

Contents

Lessons from Church History	1
Ante-Nicene WORSHIP PLACE.....	2
Ante-Nicene ORDER OF WORSHIP.....	2
The Canon: New Testament Acceptance	3
Fate of the Apostles and Early Church Leaders.....	5
Outline of the Persecutions	7
Early Church Organization	9
Heresies Opposed in the Early Church.....	11
Biographical Sketches 300-600.....	13
Athanasian Creed – Chalcedon 451	17
Comparison: Nicene & Nicene-Constantinopolitan Creeds	18
The Age of Missions	19
Scholasticism and Humanism	23
Biographical Sketches 1000-1350.....	23
The Inquisition and Great Schism	25
Luther’s Reforms in Germany.....	27
Swiss Reformation.....	29
Calvinism	31
Reformation in France – The Huguenots.....	33
The Five Solas.....	35
Influential Women of the Reformation	37
Puritanism	41
Oliver Cromwell.....	43
Impact of the Reformation.....	45
Splintered Christianity (1700-1900) Part I.....	47
Wesleyan Arminianism	47
Revival – the Great Awakening.....	48
Simeon vs. Wesley on Saving Faith.....	49
Spurgeon's Gracious Opinion of John Wesley	50
Twelve Distinguishing Signs of Gracious Affections	50
Biographical Sketches 1700s.....	51
Splintered Christianity (1700-1900) Part II	53
Deism	53

Imperialism & Missions.....	53
Splintered Christianity (1700-1900) Part III.....	55
The Industrial Revolution	55
The Rise of the Cults.....	55
Darwinism.....	56
Marxism	56
On the Eve of the 20th Century.....	56
American Missionary Movement 19 th c.	57
Take-Aways	61

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Some are handed out in preparation for the following week's lesson.*

Lessons from Church History

Church history is the story of the preservation, proclamation, and transmission of the one true gospel to each generation, by the Spirit of God, through the people of God.

Church history is necessarily the study of the *visible* church, the church that is seen and known by the world, for better or worse.

We study church history to learn why the answers to the following questions have changed over time, to help us discern what their *right* answer should be, according to Scripture:

1. What is the Church?
2. Who belongs to the Church?
3. What governs the Church and its members?
4. What does the Church teach?
5. What does the Church do?
6. How does the Church respond to error?
7. How does the Church exercise discipline?
8. How does the Church organize and administer itself?
9. What is the Church's relationship to its surrounding culture?
10. What is the Church's relationship to the civil government?

What is the KINGDOM? Anthony Hoekema writes,

The first question to be settled is whether the kingdom stands for a realm or territory over which God rules or for the reign or rule of God as such. The most widely accepted understanding of the kingdom of God is that its primary meaning is the rule or reign of God rather than a territory over which he rules... The kingdom must not be understood as merely the salvation of certain individuals or even as the reign of God in the hearts of his people; it means nothing less than the reign of God over his entire created universe...

The kingdom is established by God's sovereign grace, and its blessings are to be received as gifts of that grace. Man's duty is not to bring the kingdom into existence, but to enter into it by faith, and to pray that he may be enabled more and more to submit himself to the beneficent rule of God in every area of his life.¹

What is the CHURCH?

The biblical word for "church" in the Old Testament is *mi'qara* (OT:4744 a convocation or summoning together), or *qahal* (OT:6951 an assembly). The New Testament word is *ecclesia*, meaning those who are *called*. Both convey the idea of an assembly called by God. It can refer to a local church body, whether or not assembled for worship (Act.5:11,11:26; Rom.16:4; Cor.11:8,16:1); it can refer to a gathering in someone's home (Rom.16:5,23; 1Cor.16:19; Col.4:15); it can even refer to the total body of believers whether in heaven or on earth (Eph.1:22,3:10,21,5:23; Col.1:18, 24).

Roman Catholics tend to refer to the church as the external and *visible* organization of the *clergy*. Protestants refer to its essence as the *invisible* and spiritual communion of *saints*, or true believers of all ages; they are united in the Spiritual Body of Jesus Christ.

As we study, we must distinguish the KINGDOM OF GOD, from the CHURCH OF MEN.

¹ Hoekema, Anthony, *The Bible and the Future* (Eerdmans, Grand Rapids, 1979), pp.44-45.

Ante-Nicene WORSHIP PLACE

Until the close of the 2nd century, worship was held in private houses (in dining rooms), or deserts, grave sites of martyrs, or in the Catacombs. The reason for seeking out such unusual places is more a consequence of the times than of preference. They were driven to these out of the way places by poverty, oppression, illegality, a love of silence/solitude when seeking out God, and possibly by an aversion to pagan art which was prominent in any other public building. Justin Martyr once said to a Roman Prefect, “the Christians assemble wherever it is convenient, because their God is not, like the gods of the heathen, enclosed in space, but is invisibly present everywhere.”

After 250, churches were built to accommodate the rapid growth of the membership. Over 40 existed in Rome alone by the year 300. It was Constantine who began the great church construction program using the Basilica as the style. The one he built in Tyre looked something like this: It included a large portico, an atrium surrounded by granite columns with a fountain in the center to wash the hands and feet before entering the church. There were inner porticoes, a nave or central space with galleries above the aisles and covered by a cedar roof. There was a holy altar, thrones for the bishops or elders, and benches or seats for the others. The church was surrounded by halls and enclosed by a wall. The clergy sat at the East end of the church (in the choir); the people sat in the nave without a barrier between them. The barrier came as early as the 4th century though, creating an impassable dividing line between the priesthood and the laity.

Ante-Nicene ORDER OF WORSHIP

The earliest description of worship that we have comes from Pliny c.109. He tells us that the Christians assembled on an appointed day (Sunday) at sunrise, sang responsively a song to Christ as to God, and then pledged themselves by an oath not to do any evil work, to commit no robbery, theft, adultery, nor to break their word, nor sacrifice property entrusted to them. Afterwards, at evening, they gathered again to eat “ordinary and innocent” food (the agape love feast – morning worship was accompanied by the Eucharist). About 140 AD Justin Martyr describes it this way:

On Sunday everyone meets, a section is read from the Memoirs of the Apostles (the Gospels) and the writings of the Prophets (O.T.) for as long as time permits! (wouldn't any Pastor love that one!) When the reader has finished, the president (presiding elder) in a discourse gives an exhortation to imitate these things. After this everyone rose in common prayer. At the close of prayer the Eucharist is served (bread and wine with water). The president offers prayer and thanks for them and the congregation responds ‘Amen.’ Then the consecrated elements were distributed to each one, partaken, and carried by deacons to the houses of the absent. A free will offering is taken from the wealthy and the willing and given to the president, who gives them to the orphans and widows, poor and needy, prisoners and strangers, and takes care of all who are in want. Song is also a part of the celebration service, taken from the Psalter.

We can find the roots of many of our present church practices active *prior* to the Council of Nicea. For example, the disciplining of the Body; the distinction between clergy and laity; the creation of a separate priesthood (called sacerdotalism); the increase of subordinate offices (e.g. sub-deacons, readers, acolyths or bishop's aides, exorcists, precentors or cantors, janitors or sextons, catechists, and interpreters); the creation of the episcopate (bishopry); Roman primacy (Roman-centered authority); and the unity of a catholic church, rather than independent congregations.

The centralization of the Body at this point in history should be considered a legitimate response to heretics and other forms of divisiveness.²

² Schaff, Philip *History of the Christian Church*, 8 vol.(Eerdmans, Grand Rapids, 1949), II. p. 121, 198-204; 222-224.

The Canon: New Testament Acceptance

The criteria used to establish which books would be used to instruct the church were really very much the same as those used during the Reformation:

1) *Self-authentication*: They are unique on their face, having a profound effect on the people who read them. Justin Martyr, Tatian, Theophilus, Hilary, Victorinus, and Augustine are some of those early Christians who were drawn by hearing or reading God's Word itself.

2) *Early use in worship*: The Books or letters were used in worship in Apostolic Times. Paul told the churches to use his letters to instruct (Col.4:16). We have already heard Justin Martyr's description of the early services and the use made of Apostolic writings.

3) *Apostolic Ties*: The fundamental test of authenticity was a text's connection with an Apostle. Was the text written by an Apostle or by someone with very close ties to an Apostle? Early worshippers recognized that the Apostles had a unique relationship with the Lord. Clement of Rome wrote, "Christ is from God and the Apostles from Christ... The Church is built on them as a foundation." (1 Clement 42; 24.77)

AD 100-

Different parts of our New Testament were written by this time, but not yet collected and defined as 'Scripture.' Early Christian writers (e.g. Polycarp and Ignatius) quote from the Gospels and Paul's letters, as well as from other Christian writings and oral sources. Paul's letters were collected by AD 80 while Matthew, Mark, and Luke were brought together by AD 150.

AD 200- The NT used in the church at Rome (from the Muratorian Canon):

Four Gospels	Colossians
James	1 & 2 Thessalonians
Acts	1 & 2 Timothy
1 & 2 John	Titus
<i>Paul's Letters:</i>	Philemon
Romans	Jude
1 & 2 Corinthians	Revelation of John
Galatians	Revelation of Peter
Ephesians	Wisdom of Solomon
Philippians	Shepherd of Hermas (used in private only)

AD 250- The NT used by Origen:

Four Gospels	<i>Disputed:</i>
Acts	Shepherd of Hermas
1 Peter	Hebrews
1 John	James
<i>Paul's Letters:</i>	2 Peter
Romans	2 & 3 John
1 & 2 Corinthians	Jude
Galatians	Letter of Barnabas
Ephesians	Didache
Philippians	Gospel of the Hebrews
Colossians	
1 & 2 Thessalonians	
1 & 2 Timothy	
Titus	
Philemon	
Revelation of John	

AD 300- NT used by Eusebius

Eusebius, famed Christian historian and Bishop of Caesarea from 314 until his death, tells us that when Mark and Luke had published their gospels, John finally took to writing his own. He had relied entirely on the spoken word prior to that time. The three gospels already written were in general circulation and copies had come into John's hands. He welcomed them and confirmed their accuracy, but remarked that the narrative only lacked the story of what Christ had done first of all at the beginning of his mission.³ Eusebius also attests to the veracity of John's 1st Epistle as being that of the Apostle John, and he accepts 1st Peter as also valid. These he calls 'Recognized' works. There is a class of disputed but familiar works which includes James, Jude, 2nd Peter, and 2nd and 3rd John. Among the 'spurious' books he places Acts, the Shepherd, Revelation of Peter, Epistle of Barnabas, Teachings of the Apostles, and the Revelation of John, although he says many include Revelation in the Recognized books, as well as Hebrews.⁴ All other writings are tossed out as written by heretics. Recognizing his own deficiencies, however, Eusebius defers to future historians who may stumble across earlier writers than he was able to find and so lay to rest the doubts he expresses.

What caused the church to specifically enumerate the writings which were to be regarded as true Scripture was a series of heretical attacks on church teachings and authority in the late 2nd century, especially by Marcion. This son of a Bishop was anti-Semitic and a preacher of strict asceticism. To cut away any hint of Jewish roots in the Gospel, Marcion taught that the harsh God of the Old Testament was different than the God of Love in the New Testament. He produced his own Bible in which no Old Testament writings were included, and those of the New Testament were 're-interpreted' for clarity's sake. The church's response in selecting the NT Canon is surprising because the books chosen were from very early times the same 27 books that we now hold.⁵ They were first listed in an Easter letter written by Bishop Athanasius of Alexandria in 367. This list became accepted definitively as Scripture in the East that year. And then in the West, at Councils held in Hippo in 393 and Carthage in 397, the same list was published and accepted.

AD 400- NT fixed for the West by the Council at Carthage:

Four Gospels	Jude
1 & 2 Peter	Hebrews
Acts	James
1, 2 & 3 John	Revelation
Paul's Letters	

Excluded: Shepherd of Hermas, Letter of Barnabas, Gospel of the Hebrews, Revelation of Peter, Acts of Peter, Didache.

³ Eusebius *The History of the Church* (Penguin, N.Y., 1981), p. 132.

⁴ Ibid. p. 134.

⁵ Jackson, Jeremy C. *No Other Foundation* (Cornerstone, Westchester, Ill., 1981), p. 61.

Fate of the Apostles and Early Church Leaders

We find the death of James the son of Zebedee in the book of Acts, 12:2. James was beheaded in 44 AD by Herod Agrippa. Two of the seven deacons, Timon and Parmenas were martyred at about the same time at Corinth and Phillipi in Macedonia respectively. The other Apostles' fates come to us from extra-Biblical sources and in brief this is how they and the early church fathers were returned to the Lord:

Philip was sent on important missions into the Asiatic countries. In Phrygia he converted many snake worshippers raising the ire of the local priests. They martyred him 8 years after James by being scourged and then crucified. Bartholomew removed and buried the body and was almost killed himself for doing it.

Matthew preached for 9 years in Judea writing his gospel in Hebrew for use by the Jews to whom he had preached. James the Less then translated it into Greek. He was slain by the sword in Parthia (60 AD). Mark, a convert of Peter, had recorded Peter's discourses at the request of the Roman converts. He established a bishopric at Alexandria and then went to Libya as a missionary. When he returned to Alexandria, he was martyred by being dragged through the streets and then burned by some Egyptians jealous of his power. His bones were gathered and taken to Venice where he is the patron saint.

James the Less was killed by the Jews of Jerusalem who incited a mob to attack and stone him to death.

Matthias was also killed at Jerusalem being first stoned and then beheaded. Some have said that the reason we hear nothing more of him after his selection is that the choice was improper, Paul having been God's anointed replacement for the outsider Judas. Choosing by lot thereby loses its only acceptable example. When Simeon is chosen to replace James as the bishop of Jerusalem, it is by vote and not by lot.

Andrew preached to many Asiatic nations and was condemned to death by the governor of Patrae in Greece for denouncing his idolatry. He was crucified on an 'X' shaped cross to which he was tied and not nailed to slow his death. He hung there for three days preaching continually to those around him. The listeners begged the governor to let him down but when the last cord was cut Andrew fell to the ground dead.

Peter and Paul had prayed that the Lord would confound the magic tricks of Simon Magus who was a favorite of the emperor Nero. When Simon fell to the ground and broke both legs after a feat of flying, Nero had Peter and Paul locked in prison for nine months, during which time they converted two captains of the guards and forty-seven others. Peter was brought out for execution. He was scourged and then crucified head-down by his own request because he felt unworthy to suffer the same fate as Christ. Paul was then beheaded with the sword c.64 AD

Jude made many converts in Persia which enraged those in power. He was crucified in 72 AD

Bartholomew translated the book of Matthew into the heathen languages and was either killed by the sword or beaten to death by idolaters.

Thomas, also known as Didymus in Greek, preached in Parthia and India and arousing the anger of the pagan priests, he was thrust through by a spear. He left behind many churches in India that exist to this day. Members are called “Thomas Christians.”

Luke may have died a natural death.

Simon the Zealot preached in Mauritania and other parts of Africa and even in Britain where he was crucified by the pagans in 74 AD

Barnabas died of unknown causes in 73 AD He is listed among the post-Apostolic teachers of the church (sometimes called the Apostolic Fathers). His epistle is authoritative but was excluded from the Canon of the Church in later centuries. If you would like to read it, you can find it in paperback in a book called “The Lost Books of the Bible and the Forgotten Books of Eden” (Alpha House, 1926, reprint World Bible Publishers).

Timothy was outraged by a feast in 97 AD which bears a resemblance to Halloween. After he reproved them for their idolatry, the crowd beat him to death with the sticks which they carried as magic wands.

James, also called **James the Righteous**, the Lord’s earthly kin who was Bishop of Jerusalem and probable author of the Book of James, was seized following the arrest of Peter and Paul in about 62 AD. He was admired and revered even by the Jews as a righteous man who took no one at face value. The Scribes and Pharisees had come to him and asked him to explain to the people who would be arriving from around the world to attend the Passover feast that this man named Jesus was not the Christ [perhaps expecting that he would continue to reject Jesus as the Christ even though he was his brother]. They stood him on the Sanctuary parapet and shouted their questions to him, “Tell us, righteous one, what is meant by ‘the door of Jesus.’“ James replied, “Why do you question me about the Son of Man? He is sitting in heaven at the right hand of the Great Power, and he will come on the clouds of heaven.” Many were convinced by James’ testimony. Angered by this, the Pharisees and Sadducees rushed up the parapet steps, throwing James headlong from its summit. Then, finding him still alive, they stoned and then clubbed him to death even as he prayed for them. The siege of Jerusalem was not long afterwards and many noted the coincidence.⁶

John was at Ephesus but was ordered by the Emperor Domitian to be sent to Rome where he was sentenced to be boiled in oil. He was saved from this fate and banished to the island of Patmos instead where he wrote his revelation. When Domitian died, the new emperor Nerva was kind to the Christians and sent John back to Ephesus where he lived to be one hundred years old.⁷

⁶ Eusebius *The History of the Church* (Penguin, N.Y., 1981). note: This includes quotations from other original sources such as Tertullian and Josephus., pp. 100-102.

⁷ Foxe, John Foxe’s *Christian Martyrs of the World* (Moody Press, Chicago, pre-copyright), pp. 24-38.

Outline of the Persecutions

First General Persecution Under Nero, AD 64. Nero was the royal arsonist of Rome who blamed the catastrophe on the Christians. Notables executed during this persecution included: Aristarchus of Thessalonica, Trophimus (a convert of Paul's who was appointed Bishop of Gaul by Paul's direction), Erastus (another Pauline convert, Bishop of Macedonia and chamberlain of Corinth), Joseph (a.k.a. Barsabas, a disciple of Christ who was a candidate with Matthias to replace Judas), Ananias Bishop of Damascus (who was used to cure Paul's blindness).

ASSAULT ON JERUSALEM under Nero and Vespasian in AD 70. Although the Christians escaped the slaughter of the Siege, Vespasian ordered the execution of all those in the line of David to put an end to Jewish hopes for an heir to the ancient throne. The purge was continued by his son Titus and then later by his other son Domitian. The grandsons of Jude, the Lord's brother, were brought before the emperor one day. After questioning them, hearing that the kingdom was not of this world, and then seeing the calluses on their hands from working their small field to pay their taxes, Domitian ended the purge of David's heirs.

Second Persecution Under Domitian AD 85. This was the most brutal of the persecutions. Notables executed: Dionysius the Areopagite (the appointed Bishop of Athens); Timothy the disciple of Paul and Bishop of Ephesus; Simeon, Bishop of Jerusalem; and Nicomedes, a Christian of distinction at Rome.

Third Persecution Under Trajan AD 108. Notables executed: Phocas, Bishop of Pontus; Alexander, Bishop of Rome; and Ignatius, Bishop of Antioch (traditionally one of the children Christ held in his arms; a disciple of the Apostle John). He was scourged, and splinters of wood dipped in oil were lit and put to his side. He was then mangled by pincers and torn apart by wild beasts. Hadrian, who succeeded Trajan as emperor, ended the persecution on request of Quadratus, Bishop of Athens.

Fourth Persecution Under Marcus Aurelius AD 163. The persecutions had spread to Gaul and Lyons by this time. Notables executed: Justin Martyr, the Philosopher; Appolonius a Roman Senator; Fructuosus, Bishop of Tarragon on the east coast of Spain; and Polycarpus, a convert of the Apostle John who served the Lord for 60 years as a prominent teacher and evangelist. He died a martyr at age 86. A crowd at the Coliseum became enraged that the executions of Christians resulted in the conversion of some spectators. They called for the arrest of Polycarpus as the most visible Christian in the city. He heard the commotion and hid himself in a closet, but was discovered by a little girl who told the authorities. He had a dream the night before that his bed was on fire and now decided that it was God's will that he receive the crown of martyrdom. When his captors arrived he greeted them cheerfully and served them a feast, requesting only that he be allowed an hour to pray. His captors were shamed. They took him before the judge who sentenced him to be burned. The flames were intense enough to force back the guards but Polycarpus sang hymns unconsumed! This startled the attendants who speared him until his blood doused the flames. Still alive he was speared again and again until dead and then recommitted to the flames. The people began to worship him as if a god.⁸

Fifth General Persecution Under Commodus, Pertinax, and Julianus AD 200. Notables executed: Leonidas, father of Origen, and two of Origen's friends (Plutarchus and Serenus).

Sixth Persecution Under Maximus and Gordian A.D.235. Notables executed: Pontianus, Bishop of Rome was first banished to Sardinia and then murdered there. His successor, Anteros, collected the histories of the martyrs which so enraged the Romans that he suffered martyrdom only 40 days after taking office. The Roman Senator Pammachius, his entire family, and 42 others

⁸ Foxe, John Foxe's *Christian Martyrs of the World* (Moody Press, Chicago, pre-copyright), pp. 55-56.

were all beheaded in a single day and their heads spiked on the city gates. Also executed were Senator Simplicius; Quiritus, a Roman nobleman. and his entire family; Martina a noblewoman; and Hippolitus, a Christian prelate.

Seventh Persecution Under Decius and Gallus AD 249. Notables executed: Fabian, Bishop of Rome, Cyril, Bishop of Gortyna on Crete; Babylas, Bishop of Antioch; and Alexander, Bishop of Jerusalem. Origen was tortured but not executed.

Eighth Persecution Under Valerian (by influence of an Egyptian magician named Macrianus) AD 257. The church had grown so phenomenally by this time that the heathen temples were all but deserted. Notables executed: Stephen, Sextus, and Laurentius, Bishops of Rome, and Cyprian, Bishop of Carthage. Laurentius (St. Lawrence) was archdeacon under Sextus. He accompanied Sextus when the latter was executed and was told that his death would be soon also. He took over as the Bishop and was approached by Macrianus, governor of Rome, to hand over the “treasures” of the Church to be used for the defense of the Empire. The Roman church was very wealthy even at this early stage. Lawrence promised to gather the riches if he could be given three days. He smuggled the treasures out of the church building to keep them for the needs of the poor and the orphans. He then gathered a chosen number of the congregation: a row each of the lame, blind, orphans, widows, the weak and the helpless. “These are the real treasures of the church,” he said, “In the widows and orphans you behold her gold and her silver, her pearls and precious stones. Make use of them by asking for their prayers; they will prove your best weapons against your foes.” Enraged, the governor had Lawrence roasted on a searing gridiron. Lawrence endured without crying out but prayed instead for the church and for the conversion of the Empire. A Roman soldier standing there was converted on the spot and then suffered martyrdom himself.⁹

Ninth Persecution Under Aurelian and Diocletian (through his co-ruler Maximian) AD 270. Maximian executed an entire legion of 6000 soldiers (The Theban Legion) when they refused to join a sacrifice because they had accepted Christ; also executed was St. Alban of England at Verulam, now St. Albans in Herts., Eng.

Tenth Persecution Under Diocletian and Galerius AD 303-305. St. Sebastian and St. George of England executed (hence St. George fighting the dragon of Rome, Satan’s proxy); Constantine then became the first Christian emperor of Rome in AD 306.¹⁰ He ended the persecutions because of his own conversion, real or not, and then, by his Edict of 313, he legalized Christianity

By the end of the 2nd century martyrdom was seen not only as a higher grade of Christian virtue but also as a baptism of fire and blood. It was considered an ample substitution for the baptism of water, and for purifying the martyr from sin thus securing an entrance into heaven.¹¹ The entire epic of the persecutions was made into a folklore and then idolized by the early Christians. Not only were the martyrs worshipped, but anything they owned or touched was worshipped as well. Pilgrimages became a profitable trade, promenading the tourists past the homes and relics of the local martyrs.¹² It is not very different today with our guided tours of the Holy Land. The church expanded worldwide during the next thousand years as if Satan were bound. No persecution against the Christians would be repeated until the time of John Wycliffe in the late 1300’s.¹³ Even then it wouldn’t be a persecution of the Church as a whole by the state, but of the Church in part by itself: a purge of dissent.

⁹ Foxe, pp. 84-86.

¹⁰ Forbush, Wm. Byron *Foxe’s Book of Martyrs* (John C. Winston Co. Phila., 1926), pp. 1-32.

¹¹ Schaff, Philip *History of the Christian Church*, 8 vol. (Eerdmans, Grand Rapids, 1949), II., p. 62.

¹² Ibid.

¹³ Forbush, p. 32.

Early Church Organization

Papism and episcopacy were advocated by CYPRIAN, Bishop of Carthage from 249 to 258, to protect the church's heritage from those who sought to use the church as a path to earthly glory and dominion. Once church power and authority had been consolidated, there was little to prevent the marriage of church and state. TERTULLIAN felt it was both unnatural and unhealthy to have a Christian emperor, or to give both civil and ecclesiastical power to a single person. But as time went on, and the Roman Empire began to crumble from within, the need for stability overshadowed all other considerations.¹⁴ While time may ultimately have proved Tertullian correct, the unity of church and state at this moment in time contributed to the church's final success. In the same way that David was able to exercise compassionate kingship because Joab, his general, exercised raw military might, the church of 4th century Rome was able to preserve the teachings of the Apostolic Age because Rome's secular strength safeguarded the church even as the world around it disintegrated.

Consolidating church organization meant restricted individual liberty in the interest of order, and it also meant there was a real temptation to abuse church power.¹⁵ This is the very issue which led to the Reformation in the second millennium of the church. The list of early church practices (see bottom of page ii) are as natural as the aberrations which resulted from them. They were not inherently bad, but they lent themselves to misuse. The separation of clergy and laity was a natural progression from the Jewish heritage of the early church and from the pagan traditions of priesthood, altar, and sacrifice. The extraordinary pentecostal illumination the Holy Spirit that was afforded the Apostles, passed away with them. The old reminiscences began to reassert themselves in the lives of God's people, just as the reminiscences of the "good ol' days" under the heel of slavery, reasserted themselves in the desert below Mount Sinai.¹⁶

To combat this backsliding, a special class of Christians arose. While Ignatius hinted at creating a separate priesthood, it was Clement of Rome, writing to the church at Corinth, who planted the seeds for its evolution. By constantly referring to the elders in charge as "sacerdotes," Tertullian clearly indicated that there was an early distinction between eldership and the laity. The complete hierarchy of the church was in place by the early 3rd century — virtually as we know it today, under Roman Catholicism. The exaltation of the eldership led to their separation as an independent caste.¹⁷ Yet the concept of a universal priesthood continued to emerge from time to time. For example, Irenaeus, Bishop of Lyons in the early 2nd century, taught the Biblically grounded truth of a universal priesthood, as did the Montanists (which attracted Tertullian to them). However, the Montanists went further, allowing women to teach publicly in the church.

Tertullian, who first recognized the emerging clergy-laity distinction, also opposed it asking, "Are not we laymen also priests? ... Where there is no college of ministers, you administer the sacrament, you baptize, you are a priest for yourself alone. And where there are three of you, there is a church, though you be only laymen... For each one lives

¹⁴ Schaff, II. p. 121.

¹⁵ Ibid. p. 122.

¹⁶ Schaff, p. 123.

¹⁷ Ibid. pp. 126-127.

by his own faith, and there is no respect of persons with God.”¹⁸ Lay teachers were also acceptable in the early church as when Origen was permitted to expound the Bible prior to ordination. The 4th General Council of Carthage in 398 AD. prohibited laymen from teaching in the presence of clergymen without their consent — implying that it was permissible *with* that consent. Such laymen included many of the church’s finest teachers: Hermas (author of some Apocrypha), Justin Martyr, Athenagoras, Clement of Alexandria, Origen, Tertullian, Arnobius, and Lactantius.¹⁹

Roman primacy evolved because Rome was already a hub of the civilized world. Paul and Peter died there. The epistle to the Romans is one of the most important in the New Testament. The persecution by Nero and his successors brought the Roman Christians great honor. And extensive wisdom, coupled with a desire for universal norms of belief, made them a logical choice to lead the catholic church. The unity of such catholicism is presupposed in the Christian faith: “There is one body and one Spirit — just as you were called to one hope when you were called — one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.” Eph 4:4-6. There was no *visible* vs. *invisible* distinction at this time, because no reasonable person would suffer the type of persecution that was ongoing until 313 AD, for the sake of membership in a social club. But as Christianity became more and more “popular,” the only way to maintain unity was to organize and systematize. Tertullian likened the church to Noah’s Ark: you’re either on board or you’re lost.²⁰ This idea removed the understanding of the parable of the wheat and the tares, in which both grow side by side in the field of God, until the Judgment. In the Post-Nicene era, we’ll see the consequences of such “universal exclusiveness,” where salvation is said to come with church membership, and not by faith alone.

INFANT BAPTISM – This was an option given to parents even as far back as the Apostolic Age, the precedent having been a consecration by circumcision. There wasn’t a single voice against the lawfulness of infant baptism, which was supported by Christ’s entreaty “suffer the little children to come unto me, and forbid them not.”²¹ IRENAEUS, pupil of the Apostle John, said that “Christ passed through all the stages of life, to sanction them all, and came to redeem, through himself, all who through him are born again unto God, sucklings, children, boys, youths and adults.” It implies a *sacramental* regeneration as opposed to a moral or *spiritual* regeneration, which require a conscious act of the will to attain conversion, an exercise of faith and repentance, of which an infant is incapable.

We are looking at what the church was like in the first two centuries, not because it is binding on us, but because it will help us grasp what the early church understood the Biblical directives to mean. Overlapping the time of the Apostles, the early Christians had a unique opportunity to hear Apostolic objections to their practices (or approvals of them). Anti-Nicene Christianity was refreshingly open in its discussions of doctrine and order. “There was an underlying health in the church which was able to survive disputes carried on in a manner which shocks our modern (anemic?) sensibilities.”²²

¹⁸ Ibid. pp. 128-129.

¹⁹ Ibid. p. 130.

²⁰ Ibid. p. 171.

²¹ Ibid. p. 256

²² Jackson, p. 41.

Heresies Opposed in the Early Church

MARCIONITES - Marcion was the son of a wealthy bishop and he was raised as a Christian. He went to Rome in 138 or 139 and taught the following:

1. Nature is Dualistic.
2. The God of the Old Testament was evil.
3. There is no secret body of knowledge or allegorical interpretation of Scripture.
4. The Demiurge created men and their souls.
5. A second God, hidden until Christ's coming, is the God of Love.
6. The God of Love undertook to rescue men he didn't create and owed nothing to the Demiurge.
7. The God of Love revealed himself in Jesus who was not born of men through the Demiurge, but was only a phantom who seemed to be a man. This was called **DOCETISM** from the Greek word meaning "to appear."
8. Sexual union was forbidden.
9. Marriage was rejected.
10. Martyrdom was prized.

MONTANISM - c.156-172 Montanus was raised in Phrygia in Asia Minor and his movement is sometimes called the "**Phrygian**" movement. Its teachings include,

1. Revival of prophets and new revelation.
2. Asceticism, fasting, celibacy, and martyrdom as path to righteousness.
3. An early end of the world.
4. Imminent second coming of Christ.
5. The New Jerusalem would be an ideal society located ... at Phrygia, of course.
6. Speaking in tongues is the sign of salvation.
7. There will be a millennial reign of Christ (a belief called "Chiliasm").

These teachings are reflected today in "charismania," or Pentecostalism. The Montanists, on the up side, opposed sacerdotalism, and favored independent churches.

MODALISM - God emerges from the abstract whole of his being to take on the attributes of a man, father/creator, or Holy Spirit as his present "mode" of being. In other words, God appears or acts in three different modes, revealed one at a time as Father, Son or Holy Spirit; then he returns to his abstract whole. **Sabellius** was a proponent of modalism c. 220. The Lord God is One, not several, and not composite.

ARIANISM - The Arian controversy lasted from the time of Constantine in 318 until 451 when the COUNCIL OF CHALCEDON finally put it to rest. Arius, a priest in Alexandria, denied the true divinity of Jesus Christ. He taught that the Son was not eternal but was *created* by the Father, and therefore the Son was not God by nature. He had a changeable nature. His honor and dignity were earned from the Father by Jesus' righteous life on earth rather than being inherent in Jesus' identity as God. Jesus was not "consubstantial" with the Father (i.e. of the same substance). The Holy Spirit was begotten by the Logos (Christ) and therefore was less than either the Son or the Father.

Arius' bishop, ALEXANDER, condemned Arius' teachings and defrocked him and his followers. However, Arius had many sympathizers throughout the empire and a major conflict arose. Constantine was upset with both Alexander and Arius. He wrote each of them and said, "There was no need to make these questions public ... since they are problems that idleness alone raises, and whose only use is to sharpen men's wits ... these are silly actions worthy of inexperienced children, and not of priests or reasonable men." Constantine called for the first ecumenical council of the church to resolve the dispute. It met at **Nicea** in 325. Arius was opposed in the debate by

History of the Church – Handouts – Week 3

the archdeacon **Athanasius** from Alexandria. Arius lost. The Nicean creed reference to the nature of the person of Jesus Christ reads “being one essence (homo-ousios) with the Father.” Arius and his followers were banished from the empire.

Constantine wavered on the issue (his sister was an Arian). He permitted some of the bishops to return from exile in 328. They began a campaign that led to the exile of Athanasius in 335, who was then bishop of Alexandria. Arius was declared orthodox and was scheduled for reinstatement in the church when he died in 336. The conflict continued for 150 years. The final orthodox Nicene formula is this: “The Holy Spirit proceeds from the Father *and from the Son*.” This final phrase “and from the Son” is called the *filioque*.

Nestorians – c. 428. Also known as *Adoptionism*. Nestor taught that Christ, as man, is the adoptive Son of God, not God incarnate. He had two separate natures. The two natures were united in love but separated in essence. The orthodox position is that Christ is one *person* with two *natures*, one human and one divine. The Nestorian heresy is that Christ comprises two *persons*; one with a human nature, and the other with a divine nature. If there are two distinct persons in Jesus Christ, Mary would be the mother of the human person only. Thus the reference to Mary as Mother of God (Theotokos) was anathema to the Nestorians who preferred to refer to Her as “Christotokos” (Mother of Christ). Nestor was opposed by Eusebius.

Monophysites – Christ has one predominant nature. Monophysitism developed as a reaction to the dual nature teaching of Nestorianism. It led to the formal secession of the Coptic and Armenian churches from the rest of the Christian church. Although they accepted the formulation of the Nicene Creed, they fought over the way in which divinity and humanity are joined in Christ Jesus. The problem arose when they began to think about the fact that God (and therefore the divine nature of Christ) was unchangeable, immutable and eternal, while human nature is changeable and temporal.

- ANTIOCHIAN Monophysites stressed Christ’s *human nature*, because they believed that Christ needed to be truly human if he were to be the savior of human beings.
- ALEXANDRIAN Monophysites stressed Christ’s *divinity* because he needed to be truly God if he were to teach divine truth.

PELAGIANISM – This is a doctrine of works and a rejection of grace. It rejects the idea that man is incapable of doing what God expects in the way of obedience to the Law. c. 400 AD. Pelagius was appalled by the sinfulness in the Church at Rome, which he believed was the natural result of Augustine’s teaching on grace. And so he taught,

1. Man is basically good but morally weak, and thus capable of perfect obedience (this rejects total depravity). God only requires what man is capable of doing.
2. Even if Adam had not sinned, he would have died (the Tree of Life is a metaphor).
3. Adam’s sin harmed only himself, not the human race (no original sin). Therefore, infant baptism is unnecessary to wipe away original sin. Newborns are in the same state as Adam before his fall (innocent).
4. The whole human race neither dies through Adam’s sin and death, nor rises again through the resurrection of Christ (Christ’s death did not atone – it was a sacrificial example).
5. The (Mosaic Law) is as good a guide to heaven as the Gospel (the Law remains). Christ lived in such a way as to provide an example for us.
6. Even before the advent of Christ there were men who were without sin. Christ was not unique; his righteousness is not imputed to us; we earn our own salvation.

Pelagius’ teachings were condemned at the Councils of Carthage (c. 415), Orange (529), Ephesus (431), Trent (1546), and by the Protestants in their Confessions such as the 2nd Helvetic, Augsburg, Gallican, and Belgic Confessions, the Anglican Articles, and the Canons of Dort. A milder version (*semi-Pelagianism*) arose in the 1600’s, called **Arminianism**.

Biographical Sketches 300-600

Jerome – Bible translator and advocate of monasticism. He was born to Christian parents in Dalmatia. He studied in Rome for 8 years and became a Christian at age nineteen, baptized by the Pope. He lived the life of a hermit in Aquilea near Rome.

During a severe illness he had a vision of Christ who reproached him for his study of Greek and Latin. He went to a remote cave in the desert and employed a Jewish rabbi to help him learn Hebrew. In 382 Pope Damasus called Jerome to Rome to have a new translation of the Scriptures made from the original Hebrew and Greek. His work later became known as the Latin Vulgate, the officially recognized and authorized version for the Catholic church.²³

Augustine – Born of a heathen father and Christian mother, Augustine was sent to Carthage to be educated. He fell in love with a girl there, had a son, but felt that sex was his defiling passion. After reading a work by Cicero, he was convinced intellectually that the pursuit of truth should be his life's ambition. He read the Bible but it seemed crude and barbarous to him. For a time he became a Manichean (Gnostic-like), and then he became a grammar teacher, and then a teacher of rhetoric in Carthage. At age 30, he separated from his long time mistress, became engaged to a young woman of wealth and position, but driven by his inner passions he never settled down. Then, in Milan, he came under the preaching of bishop Ambrose who taught him that the Christian life could be both eloquent and intelligent, and that the OT could be restated allegorically to avoid the troublesome conclusions that he had drawn on first reading.

The final stimulus to his conversion was the example of Anthony and the Egyptian hermits as they withstood the temptations of the world. In agony of spirit, he walked through his garden one day and heard the voice of child singing “take it and read it.” He took hold of the new testament and came to Romans 13:13-14, “Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof.” All doubt faded away, and on the eve of the following Easter 387, he was again baptized by Ambrose in Milan. He then lost in quick succession his mother and his son. In despair, he was eager to depart the world, but God had need of his services and he was called into the priesthood and made bishop of Hippo “against his will.”²⁴

John of Antioch (also called **Chrysostom** meaning “golden mouthed”) – Well educated in rhetoric and law, he became a monk from 373 to 381. He was then ordained a deacon by Bishop Meletius of Antioch. In 386 he was appointed preaching elder there, and became the most popular and powerful of the Biblical expositors. He wrote many commentaries on Scripture, and became highly influential in his writings. In 398 John was called to be archbishop of Constantinople, but his outspoken opposition to the sexual shenanigans going on there offended the unscrupulous queen, Eudoxia. She persuaded Theophilus, the infamous bishop of Alexandria, to call a synod in 403 to silence and

²³ Moyer, Elgin S. *The Wycliffe Biographical Dictionary of the Church* (Moody Press, Chicago, 1981), p. 211.

²⁴ Shelley, Bruce *Church History in Plain Language* (Word, Inc., Waco, 1982), pp. 141-143.

condemn John. False charges were brought and John was banished for life and died in exile.²⁵

Benedict – Founder of the BENEDICTINE ORDER. He adopted the most extreme form of asceticism and lived as a hermit in a cave. He spent three years there until called as abbot of a neighboring monastery. His strict discipline proved bothersome to the monks, however, and he narrowly escaped death by poison! He returned to his cave until hounded from there too. He left for Monte Cassino a much wiser man for the experience. He wrote his famous Rule of Faith and Life, taught, preached and lived a pattern of monastic piety. His “Rule” was designed to address the issue of unworthiness in prior monastic orders. He felt that discipline was at the heart of the issue, and yet, based on past experience, he knew that it must not be too heavy a yoke for ordinary men. He viewed the monastery as a spiritual garrison for Christ in a hostile world. None would be permitted to enter the order without undergoing a one year trial period. Authority was exercised by the abbot and all agreed to submit to that authority. On the other hand, the abbot could decide major matters only after consulting with the whole body.

To avoid contamination from the external world, the monastery was to be as self-sufficient as possible, and, to avoid the evil of idleness, each brother was to occupied at fixed times in manual labor, and at other fixed times in religious reading. Worship was observed 7 times in each 24 hour period for approximately 20 minutes each. Because of the extensive reading required, each monastery came equipped with a library. It was not long before the monks were copying and reading the classical works of Greece and Rome thus preserving them for future generations.

Justinian – Emperor of the Eastern Roman Empire 527-565. His long reign was the most brilliant in the history of the Byzantine empire. He carried on almost constant war against the pagans, both within and without the empire. In 529 he closed the ancient pagan philosophical school of Athens. He built Saint Sophia, the cathedral church at Constantinople. He was an adherent of the orthodox faith and called the 5th Ecumenical Council at Constantinople in 553 which dealt with the Monophysite problem. The monophysites taught that Christ had a single nature, or at least his human nature was so well absorbed by his divine nature that it was not distinguishable. This worried the orthodox church which felt that such a statement challenged the whole concept of redemption. If Christ was not fully human, then no sacrifice had been made.

Justinian wrote his famous “Institutes” (not to be confused with Calvin’s “Institutes”) which regulated not only political affairs, but also ethical and ecclesiastical affairs. He gathered under one cover the Corpus Juris Civilis or Civil Law of Rome. He persecuted and punished not only the pagans, but also the Manichaeans, Arians, and other heretics, with his wrath falling most heavily on the Montanists. He condemned Origen openly for his doctrines and helped accelerate the church-state relationship, with the church taking second position to the state.

Ambrose (340-397) – Bishop of Milan 374-397. Born in Gaul, the son of a high-ranking Roman who was prefect of one of the four great prefectures of the empire encompassing Gaul, Britain and Spain. His father died early and the family returned to Rome where

²⁵ Moyer, pp. 90-91.

Ambrose was educated for the law. Ambrose became civil governor of the territory headquartered at Milan, and then became Admirable Magistrate.

When the Arian Bishop of Milan died, strife between the Arians and the Catholics erupted and Ambrose, in his role as consular authority, went to the church to maintain order. When someone cried out, “Ambrose for Bishop!” the crowd took up the shout and Ambrose reluctantly accepted. The problem was this: Ambrose was only a catechist, not baptized. After his “election” he was quickly baptized, passed through the intermediary offices and — 8 days later — consecrated Bishop of Milan. He was deeply religious and humble and recognized his lack of training. He went straight to work studying the Bible, Greek theologians and preachers. He learned and taught at the same time, orthodox in his doctrine, a gifted orator and preacher, a firm disciplinarian, and greatly loved.²⁶

By 380 Christianity was the official religion of Rome. The Emperor Theodosius published an imperial command:

“It is our will that all the peoples we rule shall practice that religion which the divine Peter the Apostle transmitted to the Romans. We shall believe in the single Deity of the Father, the Son, and the Holy Spirit, under the concept of equal majesty and of the Holy Trinity.

“We command that those persons who follow this rule shall embrace the name of Catholic Christians. The rest, however, whom we adjudge demented and insane, shall sustain the infamy of heretical dogmas, their meeting places shall not receive the name of churches, and they shall be smitten first by divine vengeance and secondly by the retribution of our own initiative, which We shall assume in accordance with divine judgment.”²⁷

Church construction reflected this attitude of imperial divinity and of the “transformation” of human imperfection into divine perfection for the saints in general. A Greek traveler in Persia describes a palace in which a chapel was “a hall covered with a dome; the inside was adorned with sapphires sparkling with a celestial blue brilliance, and standing out against the blue background of the stones were golden images of the gods, glittering like stars in the firmament.” This style of mosaic-encrusted interior became the pattern for Byzantine churches.

In 390 a Greek charioteer at Thessalonica was accused of homosexual practices and imprisoned by the governor. When the day of the races approached, the people rose up and demanded the charioteer’s release. The governor refused. The mob murdered him and freed the prisoner. At the next race, Theodosius had the gates closed and guarded by a contingent of soldiers. At a signal, they entered and massacred the 7,000 attendees. Ambrose refused to give Theodosius communion until he repented. He courageously wrote Theodosius a letter of diplomatic rebuke:

“I cannot deny that you have a zeal for the faith, and that you fear God, but you have a naturally passionate spirit which becomes ungovernable when you are excited. I call on you to repent. You can only atone for your sin by tears, by penitence, by humbling your soul before God. You are a man, and as you have sinned as a man, so you must repent. No angel, no archangel can forgive you. God alone can forgive you, and He forgives only those who repent.”²⁸

²⁶ Moyer, p. 11.

²⁷ Shelley, p. 111.

²⁸ Ibid. p. 112.

The weapon Ambrose forged and which would be taken up again and again by the western papal throne, was the threat of excommunication, a weapon never used at Constantinople. The split between east and west was more than geographic. Bamber Gascoigne refers to the two approaches as “Greek Catholic and Roman Orthodox” because while the Greek Orthodox Church might have been more universal at the time, it was the Roman Catholic Church which was more correct in its practices.

Ambrose left more than a strong papacy behind him: one of his greatest legacies was that Augustine of Hippo was converted by his powerful preaching. Ambrose also left behind many literary works, and he not only wrote many hymns but he created a style of hymn called Ambrosian Chant. Ambrose reintroduced congregational singing into the churches and he maintained peace (if not harmony) between the Arians and the newly-named Catholics. He set a tone for the Roman Papacy that was to last until the Reformation, a seat of secular as well as spiritual dominance.

Gregory The Great (540-604) – Pope from 590-604. Gregory was born to an old senatorial family of Rome, educated for government service and indeed held the highest civil office in Rome as its Prefect or Governor at age 33. After his father’s death in 575 (when Gregory inherited his father’s wealth) he quit his government post, turned the family estate into a monastery and became a monk. He built six other monasteries in Sicily but lived in such strict abstinence and austerity that he undermined his health.

He was chosen as one of the seven cardinal deacons of Rome, then Ambassador of the Pope to the imperial court at Constantinople from 578 to 585. When he returned to Rome, he was made Abbot of his own monastery. In 590, when the black plague killed Pope Pelagius II, Gregory was unanimously elected by the senate, the clergy and the people to be Bishop or Pope of Rome. He refused the office, fled the city and hid in the forest. He was found and dragged back to Rome, where he finally submitted to his calling. He humbled himself and the people for three days, and legend notes the coincidence that the plague soon subsided.²⁹

There was no emperor in the west and Gregory became its strong man. When the Lombards laid siege to Rome, he raised an army and defeated the “Arian” Lombards and then made peace with them. He held vast estates in Rome (called the Patrimony of Peter), Sicily, Italy, Southern France and North Africa. He used his vast power and wealth to strengthen the position of the western church, but also to provide for the needs of its people in a system of welfare.

Gregory glorified the past and held tradition on a par with the Scriptures. He interpreted the Bible allegorically, as in his text on Job called “Moralia.” He promoted the doctrines and practices of good works and penance, of purgatory, the veneration of relics, mass and transubstantiation, the celibacy of the clergy, liturgy in worship, the traditional historic episcopacy, and the importance of missions.³⁰

²⁹ Shelley, p. 181.

³⁰ Moyer, pp. 168-169.

Athanasian Creed – Chalcedon 451

Whoever desires to be saved should above all hold to the catholic faith. Anyone who does not keep it whole and unbroken, will doubtless perish eternally.

Now, this is the catholic faith:

That we worship one God in **TRINITY** and the trinity in unity, neither blending their persons nor dividing their essence.

For the person of the Father is a distinct person, the person of the Son is another, and that of the Holy Spirit still another.

But the divinity of the Father, Son, and Holy Spirit is one, their glory equal, their majesty coeternal.

What quality the Father has, the Son has, and the Holy Spirit has.

The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated.

The Father is immeasurable, the Son is immeasurable, the Holy Spirit is immeasurable.

The Father is eternal, the Son is eternal, the Holy Spirit is eternal.

And yet there are not three eternal beings; there is but one eternal being. So too there are not three uncreated or immeasurable beings; there is but one uncreated and immeasurable being.

Similarly, the Father is almighty, the Son is almighty, the Holy Spirit is almighty.

Yet there are not three almighty beings; there is but one almighty being.

Thus the Father is God, the Son is God, the Holy Spirit is God.

Yet there are not three gods; there is but one God.

Thus the Father is Lord, the Son is Lord, the Holy Spirit is Lord.

Yet there are not three lords; there is but one Lord.

Just as Christian truth compels us to confess each person individually as both God and Lord, so catholic religion forbids us to say that there are three gods or lords.

The Father was neither made nor created nor begotten from anyone.

The Son was neither made nor created; he was begotten from the Father alone.

The Holy Spirit was neither made nor created nor begotten; he proceeds from the Father and the Son.

Accordingly there is one Father, not three fathers; there is one Son, not three sons; there is one Holy Spirit, not three holy spirits.

Nothing in this trinity is before or after, nothing is greater or smaller; in their entirety the three persons are *coeternal* and *coequal* with each other. So in everything, as was said earlier, we must worship their trinity in their unity and their unity in their trinity.

Anyone then who desires to be saved should think thus about the trinity.

But it is necessary for eternal salvation that one also believe in the **INCARNATION** of our Lord Jesus Christ faithfully. Now this is the true faith:

That we believe and confess that our Lord Jesus Christ, God's Son, is both God and human, equally. He is God from the essence of the Father, begotten before time; and he is human from the essence of his mother, born in time; completely God, completely human, with a rational soul and human flesh; equal to the Father as regards divinity, less than the Father as regards humanity. Although he is God and human, yet Christ is not two, but one.

He is one, however, not by his divinity being turned into flesh, but by God's taking humanity to himself.

He is one, certainly not by the blending of his essence, but by the unity of his person. For just as one human is both rational soul and flesh, so too the one Christ is both God and human.

He suffered for our salvation; he descended to hell; he arose from the dead; he ascended to heaven; he is seated at the Father's right hand; from there he will come to judge the living and the dead. At his coming all people will arise bodily and give an accounting of their own deeds. Those who have done good will enter eternal life, and those who have done evil will enter eternal fire.

This is the catholic faith: one cannot be saved without believing it firmly and faithfully.

Comparison: Nicene & Nicene-Constantinopolitan Creeds

Council of Nicea (325)	Council of Constantinople (381)
We believe in one God, the Father Almighty, Maker of all things visible and invisible.	We believe in one God, the Father Almighty, Maker <i>of heaven and earth, and</i> of all things visible and invisible.
And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father;	And in one Lord Jesus Christ, the <i>only-begotten</i> Son of God, begotten of the Father <i>before all worlds (æons)</i> , Light of Light, very God of very God, begotten, not made, being of one substance with the Father;
By whom all things were made [both in heaven and on earth];	by whom all things were made;
Who for us men, and for our salvation, came down and was incarnate and was made man;	who for us men, and for our salvation, came down <i>from heaven</i> , and was incarnate <i>by the Holy Ghost and of the Virgin Mary</i> , and was made man;
He suffered, and the third day he rose again, ascended into heaven;	<i>he was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sits on the right hand of the Father;</i>
From thence he shall come to judge the quick and the dead.	from thence he shall come <i>again, with glory</i> , to judge the quick and the dead. ;
	<i>whose kingdom shall have no end.</i>
And in the Holy Ghost.	And in the Holy Ghost, <i>the Lord and Giver of life, who proceeds from the Father, who with the Father and the Son together is worshipped and glorified, who spoke by the prophets.</i>
	<i>In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.</i>
[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'—they are condemned by the holy catholic and apostolic Church.]	

The Age of Missions

(600-900)

In the first century the “missionary heroes” were unknown Christians who shared their faith with family and friends, employers and acquaintances. Christianity was growing very naturally from within. Later we see the efforts of the great individual missionaries effecting the establishment of strong churches that would have an impact on entire countries: e.g. Patrick in IRELAND (432), Columba in SCOTLAND, Augustine of Canterbury in ENGLAND, Boniface in GERMANY, Ansgar in SCANDINAVIA, and Cyril in the SLAVIC nations.

Columba (521-597) was born of a noble family in Donegal Ireland. He took monastic vows and is attributed with founding twenty-five monasteries and forty churches by the age of twenty-five! However, his quick and stubborn temper appears to have been the catalyst for clan warfare and multiple deaths. Around the age of forty-two Columba underwent a radical change and committed himself to missions. Along with twelve companions, he set sail across the Irish Sea and landed on Iona, which became his base of operations for the conversion of two of the major tribes on the Scottish mainland, the Picts and the Scots, as well as the northern English. His story illustrates several important principles that recur in the annals of the expansion of the Christian church.

The FIRST principle is that mere strategies for evangelism are never the real cause of its lasting impact. Personal commitment is. E.M. Bounds’ oft-quoted words have been true throughout the centuries: “Men are looking for better methods; God is looking for better men. Men are God’s methods.” SECOND, where we live and serve is not the ultimate determining factor in our spiritual influence. Everywhere is equidistant from the power and presence of God. The THIRD principle is that God’s usual way is to advance His cause through Christian fellowships. Iron sharpens iron. – *Sinclair Ferguson*. <https://www.ligonier.org/learn/articles/columba-missionary-scotland/>

Augustine of Canterbury was a Benedictine monk who became the first Archbishop of Canterbury in the year 597. He is considered the “Apostle to the English” and a founder of the Church in England. Pope Gregory the Great chose him in 595 to lead a mission to Britain to Christianize King Ethelbert and his Kingdom of Kent from Anglo-Saxon paganism. Ethelbert had married a Christian princess, Bertha, daughter of Charibert I who was the King of Paris. She was expected to exert some influence over her husband. Augustine proceeded to Canterbury. Ethelbert converted to Christianity and allowed the missionaries to preach freely. He gave them land to found a monastery outside the city walls. Augustine was consecrated bishop and converted thousands during a mass baptism on Christmas Day 597.

Willibrord, missionary to the Netherlands and teacher of Boniface. He was born in Northumberland, England of devout Christian parents, reared in the Celtic church, and educated at the monastery at Ripon. He continued his education in Ireland. In 690 he embarked from England for Frisia with eleven companions and landed at the mouth of the Rhine in present-day Holland. In 695 he went to Rome to receive archiepiscopal consecration. Willibrord established the headquarters of his archbishopric at Utrecht, where he labored for nearly 45 years, three of them with Boniface as his assistant.

Winfred, also known as **Boniface** “Doer of Good.” Boniface was the product of the Benedictine monastic movement, born in Devonshire, England and commissioned by Pope Gregory II in 729 to evangelize Germany. While doing so, he was also able to bring the missionaries of Ireland and England into a closer relationship with Rome. Boniface was not a novice at missionary work. He was ordained at age 30 and in 716 sailed with a few friends to Frisia (present-day Netherlands) to help Willibrord. With strong opposition from the local Frisian king, Boniface abandoned his mission call and returned to Rome from 718-719. He began a work in Thuringia, but when he heard that the Frisian king had died, he returned to Frisia to help the great missionary Willibrord

for three years until 722. He then moved on to Thuringia to begin his life's work. He spent 10 highly successful years there.

The inhabitants of Germany (Thuringia) were worshippers of nature spirits with animal sacrifices. Boniface marched into a shrine in the sacred forest of Thor, the thunder god. The cult object was a massive oak. Boniface took an ax to it and just as he levelled the first stroke, a mighty wind toppled the tree. The pagans immediately converted to Christianity. Boniface used the wood to build a chapel to St. Peter.

Boniface organized the masses he converted into districts so they would leave a church structure behind him, firmly bound to the central authority at Rome. In 732 he became an archbishop with authority to establish new sees in Germany. In 739 Boniface was made an apostolic vicar or Papal legate carrying with him all the power and authority of the Pope. In 742 he organized the church in Bavaria and Germany and established the important and influential monastery at Fulda in 744. He assembled the first German council, organized churches, schools and monasteries in the Roman fashion, and trained and sent missionaries from the German churches. It was the work of Boniface, more than anyone else, that created the foundation for the medieval papacy. In 746 Boniface became Archbishop of Mainz and worked among the Franks trying to reform it.

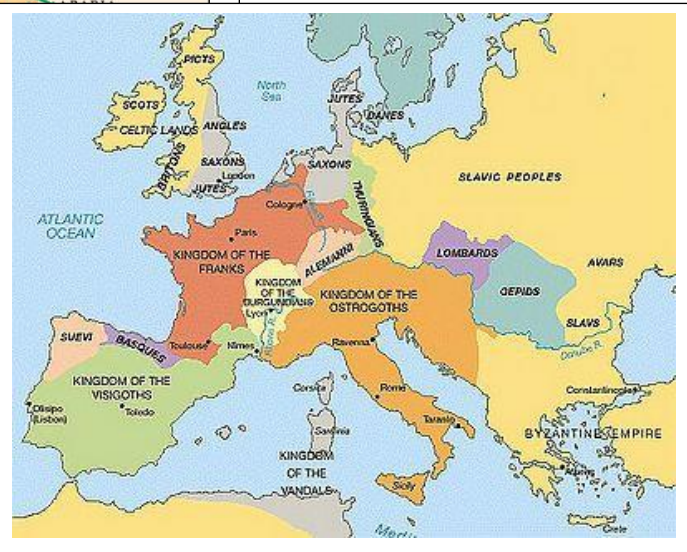
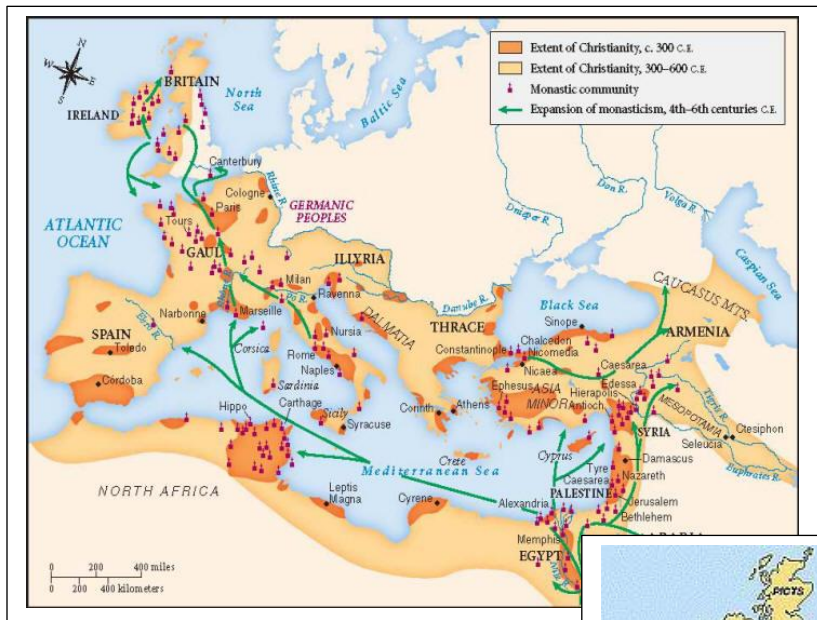
But troubled by his early failure at Frisia, Boniface returned there in 753 with a company of monks and priests. For two years he traveled among them, preaching, baptizing thousands of converts, destroying pagan temples, and building churches. In 755 a group of pagan hostiles sealed his faith as a martyr, dying with the Gospel in his hands. Charlemagne was 12 years old at the time.

Anskar, "Apostle to the North," was born of Frankish parents in northwestern France. He became a Benedictine monk and was educated at the famous monastery of Corbie. He was called to a missionary work by the Christian king and queen of Denmark. He built a mission and a boys school in Schleswig, but when the king became unpopular two years later, Anskar had to flee Denmark. He then spent two years in Sweden. When a new king came to the throne in Denmark, Anskar was called back. In 829, the first bishopric was established at Hamburg for all of the northern country, and Anskar was consecrated its first bishop. Later, when Bremen and Hamburg united, Anskar was made archbishop. He returned to Rome to receive papal consecration and a papal commission as legate to the Swedes, Danes, Slavs and other races of the north. While he laid the foundations for Christianity in those countries, they were not won for another 150 years.

Cyril and Methodius (brothers), missionaries to the Slavs by invitation of Duke Ratislav of Moravia in 862, and by commission of emperor Michael III. Cyril invented an alphabet (still the alphabet of Russia) and translated the Bible into the Slavic language. In 868 the brothers went to Rome to obtain official sanction for the use of the Slavic language, thus bringing their work under the supervision of the Roman church. Cyril died at Rome in 869 and Methodius returned to Moravia as archbishop.

Wilfrid, bishop of Northumbria in England and abbot of the monastery at Ripon where Willibrord had been educated. In 863 he became the driving force behind the adoption of the Roman catholic form of the faith (as opposed to the Celtic aberrations) at the Synod of Whitby.

In the lives of these famous missionaries we see an obvious trend in the consolidation and the subjugation of the European churches to the authority of the Roman papacy, built on the work of Pope Gregory the Great and unified by the network of monasteries established throughout Europe. This pattern continued for the rest of the medieval period, spurred on by the desire for another Rome, a united empire, and the spiritual conviction of a handful of men who devoted themselves to the preaching and teaching of God's Holy Word.



Scholasticism and Humanism

Scholasticism: This is a method of critical thought and argumentation taught by medieval universities in the 12th-16th centuries. Its teachers were called "scholastics" or "schoolmen". They used this method, as distinct from what the monastic schools had taught, to articulate and defend church dogma in an increasingly pluralistic culture. The greatest issue in Scholasticism was between REALISM and NOMINALISM. Briefly contrasted, the two schools of thought go like this:

Realism – Plato declared that words or phrases which describe “universals,” have an independent existence from the individual units which comprise them. As applied to theology this would mean that mankind as a whole has been corrupted by the sin of Adam. The saving work of Christ is for mankind as a whole and not for isolated individual men, etc.

Nominalism – This school of thought maintains that only *particular* things are real, and *universals* are merely words coined by human intellect. Terms such as mankind, city, nation, animal and church are concepts of the mind. Only individual objects and events exist. Thus, the Trinity must refer to three individual gods, no matter what concept we try to link them with.³¹

Humanism – Unlike today’s humanism, which rejects God, the humanism of the 14th-16th centuries emphasized classical scholarship, clear thinking, Aristotelian logic, and using the original text sources of the Bible. It recognized God as the source of human dignity and freedom.

Biographical Sketches 1000-1350

ANSELM (1033-1109) – In Anselm we find “mysticism combined with scholasticism. In 1093 he became Archbishop of Canterbury. He stoutly maintained the church’s privileges against the arrogance of the king, William Rufus. He was banished and left for Cluny. Anselm belonged to the REALIST school and tried to prove the existence of God ontologically³² (i.e. based on the outcome or consequences of a divine being’s existence). The argument proceeds that if we define God as that greater than which nothing can be thought, and if we also surmise that the greatest *without* existence is less than the greatest *with* existence, then God must exist or be less than the greatest that can be thought.³³ He maintained that belief in God, the nature of God, the Trinity, immortality, and the incarnation, death and resurrection of Christ, could be reached by reason and were the inescapable accompaniments of a rational view of the universe.³⁴

PETER ABELARD (1079-1142) – He was an opponent of BERNARD OF CLAIRVAUX. Abelard loved to challenge accepted beliefs and to best his rivals in debate, including elders and teachers. He believed it is the function of reason and logic to refute error and illumine the truth which comes through divine revelation and is apprehended by faith.³⁵ He was charged with heresy. He had spoken out against nominalism with its three-god Trinity in a way that left him open to charges of Modalism. He pointed out the weaknesses in both realism and nominalism. He held that sin is not the overt act alone, but the *motive* for the act that makes it sin. He held that mankind does not share in the guilt of Adam’s sin, but all share in Adam’s punishment. Man’s inclination to sin doesn’t impute guilt any more than his good works merit God’s favor. He rejected Anselm’s position that Jesus’ satisfaction of God’s wrath on the cross was necessary for the forgiveness of sins. He pointed out that God had forgiven sins before Christ came. Christ’s sacrifice was to take on himself the suffering of mankind which comes as a result of sin. This “morally persuades” us of God’s love and releases in us a new capacity for love. That is certainly not Reformed doctrine.

³¹ Latourette, Kenneth *A History of Christianity* 2 vol. (Zondervan, Grand Rapids, 1970), vol. I. 498-502,

³² Moyer, p. 14.

³³ Runes, *Dictionary of Philosophy*, Littlefield Adams, 1965, page 219.

³⁴ Latourette, I.500.

³⁵ Ibid. p. 502.

BERNARD OF CLAIRVAUX (1090-1153)– Bernard was the most influential individual in the religious life of Western Europe of his generation. He became a Cistercian monk at age 22. He brought with him about thirty friends and relatives, including five brothers he had persuaded. At age 25, Bernard became abbot of a new foundation at Clairvaux. He remained head of that house until his death in 1153. He was a mystic — the thrust of his religious devotion was in a life of private prayer and cultivating the sense of the presence of God. Bernard promoted the revival of the adoration of Jesus in his humanity, especially through the hymn “Jesu, dulcis memoria” which begins, “Jesus the very thought of you with sweetness fills my breast.” He was eloquent and persuasive as a preacher and orator. He wrote several books and was instrumental in healing a schism that nearly resulted in the election of two popes. He supported orthodoxy vigorously, and in fact, one of his monks became Pope.³⁶

PETER WALDO (1140-1205). He was a rich merchant of Lyons. He realized one day that life is short and insecure. He went to a theologian to ask the way to heaven. He was told to sell what he had and give to the poor. *He did.* He provided for his wife and children, distributed the rest to the poor, and begged for his daily bread. He studied the New Testament in a translation of his native tongue, and then began to preach. When the Archbishop of Lyons forbade him to preach, he appealed to the Pope. The Pope let him continue in dioceses where the bishops would permit it, but he and his followers soon disregarded it. They asked for authorization from the Third Lateran Council (1179), but were denied. In 1184 they were excommunicated — the Waldenses taught:

1. Do not heed Pope or bishop
2. The Church of Rome is corrupt
3. Women and laymen can preach
4. Masses and prayers for the dead are unscriptural
5. Purgatory is the trouble that comes to us in this life
6. Prayers needn't be said in church to be effective
7. Prayers should be said in the vernacular, not Latin
8. Church music and canonical hours (prayers said at fixed times of the day) are jaded
9. Laymen are as competent to hear confessions as priests
10. Every lie is a deadly sin
11. Oaths, even in court, are unscriptural
12. All taking of human life is against God's law.³⁷

FRANCIS OF ASSISI (1181-1226) – He was a playboy, like Augustine, and a leader of the pack. Over time he began to change. He gave himself to the service of the poor and of lepers. He spent a lot of time in solitude and contemplation of Christ's sacrifice. He was thought insane. His father, enraged, locked him up and finally took him to the bishop to disinherit him. Francis stripped himself naked before the bishop and devoted himself entirely to “our father which art in heaven.” He set himself to the restoration of chapels and begged for his food (a mendicant).

In 1209, during the reading of the Gospel at mass, Francis responded to a call to become a traveling preacher. Others joined him in taking on the vow of poverty, preaching, and serving the poor. In 1210 he and eleven companions went to Rome to seek approval to pursue their way of life; it was granted. With that approval, throngs flocked to hear his preaching. He stressed the adoration of God, repentance, generosity and the forgiveness of wrongs. He encouraged love of neighbor and enemy, humility, abstention from vices (especially of the flesh), fasting, and confession of sins to a priest.³⁸

³⁶ *Ibid.* pp. 424-425.

³⁷ *Ibid.*, pp. 451-452.

³⁸ Latourette, I.429-431.

THOMAS AQUINAS (1225-1274) – He was a friend of BONAVENTURE, later head of the Franciscan Order. Thomas became a member of the court at Rome, was commissioned by the pope, and became a popular lecturer and preacher. From 1265 to 1273 he wrote his masterpiece, *Summa Theologiae*. This became the authoritative statement of the faith at the Council of Trent in 1545-1563, and again in 1879. Thomas held that prior reason was always to lead to subsequent faith, and yet faith is also a road to truth.³⁹ Thomas favored Aristotelian thought over Platonic, and therefore gained some Franciscan opponents who favored Augustine and his Platonism. It was Thomas who set forth the relation of reason to faith in such a way that it became easy for other Aristotelians to rationalize their philosophical bent with their Christian faith.

Aquinas felt that much of truth is not to be reached by reason. It can come only by faith, i.e., by feeling and will. Since God is the origin of both nature and revelation, both reason and faith are from Him and cannot be in conflict, nor can knowledge which is reached through the senses and reason, contradict the truth which is given through revelation and apprehended by faith. He rejected Anselm's view that the existence of God is self-evident and can be proved. Aquinas maintained that God's existence must be accepted on faith alone. In Aquinas we see combined the views of Abelard and Anselm on the atonement: Christ made satisfaction for man's sin *and* moved men to love.⁴⁰

WILLIAM OF OCCAM (1300-1350) – Scholasticism had reached its peak in Aquinas. By 1330 it was under strong attack by an Englishman named William of Occam. An Oxford student and a member of the Franciscan Order, William was a radical, a rebel, a nominalist, and controversialist – both by temperament and conviction. Like Paul, William argued that reason and logic are foolishness in God's sight. He severed completely the tie between reason and faith. He rejected all of Anselm's and Aquinas' "proofs" for God, and used Aristotelian logic to do it.

The Inquisition and Great Schism

From the Waldenses (Peter Waldo) we hear the first loud voice calling for the surrender of worldly power by the Church, and for the supremacy of scripture over papal declaration of truth. From the Albigenses ⁴¹ we hear a perversion of Biblical truth: Christ was pure spirit, not a man. He was one who came to teach the path to salvation, but who was not the means of salvation itself.

For the Catholic Church, there was no difference between the two. A Spaniard named Dominic Guzman (1170-1221) felt that the heretics who preached a gospel of poverty and penance mixed with heresy, could somehow be reached if the Church presented itself to them in the same poverty. Then, perhaps, these groups would accept the church's teachings because they would perceive the church's teachers as speaking with sincerity and truth. And so the Dominicans were created as a direct response to the Albigenses. Two years after the Dominican mission to southern France was ended by Innocent II's "get tough" policy, the Catholic Church's new response to both the Albigenses and the Waldenses was the creation of the **Inquisition**. It had begun in 1184 when Pope Lucius III required bishops to "inquire" into the beliefs of their subjects. Heresy or harboring a heretic brought immediate excommunication. In 1215 the Fourth Lateran Council under Innocent III's leadership, provided for State punishment of heretics, the confiscation of property, excommunication for those who failed to take action against heretics, and total forgiveness of sins for those who cooperated.

³⁹ Moyer, p. 16; Latourette, I.511.

⁴⁰ Latourette, I.511-513.

⁴¹ Contemporaries of the Waldenses, the Albigenses referred to themselves as the Cathari (meaning "pure ones"). Like the Manicheans (gnostics) of the early church, the Cathari perceived the universe as an eternal conflict between two powers, the one good and the other evil. Matter, including the human body, is the work of this evil power.

In 1220 the pope took the Inquisition from the bishops and placed it in the hands of the newly formed Dominicans. In 1229 the Synod of Toulouse formalized the procedures of the Inquisition in such a way that the alleged heretic had virtually no rights, the inquisitor had no restraints of law, the trial was held in secret, and the accused had to prove his innocence. In 1252 Pope Innocent IV authorized torture as a valid means of obtaining information. The Inquisitor was forbidden by Canon law from shedding blood – but anything else was permissible to save “the body by amputating a rotten limb.”⁴²

In 1300 Pope Boniface VIII declared a jubilee and authorized a full pardon of all sins for all who reverently visited the churches of St. Peter and St. Paul during The Holy Year. He appeared before the visiting pilgrims in imperial robes declaring, “I am Caesar. I am emperor.” His crown contained 48 rubies, 72 sapphires, 45 emeralds and 66 large pearls.⁴³

So confident of his power was Boniface, that he decided to challenge two kings: Edward I of England and Philip the Fair of France. Since 1296 Boniface had a continuing conflict with them both over taxation of the clergy and church property. Boniface had to concede to these monarchs the necessity of taxation of clergy for a common defense and for other valid reasons. However, in 1301 when Philip imprisoned a French bishop on charges of treason, Boniface ordered the official’s release and rescinded his earlier concession on taxation. Boniface then issued “Unum Sanctum” in which he asserted “It is altogether necessary for every human being to be subject to the Roman pontiff.”⁴⁴ Philip had already gathered his country’s leadership into the Estates General. He now mustered their support to depose Boniface. He accused Boniface of an illegitimate election, heresy, simony, and immorality. Boniface was confronted at his mountain retreat in Anagni by Philip’s lieutenant Nogaret. Boniface died several weeks later.

At this point in time, the pope’s power began a steady decline. It became clear that the general populace of Europe understood a clear distinction existed between temporal and spiritual power, and the boundary was not to be crossed. In 1305 the College of Cardinals elected a Frenchman as pope, Clement V. He never set foot in Rome. It began the 72 year period of the **BABYLONIAN CAPTIVITY** of the papacy at Avignon in France. In 1378 an Italian pope, Urban VI, was elected at Rome. A counter-pope, Clement VII, was elected by the French marking the **Great Schism** of the papacy which lasted for the next 39 years.⁴⁵

Out of this conflict between church and state, and between factions within the church, came two concepts basic to the REFORMATION. The first was the concept of a national church, and the second was the concept of a church governed by representative bodies, rather than ruled by executive fiat. Two men arose to articulate a whole new approach to church government: John Wyclif of England, and John Hus of Czechoslovakia.

⁴² Ibid. pp. 225-230.

⁴³ Bromiley, Geoffrey *Historical Theology* (Eerdmans, Grand Rapids MI, 1978), p. 233.

⁴⁴ Ibid. p. 236.

⁴⁵ Ibid. pp. 238-239.

Luther's Reforms in Germany

In Luther's treatise "The Babylonian Captivity of the Church," he argued that Rome's sacramental system held Christians "captive." He attacked the papacy for depriving the individual Christian of his freedom to approach God directly by faith. Luther defined sacrament as an ordinance instituted by Christ and exclusively Christian. He found only baptism and the Lord's Supper are valid by this test, and these two were to be administered by a "community of believing Christians" rather than an exclusive priesthood. He redefined the church from a sacred hierarchy headed by the pope, to a community of believers who are all priests called to offer sacrifices to God. As for the role of works, Luther wrote "Good works do not make a good man, but a good man does good works." In that light, *monasticism was no longer necessary*. All useful callings are equally sacred in God's eyes, whether secular or ecclesiastical. Luther abolished the office of bishop in Wittenberg, saying that churches needed pastors not dignitaries. Celibacy was abandoned. The liturgy was rewritten in German. The laity received both bread and wine at the communion. The pope had long since restricted wine to the clergy to avoid the laity spilling the literal blood of Christ as the doctrine of transubstantiation would lead one to believe.

The freedom of worship issue crossed over to freedom from oppression as the peasants revolted against the feudal lords. Luther condemned the uprising as satanic; that drove many back to the Catholic Church or to more radical versions of reform. Nearly 100,000 peasants were killed in Germany during the conflict and Luther was condemned by them as a false prophet. Luther's conservative approach afforded a philosophical basis for princely power over the church and its territories, in opposition to any claim by the Roman Church.

Augsburg Compromise

By 1530 a gathering of Reformation leaders had been called at Augsburg to draw up a common statement of faith. That historic meeting is known as the Diet of Augsburg. Lutheranism was presented to the assembly by young Philip Melancthon in Luther's absence. Luther was still an outlaw to the Catholic emperor Charles V. Many princes and cities signed the completed Augsburg Confession of faith, but for other than spiritual reasons.⁴⁶ When the emperor Charles attempted to crush the growing rebellion, the Lutheran princes banded together and a civil war broke out and continued sporadically for the next decade.

After years of conflict the settlement reached in the Peace of Augsburg (1555) provided that each German prince would determine the religious affiliation (Roman Catholic or Lutheran) of the territory he ruled. All non-Lutheran protestants were outlawed, and all property belonging to Catholic bishops was to be relinquished should they become Lutheran. Lutheranism also became the established religion of Denmark, Sweden, Norway, and Finland. Apart from the role of the princes, however, the Reformation spread rapidly as a popular movement. It penetrated Poland, Bohemia, Moravia, Hungary, and Transylvania. In ancient fashion, each prince would decide the religion of his subjects.

⁴⁶ Bromiley, pp. 258-264.

Swiss Reformation

The Reformation in Switzerland initially developed in Zurich under the leadership of the priest Ulrich Zwingli. Zwingli had been influenced by Erasmus and by Christian humanism. He arrived at an evangelical understanding of Christianity from his study of the Bible and from contacts with Lutherans. On Jan. 1, 1519, he began a 6-year series of sermons on the New Testament that moved the city council and the people of Zurich toward reform. The favorable response to The Sixty-Seven Articles, which he prepared for public disputation with a papal representative in 1523, proved the popularity of his program. He called for the abolition of the Mass (and its replacement by a symbolic Lord's Supper), independence from Episcopal control, and a reform of the city-state in which both priests and Christian magistrates would conform to the will of God. His influence spread to other Swiss cantons such as Basel, Saint Gall, and Bern.

The Protestant city council of Zurich had ordered the leaders of a fringe reform movement there to stop holding bible classes. Four days earlier they had ordered all parents to have their babies baptized within 8 days of birth or suffer banishment. Meeting in prayer at the Manz house near the largest church in the city, a dozen or so men took a decisive action that helped to turn the Reformation into an important revival of biblical principles. Former priest George Blaurock asked Conrad Grebel to baptize him in apostolic fashion – upon confession of faith in Jesus Christ. Grebel baptized him instantly and together they proceeded to baptize the others present. Anabaptism was born. Today's descendants of the Anabaptists include Mennonites, Baptists, Quakers, and many Congregationalists.

Anabaptist means “rebaptizer,” a moniker hung on them by their detractors. They preferred “Baptists” — ignoring infant sprinkling as an invalid ceremony, and refusing to baptize their own children as a way of separating from state control. The fundamental issue, however, was not baptism, but the right relationship of church and state. They found no scriptural support for church-state alliances, nor for Christendom as a political order.

Lutheranism had become so established in Germany, that the Baptists could find little distinction between Lutherans and Catholics, as far as state support was concerned. They therefore separated themselves from that movement and distinguished their beliefs by refusing to participate in any exercise of worldly power, whether by taking oaths, serving in the military or holding public office. They had chosen this approach in response to another Protestant movement led by Ulrich Zwingli.

Zwingli used the backing of the city council to institute his extensive reforms of the Catholic church practices. Zwingli was even more conservative than Luther, and forbade anything not specifically commanded by Scripture. All candles, statues, music and pictures were removed from the churches in the city-state of Zurich. But the state-control issue was untouched. It simply altered its teachings from Roman Catholic to Reformed.

This was the ground of dispute between the Anabaptists and Zwinglians. The city council had the Anabaptists arrested and in some cases executed by fire, water and sword. Despite fleeing Zurich for Germany some five thousand Anabaptists were killed by the Protestant governments of Germany and Austria during the Reformation years. They curiously had been declared heretics by the very reformers who claimed Scripture as the only source of authority. Perhaps politics and power were the only real issues of the time in this fallen

world, and no amount of reform short of true salvation by the Grace of God would change the hearts of men from hatred, fear, and greed, to the love of Christ.

For the Lutherans and Catholics of “mainline” Protestantism, Anabaptists were wild-eyed fanatics to whom, as we saw with early Christians, any accusation was likely to be attached. A cult of pseudo-Anabaptists in Munster had established an earthly reign of Christ under a newcomer to the city named Jan Matthys. This chiliastic movement (pre-millennialism: 1000 year reign of Christ) took over the city which then was besieged by the bishop’s troops. The troops were held at bay by force of arms. A former bartender named Jan of Leiden seized power in June of 1534 and declared himself “King David.” Claiming new revelations from God, he reintroduced the Old Testament practice of polygamy and took a harem to himself. For centuries, the term “Anabaptist” was inevitably linked to this event.

On the other side, Menno Simons, a former priest, traveled throughout the lower Rhine to encourage the scattered Anabaptists. He was a pacifist by conviction and in spite of the danger to his own life. His rejection of violence became a characteristic of the movement he nurtured and which we know today as the Mennonites. Bands of them lived as outlaws in Switzerland, Moravia, and the Netherlands.

Schleitheim Confession

The Anabaptists called the first “synod” of the Protestant Reformation in 1527. Its leading figure, Michael Sattler, was burned at the stake four months later. There were four basic convictions that the Anabaptists enumerated in their confession of faith that later generations of Protestants finally adopted.

The **first** is the need for DISCIPLESHIP. The Christian’s relationship with Christ must go beyond the mystical inner experience of Christ espoused by the monastics, and it must go beyond the acceptance of doctrinal stances espoused by synods and councils. It must involve “a daily walk with God, in which Christ’s teaching and example shape a transformed style of life.” “No one can truly know Christ except he follow him in life.”⁴⁷

The **second** conviction was the “PRINCIPLE OF LOVE” which naturally flows from the first conviction. They treated non-Anabaptists with pacifism, going neither to war against strangers nor to defense of themselves against their persecutors. They also refused to become participants in the exercise of state domination over individuals. Within the Anabaptist community, love led to mutual aid, redistribution of wealth, and in some cases communal living.

The **third** conviction was the CONGREGATIONAL VIEW OF CHURCH AUTHORITY. Membership came only by baptism based on a confession of personal faith in Christ. Decisions were made by the entire membership. Doctrine was established by consensus in open and vigorous discussion. Discipline was corporate as each individual was “assisted” in living a life of faith.

The **fourth** conviction was the insistence on SEPARATION OF CHURCH AND STATE. Christians are a “free, unforced, uncompelled people.” Faith is a free gift of God, and civil authorities exceed their competence when they “champion the Word of God with a fist.” The church is distinct from society even when society claims to be Christian. The Anabaptists were the first and foremost champions of religious freedom: the right to worship without state support and without state persecution.⁴⁸

⁴⁷ Bromiley, p. 271.

⁴⁸ Ibid. pp. 266-272,

Calvinism

The third wing of the Reformation is called “Reformed” or “Calvinistic” Christianity. It differed from Lutheranism and Anabaptist teachings in many ways, and yet shared many teachings as well. From Calvin’s teachings we derive the present-day denominations of Presbyterian, Dutch and German Reformed, and many Baptists and Congregationalists.

Luther emphasized justification by faith and the miracle of forgiveness, while Calvin emphasized the sovereignty of God and assurance of salvation. If Luther sounded the trumpet for reform, Calvin orchestrated the score by which the Reformation became a part of Western civilization. Between 1526 and 1531, he experienced a distinctly Protestant conversion. “God,” he wrote much later, “at last turned my course in another direction by the secret rein of his providence.”

In 1535 Calvin was forced to flee to Basel, Switzerland. There he produced a small book about his new reformed beliefs. It was designed to offer a brief summary of essential Christian belief and to defend French Protestants, who were then undergoing serious persecution, as true heirs of the early church. This first edition of Calvin’s *Institutes of the Christian Religion* (1536) contained only six brief sections. By the last edition (1559), it had grown to 79 full chapters. The *Institutes* presents with unmatched clarity, a vision of God in his majesty, of Christ as prophet, priest, and king, of the Holy Spirit as the giver of faith, of the Bible as the final authority, and of the church as the holy people of God. Its doctrine of predestination is Calvin’s deduction from his belief in human sinfulness, and God’s sovereign mercy in Christ.

After the publication of the *Institutes*, Calvin fully intended to devote his life to further study. On a trip to Strasbourg in July 1536, however, he was forced to detour through Geneva where he hoped to stay only one night. The fiery William Farel persuaded him to remain. The next 2 years were difficult, as Calvin’s rigorous plans for reform of church and city clashed with Geneva’s long-standing moral indifference. In 1538, Calvin and Farel were expelled from the city. Calvin proceeded to Strasbourg where he spent the most enjoyable years of his life as pastor of the city’s French congregation. While in Strasbourg, Calvin produced an influential commentary on the Book of Romans, oversaw the preparation of a liturgy and a psalm book that he would use later in Geneva.

When friends of Calvin gained control of the Geneva council in 1541, they asked him to return, and he reluctantly agreed. During the next 14 years his reforms met stiff resistance. Some Genevans then, and many critics later, considered Calvin’s morality absurdly severe, with its banning of plays and its attempt to introduce religious pamphlets and psalm singing into Geneva’s taverns. Others have admired the courage of his conviction that all of life should glorify God. Finally, the libertines blundered in 1553 by offering backhanded support to the heretic Michael Servetus. Servetus, previously condemned to death by the Catholics, was burned at the stake by the city fathers. By 1555 the city belonged to Calvin. The Presbyterian church order that he instituted established a principle of lay involvement that had great impact throughout Europe.

During Calvin’s last years, Geneva was home to many religious refugees who carried away the desire to implement a Genevan reform in their own countries. His personal letters and published works reached from the British Isles to the Baltic. The Geneva Academy, founded in 1559, extended the circle of his influence. His lucid use of French promoted

that language much as Luther's work spread the influence of German. By the time he died, in spite of a reserved personality, Calvin had generated profound love among his friends and intense scorn from his enemies. His influence, which spread throughout the Western world, was felt especially in Scotland through the work of John Knox.⁴⁹

Calvin's doctrine was catholic in its acceptance of the Trinity, human sinfulness, and the saving work of Jesus Christ. It was Protestant in its commitment to the final authority of the Bible, justification by grace through faith alone, and the bondage of the will for salvation. It was distinctly reformed in its stress on the omnipotent sovereignty of God, the need for discipline in the church, and the ethical seriousness of life. Jacobus Arminius hated Calvin's teachings on the sovereignty of God. In 1610, the year following his death, a group of Arminius' followers wrote down the five main points of his teachings, and presented them in a document called the *Remonstrance*.

Five Points of Arminianism

- (1) Man's will is free to choose either the Word of God or the Word of Satan and therefore man's salvation is his own choice;
- (2) Election is conditional upon man's response. God merely foreknows who will respond, he does not foreordain their salvation;
- (3) Christ's Atonement is universal and therefore redemption is universal. He only made man potentially salvable, not finally saved;
- (4) The Holy Spirit woos us, but because man has free will, he may resist the importuning of the Spirit;
- (5) Because man's will is free to accept salvation, it is equally free to reject it and therefore man may lose his salvation through sin.

In 1618, 54 years after the death of Calvin and 9 years after the death of Arminius, at the Synod of Dort, a five point response to the five point position of Arminius was adopted. It has subsequently been referred to as the five points of Calvinism.

The Five Points of Calvinism

These doctrinal statements were formulated by Dutch Reformed theologians at the Synod of Dort (1618-19) in response to the teachings of Arminianism. The five points teach that

- (1) humankind is spiritually incapacitated by sin;
- (2) God chooses (elects) unconditionally those who will be saved;
- (3) the saving work of Christ is limited to those elected ones;
- (4) God's grace cannot be turned aside;
- (5) those whom God elects in Christ are saved forever.

These points are referred to under the acronym **TULIP**: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints.

⁴⁹ Mark A. Noll – Bibliography: Breen, Quirinus, John Calvin: A Study in French Humanism, rev. ed. (1968); Calvin, John, Institutes of the Christian Religion, 1559 ed. trans. by F. L. Battles, ed. by J. T. McNeill (1960); Forstman, H. J., Word and Spirit: Calvin's Doctrine of Biblical Authority (1962); Parker, T. H. L., John Calvin: A Biography (1975); Stauffer, Richard, The Humanness of John Calvin (1971); Wendel, Francois, Calvin: The Origin and Development of His Religious Thought (1963).

Reformation in France – The Huguenots

Through Lutheran tracts and merchant missionaries, the evangelical movement spread to France, where it won many converts, among whom was John Calvin. In 1536, Calvin went to Geneva, where a reformation led by William Farel was well under way. Calvin was persuaded to stay in Geneva and helped organize the second major surge of Protestantism. In his Ordinances of 1541, he gave a new organization to the church consisting of pastors, doctors, elders, and deacons. His Institutes of the Christian Religion (1536) had great influence in France, Scotland (where John Knox carried the Calvinist reformation), and among the Puritans in England. Geneva became the center of a great missionary enterprise that reached into France, where the Huguenots became so powerful that a synod met in Paris in 1559 to organize a nationwide church of some 2,000 reformed congregations. In response to this growing power, nearly 7000 Huguenot leaders were massacred by the Catholic hierarchy on St. Bartholomew's Day 1572. The *French Wars of Religion* (1560s-1590s) checked the Huguenot party, and kept France Catholic.

St. Bartholomew's Day Massacre.

The St. Bartholomew's Day Massacre was one of the bloodiest episodes in French history. France had become increasingly divided between Catholics and Protestants (called Huguenots). They began living in separate and mutually hostile communities. The early death of King Henry II in a jousting accident in 1559, led to political instability. His sons proved to be weak and incompetent. Francis II (1559-60), Charles IX (1560-74), and Henri III (1574-89), were either under the influence of their ambitious mother, Catherine De Medici, or of various noble families. The Protestants flourished despite brutal persecution by Church and State. Many hoped to create a Protestant kingdom.

Both Protestant and Catholic factions were led by nobles. The Catholics were led by the Guise family, which considered the Huguenots heretics, who ought to be exterminated. The Huguenots were led by Admiral Coligny and Henry of Navarre. Francis, second Duke of Guise, ignited the First war of religion in 1562 when his troops massacred 63 Protestant worshipers at Vassy, and burned down their church. The war lasted until 1564, and ended in a stalemate. There were two more wars in 1567-68, and 1568-70. Violence became common and sectarian massacres became a feature of French life. The three wars all ended in a stalemate. Law and order broke down, and bandits roamed the countryside. By 1572, the Huguenots had established themselves as a powerful force in France, to the dismay of many Catholics. Despite the end of the third religious war, sectarian violence continued; rioting became the norm.

THE MASSACRE - *The assassination of Coligny*

That same year, 1572, Catherine de Medici became suspicious of the Duke of Guise. She wanted the support of the Huguenots. So she convinced her son, king Charles IX (aged 22 and mentally unstable) to arrange a marriage between his sister, Margaret of Valois, and the Huguenot leader, Henry of Navarre. They were married in Paris at the Cathedral of Notre Dame, August 18th. A week of celebrations followed, with many Protestant nobles and leaders in attendance. The monarchy hoped that this alliance between the houses of Bourbon and Valois would help to heal sectarian hatred, and end a decade of civil war.

The Catholic clergy warned that the marriage would provoke the wrath of God. Many Catholics feared Huguenot influence at the court, and that it would drag France into the

wars going on in the Netherlands and Spain. That week, there was a failed attempt to assassinate the French Protestant leader, Admiral Coligny, who was wounded. Many Huguenots blamed the Queen Mother, Catherine De Medici. The Huguenots' reaction united the Royal family and the Guise family, out of mutual fear of the Huguenots. They launched a preemptive attack. The Royal Council gathered a list of Huguenot leaders and sympathizers in Paris and in the surrounding territories.

At 3 a.m. on St. Bartholomew's Day, August 24th, the Royal Guard sounded the bells of the churches, signaling the start of the attack. The homes of the Huguenots had been marked for execution. The soldiers immediately found and killed Coligny. They beheaded his body, cut off his hands, and dragged his corpse through the streets. Other Huguenot leaders on the list were murdered, along with their families, including young children. Henry of Navarre was detained in prison.

Catholic mobs formed, instigated by the Royal Guard. They attacked and murdered the Protestants in the marked homes. The King himself, a madman, had been shooting at the fleeing Protestants through his window; but then ordered the violence to stop. The Paris bloodshed continued for another week, however. The news of the massacre prompted Catholics in other cities and towns to murder Huguenots. The violence did not end until several weeks later. Many Huguenots only escaped because of the bravery of their Catholic neighbors who refused to follow the king's order to execute the Protestants. Modern research has shown that up to 10,000 Huguenots were killed during the massacres, 5,000 in Paris alone.

News of the massacres shocked Protestant Europe. But the Pope ordered the bells to be rung in Rome to commemorate the joyous news of the massacre of heretics in Paris and elsewhere in France. Many Huguenot preachers denounced the Catholic Church as the Anti-Christ, and called for an unending struggle against it. The entire leadership of the French Protestants had either been killed or arrested. The remaining leaders were badly divided among themselves. To save their lives, or end their torture, a large number of Huguenots renounced their faith. It was reported at the time that several thousand Protestants did so in Paris alone.

Prior to the St. Bartholomew's Day massacre, the Huguenots had a presence in nearly all of France. Afterward, the Huguenots were increasingly forced back into their strongholds in the south and west. Despite this, the Huguenots still had a formidable army. They also had the support of foreign Protestants. After two years of fighting a fourth religious war, the conflict ended in another stalemate. A peace agreement was reached in 1594.

The religious wars dragged on four more years, until 1598. Based on parish records, some historians estimate three million people died directly or indirectly in these conflicts.

See *Reformation Heroes*, by Diana Kleyn with Joel Beeke, (Reform. Heritage, 2009), pp. 156-161.

The Five Solas

Sola Scriptura – The source of all authority is *Scripture alone*.

This *does not* mean that the Bible is the only place where truth can be found. It *does not* mean that the Bible is equally clear to all people. It *does not* mean that the instruction of Church is not helpful and authoritative. It does mean that the Scriptures are the final and infallible authority for faith and practice. It is not referring to those who want to be their own teachers (“just-me-and-my-Bible”) rejecting all other instruction. However, all other authorities, even if valid, will be fallible; therefore they must always be subordinate to the Scriptures.

Solus Christus – The object of our faith is *Christ alone*.

The Catholic Mass involves the belief that Priests actually break the body of Christ each time they administer the Lord’s Table. The sacrament thus becomes a means and not just a sign of salvation, with the priest acting as our intercessor. The Catholic church also elevated Mary beyond the role the mother of Jesus, and made her the mother of God, deifying her. She became central to the salvation of the world, a co-redemptrix with her Son. As such, Mary became an additional intercessor between man and God. Lists of recognized Saints became intercessors on behalf of men, and prayers began to go up to these departed saints.

There is no other name by which a man can be saved other than the name Jesus. (Acts 4:11) Jesus intercedes on our behalf (Hebrews 7:23-28). His sacrifice is sufficient to atone for the sins of the Church. There is no biblical basis to turn to anyone but Christ for intercession. Also, the priesthood of the individual believer (1Peter 2:4-10) makes any intercession by the church priest unnecessary. Every Christian is able to approach the throne of God to declare his praises, confess his sins, and offer his supplications. And so salvation is by Christ alone, not Christ plus...

Sola Gratia – Salvation is by *grace alone*.

You may recall the debate between Augustine and Pelagius in the late fourth century as to whether salvation was by grace alone, or man was saved by his works. In the early 1600’s, a successor to this heresy, named Arminius, taught that God’s grace provided Christ as an atonement for sin, but Christ only made us salvageable; he did not finally save us. God’s grace extended to all men, but it was up to each man to come to Christ. Thus, man’s exercise of free will was necessary to obtain and maintain salvation. Grace was therefore only provisional, and salvation was cooperative (synergistic). This was the position of the Catholic church at the time of the Reformation. At issue is the condition of man apart from Christ (total depravity).

The Reformers taught that man is totally incapable of saving himself, and nothing in him desires, understands, or believes the things of God. And so, apart from grace, he cannot come to God. He must be enabled. Man’s salvation is all of God by grace. Man contributes nothing to it. He merely receives what God has graciously offered. And so it is by grace alone, not grace plus...

Sola Fide – Salvation comes by *faith alone*.

This was the very doctrine that prompted Martin Luther in his 95 theses to challenge the Catholic position of indulgences. The Catholic position in opposition to Luther's Sola Fide was that the grace of God, by His good pleasure was poured into us. As this pouring or infusing occurred, it made us inherently righteous and thus able to perform good works. By faith, then, our free will cooperates with grace, performs the necessary works, and merits our salvation. Faith, in that sense, is not a gift but a work (contra Eph. 2:8). Justification to the Catholic mind was a process, not an event. Sanctification was not an effect of justification, but the means of justification. The canons of the Council of Trent in 1563 lay out the Catholic opposition to the Reformers view that God *declares* us justified by faith alone. The righteousness of the sinner is not his own works, but the works of Christ imputed to him. Christ's righteousness is *considered* our own; it covers us, but it is not infused in us (Rom. 4). Our only plea before the Judgment throne is faith alone, in Christ's work alone, not faith plus our own works...

Where do our works fit in? What value does sanctification have? Sola Fide means we are saved by grace through faith *alone*, but not through a faith that *is alone*. It is faith alone that is the basis for our salvation, but our salvation is made clearly evident by our works.

Soli Deo Gloria – It is all to the *glory of God alone*. One of the central issues however, during the Reformation was the improper exultation of the officers in the Church. Even during the third century, the highest form of worship toward God could only be offered by those in full time ministry. And so the clergy and laity were separated, with greater glory going to the clergy. The service of God was the only worthwhile “calling,” all other vocations being common and inferior. They believed that ordinary work was necessary, but demeaning.

The Reformers began to use the term “calling” to refer to *any* vocation that God equipped someone to perform. They believed that whatever work God had given us to do, if it was done faithfully, it would glorify Him in the same way as other faithful work. In **1Cor 10:31**, Paul teaches that whatever we do, it should be done by faith to the glory of God. The Reformers made no distinction between spiritual or temporal; sacred or secular. They believed that God had created us to be workers or producers. Whether you were in the pulpit, the field, or the home, everything done by faith would bring glory to God.

Influential Women of the Reformation

<https://www.christianity.com/church/church-history/influential-women-of-the-reformation.html>

<https://romanroadsmedia.com/2015/10/5-women-of-reformation/>

The European Reformations by Carter Lindberg (Wiley-Blackwell, 2nd ed 2010), p. 356

All too often, the textbooks focus solely on the men of the Reformation—Luther, Calvin, Cranmer, and others—and fail to take notice of the faithful women who served among, beside, and with the Reformers.

These women were dedicated to the gospel of Jesus Christ, some to the point of martyrdom. Many of these women were well-educated, especially by the standard of their time. They read theology books, especially the Bible, and anything they could get their hands on from the reformers. Their inner circles of friends were part of long and frequent Bible studies. Most were wives and mothers. Some were also authors, apologists, ex-nuns, and queens. All were faithful servants of Jesus.

Reformer's Wives – The work of other reformers would not be conceivable without the assistance of their wives, for example Katharina Melancthon, Anna Zwingli, Idelette Calvin, Elisabeth Bucer, Margarete Brenz, among others. One woman, Wibrandis Rosenblatt, was married to three reformers – Johannes Oecolampadius, Wolfgang Capito, and Martin Bucer – and was thus involved in the reformation movements in Basel, Starsbourg, and England (to an extent). It was a radical change for married clergy, that their children were no longer accounted illegitimate – “a whore’s child.” The Reformers vigorously criticized the Roman church’s imposition of celibacy on priests, monks, and nuns, because the divine order of marriage was being contravened.

GERMANY

Katherine von Bora was a former nun who married Martin Luther. They were married for 21 years and had six children. Her quick tongue, humor, and stubbornness matched Martin’s—no small feat. She managed their home (which was frequently full of students), had a large garden and livestock, fished and farmed, and ran a brewery. She also managed their money and their extended household. Luther called her “My Lord Katie.”

Katharina Schutz Zell was married to Matthew Zell of Strasbourg and ministered as a team with her husband. She developed women’s ministries and published a book of Psalms for women to sing. She took a leading role in organizing relief for 150 men exiled from their town for their faith, and wrote scriptural encouragements to the wives and children left behind. During the Peasants’ War, she organized Strasbourg to deal with 3,000 refugees for a period of six months.

Ursula von Münsterberg (c.1491-1534) was the granddaughter of King Georg Podiebrad of Bohemia. Ursula was a nun at a convent in Freiberg, Saxony. She spearheaded an effort to bring in a chaplain who was familiar with Luther and had Luther’s books smuggled into the convent. Because of this, she was forced to flee her convent in 1529, after which she stayed with the Luther family.

Argula von Grumbach (1492-c.1554). Argula was a Bavarian noblewoman who vigorously challenged the faculty of the University of Ingolstadt to debate her reformed views. Her letters were widely published. Argula is most famous for writing a letter to the University of Ingolstadt faculty, rebuking and challenging with vim and vigor their trial forcing a student to recant his Lutheran beliefs. She viewed her public opposition as

necessary when no one else would, it appeared, speak up against this miscarriage of justice. Argula even challenged the faculty to a debate on the doctrines in question! Luther himself both met and corresponded with her, and praised her highly, saying in one letter:

“That most noble woman, Argula is there making a valiant fight with great spirit, boldness of speech and knowledge of Christ. She deserves that all pray for Christ’s victory in her She alone, among these monsters, carries on with firm faith, though, she admits, not without inner trembling. She is a singular instrument of Christ. I commend her to you, that Christ through this infirm vessel may confound the mighty and those who glory in their strength.”

To close, here is one quote which shows her passionate and frank writing in her famous letter to the faculty at Ingolstadt: “What have Luther and Melanchthon taught save the Word of God? You have condemned them. You have not refuted them.”

Anna Rhegius was born in Augsburg in 1505, wife of the reformer Urbanus Rhegius. She had a good education, which included the study of Hebrew, enabling her to discuss biblical writings with her husband in great depth, “about the interpretation of Scripture as well as Reformation theology.”

Elisabeth von Braunschweig married at age 15. After being married for ten years, her mother visited Elisabeth and invited a Lutheran pastor to preach. Within a year, Elisabeth converted and resolved to raise her son as a Lutheran. After the death of her husband she wrote a book attempting to console widows, helping them through the grieving process.

Elisabeth Cruciger was from Pomerania and spent time at the convent in Treptow on Rega. She left the convent in 1522 or 1523 and married Caspar Cruciger in 1524, which marked the first official Protestant wedding. A friend of Katie Luther’s, Elizabeth was involved in theological discussions at the Luthers’ “table talks” and with Philip Melanchthon, who considered her a bright woman. She wrote the first Protestant hymn in 1524, which created a controversy — women were not usually songwriters in her day.

FRANCE & THE LOW COUNTRIES

Marguerite de Navarre (1492-1549) — She was truly a Renaissance woman. Born in the same year that Columbus discovered America, Marguerite was the older sister of one of the most famous kings of France, Francis I. Calvin dedicated his *Institutes of the Christian Religion* to her. She became a queen in her own right by marriage to the king of Navarre, Henry III. Her own upbringing was unusual for the time, as she received a nearly identical education to her brother, who was being trained for the crown of France. During her lifetime, she was one of the most educated women in France, as well as a powerful diplomat, one of the king’s closest advisors, and a literary and theological patroness. During Francis I’s captivity in Spain, Marguerite even travelled in person into enemy territory to negotiate his release with Charles V, Holy Roman Emperor. It was also during these years, the 1520s, that she began to gain exposure to the writings of the Reformation. Later, she was persecuted by the powerful Roman Catholic Sorbonne University for the evangelical tendencies of her own writings. One author claims she could have been burned at the stake had she not been the King’s sister.

Her patronage extended from financial sponsorship of theologians and their work, to giving refuge to those fleeing the first persecutions of the early sixteenth century. At one time, she even took in John Calvin, who was fleeing Paris before going to Geneva. Other men she protected or supported include Gerard Roussel, Lefevre d’Etaples, and Clement

Marot. Her correspondence includes an even wider circle, from Erasmus to a variety of Popes, to Calvin and many other reformers. She was comfortable in every setting, from reforming corrupt abbeys, to being the hostess of the king's court, to working with spies and diplomatic intrigue. Marguerite lived in an unusual position in the early days of Protestant development in France, and she never formally renounced the Roman Catholic church, choosing to stay on relatively good terms with both the Vatican and Geneva. By doing this, she managed to navigate within the existing political and religious structures to work towards the changes she saw were needed.

Jeanne d'Albret (1528-1572). Jeanne was the daughter of Marguerite de Navarre. She became Queen of Navarre and the mother of the future king of France, Henry IV. She took a very different approach to the Reformation than her mother, Marguerite de Navarre. Jeanne decided, after her parents' death, to convert publicly to Protestantism, and fight openly for the Reformation. She invited Reformed preachers to speak in her land. In 1560 she publicly declared her adherence to Calvinism, but made it clear that she followed "Beza, Calvin, and others only insofar as they follow Scripture." She attempted to bridge the divide between Catholics and Protestants, and tried to bring peace as wars began to break out. In fact, while a Protestant, she continued to allow the Mass to take place in her land, refusing to punish Catholics who did not convert to Protestantism.

Jeanne faced opposition at court, from her own husband (a Catholic later in life), and from enemy armies, as a major political leader of the Huguenots. Jeanne worked closely with men like Coligny and Condé during the Third Huguenot War, and even rallied the Huguenot troops in person. She instituted official Reformation policies in her own kingdom of Navarre and sponsored translations of the New Testament into her people's native Basque. When Philip II of Spain sent an ambassador to pressure her at one point, Jeanne replied to him: "Although I am just a little Princess, God has given me the government of this country so I may rule it according to His Gospel and teach it His Laws. I rely on God, who is more powerful than the King of Spain."

Idelette de Bure was a widow with three children when she married John Calvin. One child of theirs died while an infant and she miscarried another. In the process, Calvin, who spoke little of his married life, was deeply touched. Their relationship softened his heart deeply.

Marie Dentière (c. 1495-1561). Marie was of Flemish descent from a family of minor nobility. She was part of an Augustinian monastery in Tournai, which she later left after embracing the teachings of the reformers, a crime against both church and state. She fled to Strasbourg and married Simon Robert, who had had been a priest in Tournai, becoming his assistant in their goal of spreading the reform to the area to the east of Geneva. Marie encouraged nuns to join the Reformation and find husbands, started a girls' school with her husband, wrote a history of Geneva's "deliverance" from the Catholics, and even corresponded with Marguerite de Navarre. After her husband's death she married Antoine Froment, a follower of reformer William Farel. She also spoke out in public taverns and on street corners. It was a success as Geneva eventually became a Protestant republic. She also wrote a book recounting the history of the Geneva reformation.

We know that Calvin criticized her at times for her very vocal opinions, referring in one of his letters to a time she addressed a crowd on a street corner in Geneva, apparently criticizing the reformed ministers of the city, including Calvin himself. And yet, at the end

of her life, she wrote the preface for one of Calvin's sermons on modesty—hardly something Calvin would ask of a woman he didn't respect. Marie Dentière was an opinionated woman who was not afraid to witness to nuns or write on theology!

ENGLAND

Lady Jane Grey (1537-1554) wrote letters to the reformer Heinrich Bullinger at age 14, thanking him for his treatise on Christian Perfection. Jane, at age sixteen, became *de facto* queen after Edward VI's death July 6, 1553. Nine days after accepting the crown, she was imprisoned in the Tower, pending a power struggle. In September, Parliament declared Roman Catholic Mary ("Bloody Mary"), the rightful successor, and denounced Jane as a usurper. She was charged with high treason, as were her husband, two of his brothers, and the former Archbishop of Canterbury, Thomas Cranmer.

Mary so hated executing her cousin, that she tried one last time to save her soul. She sent John Feckenham, dean of St Paul's, to Jane. He was given a few days to sway Jane to the Roman faith. Jane was polite to the professor, who was twice her age. But she rebutted each of Feckenham's arguments with her own. After hours of argument, she remained Protestant. In February 1554, Jane was beheaded.

Catherine Willoughby became the duchess of Suffolk in 1533 and was related to Jane Grey. She protected the preacher-bishop Hugh Latimer from persecution until things became so unbearable for her that, to save her life, she fled to the Netherlands with her infant. She was forced into exile as a supporter of the Reformation.

ITALY

Olympia Fulvia Morata (1526-1555) She was an Italian scholar, the oldest child of a humanist scholar. He lectured on the teachings of Calvin and Luther, and was forced to leave his native Italy. By age 12, Olympia was a companion and tutor to the young Anna d'Este of Ferrara, the future wife of the infamous François, Duc de Guise.⁵⁰ Olympia wrote Latin dialogues, Greek poems, and letters to both scholars (in Latin), and less educated women (in Italian). In her "Dialogue between Theophilia and Philotima," she encouraged those who feared that their gross sins obstructed their way to God: "Don't be afraid ... No odor of sinners can be so foul that its force cannot be broken and weakened by the sweetest odor that flows from the death of Christ, which alone God can perfume. Therefore seek Christ."

Around 1550, Olympia married Andreas Grunthler, a Reformed German doctor. They moved to Germany where they met with persecution and were imprisoned. They barely escaped with their lives, finding peace in Heidelberg. She wrote, "There is no part of the world so distant that we would not be glad to live in it, if we could but serve God there with full liberty of conscience." The Elector Palatine offered her the position of lecturing at university; weakened by her trials, she turned it down, dying soon after. Theodore Beza, one of the Reformation's greatest classicists and theologians, wrote a eulogy for her:

"Please God that I shall not forget thee, Olympia – thou who hast gained an immortal name by thy virtues, thy rare learning, ... thy marvelous facility for writing both prose and verse. Thou livedst pure and spotless, with such zeal for the service of God."

⁵⁰ Francis, Duke of Guise (1519-1563), brother of Mary de Guise of Scotland (mother of Mary Queen of Scots). Francis was a persecutor of the French Huguenots. His massacre at Vassy in 1562 ignited the *French Wars of Religion*.

Puritanism

What is Puritanism, and why does it matter?

"No one will deny that if Christian faith is real, it will affect society. If, as Jesus said, the truth is something that we do when his mind is in us, then visible changes in conduct are not options but inevitabilities. And if a large number of people in society – even if still a minority – seek to live Christ, then we can expect to see important changes in society at large... If provisions are made for moral and spiritual discipline among Christians, in the Christian church, then what if all society is deemed '*Christian*'? May one exercise, in good faith, the same discipline for everybody, with the reasonable aspiration to protect and preserve society from decadence? ...May one so define '*civil*' that it is synonymous with '*religious*'?" ⁵¹

That's the premise underlying *Puritanism*: that the civil and religious spheres are not as distinct as we would have them – that what is Caesar's and what is God's are not divisible as to *rule*. God owns all, and governs all. He appoints rulers, who are accountable to Him (Rom 13.1). What do they have that was not given to them? (1Cor 4.7) Assuming the *civil* consensus is Christian, as it was in America for its first two hundred years (1660-1860), and a majority of the people and their leaders are Christian, are non-Christians to be judged and *disciplined* by those Christ-like values? Are those offenses to be written into the law? How are distinctions to be made between discipline proper to those who are in the church, and those who are not? And when the composition of the society is no longer predominantly Christian, as we find today, the values of the majority will color the law of the land, just as we're seeing. The Christian must exercise the right and responsibility to to campaign for laws which best preserve the fabric of society, based on God's law.⁵² John Calvin was called to Geneva to be its governor, and to implement such a plan. It was an exploration in the practicalities of such an endeavor.

Would such a *partial* theocracy even be possible? If it hadn't worked for Israel in the past, why should it be feasible in the present? Calvin would be both pastor and magistrate. "He hoped to purify Geneva, to make it what, indeed, the admiring John Knox and many Englishmen judged it to be: 'The finest school of Christ on earth since the Apostles.'" ⁵³ And then came Servetus. He had escaped the Catholic Inquisition, and came to Geneva to stir up trouble. He broke the law, and was subject to the death penalty, which Calvin enforced as the magistrate, and not as the pastor. And in that one act, we see the difficulty of melding both offices in one. The lust for the sword, and the reflection on the cross, is never pretty: *all who take the sword will perish by the sword*. (Mat 26:52)

The Puritans wished to "purify" the Church of England, the civil church where priests were paid by the state, and where Church doctrine was written into the law. They wanted to purge the remains of the corruption which survived from the Roman connection. Many had been refugees on the Continent while Bloody Mary executed their Protestant leaders. Some focused on the vestments, and the distinction between clergy and laity. Others went after the sacraments, and the bodily presence of Christ in them, as superstitious nonsense. Some wanted a presbyterian form of church government, with the election of pastors by their people. But in general, as Calvinists, Puritans held to a covenant or federalist

⁵¹ Jackson, p. 157.

⁵² Jackson, pp. 160-161.

⁵³ Ibid. p. 165.

theology. God made promises to man that were conditioned on his obedience to God's laws contained in the Bible. To enable men to read the Bible, and understand their duties, was the motivation for Tyndale to translate the Bible into English. In this view, there were two covenants: the COVENANT OF WORKS with Adam as the federal head (representative) of all mankind, and the COVENANT OF GRACE variously dispensed after the fall, with Christ as the federal head of all the elect.

Covenant theology laid the foundation for an obligation binding on all men, elect and non-elect, and gave support to the political theory which held that all men are created equal, and thus the state and all society came into being as a contract, a *covenant*, an expression of "natural law." This was used to limit the power of the monarch, and held both church and state to be associations or contracts entered into voluntarily; thus they were subject to modification, or dissolution. On that basis, the Puritans wanted to remain within the Church of England and to have it cleansed or reformed according to their theology. Because of Puritan opposition to the doctrines, practices, and polity of the Anglican Church, they were considered *opponents* of the Church, not reformers of it. Another group, known as Separatists or Independents, like the Anabaptists on the Continent, wanted "gathered" churches: independent churches that were self-governing. These would be comprised of self-professed Christians – therefore its members were not infants, and they were not *all* the residents of the geographical area.⁵⁴

Including both these groups as church members, had been the practice of the Anglican church, and of the Roman Catholic Church. Both churches were been Arminian in their theology (universal atonement), and therefore the Calvinistic emphasis on election was repugnant to them. When In 1625, Charles I became king of England. He favored episcopacy and was against the Puritans. And Roman Catholicism was dominant the Anglican Church. He found an able ally in William Laud, Archbishop of Canterbury. He opposed the strong Puritan influence at Oxford, his alma mater. He suppressed Puritan lectureships whenever possible, opposed Calvinism, stood for Arminianism, discouraged the Puritan observance of Sunday, and encouraged Sunday sports and amusements. The Long Parliament impeached him, tried him, freed him, but later beheaded him.

The Westminster Assembly was then called to advise Parliament on religious questions. It was comprised of clergy and laity, mostly Puritans. It drew up the Directory of the Public Worship of God, the Westminster Confession of Faith, and the Longer and Shorter Westminster Catechisms. These set forth the Reformed system of theology and church government, shaped less by Calvin than by Augustinian and federalist theology. They were also influenced by the Irish Articles of 1615, supposedly the work of Archbishop James Ussher (1581-1656).⁵⁵

⁵⁴ Latourette, vol. II, pp. 813-815.

⁵⁵ Ibid. pp. 820-21.

Oliver Cromwell

Oliver Cromwell was one of the most important figures in British history, a great general, and lord protector of the Commonwealth, or republic, of England, Scotland, and Ireland for five years. He was born at Huntingdon on Apr. 25, 1599, to a local family that customarily furnished members of Parliament. Elected the member for Huntingdon in 1628, Cromwell made his mark by attacking the bishops of the Church of England. During the next 12 years he was prominent in local affairs in eastern England and was chosen (1640) to represent Cambridge in the Long Parliament. Once again he attacked the bishops, urging their total abolition and advocating purification of the church by abandoning the Book of Common Prayer and instituting more sermons.

As war between King Charles I and Parliament approached, Cromwell prevented the dispatch of silver from Cambridge University to swell the king's funds; he also raised a troop and later a cavalry regiment (called the Ironsides) at Huntingdon. In the English Civil War, after winning most of East Anglia for Parliament, Cromwell was appointed lieutenant general and helped defeat the royalists in the Battle of Marston Moor (1644). In 1645 he took part in the decisive victory at Naseby and, as second in command to Sir Thomas Fairfax, took Oxford in 1646, thus ending the first civil war. When the largely Presbyterian Parliament quarreled with its army, Cromwell, himself an Independent (congregationalist), sided with the sectarian soldiers. After defeating the Scots, who had allied with the king, at Preston in 1648, he decided that Charles was responsible for renewing the civil war and pressed for his trial and execution.

During 1649-51, Cromwell fought successfully in Ireland and Scotland, replacing Fairfax as commander in chief in 1650. When he perceived that the Rump Parliament (the remnant of the Long Parliament after the purge of the royalists and Presbyterians) was not pressing on with the reform of the church and state, and was antagonistic to the army, he forcibly dissolved it and invited (1653) a nominated assembly of Independents (Barebone's Parliament) to create a new society. But this assembly moved too fast and was too extreme for Cromwell's taste. After it resigned its power in December 1653, a written constitution, the *Instrument of Government*, was drawn up by a group of army officers. It made Cromwell lord protector to govern the country with the aid of a council of state and a single-chamber Parliament.

Before the first protectoral Parliament met, Cromwell and his council carried out many valuable reforms, particularly of the law. Neither of his two Parliaments passed much other legislation, however, its members being more concerned with constitutional questions. His second Parliament offered to make him king in 1657, an offer that he refused.

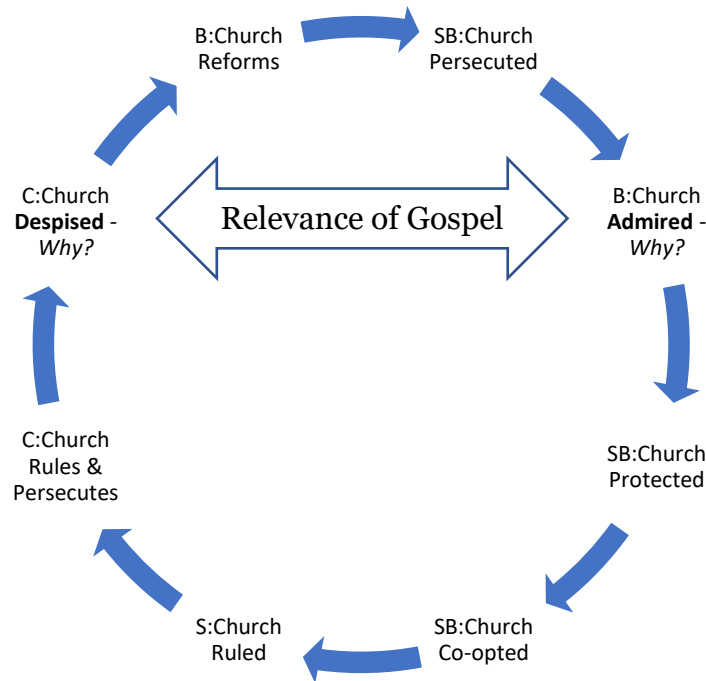
Cromwell had helped to fashion a first-class army and a large navy, which caused the Commonwealth to be recognized as a great power in Europe. England was victorious in the First Anglo-Dutch War (1652-54) and, by allying with the French against Spain, acquired Jamaica and Dunkerque and laid the foundations of an overseas empire. At home Cromwell succeeded in establishing a broad church with complete freedom for all Christian sects to worship as they wished outside it. His building up of the national prestige and his tolerance in religious matters—which was extended to the Jews, who were allowed to settle in England for the first time since 1290—were his outstanding achievements. He grew more tolerant in his last years; although an avowed Puritan since the age of 30, he did not ban music, wine, or dancing at his court. He died on Sept. 3, 1658, to be succeeded peaceably by his son, Richard Cromwell. He was buried with pomp in Westminster Abbey; but his corpse was disinterred, hanged, and beheaded by order of King Charles II in 1661.⁵⁶

⁵⁶ Maurice Ashley – Bibliography: Ashley, Maurice, *The Greatness of Oliver Cromwell* (1957; repr. 1966); Boyer, Richard, ed., *Oliver Cromwell and the Puritan Revolt* (1966); Fraser, Antonia, *The Lord Protector, Cromwell* (1973); Howell, Roger J., *Cromwell* (1977); New, John F. H., ed., *Oliver Cromwell, Pretender, Puritan Statesman, Paradox* (1972); Roots, Ivan A., comp. and ed., *Cromwell: A Profile* (1972); Wedgwood, C. V., *Oliver Cromwell*, rev. ed. (1973).

CYCLE OF CHURCH HISTORY

A Contest of Authority

Church, State, & Bible (C-S-B)



SEMPER REFORMANDA

“Always reforming.”

“We’re Reformed and *always reforming*.” That’s the motto of the Reformation, and it remains our motto today. It doesn’t mean we’re always changing — it means we’re always correcting our course. If we describe the truth of God’s Word as *True North*, then any deviation from that truth, whether by one degree or many, requires a *reformation* to take us back to true north.

When we *RE-form* our doctrine, we’re moving *back* to what Scripture has always said, reaffirming its truth. It’s a constant battle to stay in line with God’s word. So, we need to constantly **reform** and **reshape** what we believe, in *opposition* to falsehood and lies, if we are to ensure that what we *believe*, and what we *preach* and *teach*, and *how we live* as followers of Christ, all conform to God’s **unchanging** and **eternal truth**.

W. H. Gross – Reformation Day 2016

Impact of the Reformation

Justification by Faith

Second only to belief in the Bible as a mark of Protestantism is the conviction that humans are not saved by their merits or good works — as the 16th-century reformers heard Catholics claiming — but only “by grace, through faith.” According to Protestants, God took the initiative in saving the world from sin through the atoning sacrifice of his son Jesus Christ; and even the faith that led people to believe in this sacrificial redemption on their behalf, was a *gift* not an achievement. Nonetheless, however consistent Protestant teaching on this subject may be, Protestant cultures have often produced earnest strivers after God—sober and hard-working people who try to prove that they are God’s elect — and preachers or other leaders who seem as legalistic in their approach to church life as the 16th-century Catholics were. The world cannot make the distinction between works as an *effect* of grace, and works as a *means* of grace. Even within the church, anyone who emphasizes obedience and discipline is considered a legalist. In its proper use, however, legalism only refers to meritorious works. The world cannot see it, but to the church, works as the *fruit* of grace is glorifying to Christ, while works as the *means* of grace glorifies man at Christ’s expense.

Sacraments

Most Protestants share faith in the divine Trinity—God the Father, Son, and Holy Spirit; most of them keep alive the ancient creedal witness to the fact that Jesus Christ was and is both divine and human; most celebrate two sacraments (sacred acts instituted by Christ): baptism and the Lord’s Supper. They are divided over whether to immerse the baptized in water or to apply water in other ways; the age at which to baptize people, although most practice infant baptism; whether baptism imparts grace or is a sign of response and obedience. Some Protestants believe that Jesus is somehow really present in the bread and wine of the Lord’s Supper, whereas others consider this sacrament an act of remembrance and obedience. In their worship, Protestants more than most other Christians, stress the preaching of the Word of God as an agent for building faith.

Church Polity

Protestants allow for many styles of church government, from the Episcopal, where bishops rule, to the congregational, which acknowledges no earthly authority beyond the local. Accenting “the priesthood of all believers,” they have assigned an important role to the laity, although in practice many Protestant churches are quite clerical in outlook. Increasingly during the past century, and especially in recent decades, Protestant churches have ordained women to the ministry and have encouraged them to take lay leadership roles.

Protestantism, more than Roman Catholicism and Eastern Orthodoxy, has faced two recurrent problems. The first relates to the internal unity of the movement. From the Reformation until the present, Protestants have sought concord, but more often than not have remained in dispute. In the 20th century, however, the Ecumenical Movement has gathered strength. In addition to the organic mergers of separate bodies that have taken place, movements of federation, councils for cooperation, and coalitions for common tasks have been formed. The second problem involves civil authority. Orthodoxy and Catholicism found alliances with the throne congenial, but Protestants were restless about

their early decisions to keep such alliances. Movements for religious toleration were most aggressive and successful in Protestant countries. The act of separating church and state (in most countries) has made it difficult for Protestants to produce coherent views of how Christians should live with both spiritual and civil responsibilities. This problem was presented in its most acute form in the dilemma of the Confessing church in Nazi Germany (as in the case of Dietrich Bonhoeffer).

Cultural Impact

The rejection of the Catholic tradition, and in some instances a tendency toward iconoclasm (an attack on established beliefs), militated against the development of a specifically Protestant style in the visual arts — although many great artists have been Protestants. In general, the Protestant contribution has been a simplicity, even austerity, of design and decoration. This is particularly true of the Calvinist and the Scandinavian Lutheran traditions.

In music and literature the Protestant contribution has been enormous. Vernacular versions of the Bible, such as Luther's and the King James', played a formative role in the development of modern German and English literature. Emphasis on preaching, and lack of strong centers of doctrinal authority, contributed to a diversity of opinion and expression, as reflected, for example, in the work of John Milton. A strong musical tradition developed out of the encouragement of hymn-singing and the use of the organ and other instruments, reaching its pinnacle in the work of Johann Sebastian Bach.

The lack of central authority, and thus the acceptability of divergent views, has resulted in what 20th century liberals like Karl Barth, Rudolf Bultmann, and Paul Tillich, might call a "a rich theological tradition."⁵⁷ Conservatives, like J.C. Ryle, say the abandonment of Reformation theology, with its common rule of faith and practice, has been *the death of discipline*, and a return to superstition and authoritarianism.

An Age of Confessions

1530 – Augsburg Confession	1537 – Smalcald Articles (Luther)
1544 – Waldensian Confession (1655)	1559 – French Confession
1560 – Scots Confession	1563 – English Articles of Religion
1563 – Heidelberg Catechism	1564 – Helvetic Confession
1566 – Belgic Confession	1615 – Irish Articles of Religion
1618 – Canons of Dordt (Dordrecht)	1632 – Dordrecht Confession
1644 – London Baptist Confession (1689)	1646 – Westminster Confession
1658 – Savoy Declaration	1689 – Baptist Catechism

⁵⁷ Martin E. Marty Bibliography: Barth, Karl, *Protestant Theology in the Nineteenth Century* (1952; Eng. trans., 1972) and *Protestant Thought* (1959; repr. 1969); Brown, Robert McAfee, *The Spirit of Protestantism* (1961); Greven, Philip, *The Protestant Temperament* (1978); Hordern, William E., *A Layman's Guide to Protestant Theology*, rev. ed. (1968); Leonard, Emile, *A History of Protestantism*, 3 vols. to date, trans. by Joyce M. H. Reid (1968); Marty, Martin E., *Protestantism* (1972); Mehl, Roger, *The Sociology of Protestantism* (1970); Miller, William R., *Contemporary American Protestant Thought, 1900-1970* (1973); Pauck, Wilhelm, *The Heritage of the Reformation*, rev. ed. (1968); Welch, Claude, *Protestant Christianity Interpreted through Its Development* (1954); Whale, J. S., *The Protestant Tradition* (1955).

Splintered Christianity (1700-1900)

Part I

The Reformation of the 1500s, took the European Church from the universal rule of Roman Catholicism under the pope, into the segmented rule of national churches. That is, Protestantism was splintered into the churches of England, Germany, the Netherlands, Switzerland, and others. With that nationalization of the churches, came the mixing of Church and State, and the confusion of ruling authority. For a millennium, the church of *Christendom* under Roman Catholicism and the Holy Roman Empire – was a political order. It invaded the domain of the state in order to carry the sword. It used the state's power to achieve its earthly ends, and it also accumulated its own power and money – even armies – to lord it over the nations.

When Protestantism severed itself from Rome, it favored worldly princes and turned to them for protection. But when Protestantism splintered into national churches, and then into a myriad of denominations and independent churches, it again became a target. The kings and princes of the world, having been freed from their bondage to Rome, sought to exercise the sort of authority over their people, *and* their churches, that Rome had exercised. This consequences for the churches of Europe were dire. But in America, separating church from state provided a period of what the churches thought would be “safety.” The church had *insulated* itself from the state.

However, in time, lacking cohesive power and a coherent voice, the church became *excluded* from the state, and then from the culture. It was *not* a victim. By its actions and inactions, the church insulated *itself* from both. As we'll see in the last lesson, the tables would turn. Societies around the world got busy insulating and marginalizing the Church, to escape its truth, to elude its moral compass, and to avoid *its discipline*. This was true even within the church. People want to be “free” to do what's right in their own mind (Jdg 17.6). The world thinks today, as always, that “freedom to sin” is liberty and life, instead of being enslavement and death. The Gospel call to liberty in Christ has been muffled by a number of means and factors, which we'll briefly explore here.

This period from 1700 to 1900, is the story of civilization's descent into the abyss. And in many ways, it's the tale of the Church's failure to stave off that descent. Instead of being one with Christ and with one another, the eye has said to hand, “I have no need of you.” (1Cor 12.21) Satan's age-old strategy has been to divide and conquer.

Wesleyan Arminianism

The Church of England was elitist, and more inclined to social status than Gospel outreach. The poor were largely excluded. John Wesley was a product of that church. But in an encounter with a group of Moravians during a dangerous sea voyage, Wesley's bent towards works, lack of peace, and legalistic view of salvation, were challenged. The Moravians were Hussites (John Hus), and well understood both the sovereignty and grace of God. They never feared for their salvation, as Wesley did. But when he finally came to understand that Gospel truth, he tempered it with his own bent, and created a hybrid theology between Calvinism and Arminianism. He became a three-point Calvinist. This drove his Calvinist friend, George Whitfield, to despair of ever convincing Wesley otherwise. Yet both of them teamed up to bring the Gospel to the rural areas, to move the Gospel out of the churches and into the fields where the people were, and to replace dry formality with a vibrant commitment to Christ, and to a changed life.

Whitefield was the innovator that Wesley could only imitate. He travelled extensively, even to America, conducted open-air preaching for those who couldn't travel to (or weren't permitted in) urban churches. He deployed lay preachers, held conferences, and brought disparate elements of international revival together. It was Whitefield who encouraged Wesley to speak to those that the bishop would exclude, like the miners, using means that the bishop would not authorize, in

order to accomplish what the Lord had commanded.¹ Church discipline had been perverted by the hierarchy of the church, from protecting the gospel truth, to hiding it. It was used to enforce the traditions and orders of men, instead of conforming the church to the Word of God. Wesley and Whitefield would remind the Church of Christ's command to go into all the world.

In founding Methodism, Wesley created a democratic form of religion that was highly appealing in America with its democratic ideals. Man had a vote, a say in His salvation, which *election* seemed to deny. Calvinism was seen as too stern and elitist. But Methodism was everyman's religion: easy to understand and egalitarian. It became the favored religion of America; and reformed theology was increasingly set aside.² Puritanism would fall into disfavor during this period. Wesley understood the grace of God, having heard Luther's preface to Romans. But he also understood the demands that grace makes of the life lived to God. He understood his works could not save him, but he likewise understood that faith without works is dead. Wesley was "a shepherd of souls, ... keeping people together and organizing them without destroying the delicate filigree of mutual love and individual diversity... He was the genius for careful planning, for systematic methodical catechising, and visiting the 'circuits' year in and year out, from decade to decade, during half a century."³

Revival – the Great Awakening

In New England, Calvinist Jonathan Edwards (1703-1758) had heard of the great revivals in Europe, under Wesley and Whitefield. He prayed that they would come to his American shores. But when they finally arrived, they struck him as artificial, emotional, and lacking in any doctrinal foundation or cause. The belief was grounded more in the self, than in the truth of God. He wrote *Religious Affections* to express his dismay, and to distinguish true conversion from enthusiasm. Even so, the decaying church, for a brief time, showed signs of life. That will only make sense if we understand what had happened in America, after the Puritan experience in New England.

By nature, individuals are attracted to crowds, to centers of activity, and to seats of power. In the late 1700s and early 1800s, the center of American towns moved from the church, to the town hall, to sports arenas, and in our day (curiously) to the TV and the Internet. Having moved from the church to the field under Methodism and Revivalism, the church ceased being the seat of power; it ceased being the gathering place of the community. During the Industrial Revolution, the farms were replaced with factories, and urbanization pushed churches into the suburbs.

The Great Awakening, in many ways, was an early reaction to a changing economy. As markets changed, and manufacturing changed, and technology increased, people became increasingly isolated even as they became increasingly urbanized. It's the great paradox of our times. We sit in front of our TVs and computer screens, and look at our hand-held devices, with their endless stream of information, and won't talk to the person next to us. Our reality, the focus of our attention, has become more and more impersonal. As that trend gathers momentum, we're not only alienated and isolated from one another, but we're alienated and isolated from God. Our spiritual and social roots are being pulled up, and we react against it in a number of ways. One of the first ways, was a need for a renewed spiritual "experience." That's what Edwards encountered in the revivals of his day, the Great Awakening. There would be a second one at the opening of the 19th century.

¹ Jackson, p. 197.

² Wells, *No Place for Truth* (Eerdmans, Grand Rapids MI, 1993), pp. 205-207.

³ Jackson, p. 199-200.

Simeon vs. Wesley on Saving Faith

Here is the wisdom of Charles Simeon of Cambridge on the subject, in conversation with the veteran John Wesley on Dec 20th, 1784:

SIMEON: “Sir, I understand that you are called an Arminian; and I have been sometimes called a Calvinist; and therefore I suppose we are to draw daggers. But before I consent to begin the combat, with your permission I will ask you a few questions....

Pray, Sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning to God, if God had not first put it into your heart?”

WESLEY: “Yes,” says the veteran Wesley, “I do indeed.”

SIMEON: “And do you utterly despair of recommending yourself to God by anything you can do; and look for salvation solely through the blood and righteousness of Christ?”

WESLEY: “Yes, solely through Christ.”

SIMEON: “But, Sir, supposing that you were at first saved by Christ, are you not somehow or other to save yourself afterwards by your own works?”

WESLEY: “No, I must be saved by Christ from first to last.”

SIMEON: “Allowing, then, that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?”

WESLEY: “No.”

SIMEON: “What, then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?”

WESLEY: “Yes, altogether.”

SIMEON: “And is all your hope in the grace and mercy of God to preserve you unto His heavenly kingdom?”

WESLEY: “Yes, I have no hope but in Him.”

SIMEON: “Then, Sir, with your leave I will put up my dagger again; for this is all my Calvinism; this is my election, my justification by faith, my final perseverance: it is in substance all that I hold, and as I hold it; and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree.”

*(Ch Simeon, *Horae Homileticae*, Preface: Lxvii f; quoted in JI Packer, *Evangelism and the Sovereignty of God*, IVF, London, 1961, pp 13-14).*

Spurgeon's Gracious Opinion of John Wesley

You know, brethren, that there is no soul living who holds more firmly to the doctrines of grace than I do, and if any man asks me whether I am ashamed to be called a Calvinist, I answer, I wish to be called nothing but a Christian; but if you ask me, do I hold the doctrinal views which were held by John Calvin, I reply, I do in the main hold them, and rejoice to avow it. But, my dear friends, far be it from me even to imagine that Zion contains none within her walls but Calvinistic Christians, or that there are none saved who do not hold our views. Most atrocious things have been spoken about the character and spiritual condition of John Wesley, the modern prince of Arminians. I can only say concerning him, that while I detest many of the doctrines which he preached, yet for the man himself, I have a reverence second to no Wesleyan; and if there were wanted two apostles to be added to the number of the twelve, I do not believe that there could be found two men more fit to be so added than George Whitfield and John Wesley.

The character of John Wesley stands beyond all imputation for self-sacrifice, zeal, holiness, and communion with God; he lived far above the ordinary level of common Christians, and was one of whom the world was not worthy. I believe there are multitudes of men who cannot see these truths, or, at least, cannot see them in the way in which we put them, who nevertheless have received Christ into their hearts, and are as dear to the heart of the God of grace as the soundest Calvinist out of heaven.

— C. H. Spurgeon, *The Man With the Measuring Line*

Twelve Distinguishing Signs of Gracious Affections

from Jonathan Edward's *Religious Affections*

1. Gracious Affections arise from supernatural influences on the heart
2. The ground of gracious affections is the objective nature of divine things
3. Gracious Affections are founded on the moral excellence of divine things
4. Gracious affections arise from an enlightened mind
5. Gracious affections are attended by a conviction of divine things
6. Gracious affections are attended by evangelical humility
7. Gracious affections are attended by a change of nature
8. Gracious affections are attended by the temperament of Christ
9. Gracious affections soften the heart and tender the spirit
10. Gracious affections are proportionately virtuous
11. As gracious affections grow, so does the spiritual appetite
12. Gracious affections have their exercise and fruit in Christian practice

Biographical Sketches 1700s

<http://greatawakeningdocumentary.com/exhibits/show/biographies/gilbert-tennent>

William Tennent Sr. (c. 1645-1744) — He was probably born in Scotland, though he may have been born in Ireland. He earned an MA from the University of Edinburgh in 1695 and was later ordained as a Presbyterian minister. In 1701 he moved to Northern Ireland to serve as a minister. After a few years, Tennent left the Presbyterian church to join the Church of Ireland—the Irish version of the established Church of England.

In 1718 Tennent, his wife Katherine, and their five children moved from Ireland to the British colonies in North America. There he again became a Presbyterian. Tennent ministered for a few years in New York and then secured a permanent position as pastor of two churches in Bucks County, Pennsylvania. Like many frontier clergymen, he split his time between multiple churches in order to minister to scattered settlers.

Tennent made his most important contribution as an educator. Having already taught his sons, in 1735 he bought land and established a school for ministers in Neshaminy, Pennsylvania. Some derided the school as a “Log College,” but Tennent provided a fine ministerial education. Tennent was following the tradition of Presbyterians in Northern Ireland who, because non-Anglicans were barred from the universities, had long run their own schools for ministers. Tennent’s Log College was influential in that it provided a model for later institutions, including similar log colleges and the College of New Jersey (later Princeton). But perhaps more important, Tennent’s school became a training ground for the ministers who would preach the revivals that made up the Great Awakening. From Tennent’s preaching and teaching they learned to emphasize personal conversion—an inner work of grace in the heart—a doctrine they would preach during the Awakening.

The Log College and Tennent’s teaching about conversion engaged him in controversy with other Presbyterians, called Old Sides, who objected to his emphasis on conversion and who thought that his college did not prepare students to a high enough educational standard. Tennent and other New Side ministers like his son, Gilbert Tennent, split from these Old Sides in 1741 during the Awakening. Tennent died a few years later, at the height of the colonial revivals.

Gilbert Tennent (1703-1762) — Born in Ireland, Gilbert Tennent was the son of minister William Tennent Sr. When he was fifteen, his family moved from Ireland to Pennsylvania. Gilbert received an excellent education from his father, who later established a school for ministers. After wrestling over salvation in his teens, Tennent was converted in 1723, when he was twenty. Three years later he was ordained as a Presbyterian minister and began pastoring a church in New Brunswick, New Jersey. There he met Theodorus Frelinghuysen, a Dutch Reformed minister whose preaching emphasized holy living and conversion. Those emphases echoed those of Gilbert’s father, and Tennent and Frelinghuysen formed a profitable partnership, often preaching in each other’s churches and traveling throughout New Jersey and nearby colonies. Tennent was a stirring, enthusiastic preacher, and his sermons led many to experience conversion.

In 1739 Tennent met George Whitefield, a traveling evangelist from England, with whom he shared a zeal for revival. Tennent traveled with Whitefield, introducing him to other ministers in the Middle Colonies and helping to make Whitefield’s preaching tour a success. When Whitefield returned to England, Tennent preached for several months in New England. These tours did much to unite a series of scattered, local revivals into the Great Awakening.

Not every minister shared Tennent’s zeal; many opposed both the revival and Tennent’s emphasis on personal conversion. Both sides of the debate preached and published on the question. Tennent’s contribution was his sermon titled *The Danger of an Unconverted Ministry* (1740). Tennent was unsparing in the sermon, calling opposing ministers “Pharisee-teachers” who had

History of the Church – Handouts – Week 10

“no experience of a special work of the Holy Ghost upon their own souls” and comparing them to Satan transformed into an angel of light. Tennent argued that ministers who had not experienced conversion could not preach the gospel, and that Christians who had been converted were free to leave their churches and seek other ministers. Tennent had a point: many ministers had not experienced a new birth. But the sermon did much to harden those who questioned the methods of the revivalists into opponents of the Awakening. And by permitting lay people to question the spirituality of the clergy, Tennent’s sermon undermined the authority of both Awakening and non-Awakening ministers alike.

In the midst of that controversy, Tennent and other supporters of the Awakening were expelled from the Presbyterian Synod of Philadelphia by Old Side ministers who opposed the Awakening. But Tennant and other New Side ministers formed a new Synod of New York in 1745 and carried on their work. In 1743 Tennent became the pastor of a church in Philadelphia, where he remained for the rest of his ministry. Later he became a sponsor of the College of New Jersey (which became Princeton University) and traveled to England to raise funds for it. Though Tennent was involved in the schism among Presbyterians in the Middle Colonies, he also helped reconcile them after the passions of the Great Awakening had subsided. By 1758 the Philadelphia and New York synods had reconciled, and Tennent was elected their first moderator. He died in 1762 in Philadelphia.

Splintered Christianity (1700-1900)

Part II

Deism

One sign of the failure of Church discipline to preserve the Gospel truth, and of the invasive influence of the Enlightenment upon the Church, was the emergence of deism. Deism is the belief in a God who is Creator, but not Sustainer. Deism is a form of theological *rationalism*, that believes in God on the basis of *reason*, without reference to *revelation*. God is unknowable, because deism casts off the anchor of God's Word, and puts reason in its place. The deist submits to the discipline of his own mind, but not to the discipline of God's revealed truth. Thus the authority of the Church, the authority of Scripture, and the power of the Holy Spirit, are rejected as irrational superstition. Thomas Jefferson was a deist. He rewrote the Bible, leaving out everything but the words of Christ, as if they were not written by the same men who wrote the rest. Now, *that's* irrational superstition. A deist is either a practical atheist, who lacks the courage to say there is no God; or else he's a practical idolater, who fashions a god in his own mind. A deist embraces naturalism without letting go of supernaturalism, and thereby he cannot justify either one to his own satisfaction.

Imperialism & Missions

Colonialism began in the late 1400s. But by the end of the 19th century, England, Germany, and France had divided much of the known world among themselves using economic exploitation, and not just military might. This virulent form of colonialism is named "imperialism." The British East India Company acted in its own best interests as a private corporation. But it was backed by British foreign policy and its military might. The Church of England, through its missionary agencies, was likewise employed in this "imperialistic outreach." To subdue their quarry, religion was thought to be an effective agent of the government, and a valid means by which to justify the subjugation of an entire nation or culture – bringing them Christ in British garb. "The sun never sets on the British Empire." In some ways, it mirrored the expansion of the Church under the Roman Empire. "Just as the *Pax Romana* (the Roman Peace) aided the great expansion at the start of the Christian Church, so the *Pax Britannica* (the British Peace) aided it in the modern era." A worldwide empire was facilitating global missions.¹ Whatever ends the secular world had in mind, God employed them to His own ends, using them as a means by which to place all things under Christ.

The revivalism of the 1700s, laid a foundation for the missions of the 1800s. Mission societies were founded in abundance: the Baptist Missionary Society by William Carey (1792); the London Missionary Society (1795); the Church Missionary Society (1799); the British and Foreign Bible Society (1804); and the Methodist Missionary Society (1813). Many missionaries recognized the danger of mixing the Gospel with politics and economics. And they were frustrated by needing military approval for outreach. Yet they enjoyed the protection and benefits of British citizenship, language, medicine, and technology. The modern world was overcoming the remotest spots on earth, and the Church was overcoming with it.

William Carey went to India under the umbrella of the East India Company. He set himself to learn and to translate the Bible into all the primary languages and dialects of India. He may not have done that, but what he accomplished was extraordinary. Over forty years, he translated the Bible 40 translations and dialects, and became known as the Wyclif of the East.

In 1832, Daniel Wilson, Bishop of Calcutta, not only furthered the Gospel that Carey had brought to India, but instigated the construction of the British railway system that remains the lifeline of India today. He brought order and discipline to a church that had become lax, enforcing doctrine

¹ Jackson, pp. 248-249.

and practice which were thought “unacceptable” to the locals. But by diplomacy and love, he led the church to effectively reach the myriad cultures of India with the truth and the life of the gospel, bringing liberty and prosperity, in opposition to caste and brutality. The benefits and cleansing that are inherent in the Gospel, cannot be fully appreciated without understanding and seeing the pain and filth that paganism and brutality can impose on a society. He was dearly loved by the people of India, as well as the people of England (Isa 61.1-2)

In 1807, Robert Morrison sailed into the port of Canton in China, with the London Missionary Society. He was a translator. His lifelong relationship with the East India Company was one of mutual need and mutual distrust. The company guarded its commercial interests in China by strictly refusing to let Westerners such as Morrison evangelize. They feared missionaries would offend their Chinese trade partners. But after Morrison’s arrival in China, company officials learned of his language skills and hired him as a translator. They gave Morrison a salary but also attempted to restrict his missions activities. In 1815, for example, the company threatened to deport him when it learned that Morrison had completed, in secret, a translation of the New Testament. When Morrison had first sailed to China, he was asked, “Do you really expect to make an impression on the idolatry of the great Chinese empire?” In reply, Morrison spoke more prophetically than he knew: “No, sir, but I expect God will.” ¹

In 1865, Hudson Taylor founded the China Inland Mission, breaking all the rules. His mission had no denomination, no papacy, no carefully planned system of financing. And yet it became larger and more effective than any other mission in China. “For understandable reasons, Christianity tended to come across as a European product. A foreign, imperial aroma tended to hang around many mission stations... When Hudson Taylor shaved his head and grew a Chinese “pigtail” the opposition changed from ridicule to indignant criticism, to the effect that he was a disgrace to England.” ² But not to God, and not to the true Church. Taylor had to learn to “die,” before God could use him.

The missionary tendency to confuse the Gospel with cultural norms, resulted in looking down on the native culture as inferior. Yet Paul didn’t do that when he visited Athens. Genuine love and humility will take the trouble to know the mind of the other man, and not alienate him unnecessarily by denigrating his nation or his culture. It understands that the Gospel purifies by transcending the culture in order to transform the heart. It doesn’t replace the culture with religion, but replaces death and sin with life and righteousness, through Christ and in Christ.

¹ Excerpts from: <http://www.christianitytoday.com/history/issues/issue-52/hudson-taylor-and-missions-to-china-gallery-of-gritty.html> (1996).

² Jackson, p. 253.

Splintered Christianity (1700-1900)

Part III

The Industrial Revolution

The march towards modernity and an age of technology, produced a widespread reaction by those woefully unprepared to replace a rural agrarian lifestyle, with an urban industrialized lifestyle. As manufacturing arose, millions fled from the country to the city. Having been self-sufficient, they became dependent on corporate employers – and in the 20th century, on government providers.

One casualty of urbanization, was the local church, with its community life. It was where neighbors gathered to care for one another, and to worship together, and to affirm the truths of the faith. But in the city, with poor salaries, poor living conditions, and excessive workhours, the church had no time and often no place to gather, and no means to sustain itself. The Scientific Age was spawning the Technological Age, and there was no place for God or “superstition.” Walt Whitman wrote *Leaves of Grass* in 1891 as his tribute to modernity and industrial might. Others sang a lament. Backlash against forced labor and urbanization, didn’t produce revival or reformation. Instead, it produced SPIRITISM and HERESY.

If religion in its traditional form was excluded from the marketplace, and later from the universities and local schools, then devilish rebels would invent their own form of religion. A confluence of ideas around the 1840s, led on the one hand to a general belief that science and reason would save mankind from ignorance and superstition. We’ll call it *Scientism*. On the other hand, there was a widespread populist response to it, often born of that ignorance and superstition. And we’ll call that response, *Reactionism*. The one was pushing for social change; and the other was pushing for social stability. As a result, from the 1830s to the 1860s, the world entered into a period of unprecedented polarization. It continues today.

For SCIENTISM, if there was some other explanation for our existence, exclusive of God, then religion could be dispensed with. If there was a solution for man’s sinful conduct, that didn’t include “sin” but only “sickness”, then religion could be dispensed with. If we could be educated to be righteous and loving, without calling upon God – and if morality could be derived through a social contract, then religion could be dispensed with. If the Bible could be shown to be mythology instead of history, then it could be dispensed with: discarded with Greek and Roman mythologies. The religion of Man, like the tower of Babel, could rise up to challenge and to replace God. But it needed a key idea, a theory to justify this desire to be free of God. What would that theory be? The answer is Darwinism, in 1859.

The Rise of the Cults

1827 Plymouth Brethren founded – Darby *et al*
1830 Mormonism founded – Joseph Smith –
Book of Mormon published
1830 Finney’s revivals: 2nd Great Awakening
1832 Church of Christ (Disciples) founded, made
of Presbyterians distressed over factionalism
1833 Slavery Abolition Act – England
1833 John Darby formulates Dispensationalism
1833 Keble’s sermon ‘Nat’l Apostasy’ initiates the
Oxford Movement in England (Church of Eng.
is direct descendant of Apostolic Church)
1835 Finney teaches theology at Oberlin College
1836 Mahan - Holiness Movement
1838-39 – Lutheran Church Mo. Synod founded
1838 – Schleiermacher’s *Hermeneutics* - Higher
Criticism and dawn of Liberalism.

1840 Millerism – root of Seventh Day Adventists
1843 Kierkegaard – Christian Existentialism
1843 Schism in Church of Scotland
1844 Millerite prediction of 2nd Coming fails
1845 Southern Baptist Convention GA
1846 Finney Systematic Theology
1848 Karl Marx’ Communist Manifesto
1848 Perfectionist Movement Western NY
1854 Immaculate Conception is Catholic dogma
1855 d. Kierkegaard
1857 Third Great Awakening Canada & U.S.
1859 Charles Darwin’s Origin of Species
1860 AMERICAN CIVIL WAR
1863 Seventh-Day Adventists – Ellen White
1883 Nietzsche’s *Superman*

Darwinism

Darwinism, as opposed to genetic research, is not a scientific theory. It is a religion. It holds onto its belief system despite the continuing lack of evidence for its claims of mechanistic evolution. Ironically, it was, and it remains, a reaction to religion – specifically to Calvinism and the Judgment. Its aim is to avoid the sovereign and direct intervention of God in the creation of the universe, the creation of life itself, and accountability to a supreme Being for our actions. It is an atheist's dream god: self-defined and self-actuated. It seeks to substitute a mechanism of creation, for the Creator God, without answering the question, "Where did the material and the mechanism of creation come from?"

Marxism

Marxist socialism, as opposed to economics, is not a scientific theory. It is a religion. It holds onto its belief system despite the continuing lack of evidence to support it. Ironically, it was, and it remains, a reaction to religion, "the opiate of the people," as Marx put it. The Industrial Revolution was consolidating political and economic power in the hands of a few, instead of distributing them among the masses, for the common good. Materialism and Social inequality polarized societies in the industrialized nations, and alienated other nations. Factory workers were treated like serfs by the Lords of the Economic Manor. Marx sought social justice – returning the fruits of their labor, to the workers who earned it. The biblical principle of slaves submitting to their masters, was seen as allowing cruelty and injustice to continue unopposed. The economic aristocrats were not being held unaccountable by the people, and Marx wanted to put an end to it.

However, rather than put power in the hands of the workers, he put it in the hands of the ELITE. They would be the stewards and trustees, until the workers were ready to rule themselves. As it has proven time and again, the depravity of mankind won't permit any form of liberty until it is still and yielded under Jesus Christ, Head of all. Every socialist scheme has failed; it has led only to tyranny – the substitution of socialist lords of the manor, for capitalist lords. When the Berlin wall fell in 1989, recalcitrant Marxists embedded elsewhere in the world, claimed socialism must be worldwide to succeed – it must have universal control of all means of production. They refused to accept the evidence, thus proving that Marxism is a religion. Since then, it has proceeded to consolidate political and economic power by pushing for nations without borders. It is a utopian lust for power and control, unsubmitted to God's authority or laws.

In reaction to the social injustice that Karl Marx blamed on market economics, the churches entered into a SOCIAL GOSPEL. It put economic bandages on a spiritual disease that only the Gospel can cure. In the 20th century, social guilt would lead to LIBERATION THEOLOGY, a political and military cure for that same disease. That relation between Church and State ever plagues us.

On the Eve of the 20th Century

Without the societal and religious changes in the decades leading up to it, paving the way for it, Darwinism might not have had the impact it did – which was instantaneous and worldwide. If Church discipline had been more vigilant, if doctrine had been better protected and preserved, then the world we know might have been far different. LIBERALISM in the Church was a breeding ground for SECULARISM in the congregations, and HERESY in the pulpits. Liberalism was born of a desire to justify faith and prove revelation, using the "scientific method." It still seeks to prove the veracity of Scripture to unbelievers. J. Gresham Machen called it "another religion" – not Christianity at all. The Father of Liberalism was Friedrich Schleiermacher (1768-1834), a German biblical scholar who wanted to reconcile the criticisms of the Enlightenment, with traditional Protestantism. He was also influential in the rise of "*Higher Criticism*," which became an assault on the authority of Scripture. We know where that leads...

American Missionary Movement 19th c.

Beginning in 1812, Americans steadily ventured forth with their version of the gospel of Protestantism and American civilization, first to India, Burma, and Hawaii, then eventually by 1900 to the Middle East, Africa, and to China, Japan, and Korea in the Far East. In the last decades of the century, American missionary numbers increased substantially (to about 5,000 by 1900), and the major denominations all formed their own missionary societies. But the religious impulse to form voluntary associations continued as well, with new nondenominational "faith" missions such as the Christian and Missionary Alliance and the Sudan Interior Mission adding to the growing stream of American Protestants abroad.

In the decades before about 1870, although the natural tendency was for American Protestants to preach both the evangelical Protestant gospel of individual conversion and regeneration and the secular gospel of American values and institutions, there was some consciousness of the difference between the two, and debate occurred over the appropriateness of expecting the "heathen" to become like Americans. Some made the case that it was enough that they become Christians, and that their culture should not be tampered with, or at least not extensively altered. At midcentury Rufus Anderson, the longtime (1826-1866) foreign secretary of the ABCFM (American Board of Commissioners for Foreign Missions) attempted to limit the tasks of cultural transformation attempted by his workers, strongly advocating that after preaching the religious gospel, the missionaries should leave, ensuring the continuity of native culture, with its own (hopefully now Christianized) leaders and features. He even insisted on the closing down of schools, as ancillary to the proper main task of missionaries.

Anderson seems to us today to be more sensitive than many of his day to a form of "multiculturalism" and respect for indigenous peoples. But after 1870 the tide went strongly in the other direction; that is, for missionaries to preach civilization and provide training for it, such as schools and medicine, as well as to preach Christ. Moreover, other features of the growth of the foreign mission movement—its size, structure, composition, and momentum—made it increasingly unlikely that American missionaries would just preach the Gospel and move on. The denominational societies formed after midcentury naturally developed programs, such as in education, medicine, or relief work, with their own built-in longevity (you couldn't start a school and then immediately turn it over to untrained natives). The increase in number of missionaries meant that more lay people went to the mission field. For the most part only ordained men could perform certain religious functions such as baptism, so lay missionaries naturally gravitated to the nonreligious activities that became institutionalized and long-term.

One of the striking features of the American foreign missionary force in the nineteenth and early twentieth centuries was that women composed about sixty percent of it. Some were missionary wives (most of whom played active roles in the mission), but many were single women missionaries. It may be true that women could find more challenging and satisfying vocations on the foreign mission field than they could at home during these decades.

Finally, late in the century, there was a visible rise in American national self-confidence and an assumption that American values and institutions were as valid as the Christian gospel. This was the age of European empire-building around the world, and the U.S. was not immune to the trend; American national power also expanded by the end of the century, resulting in acquisition of an "empire" in the 1890s (Hawaii and the Philippines). In this context, it was easy for American missionaries to conflate the Protestant responsibility to evangelize the world, and the assumption that the U.S. was a special model of civic virtue and republican civilization.

<http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/fmmovementb.htm>

PLINY FISK (1792-1825), pioneer of the Near East mission of the American Board of Commissioners for Foreign Missions (ABCFM). With Levi Parsons, he embarked on Nov 3, 1819, on the first American mission to the Near East, with the primary aim of converting the Jews of Palestine, widely believed to be a necessary preliminary to the millennial age of Christ's reign on earth. They published and distributed a tract made up of evangelical passages from Chrysostom. After Parson's death at Alexandria in February 1822, Fisk went to Malta and was joined by Jonas King. They reached Jerusalem before the end of the year. There were troubles with the authorities, instigated by Latin Catholics and Maronite and Syrian patriarchs who disliked these "Bible-men." In the spring of 1825, Fisk died, having nearly completed an Arab and English dictionary.

LEVI PARSONS (1792-1822). He was ordained by the ABCFM for Foreign Missions as a missionary in 1817. The millennial hope of Israel's conversion was widespread and sometimes took surprising forms: a group of New York Indians gave Parsons \$5.87 and sent a message "to their forefathers in Jerusalem." In a farewell service at Park Street Church, Boston, Parsons and his companion Pliny Fisk were given a generous mandate: Two great questions were to be ever in their minds, "What good can be done, and by what means?" for Jews, pagans, Mohammedans, and people in Egypt, Syria, Persia, Armenia, or other countries which they might investigate.

SAMUEL ZWEMER (1867-1952), nicknamed The Apostle to Islam, was an American missionary, traveler, and scholar. He was a missionary at Busrah, Bahrein, and at other locations in Arabia from 1891 to 1905. He was a member of the Arabian Mission (1890-1913). Zwemer served in Egypt from 1913-1929. He also traveled widely in Asia Minor, and he was elected a fellow of the Royal Geographical Society of London. After 38 years of missions work throughout Arabia, the Persian Gulf, Egypt and Asia Minor, Samuel had seen his efforts produce fewer than 12 conversions to Christianity. He wrote, "The chief end of missions is not the salvation of men but the glory of God." We are faithful to God's call on our lives for no other ultimate goal than that of bringing glory to God.

JOHN L. NEVIUS (1829-1893) was, for forty years, a pioneering American Protestant missionary in China, appointed by the American Presbyterian Mission; his missionary ideas were also very important in the spread of the church in Korea. He wrote several books on the themes of Chinese religions, customs and social life, and missionary work. After questioning the methods of western missionaries of his time, Nevius took up the Venn-Anderson principles of "self-propagation, self-government, and self-supporting." He called for fostering an independent, self-supporting, *local* church. He believed a healthy local church should be able to support its own local workers. This "Nevius Plan" outlined the following:

1. Christians should continue to live in their neighborhoods and pursue their occupations, being self-supporting and witnessing to their co-workers and neighbors.
2. Missions should only develop programs and institutions that the national church desired and could support.
3. The national churches should call out and support their own pastors.
4. Churches should be built in the native style with money and materials given by the church members.
5. Intensive biblical and doctrinal instruction should be provided for church leaders every year.

CHARLOTTE (LOTTIE) MOON (1840-1912) was a Southern Baptist missionary to China with the Foreign Mission Board who spent nearly forty years (1873-1912) living and working in China. As a teacher and evangelist she laid a foundation for traditionally solid support for missions among Baptists in America. Throughout her career, Lottie Moon wrote letters home urging Southern Baptists toward greater missions involvement and support. One of those letters triggered Southern Baptists' first Christmas offering for international missions—enough to send three new missionaries to China.

A Framework of Church History

35-313 AD – THE AGE OF PERSECUTIONS – CHURCH INFANCY

Fate of the Apostles and early church fathers; fall of Jerusalem; crown of martyrdom; Ten Persecutions; early church practices; worship place ; order of worship; discipline in the early church; heresy versus orthodoxy; Canon (Scripture as source of Truth).

MAJOR EVENTS: NT is closed; Temple destroyed; Paul's letters circulate as a group; Apostolic succession (Peter/pope is "Vicar of Christ"); Apostles' Creed; Novatian Schism;

MAJOR PERSONALITIES: Apostles and co-workers, Clement of Rome, Polycarp, Justin Martyr, Irenaeus, Clement of Alexandria, Tertullian, Origen, Cyprian, Eusebius of Caesarea, Constantine becomes emperor of Rome.

MAJOR HERETICS: Marcion; Montanus.

300-600 – "THE STRONGMAN SYNDROME" – THE AGE OF MONASTICISM

Imperial shepherds, impoverished sheep; issues of control; Donatist schism; Arianism; Monasticism; Early Confessions of faith; the Church as State. The Church as the arbiter of Truth; the Warrior Pope.

MAJOR EVENTS: Christianity legalized (313), Council of Nicea (325), Meletian schism, Rome is sacked, Rule of Discipline for monasteries (379), Christianity official religion (380), Patrick missionary to Ireland (432), Council of Chalcedon condemns Arianism (451), Fall of Rome (476), Benedictine Order (529), Council of Orange condemns Pelagianism (529), Columba to Scotland (563).

MAJOR PERSONALITIES: Constantine (emp.), Theodosius (emp.) Athanasius, Ambrose, Augustine, Jerome, Cyril, Justinian (emp of east), Gregory the Great (pope, 590)

MAJOR HERETICS: Arius (*Arianism*), Donatists, Pelagius (*Pelagianism*), Monophysites, Manicheanism.

600-900 – CHRISTENDOM – THE FIRST AGE OF MISSIONS

The Barbarian Hordes; Charlemagne & Christendom (melding church and state); the Missionaries of Europe.

MAJOR EVENTS: St. Paul's Cathedral London (604), Mohammed founds Islam, Arabs destroy library at Alexandria (640), Arab siege of Constantinople (674), Dome of the Rock built in Jerusalem (687), Arabs conquer Carthage (698), Boniface missionary to Germany (723), Chas. Martel defeats Moors at Tours (732), Charlemagne defeats Lombards (774), Mission to China (781), Charlemagne becomes "Protector of the Pope" (Leo III), Cyril missionary to Slavs (Russia)

MAJOR PERSONALITIES: Boniface III (pope), Chas. Martel, Charlemagne,

900-1200 – RULE OF MAN vs. RULE OF GOD

Church Construction; the Crusades; the faithful Remnant; the Scholastics; the Monastic Movement spreads.

MAJOR EVENTS: Cluny Monastery founded (910), Scholasticism begins (1000), Doctrine of Papal infallibility (1075), Cistercian Order (1098), 1st Crusade (1095), 2nd Crusade called by Bernard (1149), Carmelite Order (1155), 3rd Crusade (1189)

MAJOR PERSONALITIES: Anselm, Hildebrand (Gregory VII), Bernard of Clairveaux (1115), Abelard, Peter Waldo, Richard III (Lionheart), Pope Innocent III.

History of the Church – Handouts – Week 13

1200-1500 – ON THE EVE OF REFORM

Enlightenment, Reason, and Rationalism; REASON as the measure of truth; Education as Liberty; Autonomy; Natural Law; Harmony of Creation and History.

MAJOR EVENTS: 4th Lateral Council (1215), Inquisitions by Dominican Order (1220), Pope Innocent IV authorizes torture for Inquisition, Aquinas' *Summa Theologica* (1265), Holy Land falls to Islam (1291), Dante's *Divine Comedy* (1311), Constantinople falls to the Turks (1453), Printing Press (1455), Sistine Chapel (1473), Spanish Inquisition (1478)

MAJOR PERSONALITIES: Francis of Assisi, Thomas Aquinas, Duns Scotus, William of Occam, Wycliffe, Hus, Joan of Arc (1431),

1500-1700 – REFORMATION – THE RETURN TO GRACE

Justification by Faith; Authority of the Bible; Sacramental Purity; Calvinism; Church Polity; Christendom and Culture; Age of Confessions; Puritanism;

MAJOR EVENTS: 95 Theses, Institutes of the Christian Religion, Book of Common Prayer; Bible translated into common tongues for mass distribution; Jesuits founded; Counter-Reformation (Inquisition); Council of Trent; Thirty-Nine Articles, Heidelberg Catechism, Spanish Armada defeated, King James bible, Canons of Dordt, Five Points of Arminianism vs. Calvinism, Am. Colonies, Westminster Stds., Great Ejection (1662), Helvetic Consensus, Eng. Civil War, Eng. Republic.

MAJOR PERSONALITIES: Luther, Zwingli, Calvin, Cranmer, Henry VIII, Bullinger, Edward VI, Mary I (Bloody Mary), Elizabeth I, Peace of Augsburg (Germany is made Lutheran), Knox, Winthrop, Descartes, John Cotton, Cromwell, Newton, Locke, The Puritans

MAJOR HERETICS: Arminius (*Arminianism*, *Semi-Pelagianism*)

1700-1900 – SPLINTERED CHRISTIANITY

1st and 2nd Great Awakening; Wesleyan Arminianism; Slavery abolished; Deism; Imperialism & Missions; Industrial Revolution; rise of the cults: Darwinism & Marxism;

MAJOR EVENTS: First Great Awakening (1733-49), Am. Revolution, Fr. Revolution,

MAJOR PERSONALITIES: Whitefield, Wesley, Edwards, Leibnitz, Kant, Wilberforce, Carey (India), A. Judson (Burma), Schleiermacher, Finney, Hegel, Marx, Hudson Taylor (China), Kierkegaard, Darwin, D.L. Moody, Nietzsche ("God is dead"), Tolstoy, Chas. Hodge.

MAJOR HERETICS: Jos. Smith (Mormonism), Darby (Plym. Brethren), Miller & Ellen White (7th Day Adv), M.B. Eddy (Christian Scientists), Russell (JWs), Jane Addams (Social Gospel)

1900-Present - AGE OF SCIENCE, DISILLUSIONMENT, AND SECULARISM

The World Wars; Technology as God; Government as Savior; Education as bondage; Media as Mediator; Missions as Liberation; Mysticism in a Mechanistic World; Alienation, Solitude, and Isolation; Culture Wars; Relative truths; Consumer-Based Christianity; Ecumenicalism.

MAJOR EVENTS: Pentecostalism, Scofield Study Bible (*Dispensationalism*), Fundamentalism, WW I (death of Enlightenment), Russian Revol., Princeton Liberalism, Westminster Sem., OPC, Dallas Theo. Sem, Great Depression, WW II, NAE (Evangelicals), Vietnam War.

MAJOR PERSONALITIES: Albert Schweitzer (Africa), Barth, BB Warfield, Fosdick (Liberalism), Machen, John Dewey, , Bonhoeffer, Billy Graham, Bill Bright, Dawson Trotman, Francis Schaeffer, CFH Henry, et al.

MAJOR HERETICS: Rutherford (JWs), Sun yun Moon (Moonies), New Age, etc., etc.

Take-Aways

After 13 weeks of study, what have we learned that we can apply to our lives today, and to our roles in the church today, and to how the church does the work of Christ in the world... *today*?

Throughout church history, we've seen three major areas of conflict:

1. LEGALISM (Man's works) vs. LIBERTY (God's grace)
2. CHURCH (a religious order) vs. STATE (a secular order)
3. CENTRALIZATION ("The Strongman") vs. INDEPENDENCE (Private Judgment)

These tend towards one extreme or the other – towards tyranny or anarchy, domination or insurrection. Finding and maintaining the biblical balance in each, has been the constant quest of the Church, internally and externally. *Centralized* control of "the truth," as with a pope or a monarch, is efficient and absolute. *Distributed* control of "the truth", as when each church or individual determines the truth of God, is less efficient and more controversial.

In each of these three areas, what drove believers to purify the doctrine and the practice of the Church, was submitting to the authority of Scripture – not doctrine dictated by a central figure or organization, but doctrine derived from Scripture, using accepted rules of interpretation which *anyone* might apply. Here, then, are three areas in which to apply some lessons from history.

THE RIGHT ADMINISTRATION OF THE WORD

Right doctrine results in right practice. The first duty of a teaching elder is to accurately present the truth of God, neither adding to nor taking away from anything that God's word contains. Elders must explain the word of God in a way that the least among us can understand. They need to offer practical applications of its principles, so that we may worship God as He directs, honor Christ as He deserves, and conduct ourselves appropriately, as the body of Christ. Our testimony of Jesus Christ – of who He is, and what He has done – depends on it.

When the interpretations and exposition of God's Word go beyond the written word, or ignore the written word, there's a tendency to teach heresy. So too, when God's Word is presented with too much ceremony and glitz, there's a tendency to ignore the message and worship the "show." Drum rolls and brass bands, preachers strutting on the stage, light-shows and entertainment, should set off warning bells for the devoted disciple. They draw attention to the presenter, not to what is being presented. God's Word does not need to be "packaged" to be effective.

This means elders have a responsibility to God to carefully handle God's word, and to care for God's people. Believers have a responsibility to submit to their elders, to follow God's word, and to hold elders accountable to its truth. All believers have a right of Private Judgment – to read and interpret God's word for themselves. But they don't have a right to ignore the counsel of experienced and godly men, when it comes to properly interpreting God's word.

God's word must therefore be available to each believer, in a language that the believer can understand. The selection and instruction of elders, who explain the Scriptures, is therefore vital to maintain a healthy church, with sound doctrine and practice. The character requirements provided in Scripture must be evident in the lives of all those who lead the church.

Whenever these things are not present, tyranny arises, believers suffer, and the Gospel is falsified.

THE RIGHT ADMINISTRATION OF THE SACRAMENTS

The first doctrinal battles concerned the nature of the Godhead. But as church hierarchy became centralized, the number and nature of the sacraments altered the truth of the Gospel. Long before the Reformation, popes used the sacraments to divert the means of grace from faith alone, in Christ alone, to faith in the sacraments, and membership in the church. If you wanted salvation, you had to participate in the sacraments, as administered by the clergy. This is the first place we

find separation of clergy and laity, and a “caste” system emerging. Sacraments were used as a means of control by the clergy, rather than a means of grace.

Superstition and fear arose from the wrong administration of the sacraments. Only the clergy were permitted to administer sacraments. Thus, the clergy made themselves a means of salvation: granting or withholding sacraments as they saw fit. These signs of heavenly truth were claimed to be effective in themselves, to convey justification and sanctification. Confession to a priest became a means of forgiveness. Marriage by the church became a means of making political alliances. Excommunication by the church, on any pretext, meant loss of salvation, and loss of power by state officials. Thus sacraments were perverted into a means of coercion and bondage, by which the church exercised dominion over the state.

THE RIGHT ADMINISTRATION OF DISCIPLINE

Biblical discipline is never to be *punitive*; it must always be *restorative*. As we saw with the abuse of the sacraments, if discipline becomes a means of coercion, or a means by which one believer compares himself to another, then it is contrary to the grace and truth of God. Elders are tasked with exercising biblical discipline in the church, under the process provided in Matthew 18. What they uphold are the doctrines and practices specified in the church’s creed or Statement of Beliefs.

Creeeds vary between churches; some doctrines are essential to justification and sanctification, others are not; but all believers in that church are expected to abide by them all, and the elders are required to uphold them all.

When discipline is abused, misunderstood, or misapplied, we get the Donatists (i.e., legalists), distinctions between clergy and laity, and at its worst, the Inquisitions. Legalism remains a problem among the churches today, where sanctification is made a standard of conduct instead of testifying to the grace of God. It should be a hallmark, not a benchmark, of committed believers. We obey out of gratitude, not obligation.

Every believer begins at a different point in their Christian walk, progresses at a different rate, and arrives at a different level of maturity, depending on God’s grace and gifts – not just personal effort. When we judge one another according to a fixed standard, we are more likely to fall into legalism, and into judging one another – and more prone to set aside God’s grace.

CHURCH AND STATE

While it appears that God protected and enlarged his church by making use of the Roman Empire, it does not appear that the church requires the state to fulfill its mission. We’ve seen that when the state protects the church, it leads to the state controlling the church. And when the Church attempts to manipulate the state, it leads to tyranny both inside and outside the Church.

The Church rests on three pillars: WORSHIP, DISCIPLESHIP, and EVANGELISM. The Church exists to equip the saints for works of ministry. The state isn’t needed for any of those things. But should the Church, as an organization, participate in political affairs and social change? Does the Church influence society as an *institution*, or do *individual* Christians influence society? Who speaks for the Church as an institution, when the Church is splintered? Each believer does, in word and deed.

Individual Christians should be outraged by injustice. Without the outrage of individuals like Wilberforce and Bonhoeffer, who tenaciously opposed the enslavement of a race, there would be no witness for the justice of God. When an institution speaks, it may be more *efficient*, but it may be less *effective*. Is it the Church’s *leaders* who are speaking, or is it Christ’s *Church*? When the pope spoke (and as he speaks today), it is a single voice – but it’s a political voice, seeking social change according to an agenda that may or may not coincide with God’s will and God’s word.

The Church is an institution, a *body* of believers. How we conduct ourselves within the Church is the best testimony we can give to those outside the Church, of the truth of the Gospel we proclaim.