bishop Auxentius, returned to Gaul, established first monastery in Gaul. (360)

Gathered followers to travel with him among the pagan country folk in the region of Tours.

Convinced multitudes to convert, tore down the pagan temple of the city, built Christian church on the site. Conducted exorcism of the evil spirit of the patron god.

Became bishop of Tours (372) against his will.

Personally evangelized the previously neglected countryside, many miracles are attributed to him.

By the time of his death, most of the surrounding tribes were converted.

### **Priscillian of Spain (340-386)**

Rich Spaniard of unusual learning and eloquence.

As a pagan, sought satisfaction in philosophy, but found no rest until converted to Christ.

Led a popular movement as a layman. Many were converted by his preaching and practical expositions. His followers called themselves "Christians," but opponents called them "Priscillians."

Appointed bishop of Avila.

Opposed by the Spanish clergy. Accused of Manichaeism. Accused of teaching dualism, perfectionism and denying the humanity of Christ.

Priscillianism condemned at the Synod of Saragossa in 380; Priscillian banished from Spain.

Returned to Spain in 384 with Imperial approval, but opposition was renewed at the Synod of Bordeaux where Priscillian's opponents, joined by the evil bishop Ithicus, accused him of heresy, immorality and sorcery.

He appealed to emperor Maximus, who preferred the favor of the Spanish clergy and ordered his execution.

Became first Christian executed for heresy: Beheaded with six other "Priscillians," over the protests of many including Ambrose of Milan and Martin of Tours.

Priscillian's writings were assiduously sought out to be destroyed.

When Maximus was later overthrown, popular sentiment was aroused favorable to Priscillian and Ithicus was deposed. Companies of believers called "Priscillians" continued for another two centuries.

The Roman Catholic Church, years later, gave official sanction to Priscillian's execution.

In 1886, certain writings of Priscillian were discovered, which raise questions as to the legitimacy of the charge of heresy. Contrary to the prevailing Catholic doctrine, Priscillian taught:

—that the Scriptures were the sole rule for Christian doctrine and behavior (rather than tradition)

—Christians must live a holy life, the outflow of personal communion with Christ.

—This communion is entered through personal, living faith (not sacraments).

—No spiritual distinction between clergy and laity. All Christians have the Spirit and may minister in the Word.

### **Patrick "Apostle of Ireland" (390-?)**

Born of Christian parents in western Britain.

British Isles—Christianity reached Britain by 3rd century, but among Romans only.

Though father was a deacon and grandfather a priest, Patrick gave little concern to Christianity in youth.

At age 16, kidnapped by raiders and sold as a slave in Ireland.

Tended sheep for six years, turned to Christ and began having dreams and visions.

While a captive, he was told in a dream that a ship lay ready to take him home. He escaped and walked 200 miles, finding the ship ready to sail. The captain at first refused him passage, but relented.

After three days aboard ship, landed in Britain, where, along with the ship's crew, he almost starved wandering in the desolate countryside. In answer to Patrick's prayers, a herd of wild pigs appeared in their path, providing needed food to avert disaster.

Managed to return home to his parents, who urged him not to leave them.

In a dream, a man gave him a letter. It read "The voice of the Irish." Reading the letter, he heard Irish voices crying out, "We beseech thee holy youth, to come and walk once more among us."

Though his Elders resisted his going, he returned to Ireland and was made a bishop for the Irish mission.

Ireland followed polytheistic Celtic religion of fertility, sex and infant sacrifice.

Patrick ministered for 30 years, never returned home.

Power encounters with pagan priests, many miracles and visions attributed to him.

Persecuted, beaten and opposed by other clerics, who accused him of "rusticity" or lack of higher education.

Though accused of mercenary motives, he answered that he had never received money for the ministry, even to the point of offending converts by refusing their gifts.

Claimed to have spent the price of 15 slaves in bribing administrators and buying protection from kings.

He was the most successful missionary in converting the Irish.

Approached chief and kings and converted them.

Introduced a monastic lifestyle: different from other monasticism: a means to an end, not an end in itself.

Trained disciples, traveled with them, left them to oversee churches.

A monk who knew of God's grace and mercy, not legalistic, joyful. Believed he was led by sovereignty of God's providence, believed in the power of the gospel, knew scriptures well and quoted frequently.

# Church History

## *How the Roman Church became Papal*

### Lecture 11

#### *Ignatius (110)*

The doctrine of obedience to the bishop.

Some interpolations from later writers may exist in his writings.

No definition of bishop as above presbyters.

Also commanded obedience to presbyters and deacons.

Obedience for the sake of unity, not for normal functioning.

#### *Irenaeus (end of second century)*

Taught doctrine of apostolic succession and the supremacy of the Roman Church over other churches.

#### *Cyprian (middle of third century)*

Taught that there is no salvation outside the church, which was ruled by the bishops holding office by apostolic succession.

Peter, chief of the apostles, founded the Roman church, giving it preeminence

Church leaders assume priestly function.

#### *Augustine of Hippo (400) discussed in previous lecture*

#### *Additional factors leading to the prominence of Rome:*

- 1. The claim of Petrine foundation.*
- 2. Bishop of Rome did not have rivals in the West; Constantinople competed with Antioch & Alexandria.*
- 3. Decline of state power in Rome after the move of the capital to Constantinople in 330.*
- 4. Doctrinal stability of the church of Rome.*

#### *Bishop Leo I (440-461)*

Took advantage of disorder caused by Vandal conquest of Africa, gained recognition of his authority by that church.

Interfered with the affairs of the churches of Gaul, and asserted papal authority over churches of Spain and Illyricum (Yugoslavia).

By statesmanship, spared Rome from being sacked by Attila the Hun (452) and from the massacre of the populace by Genseric the Vandal (455).

Obtained a declaration from emperor Valentinian III that bishops of Gaul and other western provinces were subservient to the bishop at Rome and that provincial governors were to compel bishops to go to Rome when summoned by the pope.

96 of his sermons are extant, evidencing vigorous opposition to "heresy" and concern for the spiritual needs of his congregation.

Wrote the "Tome of Leo," to the bishop of Constantinople in 449, defining the orthodox view of the two natures of Christ, which greatly influenced the phraseology of the Council of Chalcedon in 451.

### ***Bishop Gelasius (492-496)***

Claimed that the pope has moral superintendence over political rulers, influencing much of the political doctrine in the medieval period.

The first to receive the title "Vicar of Christ" ("in the place of Christ") in 495.

### ***The Conversion of Clovis (495) and Recared (586)***

Clovis, the Frankish chieftain, converted in 496, along with 3000 of his troops, and was baptized into the Roman church.

He thus became the only "orthodox" prince in the West (all the rest were Arians), giving him an excuse to attack and defeat the adjacent Arian Goths, and, ultimately, over half of France.

Frankish kings would thereafter protect and aid popes and establish the orthodox position in the West.

Recared, the Visigothic king of Spain abandoned Arianism and became Roman Catholic in 586.

### ***The results of the foregoing developments:***

Roman Catholicism thus became the uncontested faith of the West, and penetrated elsewhere as well (e.g. South America, Philippines, and parts of Africa).

Western Europe was organized into dioceses and parishes ruled by the pope and the bishops.

The entire populace was baptized Catholic at birth, married in the church, lived under Catholic ministrations and sanctions, and were buried by the church.

### ***Gregory the Great (540-604)***

Responsible for the formation of the medieval papacy.

Born to a wealthy, noble and devout family, held office as prefect of Rome (highest civil administrator of that city.)

Turned from public life to monasticism. Spent his inherited fortune on the establishing of seven monasteries.

Called back to public life by pope Pelagius II, and served as bishop representing Rome at Constantinople (579-586).

Elected bishop at Rome in 590. Strongly resisted this appointment, preferring the monastic life, but acquiesced.

The imperial power of Italy being in severe decline, Gregory found himself raising an army to fight the Lombards, appointing commanders, directing a war effort, caring for thousands of refugees, and negotiating a peace arrangement with the Lombards in 592-3.

After the war, Gregory did much to aid the poor in Rome and elsewhere.

In the final years of the sixth century, Gregory became the ruler of Rome and the virtual ruler of all Italy.

Importance of Pope Gregory the Great:

—Organized and transformed the papal government into an elaborate, smoothly-functioning system, which endured through the Middle Ages.

—Standardized and introduced changes in the liturgy. Encourage the use of “Gregorian Chants,” and established schools to train singers.

—Incorporated and synthesized the elements of the popular piety of his day into official dogma of the Roman Catholic church. Tradition equal to Scripture; absolution of original sin through baptism; penance for sins committed after baptism; use of relics and amulets and invocation of saints and martyrs; expansion on doctrine of purgatory; transformation of the Eucharist from a sacrament into a sacrifice for redemption of the living and the dead.

—One of the four great Latin doctors of the Western church (i.e., Ambrose, Augustine, Jerome and Gregory). Wrote *Pastoral Rule*, which became the standard manual for the conduct of bishops; *Dialogues*, about the lives and miracles of the pious Italian Fathers; and *Moralia*, a commentary on Job.

—The first monk to become pope, he promoted asceticism and monasticism, enforcing a celibate clergy.

—Sent 40 monks to England in 596 under leadership of Augustine (not of Hippo), converting many, especially in the region of Canterbury, which was to become the religious capital of England and the seat of the archbishop.

# Church History

## 15 Principal events of the Middle Ages (600—1500) pt.1

Lecture 12

### 1. Pope Gregory establishes the papacy (600)

### 2. Islam

Mohammed (570-632)

622 — Hegira flight from Mecca to Medina

Five doctrines

1. No God but Allah, Mohammed is his prophet
2. God's work is carried on by men and angels
3. Koran is the will of Allah written down
4. Six great prophets: Adam, Noah, Abraham, Moses, Jesus, Mohammed
5. Resurrection and final judgment: Paradise and hell

Four practices

1. Prayer 5 times daily, bowing toward Mecca
2. Tithing and alms
3. Fasting during Ramadan
4. Pilgrimage to Mecca

Muslim Conquests after Mohammed's death:

635 —Damascus

637 —Jerusalem, Iraq

638 —Antioch, Tripolis, Tyre, Caesarea, & 15 Mederranean coastal cities

641 —Mesopotamia surrenders

649 —Persia

652 —Most of Asia Minor

673-678 —vain attempt to take Constantinople

Result: in the East only Constantinople remained of the original 4 patriarchies

### 3. Charles Martel stops the spread of Islam in the West (732)

King of the Franks defeats the Saracens at Battle of Tours. Halted Muslim advances in the West.

### 4. Pepin and the Papal States (756)

Lombards seek to invade Rome, Pope appeals to Martel in 739

741 —Death of Martel leaves his authority to two sons: Carloman and Pepin the Short.

Carloman later retired to become a monk.

751 —Pope Zacharias approves Pepin and Pepin is made sole king of the Franks.

754-56—Pepin helps Pope Stephen II by driving Lombards out of Italy



756 —Pepin donates to the pope 22 cities and their environs, called the “Papal States”, stretching across Italy.

Two precedents thus established:

—Popes papal power in setting up governments;

—Pope obtains territory possessions; later leading to church-states

### 5. Charlemagne and the Holy Roman Empire (800)

768 —Pepin dies, leaving kingdom to sons Charles and Carloman

771 —Carloman dies, leaving Charles the Great (Charlemagne) as sole ruler of the Franks

774-777 —Charlemagne conquers Lombardy, extinguishing the kingdom of the Lombards

772-785 —Series of campaigns against Saxons

778 —Bavaria conquered

801 —capture of Barcelona

Charlemagne promoted Roman Catholicism, planted bishoprics and monasteries in Saxon lands, brought Christianity to Austria. Extended the possessions of the Papal States and promised perpetual protection to the pope.

800 —Pope Leo III, when accused by his enemies, was supported by Charlemagne, who set up a council declaring, “the Apostolic See has the right to judge everyone but can itself be judged by no one.” Leo rewards him by crowning Charlemagne as Charles Augustus, crowned by God, great and peaceful emperor of the Romans” (i.e. the western empire, in rivalry with the emperors in Constantinople). This empire included (modern) France, Belgium, Holland, half of Germany and Austria-Hungary, more than half of Italy and northeastern Spain.

The “Holy Roman Empire” thus begun, continued until abolished by Napoleon in 1806.

The son and grandsons of Charlemagne were less effective than he, and their power eroded by raids from the Vikings, Muslims and Magyars (from Russia).

With the decline of imperial power, the popes became more powerful.

858 —Pope Nicholas I consecrated pope. Deposed and excommunicated Photius, Patriarch of Constantinople; reduced archbishop John of Ravenna to submission to papacy; commanded King Lothair II to take back his divorced queen; devised a plan for papal censorship of books.

### 6. The “Dark Ages” (880-1046)

Because of frequent invasions, Europe was in terror and anarchy, leading to the rise of feudalism.

The “pornocracy” or “reign of the harlots” (Austin’s; pp.148f)

# Church History

## 15 Principal events of the Middle Ages (600—1500) pt.2

Lecture 13

### 7. East-West Split of the Church (1054)

Pope and patriarch excommunicate each other!

Factors responsible for the split:

1. The Iconoclastic Controversy (the use of images).
2. The Procession of the Holy Spirit Controversy.
3. Power struggles between pope of Rome and the patriarch of Constantinople.
4. The issue of subservience to the emperor.
5. Various liturgical differences (married vs. unmarried; bearded vs. unbearded clergy; leavened or unleavened bread used in Eucharist).

### 8. Hildebrand (1073)

Reformed the procedure for selecting popes. Formerly selected by the seven deacons of Rome, the aristocrats and German emperors, the popes would forever after be elected by the college of cardinals.

Hildebrand abolished marriage of the clergy, simony (the sale of church offices), and investiture of church officials by secular rulers.

Henry IV, the German Emperor, ignored Hildebrand's decree and appointed certain prelates in Italy in 1075. Hildebrand reprimanded Henry for this, so Henry convened a council at Worms (1076) to depose the pope. Hildebrand excommunicated the emperor, and the latter, pressured by his nobles, was forced to stand outside the pope's residence 3 days in the snow, barefoot and in the garments of a penitent. He was restored to the church, and later waged war against the pope, driving him into exile and appointing another in his place.

### 9. The Crusades (1095-1270)

First Crusade: declared by Pope Urban II in 1095. Armies set out to drive the Seljuk Turks out of the "Holy Land" in August, 1096, and conquered Nicaea (1097), Antioch (1098), and Jerusalem (1099). The kingdom of Jerusalem was established along with a series of Crusader states along the coast of Palestine.

*Second Crusade:* Pope proclaimed a crusade in 1145, to resist the recovery of the Holy Land by a united Muslim force. Louis VII, King of France, and Conrad III, the German “Holy Roman” emperor led forces to Jerusalem in 1147. The German army was destroyed in an ambush in Anatolia. The French army also suffered many casualties, with only about half reaching Jerusalem in 1148. This campaign failed completely, and the French king led his remaining forces home.

*Third Crusade:* Saladin, the Muslim leader, conquered Jerusalem in 1187. Pope Gregory VIII proclaimed the third crusade the same year. The Crusading armies included the Holy Roman emperor, Frederick I, the French king, Philip II, and the English king, Richard the Lion-hearted. Frederick drowned en route to Palestine. The remaining armies were unable to recapture Jerusalem, but did restore Latin power over a string of Mediterranean coastal cities.

Three succeeding crusades failed to accomplish the recovery of Palestine. One became permanently sidetracked by a war against Constantinople, and one was directed against the Albigenes in France. In the sixth Crusade (1228-1229), Frederick II obtained Jerusalem by diplomacy for ten years, though it fell into Egyptian hands in 1244 and remained under Muslim control until 1917, when it was captured from the Turks by British General Allenby.

#### ***10. The Height of the Papacy's Power: Innocent III (1198-1216)***

This pope succeeded in humiliating the kings of France and England, as well as the Holy Roman emperor, by use of the threat of interdict (i.e. the withdrawal of sacraments). He forced Philip II of France to take back his divorced wife. He also forced King John of England to accept the papal appointee to the See of Canterbury by the same means. He interfered in the affairs of Germany, dictating the imperial succession there.

Over 6000 of his letters have survived, demonstrating his extensive control over every area of church and society in Western Europe.

In 1215, Innocent called for the Fourth Lateran Council to settle doctrinal matters. There it was decided that all lay persons must confess to a priest annually. The doctrine of transubstantiation was adopted, and the seven sacraments (baptism, confirmation, Eucharist, penance, extreme unction, holy orders and marriage) were officially sanctioned. It was also decided that all Jews must wear a distinctive dress and remain in their ghettos.

# Church History

## 15 Principal events of the Middle Ages (600—1500) pt.3

### Lecture 14

#### 11. Inquisitions (12th through 14th centuries)

Special courts set up to inquire into accusations of heresy. Largely conducted by friars, especially of the Dominican order, the inquisitions often involved torture as a means of obtaining confessions and of obtaining testimony against the accused. If the accused confessed to heresy and repented, he or she was subject to penance and often the confiscation of properties. If found to be insubordinate, the heretic was turned over to the secular authorities to be burned at the stake (since it was not considered the church's role to shed blood.)

These inquisitions were principally aimed at heretics within Christendom. The later attempt to forcibly convert Muslims and Jews were actually inventions of the Spanish throne after 1479.

Threatened by purification movements (like the Waldenses) and alternative religious cults (like the Cathars, or Albigenses), the church in the 12th century began to take steps to stamp out heresy by extreme measures.

The Third Lateran Council (1179) called for a crusade against the Cathars in France. Pope Lucius III, in 1184, established a bishops' inquisition declaring that a heretic, once condemned by the church, should be handed over to secular authorities for punishment.

Pope Innocent III was the first to refer to heresy as treason (1199).

Pope Honorius III, assisted by the French monarchs, ordered the burning of heretics in 1224.

#### 12. Scholasticism, Mysticism, Monasticism

Scholasticism arose in the 9th to 12th centuries (with Anselm and Abelard), peaked in the 13th (with Thomas Aquinas), and declined in the 14th and 15th. It constituted a harmonization of theology with Western philosophy for the purpose of demonstrating theological truth. Largely responsible for helping to formulate the sacramental system and many of the ideas that were adopted later at the Council of Trent (1545-63).

Mysticism was a movement contemporary with scholasticism. When religion became too institutionalized, the Christian mystics sought a more individualistic and personal relationship with God. The best-known mystics were in the 12th century, the best known being Bernard of Clairvaux, writer of hymns like “O Sacred Head, Now Wounded” (put to music by Bach), “Jesus, the Very Thought of Thee,” and “Jesus, Thou Joy of Loving Hearts.” Some mystics, by placing personal experience above biblical norms, drifted into heresy.

Monasticism was the backbone of the Medieval papacy. Some of the popes arose from the monastic movement. The monks were the writers, teachers, philosophers and theologians of the middle ages, and monasteries were conservatories of learning and centers of missionary and philanthropic labors.

The **Benedictine** order was established by St Benedict (**about 500**), who developed the western European form of monastic life, from which other orders were offshoots.

The **Cluniac** order came into being in **910** and the **Cistercian** order in **1098** (of who was Bernard of Clairvaux).

The **Franciscan** order was founded by Francis of Assisi in **1209** and the **Dominican** order by St Dominic in **1216**.

The **Augustinian Hermits** were formed from several Italian hermit groups in **1256**, to which order Martin Luther belonged before the reformation.

### **13. The church’s “Babylonian Captivity” (1305-1377)**

So-called by Italian patriots like Petrarch and Dante, speaks of the approximately 70 years during which the popes did not reside in Rome, but in Avignon, just south of France. Beginning with pope Bonifac VIII, there were seven French popes who preferred to live in Avignon, to the chagrin of the Italian Catholics. This was partially the result of French and Italian nationalism, but the arrangement ended with the return of Gregory XI to Rome in 1377.

#### **14. Papal schism (1378-1417)**

Following the death of Gregory XI, in 1387, the Italians demanded an Italian pope. To placate this sentiment in Rome, the cardinals elected Urban VI in 1378. However, Urban's incompetence led the cardinals to void his election and to elect Clement VII to replace him. When Urban refused to abdicate, the cardinals established Clement as pope at Avignon as a rival pope. The European monarchs supported the pope of their choice. England, Italy, Hungary, Scandinavia and the Empire supported Urban, while France and its territories, Spain and Scotland supported Clement. Thus was Christendom split.

At the Council of Pisa (1409), the cardinals sought to depose both popes. Both popes refused to attend the council, so the bishops elected Alexander V, who was not recognized by either of the other two popes—hence there were now three rival popes.

At the Council of Constance (1414-1418), pope John XXIII (who succeeded Alexander V) was forced to give up the papacy in 1415. Pope Gregory XII (the then pope at Rome) resigned the same year. This left only a Spanish pope Benedict XIII, who was also deposed by the council in 1417. A new, single pope could now be appointed and the rift healed. This new pope was Martin V, elected in 1417.

#### **15. The Renaissance (1453)**

The cultural revival and beginnings of modern science in the 14th through 17th centuries. This paved the way in many respects for the reformation in the 16th century.

# Church History

## *The Persecuted Non-conformists pt.1*

Lecture 15

### I. Those denounced as Manichaeans by the Official Church

#### *A. Paulicians*

- Constantine Silvanus (650) usually attributed as the founder, though they claim to have existed before his time.
- Constantine developed a community at Kilbossa in Armenia
- rejected the Orthodox state church, the veneration of Mary & the saints, and the sacraments
- claimed to base his teaching on the written word of God alone, though he only accepted as inspired the Gospels and the Pauline writings.
- Their book *The Key of Truth*, written by one of them between the 7th and 9th century, emphasizes, principally, two things: 1) reading of Scripture and prayer, and 2) holiness of life consistent with God's Word.
- The Key of Truth* denounces infant baptism, and teaches that baptism should be administered only to those who request it. The church is to pray for the children of believers and the elders are to exhort Christian parents to bring their children up in holiness to know the Lord and His Word.
- said to have taught dualism: an evil god, or Demiurge, created the world of matter. The good God hated all material things, and sent an angel (Jesus), to save mankind.
- The Old Testament and the state church were both produced by the evil god.
- Peter was a messenger of the evil god, since the state church appealed to his authority.

- Constantine changed his name to Silvanus; his successor called himself Titus; other leaders named themselves Timothy and Tychicus. This attempt to associate themselves with Paul (along with their Marcionitish fetish for the writings of that apostle) may have been the reason for their being called “Paulicians.” On the other hand, the name may derive from the 3rd century heterodox Paul of Samosata.
- Persecuted by the state church until the 8th century, when persecution eased during the iconoclastic controversy. One emperor, Constantine Copronymus, may have been a Paulician.
- during the 9th century, Paulicians were very missionary-minded, influencing the Bogomils in Bulgaria and the Cathars.
- Later, Empress Theodora ordered the massacre of tens of thousands of them.
- they organized armies in response to persecution, and were, and were skillful in battle. Some emperors moved Paulicians from Armenia to the Balkans (Bulgaria) to defend the empire against the Slavs and Bulgars.
- the Paulicians influenced the rise of Bogomils among the Bulgars
- Paulicians were known to be in Armenia until the 19th century, possessing a book of directions called *The Key of Truth*.

### B. Bogomils

Flourished in the Balkans (beginning in Bulgaria) from the 10th to the 15th centuries.

Adopted neo-Manichaean doctrines mostly from the Paulicians.

Founded by a priest named Bogomil (mid-tenth century).

- most information known about them comes from treatises refuting their errors, written by the priest Cosmas (972) and Euthymius Zygadenus in the 12th century.



- rejected the sacraments and the whole organization of the institutional church
- taught dualism: rejected incarnation, crucifixion and resurrection
- Taught that the first-born son of God was Satanael. Expelled from heaven because of pride, Satanael created the physical realm and made Adam & Eve. As a result of the sexual union between Satanael and Eve, Cain was born, who was the source of all evil among humans. Moses and John the Baptist were both servants of Satanael.
- The *Logos* was God's second son, sent by God to save mankind. He died, but arose in his spirit body, defeating Satanael.
- Two classes: "perfects" and "believers," the latter being strictly ascetic
- rejected marriage, eating of meat and drinking of wine. Their moral austerity was acknowledged by their fiercest opponents.
- spread over many European and Asian countries in the Byzantine Empire in 11th and 12th centuries. Basil, the Bogomil leader in Constantinople was publicly burned around 1100.
- Spread westward in second half of 12th century.
- by early 13th century, dualistic communities, Bogomil, Paulician & Cathar, formed a network across Europe and western Asia.
- were driven into obscurity in the 15th century when the Ottoman Turks destroyed the Bulgarian Empire.

### C.Cathars (Albigenses)

- Named after the Greek *Katharoi*, "Puritans"
- taught the same dualism as the Paulicians and the Bogomils: Good God created the invisible, spiritual world; bad god created material world and is identified with God in the Old Testament.

- Taught reincarnation after death.
- Christ, son of the good God, was a life-giving spirit sent to reveal to man the way of breaking free from the miserable cycle of reincarnation.
- Accepted New Testament, but rejected incarnation and the sacraments.
- accepted one ritual: the *consolamentum*, a spiritual baptism administered by the laying-on of hands, which removed original sin from the recipient, and enabled him, upon death, to enter the pure world of spirit in union with the good God.
- those who received the *consolamentum* were called “Perfects,” those who had not were called “believers”.
- the “Perfects” led a life of poverty and asceticism, involving chastity, frequent fasting, and vegetarianism.
- Believers often put-off the receiving of the *consolamentum* until they believed they were near death.
- Spread through Western Europe after 1140, becoming strongest in Northern Italy and Southern France. In France they were most numerous in the district of Albi, and were called Albigensians.
- anti-clerical nobles, like the Count of Toulouse, protected them, allowing France to become almost entirely Albigensian by 1200.
- In 1208, pope Innocent III launched a crusade against them in southern France, destroying Cathar political power by 1250.
- the Inquisition was established in 1231-33 to root out heresy like Catharism.
- disappeared from Italy late in the 14th century.

# Church History

## *The Persecuted Non-conformists pt.2*

Lecture 16

### II. Those whose influence prepared the way for the Reformation

#### A. Peter Waldo and the Waldenses

A wealthy merchant of Lyons, Peter Waldo (or Valdes) was converted in 1175 or 1176, gave away his earthly goods to live a life in imitation of Christ in itinerant preaching and poverty. Had translations made of NT from Latin to the vernacular. Attracted others of like mind and were approved by Pope Alexander III at the Third Lateran Council in 1179 (with the condition that they must receive permission from the local church authorities to preach. Called "the poor men of Lyons," or the Waldensians, their lives of simple poverty condemned the wealth and laxity of the official church.

In 1181, the Archbishop of Lyons forbade them to preach, but they only increased their preaching in response. They were excommunicated in 1184 by Pope Lucius III.

—organized (like the Cathars) into superiors (who were to live more austere lives) and ordinary believers (who supported the superiors).

—characterized by teaching the New Testament in the common language of the people

—rejected the legitimacy of the established church and its sacraments

—rejected the intermediary role of the priests

—rejected purgatory and prayers for the dead

—rejected prayers to images of the saints

—rejected the whole physical paraphernalia of the church: buildings, altars, holy water, pilgrimages, indulgences

They were targeted, along with the Cathars by the Inquisition.

The Waldensians fled from Lyons to Lombardy and Provence (France), where the Cathars were also a strong movement. They organized into a church with bishops, priests and deacons, and began to call themselves the true church. They labeled the Catholic Church the whore of Babylon. They were harassed through the middle ages, a crusade against them was launched in 1488, and 4000 of them were

massacred in France in 1545. Despite the persecutions, their numbers increased, and their influence spread throughout Europe and to England. They became the most widespread of the persecuted movements. In some regions (e.g. France), they seemed to take on some of the doctrines of the Cathars. Despite some differences in doctrine, there was considerable exchange of ideas between the Waldensians and the Hussites in Bohemia and the Wyclifites in England (see below). In this way, the Waldensian movement was to influence the course of the reformation.

## B. John Wycliffe (1329?-1384)

A leading philosopher and professor at Oxford University in England, Wycliffe for a while served as chaplain to the king, with access to Parliament. He offended the church by supporting the right of the state to remove sinful clergy from office and to seize the property of corrupt church officials. Though condemned by Pope Gregory XI in 1377, Wycliffe was protected by his influential friends. He began to attack some of the central doctrines of the church:

- taught that the successors to St Peter and the apostles should live in poverty and humble service, as the apostles did.
- came to believe that the pope was Antichrist, Christ alone being the head of the Church.
- opposed transubstantiation.
- no need for priest to mediate for God's people.
- favored the translation of the Bible into the vernacular, and began an English translation from the Vulgate.

Wycliffe wrote: “Neither the testimony of Augustine nor Jerome, nor any other saint should be accepted except insofar as it was based upon Scripture...Christ's law is best and enough...The New Testament is of full authority, and open to the understanding of simple men, as to the points that be most needful to salvation.”

His followers were called “Lollards” (which might mean “mutterers” or “mumblers”). Following the practices of Francis of Assisi, two centuries before, Wycliffe sent out companies of “poor priests,” traveling barefoot, without purse or scrip, living by faith and preaching the Scriptures.

Eventually his influential friends deserted him, and he was forced out of Oxford. In 1382, he went to live at Lutterworth, in the midlands, already a sick man. He died

in 1384, but the Lollard movement organized into a group with their own ministers by 1395 and continued, enjoying popular support, until they were suppressed in the early fifteenth century.

### C. Jan Hus (1374-1415)

Ordained a priest in 1401, spent much of his career teaching at the Charles University in Prague, Bohemia (Czechoslovakia) and preaching at the Bethlehem Chapel near the university. Emphasized personal piety and purity of life. Heavily indebted to the writings of Wyclif, he stressed the authority of Scripture and raised the preaching of the Bible as an important part of the church service. In his book *On the Church*, he defined the church as Christ's body, having only Christ as its head. Defended the role of clergy, but taught that only God could forgive sin. Taught that no church authority could establish doctrine contrary to Scripture, and that Christians should not obey orders that were unscriptural. He criticized:

- corruption of the clergy
- the worship of images
- making superstitious pilgrimages
- sale of indulgences
- the withholding of the cup of the Eucharist from the people

The Archbishop of Prague, encouraged by the pope to stamp out the spread of Wycliffe's teachings, excommunicated Hus. This led to a popular tumult. Hus came out strongly against the pope's sale of indulgences, a move that cost him the support of his king Wenceslas. The city came under a papal interdict, and Hus was exiled to southern Bohemia. Persuaded to attend the Council of Constance, he hoped to present his views to the assembled authorities there. Though traveling under the Emperor's safe-conduct, he fell victim to the Inquisition, was condemned for heresies he never taught, was imprisoned at Constance for eight months and was burned at the stake July 6, 1415. The Hussite church in Bohemia continued as the Bohemian Brethren (and later as the Moravian Brethren), until the Hapsburgs conquered the area in 1620, reestablishing Catholicism.

#### D. Girolamo Savonarola (1452-1498)

Born in Ferrara, Italy, studied humanism and medicine, but renounced those pursuits to become a Dominican in 1474.

By 1491, he had become Prior of San Marco, and a popular preacher in Florence. He was vigorously opposed by the ruler Lorenzo de Medici, whose sins Savonarola denounced, but his preaching was wildly popular. He prophesied that Lorenzo, the pope and the king of Naples would all die within one year, which prediction came true. In his preaching, he prophesied a great judgment coming upon the city, followed by a golden age when Florence would unite all of Italy in a just commonwealth. The fulfillment of this prophecy seems to have been the invasion of Italy by King Charles VIII, of France, who drove out the corrupt Medici rulers of Florence, in 1494.

Under the new government, Savonarola gained great influence in Florence through his preaching and caused many social reforms. He initiated tax reforms, aid to the poor, reform in the courts, and changed the city from its lax carnality into a spiritual haven. Everybody went to church, and the rich gave freely to the poor. Merchants restored ill-gotten gains to those they had cheated. Even the street hoodlums stopped singing lewd songs and sang hymns instead. The people of Florence forsook the carnivals and vanities, burning all of their masks, wigs, worldly books, pornographic pictures and anything deemed a "vanity" in a huge bonfire in the middle of the city. Savonarola had predicted that he would only preach for eight years in Florence and prophesied his own martyrdom.

In 1498, Savonarola denounced Pope Alexander VI, one of the vilest of the popes, and his corrupt court and was excommunicated in return. The pope threatened to place Florence under the interdict, and this led to Savonarola's execution. He was tried for sedition and heresy, was cruelly tortured and finally hanged and his body burned. His last words were: "The Lord hath suffered so much for me."

Though Savonarola held to Roman Catholic theology, his resistance to the pope made him a hero to early Protestants.

# Church History

## The Beginnings of the Reformation (Luther)

Tape 17

### I. Factors contributing to the rise of a reformation impulse

#### A. Political

Europe was becoming extremely decentralized. National states, and nationalistic interests, were rising in Portugal, Spain, France and England. These challenged the international control formerly wielded by the papacy.

The Holy Roman Empire (largely a German entity) was stalemated by numerous states having only partial allegiance to it.

Charles V was elected Holy Roman Emperor in 1519. Soon afterward (1526), France made an alliance with the Ottoman Turks to put pressure upon Charles.

Charles was a loyal Catholic, but was unable to oppose Luther when the pope condemned him, needing the political and military support of the several German princes who supported Luther. One of the most powerful of those princes was Frederick of Saxony, who protected Luther.

#### B. Intellectual

The previous century had seen the rise of the Renaissance, and with it of independent thinking without respect to the approval of the Roman church.

Scholars, wishing to study the classics in their original languages, put new emphasis upon the study of Greek and of Hebrew. Many of the literary humanists included a great deal of biblical study in their academic pursuits. These included men like Zwingli, Calvin, Melancthon and Erasmus. This study led to much scholarly criticism of the Roman church.

Individualism was a concept that also emerged during the Renaissance, paving the way for the acceptance of Luther's teaching on the priesthood of all believers, and the right of every person to study and interpret Scriptures for himself.

The invention of the movable type printing press, and the establishment of universities also served to advance the cause of the reformers.

#### C. Religious

The power of the papal church had been greatly weakened by the papal schism and the church's Babylonian captivity.

The clergy was corrupt and decadent, so that there was little respect for them among the common people.

There were calls for reform from within the Catholic church. One movement that arose in the time of Wycliffe and Hus was called the "Brethren of the Common Life," which flourished in Holland, Belgium northern France and northern Germany, during the 14th and 15th centuries. Though they continued in the parish churches and did not challenge Catholic doctrine, these brethren held all things in common, met in houses, rather than monasteries, worked for a living, rather than begging, and emphasized Bible reading, meditation prayer, personal piety and religious education. They established several schools in the Netherlands, and Germany. Among their students were Nicholas of Cuza, Erasmus, Thomas á Kempis (writer of *the Imitation of Christ*), and Luther.

#### *D. Socio-economic*

Feudalism was on the decline as the rise of towns and nation-states took its place. In the towns, a new middle-class emerged along with new opportunities for social mobility such as had not existed for over 1000 years.

The rising middle-class felt themselves more equal to the older aristocracy and began to seek social recognition and political influence.

Peasants were very restless, and sought some way of escaping from the socio-economic oppression they had always experienced.

A new lust for money caused people to resent the church's attempts to drain funds from their regions.

## **II. Martin Luther**

Born Nov.10, 1483, son of a miner; He studied under the Brethren of the Common Life in his youth.

His father wanted him to study law, so he enrolled in the Univ. of Erfurt in 1501, where he took his B.A. and his M.A. degrees, graduating as second in a class of seventeen.

Through a strong sense of sin and concern for the salvation of his soul, and a "sign" of a thunderclap nearly killing him, he left the study of law, and joined the Augustinian monastery in Erfurt in 1505.

German Augustinians laid emphasis on preaching, and had some men of profound spiritual experience.

Johann von Staupitz, Vicar General of the Order, finding Luther in great anguish over the state of his soul, advised him to read the Bible and to meditate on the love of Christ.

1510-11 made a visit to Rome, returned disillusioned.

1512 became lecturer in biblical theology at University of Wittenberg, held post till his death.

1513-1516 lectured on Romans, Hebrews, Galatians, Titus and Psalms.

In 1515, as Luther was reading Romans 1:17, he discovered the doctrine of justification by faith alone, and found great peace with God as a result.

Lecturing on the Bible at the University of Wittenberg, and as the chapel priest, he gained much support.

In 1517, John Tetzel, a Dominican seller of indulgences came to Germany, raising money for pope Leo X to build St Peter's Church.

Assisted by Philipp Melancthon, who later succeeded him as leader of the movement.

Oct.31, 1517, Luther nailed the 95 Theses on the door of the Wittenberg Church, exposing the error of the sale of indulgences and protesting that only true repentance could bring pardon.



Luther's friends copied his 95 Theses, and distributed them throughout Germany, where they met with enthusiastic support.

Opposed papal authority to forgive sins

In 1519, during an 18-day debate with John Eck at Leipzig, Luther was made to admit that he agreed with Jan Hus, and that the church had erred in condemning Hus. He also enunciated his *sola scriptura* convictions in the following words: "A council may sometimes err. Neither the pope nor the church can establish articles of faith. These must come from Scripture."

1520, Luther wrote *The Freedom of a Christian Man*, in which he taught that good works do not make a man righteous before God, but that righteous men will do good works.

Jan. 3, 1521 Pope Leo X excommunicated Luther

1521 Emperor Charles V summoned Luther to attend the Imperial Diet at Worms to give account of his writings. Traveling under Imperial safe conduct, he was able to safely speak his mind. It was there, when called upon to retract his heretical teachings, that he declared, "My conscience is captive to the word of God. I will not recant anything, for to go against conscience is neither safe nor open to us. Here I stand, I cannot do otherwise. God help me. Amen."

On his way home from this Diet, Luther was kidnapped by friends and kept safe in the Wartburg Castle by Frederick the Wise for 11 months. He translated the New Testament into German during this time.

In 1522, he returned to Wittenberg and began putting into effect reforms that became a model for much of Germany.

Luther married a former nun, named Katherine von Bora in 1525.

1525 Peasants revolt. Luther alienated the support of the German peasants by opposing their bloody revolt.

Luther's later years. Harshly denounced others who disagreed with him. Wished to banish the Jews from Germany and destroy their synagogues. Seemed to approve the bigamous marriage of his supporter Prince Philip of Hesse. Was, in general, "an irascible old man, petulant, peevish, unrestrained, and at times positively coarse." (biographer, Roland Bainton)

Died Feb. 18, 1546 was succeeded as leader of Lutheranism by Philipp Melancthon

# Church History

## *The Rise of the Radical Reformation*

(a.k.a. the “Left-wing of the Reformation,”  
the “Stepchildren of the Reformation,” and the “Anabaptists”)

Tape 18

### I. Zwingli's reforms in German-speaking Switzerland

Born about six weeks after Luther, Huldreich [or Ulrich] Zwingli (1484—1531), a humanist scholar, was parish priest for ten years at Glarus, where he studied the classics in the original languages. In 1519, the year Luther debated John Eck, Zwingli became the priest of the Great Minster Church at Zurich. Was influenced by Erasmus to revere the New Testament, and, having earlier read Luther's writings, Zwingli came to embrace the evangelical message in the year 1520, having nearly died of the plague. Like Luther, he began to teach *sola fide* and *sola scriptura*. In the same year, he gave up his papal pension as a priest in order to be able to preach his own convictions.

He proceeded to reform Zurich by preaching biblical sermons. He convinced the city rulers to support his reforms. In some ways he was a more thorough reformer in Switzerland than was Luther in Germany, stripping the churches of many of the Catholic pictures and statues.

He almost merged his movement with that of Luther, but they could not agree concerning the nature of “the Mass.” At the “Marburg Colloquy”, a meeting of Luther, Melancthon and Zwingli held at the castle of Prince Philip of Hesse, in 1529, Zwingli and Luther were in agreement on every point of the 15 “Marburg Articles” presented by Luther, except this. Zwingli saw the Lord's Supper merely as a memorial ritual, while Luther insisted on an almost Roman Catholic view that the actual presence of Christ was physically present in the bread and the wine. This difference separated the two reformers permanently from each other.

Zwingli was to die in battle on October 11, 1531. When Zurich was suddenly and unexpectedly attacked by a coalition of five Roman Catholic cantons (country-like states; Switzerland was divided into 13 of these), Zwingli as chaplain of the army carried the banner before the defending troops and was killed. When Luther heard of this, he said, “It serves him right!”

Zwingli was succeeded as leader of the Swiss reformation by Henry Bullinger.

## II. Beginnings of the radical reformation

### A. Zwingli's young disciples

In the year of his conversion (1520), Zwingli began to gather young students around him who desired to study Classical Greek. Some of these students were not only converted, but became impressive biblical scholars. Among these young men were two who became founders of the radical reformation, Conrad Grebel and Felix Manz.

### B. Zwingli's disputations

In a public debate in the town hall of Zurich, in January, 1523, Zurich presented his "67 Aritkles" in which he attacked the authority of the Roman Church, the primacy of the pope, the worship of the saints, the merit of good works, fasts, festivals, pilgrimages, monastic orders, celibacy of the clergy, indulgences, penances and purgatory. The city rulers were persuaded by this debate to back Zwingli's reformation by public policy.

In another public debate, in October, 1523, Zwingli attacked the use of images and called for the abolition of the Mass by Christmas of the same year. When Zwingli learned that the city rulers were not comfortable with the abolition of the Mass quite so soon, Zwingli deferred to the rulers.

### C. The disaffection of Zwingli's young men

Some of Zwingli's young students, who had supported his conclusions in both debates, felt that he had betrayed his own principles by extending the practice of the Mass to please the rulers. They had been taught by Zwingli to follow the teachings of scripture alone, and began to feel that Zwingli was not continuing to lead in that direction. Thus they began to take their own course.

Two of these were Conrad Grebel (1498-1526) and Felix Manz (1498-1527). Grebel was a Greek scholar and Manz a scholar of Hebrew. Together they led a group of students in a serious study of the biblical teaching on baptism. By 1524, they had concluded that water baptism should not be administered to infants, but only to those who had made a confession of personal faith in the gospel of Christ. They also formed a new view of the church, believing that the true church was only comprised of those who had been baptized after conversion.

These men tried to persuade their former mentor to adopt this view of baptism, and there is some evidence that Zwingli was at one point inclined that way. However, the need to please the city rulers caused him ultimately to reject and resist his former students on this point.

In a disputation January 18-19, 1525, the young men publicly debated Zwingli over the question of infant baptism. The city rulers declared Zwingli the winner of the debate, and decreed that all who would not practice infant baptism, or would practice believer's baptism should repent or flee from Zurich within 8 days.

#### D. The founding of the first free church (1525).

In the home of Grebel, a few rebels (possibly 7 or 8) met to discuss what they should do. They decided that they should be rebaptized (since all had been baptized as infants in the Catholic Church. Grebel first baptized George Blaurock, a former priest, who then baptized the others. For this reason, they came to be called *Anabaptists*, which means "re-baptizers."

This was the most revolutionary act of the Reformation. It formed the first church since 325 to be established independent of the state. They began to hold meetings in their homes to take the Lord's Supper. Grebel was a fervent missionary, and took his radical ideas to other cities. This movement was also called the Swiss Brethren.

As the movement grew in influence, it was condemned throughout Europe. The Catholic Church, Zwingli and Luther all supported the killing of Anabaptists. More than 4000 were beheaded (by the state), drowned (by the Reformers) and burned at the stake (by Catholics).

#### E. Other Anabaptist groups

1. The Zwickau Prophets. Prior to the break between Zwingli and his disciples, Grebel and Manz, there had been some troublesome fellows called the Zwickau Prophets, who had come to Wittenberg, Germany (Luther's turf), had stirred up the Peasant Revolt, and caused a lot of bloodshed. It was the appearance of these men in Wittenberg that had drawn Luther out of hiding at the Wartburg Castle in 1522. Their leader, Thomas Muntzer, would technically be called an "Anabaptist," since he opposed infant baptism in favor of adult baptism, but his agenda was mostly political, rather than religious. He was therefore not in the mainstream of what would be called the Anabaptist movement. The senseless destruction of life and property that he initiated gave Anabaptists a bad name in many parts of Europe.

2. Munster Episode. In 1529, Melchior Hoffmann, a Lutheran lay preacher, got banished from Stockholm for denying the Lutheran doctrine of the Lord's Supper. He went to Denmark, where he joined up with Anabaptists in Strasburg. He became obsessed with eschatology, preaching that the end of the world would occur in 1533. Believing he was divinely appointed to gather the faithful to the New Jerusalem

(Strasbourg), he traveled extensively, gathering many followers in the Netherlands. He was arrested and died in prison.

One of his ardent disciples, Jan Matthys, proclaimed himself to be the Prophet Enoch, whom Hoffmann had predicted would come. When the end of the world did not come in 1533, Matthys simply said Hoffmann had been wrong, and taught that Munster, a city of Westphalia (not Strasbourg) was to be the New Jerusalem. Munster had wrongfully obtained a reputation of being an Anabaptist city, so many of the followers of Hoffmann and Matthys flocked there. Once there, Matthys attempted to take over the city by armed force and to establish there a Kingdom of the Saints.

Aided by Lutherans and Catholics alike, the Bishop of Munster besieged and recaptured the city in 1535. Matthys was killed in battle, and was succeeded by Jan Bockelson, who was captured, tortured and killed. Rumors spread that this group had practiced polygamy, and the Munster fiasco left a dark stain on the reputation of the Anabaptists, even though it had little in common with the movement in general, and was more like a “cult” of the movement than a representation of it.

### 3. Hutterites, Mennonites and Amish.

Many Austrian Anabaptists sought refuge from persecution in Moravia. These eventually took on the name of one of their leaders, Jakob Hutter, who had formed a small community of settlements called *Bruderhofs*, characterized by the common ownership of property. These were (and are to this day) the Hutterian Brethren, or the Hutterites. They were distinguished by their insistence on the community of goods, pacifism. They had expertise in agriculture, handicrafts and surgery, which caused them to be tolerated and sought after by the nobility of Moravia. When the government began to crack down on them, Jakob Hutter fled for his life. Captured along with his wife, he was cruelly tortured and burned at the stake on February 25, 1536. His wife was killed a few days later. The Hutterite movement survives today, especially in Canada.

The Mennonites take their name from their leader, Menno Simons. Simons was outspoken in his disapproval of the fanaticism of the Munster group. Previously a Roman Catholic priest, Menno was led through the study of scripture to break with Rome and preach the gospel in 1530. He joined the Anabaptists in 1536, adopting views essentially the same as those of the Swiss Brethren. Persecuted for this stance, he lived most of his life as a fugitive and an outlaw. Nonetheless, he continued his missionary efforts throughout Germany. He eventually found refuge on a nobleman's estate in Denmark, from which place he wrote, taught and ventured out to strengthen and organize congregations. He became the principal leader of the

Anabaptists in north Germany and the Netherlands. Today Mennonites number over 500,000, about half of which are in the USA.

A serious split among the German-speaking Mennonites occurred when an elder named Jakob Amman, in the late 16th century, separated from those with whom he disagreed and formed a close-knit, rigid sect called (after him) the Amish. Amman became contentious over the need to shun unbelievers and lapsed members. He excommunicated all who disagreed with him. His followers became known for their uniformity of dress, untrimmed beards, and the practice of foot-washing. Severe persecution in Europe drove them to William Penn's colony (Pennsylvania) in America in the 1700's, where their descendents remain today, largely unchanged.

# Church History

## *The Spread of Anabaptism*

Tape 19 & 20

### I. Distinctives of the mainstream Anabaptist groups

#### A. Discipleship

*Personal conversion, followed by baptism*

*Following Jesus (especially the Sermon on the Mount)—no oaths, etc.*

#### B. Love

*Nonresistance of enemies*

*Sharing of goods with the brethren*

#### C. Separation of Church and State

*Pacifism*

*Avoidance of political involvement*

*“No Christian could be a magistrate, nor could he use the sword to punish or to kill anyone, for he had no Scripture for such a thing.” —Felix Manz*

### II. Leaders of the mainstream groups

#### A. *The Swiss Brethren*

##### 1. Conrad Grebel (1498-1526)

*Son of a city magistrate, Conrad spent much of his youth in restless wanderings in and out of universities, but being caught-up in brawling, drinking and fornication (which caused him chronic health complications for the rest of his life), he never obtained a degree. In 1521, he joined a group of students who were studying Greek classics under Zwingli, and became proficient in NT Greek. Sometime in 1522, he converted to Christianity under Zwingli.*

*After breaking with Zwingli over the matter of infant baptism, Conrad became the leader of the Anabaptist gathering in Felix Manz's house, in January, 1525. In February, he and Manz went door-to-door, witnessing, baptizing and administering the Lord's Supper. He was very successful at evangelism, the climax of his ministry being the baptism of some 500 converts at St. Gall, in April, 1525. From the time of his baptism until his death was no more than 20 months, many of which were spent in hiding or in serving various imprisonments. During one five-month imprisonment, Grebel wrote a major thesis on baptism, hoping to debate Zwingli. He asked permission to have his manuscript published, but instead he, along with Manz and*

Blaurock, was sentenced to life imprisonment by Zwingli's supporters. Fourteen days later, some unknown sympathizers helped them escape from prison.

Grebel spent his remaining months in exile and, weakened physically by his earlier years of sin, caught the plague and died in August of 1526.

## 2. Felix Manz (1498-1527)

Felix Manz was second to Grebel in importance in the founding of the Anabaptist movement, surpassed him in eloquence and popularity, and became the first Anabaptist martyr to die at the hands of Protestants.

Born the illegitimate son of a Catholic priest (as were Erasmus and Henry Bullinger), Manz was given an excellent education in Latin, Greek and Hebrew, excelling in his expertise in the latter. He joined the young men studying under Zwingli in 1522, and was later, like Grebel, converted to Christ through Zwingli. He became disillusioned with Zwingli's reform movement in 1523 and began holding meetings in his home, where he taught the scriptures from the Hebrew Bible. Later, in January, 1525, the first believer's baptism occurred in his home. Along with Grebel and Blaurock, he was active in door-to-door evangelism in Zurich and Zollikon, through which many converts were made. His labors expanded to surrounding regions. These three men were arrested in October, 1525, though Manz escaped, only to be recaptured three weeks later. He endured a number of brief imprisonments. It is said that "hardly a prison in the vicinity of Manz's labors escaped being honored by his presence."

He was arrested with Blaurock in December, 1526, in a Grüningen forest, and Manz was sentenced to death January 5, 1527. The sentence read: "Manz shall be delivered to the executioner, who shall tie his hands, put him into a boat, take him to the lower hut, there strip his bound hands down over his knees, place a stick between his knees and arms, and thus push him into the water and let him perish in the water..."

As he was carried bound to the Limmat river to be drowned, he witnessed to all the bystanders, and praised God that, though he was a sinner, he had the privilege of dying for the truth. His mother followed in the crowd, continually encouraging her son to remain faithful to the Lord in this hour of temptation. His last words were (in Latin), "Into thy hands, O Lord, I commit my spirit!"

## 3. George of the House of Jakob ["Blaurock"] (1491-1529)

Exceeded even Grebel and Manz in extent and effectiveness in preaching the Anabaptist message. Formerly a Catholic priest, Blaurock (so nicknamed for his "blue coat") joined the young men in Zurich who were tutored by Zwingli, and was the first man to receive believer's baptism (at the hands of Grebel in Manz's house). Unlike Grebel and Manz, Blaurock was not a scholar, but a zealot. His zeal sometimes exceeded his tact. He would disrupt the worship in the Reformation churches.



Ministering closely with Manz, the two were arrested together more than once. The day Manz was drowned, Blaurock was stripped to the waist and severely beaten and banished from Zurich. From there he went to Bern, where he faced Zwingli in a disputation but was banished from Bern, then from Biel. Then he left Switzerland for good.

Moving to southern Germany, in 1529, he accepted the position of pastor of a small Anabaptist congregation whose previous pastor had been burned at the stake. Great crowds came to hear his preaching and many were converted and baptized. He and Hans Langeegger were arrested in August, 1529; they were tortured and then burned at the stake on September 6, 1529. He preached earnestly to the bystanders all the way to the place of his execution.

#### 4. Michael Sattler (1490-1527)

Born in Stauffen, Austria, Michael joined a Benedictine monastery in Freiberg, Germany, at an early age and eventually rose to the position of prior. Attending lectures at a local university, he became proficient in Hebrew and Greek. While at the monastery, he studied the Pauline epistles and the writings of Luther. Becoming disgusted with the corruption of his fellow monks, and embracing Lutheran doctrines, he left the monastery and the Catholic Church. Soon afterward he married a former nun,

In 1525, because of Ferdinand's announced policy of extermination of non-Catholics, Michael fled Austria to Switzerland. In Zurich, he encountered the Anabaptists and converted to that faith. He became a prominent Anabaptist preacher, holding secret meetings in the forest. When caught, in November, 1525, he was expelled from Switzerland, returned to his home town briefly, and then settling in Germany. His preaching was well-received and he was invited to preach at a secret convention of Anabaptists at Schleithem, in February, 1527. Here, he presented the Schleithem Confession, which he had written. This was a manual of church order and discipline, and was approved as normative by Swiss and German Anabaptists.

The Schleithem meeting was discovered by the Catholic authorities, and Sattler, his wife, and several other men and women were arrested. The authorities recognized Sattler's leadership role in the group because they found in his possession the Schleithem Confession and other documents about Anabaptist groups and activities in Switzerland and Germany. At his trial, they determined to make an example of him by extraordinarily cruel torture. This included the partial removal of his tongue with red-hot tongs; the dragging of him in the streets to the place of execution, including six tortures with red-hot tongs, and finally, his slow burning. Just as he was dying, he gave his friends a prearranged signal indicating that he was experiencing God's grace in the torture and in martyrdom. His wife, refusing to recant her faith, was executed by drowning eight days later. The story of Sattler's

patience in death was written and circulated throughout Europe, inspiring other Anabaptists and shaming their persecutors.

## *B. The Moravian Anabaptists*

### *1. Balthasar Hubmaier (1480-1528).*

The most able of the Anabaptist theologians. Born of unknown peasant parents in Friedberg, Bavaria. Studied under John Eck (who had debated Luther) at the university and was ordained to the Roman Catholic priesthood. Upon receiving his doctorate at the University of Ingolstadt, in 1512, Hubmaier became the university preacher and chaplain of the Church of the Virgin. By 1515, he had become vice-rector (Vice President) of the university. His fame as a preacher spread and he received a call to be the chief preacher at the cathedral of Regensburg, the most prominent city in the area, in 1516.

At Regensburg, he took leadership in the banishing of the Jews and seizure of the synagogues in that city, making him a local hero with the Catholics. He transformed a synagogue into a chapel dedicated to Mary, later claiming that fifty-four miracles occurred at this chapel. The popularity of this chapel competed with the Dominican monastery for gifts from the people, so the Dominicans opposed him, eventually pressuring him to leave Regensburg in 1521.

Hubmaier resettled at the rural town of Waldshut on the Rhine where he became parish priest and earned the reverence of all the city folk. In Waldshut, Hubmaier read Luther's writings and began to study the Scriptures, especially the Pauline epistles. A combination of this study and his traveling to Swiss cities where the Reformation had advanced, led him to look more and more to the New Testament as his source of theology. In 1522, he was called back to preach again in Regensburg, but his preaching was now too biblical for the tastes of his former parishioners there, so he left three months later to return to his ministry in Waldshut.

He traveled to Zurich in 1523, where he met Zwingli and participated in the disputations there, which Grebel, Manz and Blaurock had also attended. Returning to Waldshut, he engaged local clergy in disputations and set about to reform the whole area.

His theology at this time had four features: 1) Justification by faith, 2) the Lord's Supper a memorial merely, 3) congregational form of church government, 4) the right of priests and nuns to marry. He removed images from the church and got married to Elizabeth Hügline, who proved to be a faithful and courageous wife, later following him in martyrdom.

Ferdinand I of Austria commanded the city council of Waldshut to expel Hubmaier from the city, but the council refused, causing the city to be in jeopardy of attack. To prevent this, Hubmaier fled to Schaffhausen, where the Austrian govt. pursued him.

But the city would not turn him over to the authorities. While in Schaffhausen, he wrote a pamphlet entitled, *Concerning Heretics and Those Who Burn Them*. He coined the phrase that became his motto: "Truth is immortal."

He also issued a challenge of debate to his former friend and teacher, John Eck, which was not taken up.

By October, 1524, Hubmaier had returned to Waldshut, where he was received as a returning hero. By this time, he was beginning to question the practice of infant baptism. He would still baptize infants upon the parents' insistence, but said he did not believe the practice was scriptural. He was becoming an Anabaptist.

In April, 1525, an Anabaptist fugitive, seeking refuge in Waldshut, baptized Hubmaier and 60 others. Afterward Hubmaier baptized 300 men out of a milk pail. In July, Hubmaier wrote *The Christian Baptism of Believers*, in response to Zwingli's *On Baptism, Anabaptism and Infant Baptism*, which had appeared two months earlier. Hubmaier's book became widely used among the Anabaptists, causing alarm to Zwingli, who then wrote, *A True, Thorough Reply to Dr. Balthasar's Little Book of Baptism*. Hubmaier responded by writing, *A Dialogue Between Balthasar Hubmaier of Friedberg and Master Ulrich Zwingli, of Zurich, on Infant Baptism*.

After this, Ferdinand attacked Waldshut to capture Hubmaier, who fled to Zurich. In Zurich, he and his wife were seized and imprisoned. He was granted a request to publicly dispute Zwingli but, surprisingly, recanted his position in the debate. When asked to read his recantation in church the following Sunday, he agreed, but when the day arrived, he recanted his recantation and was imprisoned again. While in prison, Hubmaier was tortured on the rack. While on the rack, he recanted again and was released after committing his recantation to writing.

Leaving Zurich, he moved in 1526 to Nikolsburg, humbled by his failure to stand firm under torture. Nikolsburg was one of the most tolerant cities in Europe, under the jurisdiction of a Moravian nobleman. Moravian evangelicals received his Anabaptist message readily, and, in his first year there, he baptized at least 6000 people, including the Lichtenstein barons. Besides his teaching and preaching, Hubmaier was engaged in writing, issuing 17 pamphlets in 1526-27. These were disseminated far and wide, to the encouragement of the Anabaptist movement throughout Europe.

In August, 1527, under an edict from Ferdinand, Hubmaier was taken prisoner, along with his wife, and imprisoned in Vienna, then transferred to the castle at Gratzenstein on the Danube. He was unwilling on this occasion to recant his views on baptism, the Lord's Supper, and his previous denial of purgatory, so he was sentenced to be burned. As they took him to the place of execution, his wife kept exhorting him to keep his courage. At the place of burning, according to an eye-witness, Hubmaier cried out in the Swiss dialect: "O gracious God, forgive my sins in my great torment..."

Then he said to the people: "O dear brothers, if I have injured any, in word or deed, may he forgive me for the sake of my merciful God. I forgive all those that have done me harm."

He said in Latin, "O Lord, into thy hands I commit my spirit." Then to the people, "O dear brothers, pray God that he will give me patience in this my suffering." He was burned and his wife was drowned three days later in the Danube.

## 2. The Hutterites

While Balthasar Hubmaier was in Nikolsburg, another Anabaptist leader, Jakob Wiedemann was also in the city. He differed from Hubmaier in that Wiedemann believed that the community of goods was a cardinal doctrine of the New Testament. After Hubmaier's death, Wiedemann became more vocal in his opposition to Hubmaier's party and withdrew from the other Anabaptists in the city to meet with his own followers.

Because of constant wrangling with the other Anabaptists, the followers of Wiedemann were made to leave the city. The group formed the first *Bruderhof*, or Anabaptist settlement at Austerlitz on the estate of four sympathetic lords. A group of this split from Wiedemann to follow Wilhelm Reublin (who had earlier baptized Hubmaier). They established another community in a village called Steuroqwitz.

The group was torn by internal dissent until the arrival of Jakob Hutter, in 1533, who was fleeing from persecution in southern Germany. He did for Moravian Anabaptism what Calvin did for the Reformed Church. Hutter had become an Anabaptist preacher in 1529. He soon became the head preacher of the *Bruderhof* and brought about stability and order.

In 1535, Ferdinand instigated unrelenting persecution against the Anabaptists and the group fled Moravia. Hutter himself returned to southern Germany, where he preached and made additional converts. In November, 1535, he and his pregnant wife were arrested and imprisoned. Hutter was tortured on the rack and beaten with whips, but did not recant any of his beliefs, so he was burned at the stake in February, 1535. The Moravian Anabaptists took his name for their group and became aggressively evangelistic, reaching every part of German-speaking Europe with their message. Persecution eventually led them to resettle in America. The distinctive of their group, as opposed to other Anabaptist groups, are:

1. Supreme importance of childhood education
2. High medical standards; skilled surgeons
3. Community of Goods
4. Extreme missionary zeal (80% of Hutterite missionaries died as martyrs, but they sent out more of their members as missionaries than they kept at home.

### *C. Dutch Anabaptism*

Melchior Hofmann (1495-1543)

Introduced the Anabaptist message to the Netherlands. An early and enthusiastic disciple of Luther, who at first supported his evangelistic efforts, but later, expressed reservations about his qualifications for pastoral work. Later he got caught up in end times fanaticism, and was jailed for the final ten years of his life. Though he was not responsible for the Münster fiasco, but those who spearheaded it were his former disciples.

Obbe and Dirk Philips

Two brothers in the Dutch Anabaptist movement who opposed the Münster rebellion, and helped to maintain the witness of a more biblical Anabaptism in the Netherlands. Obbe actually ordained Menno Simons, and Dirk was Menno's principal partner in later leadership of the movement.

Menno Simons (1495-1561)

Menno Simons was born of Dutch peasant parents, and was ordained to the Roman Catholic priesthood at age 28, in 1524. He knew nothing of the Bible and felt this lack when conversing with fellow priests who knew something of its contents. Because of his struggling with doubts about the validity of the Mass, he decided to study the New Testament to gain understanding of the subject. Accepting the Bible as authoritative, he found that his doubts had been justified, and began preaching sermons from the Bible. This he continued for four years, gaining a reputation as an evangelical preacher, though he did not yet know the Lord.

Upon hearing the report of an Anabaptist martyr, Menno began to have questions about the validity of infant baptism, even reading the works of Luther and Zwingli in search of light on this subject. He was left unsatisfied with the answers he was getting.

Anabaptists came to his town of Witmarsum, whose fanaticism he tried to moderate, but found himself somewhat sympathetic with their views. The real shock came in April, 1535, when his own brother died with 300 Anabaptists in a massacre at the Old Cloister, where they were seeking refuge. Becoming increasingly aware in his conscience that he had never been born again, he finally threw himself upon the mercy of God, confessing his carnality and sin, and finding salvation.

Nine months later, he was approached by certain Dutch Anabaptist peasants who requested that he take up the leadership of their movement. He was reluctant to do so, knowing the cross that this would require him to bear, but he accepted. As a preacher and writer, Menno was able to give sound leadership to the movement, even though he and his family had to spend many years homeless and in perpetual flight from authorities—both in the Netherlands and in Germany.

Eventually, in 1554, he settled on the estate of a sympathetic baron, where he lived the remainder of his years, trying to settle disputes of a theological nature among the Anabaptists there. He died at age 66, of a sudden illness in his own home, having done more than any other man to shape the Anabaptist movement in Netherlands portions of Germany.

### III. Other branches of the Radical Reformation who rejected infant baptism

A. Inspirationists: rejected outward forms of religion in favor of inner communion with the Spirit of God. Did not share the Anabaptists vision for the restoration of the New Testament Church.

Caspar Schwenkfeld (1490-1561) taught withdrawal from church into prayer groups for Bible study, but did not require rebaptism. Schwenkfelders still exist in Pennsylvania.

B. Evangelical Rationalists: denied Trinity and deity of Christ. Some stayed in the Catholic Church, while others were interested in restoring their perception of NT Christianity in separated churches.

1. Michael Servetus, executed in Geneva on Calvin's watch

2. Faustus Socinus (1539-1604) founder of Polish and E. European movement Socinianism. Today they would be called Unitarians.

# Church History

John Calvin

Tape 21

## I. Personal history (1509-1564)

Born the son of the secretary and attorney to the bishop of Noyon, France. Grew up in comfortable circumstances and received good education, entering the University of Paris at age 14 (1523) to study theology, and, at age 19 (1527), entering the University of Orleans to study law. He never entered the Roman Catholic priesthood as planned, but became a humanist scholar in the studies of Greek, Latin and Hebrew. In 1532, at the age of 23, he wrote a scholarly humanist book, *Commentary on Seneca's Treatise on Clemency*.

Sometime between 1532-33, Calvin experienced conversion through personal study of the Bible, but did not originally intend to break with the Catholic Church. Very soon after his conversion, however, his close friend Nicholas Cop became rector of the University of Paris. In his inaugural address, Cop made a strong appeal for church reform. This addressed received a strong negative reaction, and Calvin, who was suspected of having ghost-written the speech, was forced to flee from Paris with Cop. Both were apprehended and imprisoned briefly in Noyon, after which they fled France and sought refuge in Basel, Switzerland. Calvin thus inadvertently became associated with the Reformation.

While in Basel, in 1536, Calvin wrote the first edition of *The Institutes of the Christian Religion*, when he was but 26 years old. Originally written in Latin, *Institutes* was soon translated by Calvin into French. It went through several subsequent editions, the last of which, published in 1559, was four times as large as the original. *The Institutes*, which was originally addressed to King Francis I of France, a persecutor of Protestants, though not changing the policy of Francis, proved to be the most influential book of the reformation. With the publication of *Institutes*, Calvin became a hero and a sought-after leader among the Protestants.

Soon after publishing *Institutes*, Calvin was on his way to Strasburg, where he intended to settle down to a life of scholarly studies. On his way to Strasburg, he detoured through Geneva, where William Farel, a fiery French reformer seeking to convert Geneva into an evangelical city, persuaded Calvin to stay and to help with the reform there. Calvin became influential in Geneva, arousing the jealousy of city officials, who managed to run him out of the city for three years (1538-1541). During this three-year absence, Calvin pastored a church of French refugees in Strasburg and wrote his commentary on Romans. In August, 1540, he married Idelette de Bure, the widow of an Anabaptist. Their only child was born in 1542, but died a few days later. Calvin's wife died in 1549. He always spoke highly of her and of their happiness as a couple.

A change in the political power in Geneva led the reformers there to prevail upon Calvin to return to that city, in 1541, where he spent the rest of his life influencing thoroughgoing reforms. He set up a theological school in Geneva, where pastors from all over Europe came to be theologically trained, through which means Calvin's ideas were spread, especially, to France, Scotland and the Netherlands, some of which became strongholds of Calvinist teaching. Calvin died May 27, 1564, in the arms of his successor, Theodore Beza.

## II. Calvin's reforms in Geneva

Calvin turned Geneva into his idea of a theocratic Christian society. Before his arrival there, the city was governed by a bishop and an administrator—both of whom were subject to the duke of Savoy. Citizens participated in local government through a general assembly and an elected committee known as the Little Council.

In 1537, Calvin a series of articles calling for reform to the Little Council. He envisaged a Puritan society of trained and conscientious Christians, requiring no civil restraint except in cases of those who left the church.

The first step was to replace the weekly mass with monthly observance of the Lord's Supper, from which immoral and unworthy citizens would be excluded. In order to identify and discipline those who were unworthy to take the Lord's Supper, Calvin asked the Council to appoint faithful and godly men to be distributed to all quarters so as to observe the lives of the citizens.

The second step was to urge the Council to make an open profession of the Reformed faith, and to appoint representatives who would work with the pastors to receive a profession of faith from every citizen of Geneva. Each person was required publicly either to profess Protestantism or Roman Catholicism.

The third step was to institute a systematic program of teaching and training. Calvin prepared a Confession of Faith for adults and a Catechism for the children. These were digests of the doctrines presented in *Institutes*. The Council was asked to require parents to see that their children learned the catechism and to present themselves to the ministers periodically.

The Council adopted the articles, with some modifications. They set the observance of the Lord's Supper at four times per year, and supported the Confession of faith but refused to withhold the Lord's Supper from those who refused to support it. They preferred the system of discipline at Bern, where the church was under the control of the state. They commanded Farel and Calvin not to preach, but they preached anyway and were forced to leave Geneva in 1538.

In 1540, the party that had opposed Calvin were overthrown in the elections, and Calvin's friends urged him to return and to prevent the city from drifting back toward Roman Catholicism. He agreed, upon the condition that the Council adopt a constitution based upon his earlier Articles, which completely dictated the civil and religious affairs of Geneva. A Consistory of 12 elders was established to judge accusations of moral infractions. Adulterers, witches, blasphemers and traitors were executed. Lesser sins were punished by fines, imprisonment, excommunication and banishment. Houses could be entered and checked at any time. For 23 years, Calvin shaped Geneva according to his pattern.

## III. Dissenters against Calvin's reforms

Many of the old families of Geneva resented the control of an outsider, and many young people disliked the stern discipline of Calvin's system. Sebastian Castellio had doctrinal differences with Calvin.

Michael Servetus was a Spanish scholar, physician, scientist and a radical reformer, publishing, in 1531, *On Errors of the Trinity*. He also rejected infant baptism and criticized self-serving orthodoxy and churchianity. For 22 years, he lived in France under an assumed name. He wrote, in 1533, his *The Restitution of Christianity*, which was a rebuttal of Calvin's *Institutes*. Servetus was arrested in France, at Calvin's instigation, but escaped and fled for Naples—stopping in Geneva, where he was recognized and arrested. The Geneva Council found him guilty of spreading heresy,



and had him burned at the stake. It is reported that Calvin made an appeal for a more humane form of execution, but was overruled. Servetus was burned October 27, 1553, the most famous of several persons to be executed in Calvin's Geneva.

Calvin's opponents criticized the burning of Servetus, and Castellio wrote an attack entitled *Concerning Heretics*. He argued that the burning of heretics was contrary to the Spirit of Christ, and did not serve the interest of truth. Calvin was defended in this matter by Melancthon, Bullinger, and the governments of Wittenberg, Basel, Bern and Zurich. Though controversial, the burning of Servetus removed any doubt as to whose power in Geneva would remain unchallenged.

#### IV. Calvin's theology

Just as Luther's central doctrine was justification by faith, Calvin's central doctrine was the sovereignty of God, which he defined as God's execution of eternal decrees governing all things. The unilateral predestination of some to salvation and of others to damnation was a significant aspect of this doctrine. In a later generation, Calvin's followers would systematize his teachings about salvation into a neat acrostic: T.U.L.I.P. (Total depravity; Unconditional election; Limited atonement; Irresistible grace; and Perseverance of the saints).

Calvin believed that, while no one could be certain who the elect were, yet they could be, with reasonable certainty, be identified by three tests: 1. Participation in baptism and the Lord's Supper; 2. an upright, moral life; and 3) a public profession of faith.

Calvin, more than Luther, believed in the sustained effort of the Church to establish the Kingdom of God on the earth. Whereas Luther recognized the prince as supreme, Calvin taught that no man can claim absolute power. He taught the right to resist the tyranny of the monarchs. The Church is only subject to monarchs in clearly secular matters, but has an obligation to guide the secular authorities in spiritual matters.

Those who embraced Calvinism often were leaders of revolutionary movements to overthrow despots, as in Scotland (John Knox), in the Netherlands (William the Silent), and in America.

# Church History

## Reformation in France & England

Tape 22

### I. Reform in France and the History of the Huguenots

#### A. Beginnings of the Huguenot Movement

Corruption of the Catholic Church

King Francis I appointed many church officials, many of whom were illiterate or otherwise ill-qualified to be spiritual leaders.

Reform in France came from Geneva, through the printed page: The French Bible, Calvin's *Institutes*, and various other publications. Therefore, conversions occurred primarily among the literate classes, not the peasantry.

In addition to true converts, many merchants, financiers, lawyers, professional, nobles and others joined the Protestant cause simply out of discontent with the prevailing system under the Roman Catholic king.

French Calvinists came to be called Huguenots (meaning uncertain). Though severely persecuted, their numbers increased rapidly until they made up an estimated 10% of the French population by the end of the reign of Henry II (1559).

#### B. Political fortunes and development of the movement

There were at that time three major, mutually-jealous groups of nobility in France. The Bourbons were to be heirs of the throne in the event that the ruling house of Valois would die out. They controlled most of western France, and their leadership were largely Huguenot.

The Guises had much control in eastern France and were fiercely Roman Catholic.

The Montmorencys had much control in the central part of France, and their leadership was divided between Protestant and Roman Catholic loyalties.

Between 1562 to 1594, the Huguenots engaged in armed conflict, fighting eight civil wars in France against the Roman Catholics.

Their leader in the early days was Gaspard de Coligny. He was killed along with many other Protestants in the St Bartholomews Day Massacre, August 24, 1572. This massacre occurred at the wedding of Henry of Navarre (a Huguenot) to Marguerite. The latter was the daughter of Catherine de Medici, mother of the ten-year-old king Charles IX. Catherine, serving as regent for her son, ordered the massacre to take place at the wedding of her daughter, knowing that many Protestants would attend. Between 15,000 and 20,000 Huguenots were killed.

Afterward, Henry, who was of the Bourbon Family, led the movement to military success. With the death of others in the royal line, Henry became the heir to the throne. Not having sufficient strength to complete his conquest, Henry obtained the throne, in 1594, by converting to Catholicism. He became King Henry IV.

In 1598, Henry issued the Edict of Nantes, granting toleration to the Huguenots, allowing them to hold public office, to worship and educate their children as non-Catholics, and giving them free access to hospitals and universities. This created a unique case in Europe of the ruling religion granting toleration to its rival. The Protestants remained a minority in France, but flourished and prospered under the effects of this edict.

### *C. The Sequel*

The Edict of Nantes was revoked in 1685, by Louis XIV. Persecution led to the defection of many Huguenots and caused hundreds of thousands to flee France, ultimately furthering the Reformation in countries like England, Holland, Prussia and America.

The State did not recognize marriages performed by Huguenot ministers until 1787, and the Huguenot Church did not receive legal standing in France until 1802. In 1907, the National Union of Reformed Churches of France (Calvinist) was formed and combined with non-Calvinist churches to form the Protestant Federation of France.

## **II. Reform in England and the Birth of the Anglican Church (Church of England)**

### *A. Social factors*

- Nationalism: resentment of control from foreign pope
- General sentiment of anti-clericism and hostility to Cardinal Thomas Wolsey
- Tyndale's New Testament (1525)
- Renaissance of Erasmian humanism at Oxford and Cambridge
- the influence of the Lollards (followers of Wycliffe—d.1384) and numerous Lutheran converts

### *B. Political Context*

#### *Tudor Monarchs*

Henry VII (1485-1509)  
Henry VIII (1509-1547)  
Edward VI (1547-1553)  
Mary Tudor (1553-1558)  
Elizabeth I (1558-1603)

#### *Stuart Monarchs*

James I (1603-1625)  
Charles I (1625-1649)  
(Oliver Cromwell, "Lord Protector"—1649-1658)  
Charles II (1660-1685)  
James II (1685-1688)  
William & Mary (1688/1702)

### *C. The establishment of the Church of England (Anglican or Episcopalian Church)*

1. Henry VIII wrote against Lutheranism and burned Tyndale. Declared "Defender of the Faith" by pope  
Married sister-in-law, Catherine of Aragon (mother of Mary) all male children died in infancy

Henry, encouraged by reformer Thomas Cranmer, separated from pope in order to secure divorce.

By the “Act of Supremacy” (1534) Henry declared head of Church of England

Pope excommunicates Henry, declares Elizabeth illegitimate, places England under interdict  
Coverdale Bible made legal (1535)

Henry writes “Ten Articles” —almost entirely Catholic except the King replaces pope.

*Other wives:*

Anne Boleyn (mother of Elizabeth, conceived out of wedlock)

Jane Seymour (mother of Edward VI)

Other wives: Anne of Cleves, Catherine

2. Edward VI (son of Jane Seymour)

Henry’s only surviving son, succeeds him (1547) at age 9 (influenced by Cranmer in Protestantism)

Repealed laws against Lollards

Established “Book of Common Prayer” (1549)/ 42 Articles (1552) written by Cranmer & Ridley

Edward dies at age 15 (1553)

3. Mary Tudor (“Bloody Mary”) daughter of Catherine of Aragon, succeeds Edward (1553)

Having been disowned by Henry, had fled to Spain, raised fanatical Catholic  
(Mary Stuart was Queen of Scotland at this time)

Led Parliament to repeal all anti-Catholic laws

Cardinal Pole sent from Rome, becomes Archbishop of Canterbury

Married Philip II of Spain, but did not get along and separated

Mary Tudor killed rival, Lady Jane Gray, Coverdale, Ridley, Latimer, Cranmer + 300 others  
(Elizabeth fled and remained politically and religiously neutral)

Bloody reign brought strong reaction, doing much to promote sympathy for Protestantism

Dies 1558, age 23

4. Elizabeth (1558) daughter of Anne Boleyn, declared illegitimate by pope

Initially not known whether Catholic or Protestant—ultimately sided with Protestantism

Declared by Parliament “Supreme Head of Anglican Church” by 2nd Act of Supremacy (1559)

Act of Uniformity (1559) made use of Book of Common Prayer mandatory

42 Articles revised to 39 Articles in 1563

Burned Catholics, Puritans and Separatists

“Gunpowder Plot” (1571) Jesuits attempt to assassinate Queen, but she escapes

Spanish Armada attacks England (1588), but is largely destroyed by a storm at sea—end of Catholic opposition

Oxford University (High Church Anglican); Cambridge University (Low Church Puritan)

*No significant spiritual reformation in England up to this point—came later through Puritans, Separatists, Baptists, Quakers, Anabaptists—to be considered later.*

# Church History

## *Reform in Holland, Scotland and in the Roman Catholic Church*

Tape 23

### I. The Netherlands

Netherlands was ruled by Spain, where reformation was successfully resisted—to this day.

Lutheran beliefs caused some Dutch Christians to be martyred as early as 1523.

From 1525 to 1540, Anabaptists gained a strong following in Holland.

From 1540, the reformation came in a Calvinist form.

In 1555, King Philip II of Spain instigated the Spanish Inquisition in the Netherlands.

The Spanish Duke of Alva, regent of the Netherlands, was responsible for the deaths of 10,000 Protestants between 1567 and 1573.

The seven northern provinces of the Netherlands formed a confederation under William of Orange (a.k.a. “The Silent”), in 1568.

When Leiden was besieged by the Spanish, the Dutch were starving. William cut the dikes, flooding the city and carrying ships laden with food right through the city gates. This saved Leiden and turned the fortunes of the conflict in favor of the Protestants.

Through a long conflict, this confederation gained independence from the Spanish crown (the southern Netherlands, now known as Belgium, was left to the Spanish).

The first Reformed synod was held at Dort in 1574, and a reformed University was established at Leiden the next year. The Dutch Reformed Church adopted *The Heidelberg Confession* & *The Belgic Confession* as statements of faith and practice.

Jacob Arminius (1560-1609) studied under Beza in Geneva, and from 1603, was a professor of theology at the University of Leiden. He began to challenge Calvin’s view of sovereignty and predestination, teaching that God desires all to be saved, but has left the ultimate choice of personal salvation with the man himself, so that not all actually come to salvation. He was badly treated for these views, which caused a tremendous controversy in the Dutch Church. His followers were called Remonstrants, and their theological position came to be called Arminianism.

Arminian views were condemned at the Synod of Dort in 1618-19, where also the theology of Calvin was systematized into the “five points.” Later in the century, his views were tolerated, and finally were recognized in 1795.

### II. Scotland

Roman Church in Scotland was corrupt, characterized by drunkenness, concubinage, simony and greed among the clergy.

The first influential reformer in Scotland was Patrick Hamilton, a student of Luther, who was burned at the stake in 1528.

His work was continued by George Wishart (who was burned in 1546) and John Knox (1514-1572)

In 1547, while preaching to the Protestant soldiers in the garrison of St Andrews, Knox was captured by the French, and forced to be a galley slave for 19 months. He was eventually released through an exchange of prisoners.

Knox became royal chaplain to Edward VI of England, but fled to Frankfurt Germany when Mary Tudor assumed the throne in 1553, where he pastored a group of English refugees. He studied under Calvin in Geneva, and wrote two books: *Predestination* and *The First Blast of the Trumpet against the Monstrous Regiment of Women* (against the Scottish lady-regent and Mary Tudor).

Returning to Scotland in 1559, Knox fearlessly attacked Catholic idolatry, the mass, and the papacy. After the death of the queen-regent in 1560, Knox was opposed by 18-year-old Mary Queen of Scots, who had him arrested for treason, but he was acquitted by the court.

Knox consolidated the reformation in Scotland by drawing up a *Confession of Faith* (1560—which remained the official Scottish confession until the adoption of the Westminster Confession in 1647); a *Book of Discipline* (1561), the *Book of Common Order* (1564—a new liturgy), and by translating Calvin's *Catechism*.

### III. The Catholic Reformation (or Counter-reformation)

#### A. *Renewal of Piety*

While the Protestant reformation was a reformation of theology, the Catholic reformation (beginning about the same time) was a reformation of asceticism, moral purity and organizational integrity.

Early precedents to the Catholic reformation existed in the efforts of John Wycliffe, Jan Hus, and the mystics, like Meister Eckhart and Thomas á Kempis. Erasmus had called for a return to the Bible and the early church fathers.

In 1517 (the same year as Luther's 95 Theses), the Oratory of Divine Love, a close-knit group of about 60 Catholic leaders, was established in Rome, meeting for worship and mutual edification. They were committed to personal reform and expressions of dedication, like the establishment of orphanages, hospitals. They fasted, prayed for the sick, gave alms and made pilgrimages.

Though the Oratory was dispersed when Rome was sacked by Charles V, in 1527, several of its former members were selected by Pope Paul III to be on the Commission of Nine, to investigate the Church's condition and to recommend reforms. This Commission reported in 1537 of scandalous conditions in the church and recommended sweeping administrative and moral reforms.

One of these men, Gaspar Contarini sought reform through humanism. He sought reconciliation between Catholics and Protestants, and worked toward this end with Melancthon. Though the two men came to agreement on a statement about justification by faith, it was rejected by both Luther and the pope.

Another of these men, Giovanni Caraffa (who later became Pope Paul IV) advocated reform through force. He headed up the Inquisition and advocated strict punishment of all heretics. He made a list of forbidden writings, *The Index of Forbidden Books*, which was kept up to date until 1966.

#### B. *Loyola and the Jesuits (The Society of Jesus)*

Ignatius Loyola was a Spanish nobleman-soldier, who was injured in battle against the French in 1521. During a long and painful period of convalescence, he read the life of Christ and of some of the early saints, and pledged himself to become a soldier of Christ.

When he had recuperated from his injuries, he traveled to the Benedictine abbey at Montserrat, where he hung-up his sword and took vows of chastity, poverty, and service.

He wrote his famous book, *Spiritual Exercises*, which was to become one of the most influential religious books in the world—which gave instructions for a four-week period of meditation on sin, the life of Christ, the passion and the resurrection of Christ. The book is still prescribed by the Roman Church for all entering holy orders.

After studying at several universities, he ended up at the University of Paris, where he studied at the same time that John Calvin was a student there. In 1533, Loyola banded together with six like-minded men to form the Society of Jesus (Jesuits).

The Jesuits took a vow of chastity, poverty, missionary work and absolute obedience to the pope. The Jesuits were recognized as an order in 1540.

The Jesuits became the Roman Church's radical arm of resistance to Protestantism, Catholic education and missionary expansion. One of the original seven Jesuits was Francis Xavier, who would become one of the world's greatest missionaries. Xavier personally evangelized in 51

kingdoms, including India, Vietnam, Malaysia, Ceylon, Hindustan, parts of China and Japan. A church he founded in Japan still exists today.

### *C. The Council of Trent*

Dominated by the Jesuits, the Council that shaped modern Catholic norms more than any other was the Council of Trent. Held in three main sessions: 1545-47, 1551-52, and 1562-63. This Council reflected the new militant stance of Rome.

Every Protestant doctrine was anathematized at Trent: justification by faith alone, salvation by grace alone, *sola scriptura*. Reaffirmed were the Catholic doctrines of the pope's supremacy, the seven sacraments, the sacrifice of the mass, veneration of saints, confession and indulgences.<sup>1</sup>



# Church History

*Title*

*Tape 24*

## *From the Age of Reform to the Age of Reason*

*1550-1650*

### *I. Religious Strife*

- A. Germany: Wars during the 1540s and early 1550s, until The Peace of Augsburg (1555)
- B. France: Wars between Catholics and Huguenots until Edict of Nantes (1598). Louis XIV revokes the Edict of Nantes (1685)
- C. Holland: Dutch war of independence (1560-1618)

### *II. The Thirty-Years' War (1618-1648)*

- A. Began as primarily religious; ended as primarily political
- B. Violence against, mostly Protestant nobles broke out in Bohemia in 1618. The nobles appealed to King Ferdinand II for protection of their religious liberties, and, getting no satisfaction, arose in revolt.
- C. Originally between Calvinists (whose religion had never gained legal status in Germany) and Catholics. The Bohemian nobles who had become Calvinists declared their king Ferdinand deposed, and offered the crown to a Calvinist ruler of one of the major German states. His acceptance of the crown of Bohemia was the occasion of fighting between Catholics and Calvinists all over Germany.
- D. German Lutherans, Danes, Swedes and Frenchmen became involved in Germany's conflict. The fighting continued intermittently for 30 years until the Peace of Westphalia, hammered out between the belligerent parties from 1643 to 1648. This was the end of the religious wars in Europe.
- E. Germany was left devastated economically, politically, culturally and physically. Ironically, the resultant agreement simply returned German policy to that which had existed in 1529. The religious lines were drawn as they had been at the Diet of Speyer, and essentially as they remain to this day.

### *III. The rise and dominance of Puritans in England (1567-1660)*

- A. Though England had become officially Protestant (Anglican) under Elizabeth I, many Englishmen believed that the Church of England still needed to be "purified" from the residual trapping of

Roman Catholicism. These Puritans (as they began to be called in 1668) opposed the popish liturgy and vestments, the observance of saints' days, clerical absolution, the sign of the cross, kneeling in Communion and laxity in the observance of the Sunday "Sabbath." Eventually, their objections extended to extreme fashions in dress and lack of consciousness of sin. They threatened to change the Episcopal state church into a Presbyterian or Congregational church. Cambridge University became the center of Puritan influence. Support for the Puritan cause increased, especially among the lawyers, merchants, and country gentry.

- B. Thomas Cartwright (1535-1603), professor of theology at Cambridge, favored a Presbyterian state church. He opposed political bishops. In lecturing through Acts in 1570, he proposed that the churches should be governed by a presbytery of bishops, or elders, elected by each congregation, who have only spiritual functions, and each congregation should choose its own minister.
- C. Henry Jacob (1563-1624) desired a Congregationalist state church. He taught that each church should be left free to choose its own pastor and determine its own policies and manage its own affairs. He was a signer of the Millenary Petition, sent to James I in 1603, asking for changes in the church structure. He was imprisoned for his views. From 1616-1622, after a stay in Holland, he pastored an English congregation of Independents. His views became more dominant than Presbyterianism in England under the protectorate of Oliver Cromwell.
- D. Another movement, the Separatists, advocated separation of church and state. They promoted the idea of a church covenant by which the members bound themselves to God and to each other apart from the state church. The first to advocate this idea was Richard Fitz (1570). Afterward Robert Browne (1550-1633) started a separatist congregation, in 1581 that had to flee to Holland. John Greenwood and Henry Barrow started a separatist congregation in London about 1587, and were both hanged for their views.
- E. Elizabeth passed an act against Puritans in 1593, granting authorities the power to imprison Puritans for not attending Anglican services. About the same time, Richard Hooker wrote against the Puritans in *Of the Laws of Ecclesiastical Polity*. He emphasized that all the citizens of a state are members of the state church, which, like the state itself, is ordained by God.

#### **IV. Puritans, Baptists and America**

- A. A group of Separatist Congregationalists appeared in Scrooby in 1606, led by John Robinson. William Bradford was a member of this group, members of which eventually migrated to America in the *Mayflower*, in 1620.
- B. A group of Separatist Congregationalist appeared in Gainsborough in 1606, which, under the leadership of John Smyth (1570-1612), migrated to Amsterdam in 1607 to escape persecution in England. In Amsterdam, they came under the influence of the Mennonites and re-baptized themselves. Some from this group, e.g. Thomas Helwys and John Murton, returned to England and organized the first English Baptist church. They baptized by pouring. They adopted the Arminian theology to which they had become exposed in Holland, and called their group *General Baptists*.

- C. A stronger group of Calvinistic Baptist grew out of a split in Henry Jacob's congregation in London, in 1633. They baptized by immersion. They emphasized limited atonement. The antecedents to the American Baptists are to be found in this group.
- D. Roger Williams, who migrated to America for freedom of religious expression in 1631 had been a member of a Separatist church before leaving England. Pastored in Boston and Salem, MA, and taught strongly that government officials had no authority to interfere with religious or church affairs. He was forced to leave Massachusetts. Eventually founded Rhode Island and the first Baptist church in America at Providence, in 1639.

#### ***V. The Puritan conflict with the Stuart Monarchs***

- A. James VI of Scotland, of the Stuart House, became James I of England in 1603, replacing the Tudor Queen Elizabeth. Puritans hoped that James might adopt a Presbyterian form of church polity, since he was strongly Calvinistic, and over a thousand Puritan ministers signed the Millenary Petition, which was presented to him on his arrival, urging him to purge the church of England from all popish liturgy and polity. James called the Hampton Court Conference to discuss the matter in 1604, at which he refused their requests, saying that Presbyterianism agrees with monarchy about as much as God agrees with the devil. The only thing of value coming from this conference was James' commissioning of a new translation of the English Bible, which was completed in 1611—known as the King James Version.
- B. James' successor, Charles I, had strong opinions about the divine right of kings and ruled without Parliament from 1629-1640. He had no sympathy for the Puritans, and many of them (at least 20,000) migrated to America between 1628 and 1640.
- C. In 1637, Charles sought to impose a new Book of Common Prayer upon the Scottish Church, which led the Scottish leaders to sign a National Covenant to defend Presbyterianism, and to march against England. Parliament became divided between "Royalists", who favored the episcopacy, and the "Puritans" or "Roundheads", who favored Presbyterian or Congregational forms of church organization. Charles unsuccessfully attempted to arrest certain members of Parliament for treason, starting a civil war. Oliver Cromwell, at the head of a well-disciplined army of Puritans, defeated Charles, had him captured, and eventually executed him in 1648.
- D. Parliament had abolished the episcopacy in 1643, and commissioned the Westminster Assembly, composed of 151 English Puritans and 8 Scottish Presbyterians, to advise it on the creed and practice of the national church. The Calvinistic Westminster Confession of Faith was completed in 1646. The longer and shorter Catechisms were completed in 1647.
- E. Cromwell established a commonwealth headed by him in 1649. Until 1658, he ruled as dictator with the support of the army. He was tolerant in matters of religious practice.
- F. After Cromwell's death, the English were tired of the strict Puritan way of life and recalled Charles II to reign. Charles restored the episcopacy, gave church and state positions to Anglicans, and prohibited Puritan meetings. Two thousand Calvinist clergymen were driven from

their churches. Puritanism became a “Nonconformist” group in England. Among the more famous Puritans of this period were John Milton (1608-1674—author of *Paradise Lost*) and John Bunyan (1628-1688—author of *Pilgrim’s Progress*). Nonconformist sects were not granted toleration in England until James II was driven from England in the “Glorious Revolution” in 1689.

## *“Enlightenment” and Enrichment (1648-1776)*

During the Middle Ages, philosophy and theology were wedded in a system known as scholasticism. When the church and scholasticism declined, philosophy and theology were divorced from each other, and the humanist philosophers now became the enemies of theology.

The rise of rationalism also was a result of scientific developments.

Copernicus (1473-1543) and Galileo (1564-1642) established the view that the sun, not the earth, was the center of the universe.

Descartes (1596-1650) taught that the universe was mathematically ordered and was governed by natural law.

Isaac Newton (1642-1727) provided the awareness of gravitation as the force that held the universe together and determined its functioning.

### **A. Enlightenment—The Age of Reason**

#### **1. Rationalism**

- a. Francis Bacon (1561-1626) developed the inductive method as the basis of knowledge, teaching that nothing could be known on the basis of authority alone.
- b. Thomas Hobbes (1588-1679) Sensationalist, materialist, hedonist. English philosopher and political theorist, forerunner of modern materialism. In *Leviathan*, taught that pure monarchy was best form of government, and that the state being higher than the church should determine religious matters. Maintained that everything is material, and nothing is spiritual, even God, the “first cause of the universe.”
- c. René Descartes (1596-1650) taught that only the evidence of reason should be allowed to convince one of anything.

#### **2. Deism**

- a. The belief that all was controlled by unbreakable natural laws led to the assumption that the universe could (and does) operate without any direct intervention from God. Deism held that God was a necessary first cause and creator of the universe, but that, once set in motion, the universe could run smoothly and God had withdrawn from further involvement. This ruled out the possibility or the necessity of miracles, providence, prayer and revelation. It also did away with the belief in the inspiration of the Bible, the Incarnation and deity of Jesus, and all other supernatural elements of Christianity.
- b. John Locke (1632-1704) taught that man, like the universe, was governed by natural laws and had natural rights. His political philosophy was written into the American Declaration of Independence and into the French Declaration of the Rights of Man.
- c. Voltaire (1694-1778) French philosopher who taught that, like nature, so also society is governed by natural laws that can be discovered and followed to make a more equitable and reasonable society. Institutions of the past, like the church, impeded human progress, and

would have to go. His ideas laid the foundations for the rationalistic higher criticism of the Bible in the late 19th century.

- d. Skepticism of David Hume (1711-1776) Scottish philosopher and historian, wrote skeptical attacks on the belief in miracle and the supernatural. Taught that moral judgments were the product of passion, not reason.

## **B. Enrichment—The Age of Faith**

### **1. Christian Mysticism**

#### *a. Quakers:*

*George Fox (1624-1691)* English mystic and itinerant preacher for 40 years. Trained Puritan at home and later association with Anabaptists influenced his later views. Disillusioned by the church, found peace in seeking God alone. Emphasized immediate, personal communion with God and teaching by the Holy Spirit as an “inner light.” Eventually disparaged formal church and all ordinances (e.g. baptism, communion, professional ministry). Taught against slavery, the taking of oaths and military service. Traveled extensively in England and Scotland, also visiting Holland and America. Greatly persecuted and imprisoned, endured with meekness and non-retaliation. His followers were constituted as a society in 1660, and were first called “Children of Light,” or “Friends of Truth.” Later known as Quakers and officially accepted the name “Society of Friends.”

*William Penn (1644-1718)* founded a haven for Quakers in Pennsylvania and defended them with his writings

#### *b. Quietism:*

*Michael Molinos (1640-1697)* Spanish priest in Rome, published his *Spiritual Guide* in 1675, which became popular both with Protestants and Catholics. Showed the fourfold way to inward peace: prayer, obedience, frequent communions, and self-mortification. The ceremonies of the church were superfluous; perfection and spiritual peace are attained by annihilation of the will and passive absorption in contemplation of God, until the soul become indifferent to the world, to sense and desire, to virtue and morality. Persecuted by the Jesuits, Molinos escaped the stake by recantation.

*Madame Jeanne Marie Bouvier Guyon (1648-1717).* French Quietist writer. Received early training in convents, showing leanings toward asceticism and mysticism. Unhappily married at age 16 by her mother to a rich invalid 22 years older than she. He died 12 years later, leaving her and three children. She took a vow of celibacy and devotion to God, leading to a series of revelations, visions and spiritual experiences. Wrote commentary on Scripture and other spiritual writings. Her writings were condemned twice by bishop Bossuet, and, when imprisoned, she recanted the disputed passages. She became a spiritual counselor to many Catholics and Protestants, including Fenelon, archbishop of Cambrai.

*Francis Fenelon (1651-1715)* Trained from childhood in French Jesuit schools, preached first sermon at age 15. Became archbishop of Cambrai. Became royal tutor to the Duke of Burgundy, grandson of Louis XIV. In the book *Christian Perfection*, defended Madame Guyon’s writings when condemned by Bishop Bossuet. In so doing, he lost favor at court, but was permitted to continue his church work, though restricted to his diocese.

**2. Pietism:** reaction to dead Lutheranism in Germany, Switzerland and Holland, emphasizing personal conversion

- a. *Philip Jacob Spener (1635-1705)* German preacher, laid emphasis on personal spiritual life, rather than a mere intellectual acceptance of doctrines. Urged six means of spiritual improvement: 1. meeting in groups to study the Bible, 2. application of priesthood of all believers by mutual instruction, 3. practical application of Christianity in a life of loving service, 4. sympathetic and kindly attitude in religious controversies, 5. formal theological training in universities, 6. reformation in the style and method of preaching. Denounced dancing, theater-going, card playing, novel reading, elegant and gay clothing, light conversation and immoderate eating and drinking.
- b. *August Hermann Francke (1663-1727)* German pastor and admirer/co-laborer of Spener. Hebrew scholar and powerful preacher. Pastored near Halle, where he established many charitable works and schools. His orphanages later became an inspiration to George Müller in Bristol, England.
- d. *Count Nickolaus Ludwig Zinzendorf (1700-1760)*. Founder of Moravian or Bohemian Brethren. Born the son of a nobleman friend of Spener, educated in Halle under Francke, Count von Zinzendorf was raised with deeply Pietistic convictions and a concern for world missions. Wishing to study theology, he deferred to his parents' wishes and studied law instead. Accepted a civil office in the government of Dresden and devoted his estate grounds as a refuge for religious refugees. In 1722, 300 families of Bohemian Hussites fled persecution in Moravia and settled on Zinzendorf's estate. He became their spiritual leader, resigning his government post and becoming ordained a Lutheran minister. The group began an organization separate from the Lutheran church in 1732, with a missionary program that eventually sent missionaries around the world. He was exiled from Lutheran Saxony in 1736, and traveled to many countries, largely promoting unity among Protestant congregations. The Moravian missionaries to America deeply impressed John Wesley, eventually leading to his conversion.

### **3. The Great Awakening in America**

a. *Jonathan Edwards (1703-1758)*

The outstanding preacher, theologian and philosopher of colonial New England, born in Connecticut. Began studying Latin (home-schooled) at age 6, and fluent in Latin, Greek and Hebrew by age 13, when he entered Yale. Graduated from Yale with highest honors in 1720, when not yet 17. At age 17, Jonathan was converted and began preaching in a small Presbyterian Church in New York City, at age 18.

Edwards tutored at Yale for two years, and was ordained and also married in 1726. Ministered at the Northampton (Mass) Congregational Church as associate to his grandfather until the latter's death, after which Jonathan became pastor of the Church until 1750. He spent 13 or 14 hours a day in his study and was a prolific writer.

The "Great Awakening" of 1734-1744 broke out in his church and spread through the region and into Connecticut. Edwards' sermons, like *Sinners in the Hands of an Angry God*, caused sweeping conversions. Of this he later wrote:

*There was scarcely a single person in the town, old or young, left unconcerned about the great things of the eternal world. Those who were wont to be the vainest, and loosest, and those who had been most disposed to think, and speak slightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more. . .*

*This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following [1735] the town seemed to be full of the presence of God: it was never so full of love, nor of joy, and yet so full of distress, as it was then. There were remarkable tokens of God's presence in almost every house...*

Strongly Calvinistic in theology, he is considered the founder of the "New England," or Edwardian theology. He wrote his most important work, *Freedom of the Will* in 1754.

In 1750, a controversy over the terms of admission to church membership caused Jonathan to be ejected from his pastorate. The next year, he became pastor of the Congregational Church of Stockbridge, MA, and missionary to the Indians. In 1757, Edwards was elected to be President of Princeton College in New Jersey. Five weeks after taking this post, at the age of 56, he died as a result of a smallpox inoculation.

In his *Personal Narrative*, Edward wrote:

*On January 12, 1723, I made a solemn dedication of myself to God, and wrote it down; giving up myself, and all that I had to God; to be for the future, in no respect, my own; to act as one who had no right to be himself, in any respect. And solemnly vowed to take God for my whole portion and felicity; looking on nothing else as any part of my happiness, nor acting as if it were; and his law for the constant rule of my obedience...*

#### 4. Methodist Revival in England and America

##### a. John Wesley (1703-1791)

Born 15th of 19 children born to Rev. Samuel (an Anglican minister, and Susanna, the daughter of a Nonconformist minister. Saved at age 6 from a fire in the rectory, he grew up with a strong sense of God's providential hand in his life. Reading the Greek Fathers, came to see the goal of the Christian life to be "perfection," a life of disciplined love, rather than a religious state. He learned of the need for total consecration to God from authors like Jeremy Taylor (*Holy Living*), William Law (*A Serious Call to a Devout and Holy Life*) and Thomas á Kempis (*Of The Imitation of Christ*). Educated at Oxford, was ordained to Anglican ministry in 1728. Served for a time under his father at the Epworth parish church.

##### 1) *The Holy Club*

Returning to Oxford, John assisted his brother Charles in organizing a group whose plan of study and rule of life stressed Bible reading, prayer, and frequent attendance at Holy Communion. Their detractors called them the "Holy Club," "Bible Moths," and "Methodists." They sought to imitate the early Christians, gave to the poor and visited prisoners—but John never knew inward peace.



## 2) *The Georgia Mission*

Sailed to Georgia, USA, as missionary to Indians in 1736. When his ship was almost sunk in a storm on the Atlantic, John was impressed by the serenity of a group of Moravian missionaries aboard the ship, which underscored his own unpreparedness to meet God. After two years, the mission to Georgia was a failure and a fiasco, and John returned to England in disgrace. On his way home, he wrote in his journal, "I went to America to convert the Indians, but, oh, who shall convert me?"

## 3) *The Aldersgate Experience*

Back in England, John met a Moravian preacher named Peter Bohler, who taught him that justification by faith is not a mere doctrine, but must be personally experienced. On May 24, 1738, John attended a meeting in Aldersgate Street, where he listened as one read from Luther's preface to the *Epistle to the Romans*. At a certain point, he felt his heart, as he later wrote, "strangely warmed." He wrote: "I felt that I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

## 4) *Open-air preaching*

Wesley could not see himself as joining the Moravians, because he observed upon visiting Herrnhut that a personality cult of sorts had grown up around their leader Zinzendorf. He returned to London and resumed preaching in churches. Upon reading Jonathan Edwards' account of the many conversions in New England's Great Awakening, he began to labor toward a similar outpouring of revival in England. Following the lead of his friend (from the *Holy Club*), George Whitefield, Wesley began to preach in the open air to crowds of over 3000 coal miners at Bristol. He saw remarkable conversions like those of which he had read in Edwards' accounts. This invigorated Wesley to make this kind of preaching his life's work. The methodist revival had begun.

In June, 1739, he wrote: "I look upon all the world as my parish, I judge it my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation." In his lifetime he would travel 250,000 miles—mostly by horseback—preaching often five times a day. It is thought by many historians that God used Wesley to prevent England from having a Revolution like that which occurred in France two years before his death. He married, disastrously, in 1751, Molly Vazeille, but spent most of their married years separated.

## 5) *The Methodist Societies*

To meet the need for discipling the many converts, Wesley organized Methodist "societies" for the nurture of the spiritual life of the converts. Eventually, these societies were headed by lay preachers appointed and trained by Wesley. By 1748, the Methodists were, like the Pietists in Germany, "a church within the church [of England]". Wesley remained an Anglican until his death, but the Methodists separated and became a separate denomination after he died.

### b. George Whitefield (1714-1770)

The Father of modern mass evangelism, son of an English innkeeper. Educated at Oxford, where he was associated, first with Charles Wesley, and then with John, in the *Holy Club*.

Whitefield was ordained a deacon in the Anglican church in 1736, and, after a few months in Georgia, was ordained a priest in 1738. As a deacon, he spent much time among prisoners and preached eloquently in London and elsewhere. Established an orphanage in Savannah. Not finding the churches open to his preaching, Whitefield began to preach in the open air to coal miners near Bristol, with tremendous results. Began a career as an itinerant evangelist, associated with the Methodist movement; he traveled and preached with Howell Harris in the Welsh Revival.

Whitefield's preaching was with fervor, yet in an unadorned, plain and even colloquial style. Both his physical bearing and his vocal strength commanded attention. He used startling imagery that could make his listeners feel the pain of sin and terror of hell. He described the love of God with tears in his voice that could move his audience to cry out to God for mercy. The contemporary English actor, David Garrick, said, "I would give a hundred guineas if I could only say Oh! like Mr. Whitefield." Preached to multitudes in England, Scotland (14 trips) and Wales, having great impact. Made seven trips to America, where association with Calvinists 1739-1741 (he preached four times in Edwards' church) led him to embrace Calvinism (unlike Wesley). In 1743, Whitefield parted company with Wesley and founded the Calvinistic Methodist Society.

# *Revivals of the Nineteenth Century*

*(The Nineteenth Century)*

## *I. Revival Movements in America and Europe*

### *2nd Evangelical Awakening*

After the effects of the First Evangelical Awakening (that which included Edwards, Wesley & Whitefield) had been weakened by theological divisions and by rationalistic thought, God sent a second awakening through a new generation of preachers. Millions were saved and whole communities were sometimes transformed by the work of the Holy Spirit characterized by a new emphasis upon holiness, human responsibility and free will.

In the days of Daniel Boone, in the late 1780's, powerful revivals broke out on the frontiers. In June of 1800, James McGready, a zealous pastor, preacher and man of prayer, called on the people of south-central Kentucky to gather at Red River for a four-day observance of the Lord's Supper. Thousands of people came from a hundred mile radius, bringing tents and bed rolls and the first "camp meeting" was born. The Holy Spirit moved mightily so that one witness, Barton Stone, described it thus: "There on the edge of the prairie...multitudes came together...It baffled description. Many, very many, fell down as men slain in battle, and continued for hours in an apparently breathless and motionless state, sometimes for a few moments reviving and exhibiting symptoms of life by a deep groan or piercing shriek, or a prayer for mercy fervently uttered."

In 1801, at the invitation of Daniel Boone, Barton Stone came and preached at the Cane Ridge Meeting House in Bourbon County. Over 20,000 people attended this six-day camp meeting there on the sparsely-populated frontier. Among the many saved there was the (later) Methodist circuit preacher, James Finley.

About this time, Methodists, Presbyterians and Baptists began to catch the fire. The camp meeting motif spread across the eastern frontier through men like Peter Cartwright, Charles Finney and the Methodist circuit riders.

### *Charles Grandison Finney (1792-1875)*

The year after Wesley died, Charles Finney was born in Warren, CT. His family moved to New York State when Charles was two years old. Taught school in New Jersey from 1808-1816, at which time he learned some Latin, Greek and Hebrew. Entered law school at age 26, but noticed frequent references to the Bible in the law books. Never having read or owned a Bible, Charles obtained a copy and read it, which led to his spectacular conversion.

After his conversion, Finney gave up law and entered the ministry, being ordained to the Presbyterian ministry in 1824. Beginning 1824, Finney conducted revival meetings in New York State. In fall of 1830-31, reported 1,000 conversions in a city of 10,000. Over 1,500 made profession of faith in adjacent towns, and about 100,000 others from New England to the Southwest.

Finney emphasized human free will, and the attaining of perfection in this life. He also required converts to exhibit practical social concern and was himself one of the chief influences in the slavery abolitionist movement. In 1851, Finney became president of Oberlin College in Ohio, where he

had begun to teach theology in 1835. From this college, and Finney's influence, arose the later Holiness and Pentecostal movements. While serving at Oberlin, he continued his work of revival preaching until 1860, when age prevented him from traveling. Altogether, it is estimated that 500,000 people were converted under his preaching and that 80% of his converts remained true to the faith, making him the most successful revivalist of all time.

Finney made two trips to Europe, where he had great success as well. He wrote, among other works, a *Systematic Theology*, an *Autobiography*, and his influential *Revival Lectures*.

### Revival of 1858

No single great name is associated with this movement. Largely led by laymen and enthusiastically supported by most denominations, the revival began in Hamilton, Ontario, Canada, September 1857, where hundreds were saved through the preaching of Methodists Walter and Phoebe Palmer, and moved into Virginia and the Carolinas, especially among slaves. Before the end of 1858, over 100,000 black slaves were converted. Mrs. Palmer also preached in Great Britain for four years. Altogether, it is claimed that 25,000 professions of faith, and many more commitments to "the deeper life" resulted from the Palmers' work.

The revival gained momentum when Jeremiah Lamphier, a city missionary in NYC, passed out handbills inviting people to attend a weekly prayer meeting at noon. Soon these became daily prayer meetings in many churches and halls. Within 6 months 10,000 businessmen were meeting daily in these gatherings, confessing their sins, getting converted and praying for revival. The movement spread to Philadelphia, Albany, Boston, Chicago and elsewhere, resulting in over a million conversions in the US.

Spreading to the British Isles, the revival produced another million or so conversions, then spreading to other European countries, South Africa, India, the East and West Indies, and Canada.

During the American Civil War, in 1861, the revival broke out among the Confederate troops around Richmond, resulting in perhaps 50,000 conversions among the soldiers. After the war, the revival continued, with its effects being especially evident in the South.

The spiritual and social impact of this revival lasted half a century, spawning or benefiting from many great ministries, including those of D.L. Moody, William and Catherine Booth, George Müller, R.A. Torrey, A.J. Gordon, A.B. Simpson, Andrew Murray, F.B. Meyer, and others.

### Charles H. Spurgeon (1834-1892)

Remembered as the "Prince of Preachers," Charles Haddon Spurgeon was converted in 1850, at age 16, while listening to a Primitive Methodist preacher. Became a village Baptist preacher in Cambridgeshire, England, and, at age 19, became pastor at New Park Street Chapel, in London. Full of wit, eloquence, and a dash of irreverence, he attracted great crowds and became the most popular preacher of his day. Many were converted through his sermons, which was written down, published and distributed internationally. He also trained more than 900 men in his pastor's college. Though lacking all formal training, Spurgeon was a voracious reader and writer, and to this day remains the most-read Christian writer since the apostles. From 1861-91, Spurgeon preached at the Metropolitan Tabernacle in London, which was specially built to house his congregation of 6,000. Though not a revivalist himself, Spurgeon was supportive of the ministries of Moody and Ira Sankey, preachers of the Third Great Awakening.

Dwight L. Moody (1837-1899)

The most noted evangelist of his age, D.L. Moody was one of nine children born in a Unitarian family in Massachusetts. When Dwight was four, his father died leaving the family extremely poor. At seventeen, with very little education, Moody left home to work in his uncle's shoe store in Boston. While there, he was led to Christ by his Sunday school teacher, Edward Kimble. Moving to Chicago, in 1865, Moody became a successful businessman, working with the Plymouth Congregational Church, where he filled four pews each week with people that he had invited, and where he administrated the Sunday school program. Soon he devoted himself to full-time ministry, speaking at Sunday school conventions, preaching to troops and establishing his own church. He also served as president for the Chicago YMCA.

After the Chicago fire of 1871, while visiting New York to raise funds for the relief of Chicago's 18,000 homeless, Moody experienced the Baptism in the Holy Spirit that empowered his preaching as never before.

In 1873-75, Moody conducted an evangelistic tour in Great Britain with Ira Sankey, resulting in many thousands of conversions. Returning to America, Moody was now an internationally famous preacher and devoted himself to preaching revivals. Though he was neither educated nor a polished preacher, he became the most successful evangelist of the last third of the 19th century. He established Moody Bible Institute (originally called the Chicago Evangelization Society) and annual Bible conferences at Northfield.

# *The Birth of Modern Missions (The Nineteenth Century)*

## *Part Two*

### *II. The birth of Foreign Missions*

#### *A. Catholic missions*

During the 16th century, Catholic Spain and Portugal dominated European expansion commercially and imperially. The Jesuits were the most active missionary force, with men like Francis Xavier and others. Over two centuries later, at the beginning of the 19th century, Protestant Christianity was still confined largely to Europe and America.

#### *B. Moravian missions*

Under Zinzendorf's leadership in the 18th century, the Moravians began sending missionaries to lost individuals living in European colonies, forming tiny islands of Christianity surrounded by a sea of heathenism. A new concept in missions, aiming at the conversion of whole countries, was to emerge through William Carey and to be carried forward by an army of missionaries in the 19th century.

#### *C. The Nineteenth Century: Voluntary Societies and the Explosion of modern missions*

"Never had any other set of ideas, religious or secular, been propagated over so wide an area by so many professional agents maintained by the unconstrained donations of so many millions of individuals." —Kenneth Scott Latourette

##### *1. William Carey (1761-1834)*

Born the son of a poor weaver and schoolmaster, Carey was educated under his father at the village school in Paulersbury, England. At fourteen, became apprentice to a shoemaker and continued independent studies, especially in languages. Diligently studied Latin, Greek, Hebrew, French and Dutch, and before age 20, could read the Bible in six languages.

Converted in 1779 through a fellow shoemaker, and was baptized in 1783. Joined Baptist church, and began to preach, supporting himself with teaching and shoemaking. Continued his studies in foreign language, and followed with interest the missionary activities of John Eliot and David Brainard. Also keenly interested in the voyages and discoveries of Capt. James Cook and Christopher Columbus.

Became pastor of Moulton Baptist Chapel and began preaching about the need for foreign missions. In 1792, published book: "An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen." In it he answered the five objections to foreign missions: 1. distance, 2. barbarism, 3. danger, 4. difficulty of support, 5. unintelligible languages. He pointed out that these barriers did not prevent merchants from penetrating these lands for monetary gain.

Preached sermon: “*Expect Great Things from God, Attempt Great Things for God*” in 1792, the same year he co-founded the English Baptist Missionary Society.

Sailed to India in 1793. Opposed by the East India Company (who controlled India), discouraged by Calvinist brethren (who told him, “If the Lord wants to convert the heathen, He can do it without your help”), and challenged by the mental state of his wife, and the sickness and death of some of his children, he worked from 1794 to 1799 as superintendent of an indigo factory, after which he purchased a small indigo plantation and started a mission base.

In 1800, because of the opposition from the East India Company, Carey moved to Serampore, near Calcutta, which was controlled by the Danish. Joined there by William Ward and Joshua Marshman, devoted himself to preaching, teaching and printing. Baptized his first converts, including his oldest son Felix, in 1800.

Spent 41 years in India, and was one of the most successful missionaries of all time. He and Marshman did much translating, publishing the Bible in six languages, and portions in 24 more. Also translated many Indian classics into English and published dictionaries and grammars for various languages. The Serampore Press under his leadership made the Bible accessible to 300 million people.

He did much to advance horticulture and agriculture in India, and helped end the practice of burning widows in 1829. Advocated two great principles of missions: 1. equality of missionaries and natives; 2. self-sustaining missions.

## **2. James Hudson Taylor (1832-1905)**

Born in Barnsley, Yorkshire, England, studied medicine and theology. Went to Shanghai, China, in 1854, living six months in the home of Dr. Medhurst, whose book *China* had earlier influenced him to go to China as a missionary. Adopted Chinese style of dress, and followed a policy of trusting God through prayer alone for the provision of finances. From 1854 to 1860, worked in Shanghai, Ningpo and Swatow.

Retired from the society that sent him, and continued working independently. Had charge of hospital in Ningpo, and in 1858, married Maria Dyer, daughter of a missionary in China.

Returned to England for five years in 1860. Translated the New Testament into Ningpo dialect, wrote a book about China, and recruited 16 new missionaries to start the China Inland Mission (now Overseas Missionary Fellowship), the first interdenominational faith mission.

Returning to China in 1866. Traveled widely in China and Europe promoting the mission agency as its director. At his death in 1905, there were 205 mission stations with 849 missionaries and 125,000 Chinese Christians.

## **3. Adoniram Judson (1788-1850)**

Born at Malden, Massachusetts, graduated valedictorian at Brown University and attended Andover Theological Seminary. Began to backslide after college, but the death of an unbelieving friend shocked him into a firm commitment to Christ.

Two years later (1810), he and fellow seminary students became interested in missions. Went to England to form a relationship with the London Missionary Society, but did not form any

relationship. In 1812, the (Congregational) American Board of Commissioners for Foreign Missions was founded, and Judson, along with four others, were appointed to go to India. Twelve days before embarking for Calcutta, Judson married Anne Hasseltine.

En route, both Judson and one of his companions (Luther Rice) changed their views about baptism and became Baptists. Rice returned to America to found the American Baptist Missionary Union. Judson was not able to settle in Calcutta, due to opposition from the East India Company, and instead went to Rangoon, Burma, in 1813. Made his home with the family of Felix Carey (William Carey's son), and began the study of the Burmese language.

After exactly 3 years, completed a grammar of the Burmese language. Three years later, preached his first sermon in Burmese, in which year he baptized his first convert. Moving to Ava, the capital, fell victim to great hardships during the Anglo-Burmese War. Suffered greatly in prison for 17 months in 1824-26. Buried several successive wives and children in Burma.

Began ministry among Karens in 1830. Completed translation of the whole Bible into Burmese in 1834. Took only one furlough back to America in 1845-47. Returning to Burma, spent remaining years revising his earlier English-Burmese dictionary. Because of failing health, took a sea voyage, but died and was buried at sea in 1850.

#### **4. Robert (and Mary) Moffat (1795-1883)**

Robert was born in Scotland and received meager education. Shortly after conversion, applied for missionary service with the London Missionary Society. After receiving some special instruction, sent to Capetown, South Africa (which had only 3 years earlier come under British control), in 1817. Ministered in the midst of several cannibalistic tribes. Went to Namaqualand, home of notorious and dreaded outlaw, Afrikaner, and converted him and brought him back to Capetown.

Robert went to Lattakoo in 1820, where he was joined by Mary, who had come from England to marry him there. They established missions in Bechuanaland and Inyati.

Returned to England for five years (1839), furthering the cause of missions in Africa. Hearing them, David Livingstone was inspired to go to Africa, where he married their daughter Mary. Returned to Africa in 1843, where they translated the Bible into Sechvana. Returned to England in 1870, spending their remaining years advancing the cause of missions. Wrote two books about African missions: *Labors and Scenes in South Africa*, and *Rivers of Water in a Dry Place*.

#### **5. David Livingstone (1813-1873)**

Missionary and explorer. Born in Scotland to a poor family. Bought Latin grammar with first wages, and began self-education. Entered University of Glasgow at age 17, where he studied medicine and theology. With the goal of going to China as a missionary, joined the London Missionary Society. Instead, went to South Africa to join the Moffats in 1840 (Married their daughter in 1845). Established a mission at Mabotsa, 200 miles north of Maffat's work, in 1843. In 1846, established a mission forty miles further north. Soon moved 40 miles further north.

Drawn further into the unknown by "the smoke of a thousand villages", Livingstone sent his family to England and began explorations of central Africa, making a 1400 mile trek with African guides, traveling from the west coast to the east coast of the African continent, discovering



Lake N'gami and Victoria Falls. He made precise geographical and scientific observations, opening central Africa to the modern world. Returned to England as a world-renowned explorer.

Resigned from London Missionary Society in 1857, and returned to Africa with three goals: 1. to make Christ known in Africa, 2. to discover the source of the Nile, and 3. to eradicate slave traffic in central Africa, a practice that he called "this open sore of the world." Discovered the great lakes of East Africa in 1858. Was lost to the world for five years, but was found in 1871 at Lake Tanganyika by Henry Morton Stanley, who was dispatched by the *London Herald* for the purpose.

In 1873, David Livingstone was found by native helpers dead on his knees in a posture of prayer.