

INTRODUCTION TO CHURCH HISTORY

I. WHAT IS CHURCH HISTORY?

- A. History may be defined first as an incident.
- B. A second meaning for history is information about an incident. (Comes from the Attic Greek word *historeo* which meant to learn by inquiry or investigation)
- C. A third meaning for history is inquiry or research to check as well as find data about the past.
- D. Interpretation is thus a fourth meaning for history.
- E. History as an event is absolute, occurring only once in time and space; but history as information, inquiry and interpretation is relative and subject to change.
- F. History may be defined as the interpreted record of the socially significant human past, based on organized data collected by the scientific method from archaeological, literary, or living sources.

II. THE WRITING OF CHURCH HISTORY:

- A. The Scientific Element. (The historian seeks to get as "close" to the event as possible)
- B. The Philosophic Element. (Historians divide into schools and philosophies of history as they pursue the meaning).
 - 1. The "Pessimists" who often adopt a materialistic approach to reality and are obsessed with the failure of man. (Spengler)
 - 2. The "Optimists" who see man as the main and determinative factor in history. (Toynbee, Hegel, Marx)
 - 3. The "Pessimistic-Optimists" emphasize the failure of man but are optimistic concerning man's future. They approach history as biblical theists who seek to find the glory of God in the historic process.
- C. The Artistic Element.

1. Those who record history should seek to do so in such a way that it will be interesting.
2. History is for all.

III. THE VALUE OF CHURCH HISTORY:

- A. Church history links the past factual data of the Christian gospel with the future proclamation and application of that gospel in a present synthesis that creates understanding of our great heritage and inspiration for its further proclamation and application.
- B. Church History is an Aid to Understanding the Present.
 1. Why are there so many different groups of believers?
 2. Why are there so many different liturgical practices?
 3. What developed and survived as doctrine?
- C. Church History as a Guide.
 1. The present is often the product of the past and the seed of the future. 1 Cor 10:6,11; Rom 15:4
 2. One can come to see old heresies in their new guise.
- D. Church History as a Motivating Force.
 1. It edifies, inspires, and stimulates a higher spiritual life.
 2. It is as important to know one's spiritual ancestry so as to become a better heavenly citizen as it is to know the history of one's land to become a better earthly citizen.
 3. This leads to a greater appreciation of one's place and role within the Body of Christ.
- E. Church History as a Practical Tool:
 1. A student of the Word will have a greater appreciation of Basic Doctrines as he sees their historical development throughout church history.
 2. The church at sometime in its history has probably served to illustrate every biblical point.
- F. Church History as a Stabilizing Force:
 1. Man's history will never be complete without including in it his beliefs.
 2. Tyrants throughout history have tried to remove the beliefs of the church to install a false religion.

IV. THE ORGANIZATION OF CHURCH HISTORY:

- A. The Branches of Church History:
1. The Political elements involves relations between the church and the state/secular environment.
 2. The Propagation of the Church through Missions cannot be ignored.
 3. The Persecution of the Church is important because it is usually during or right after these times that the church makes it greatest advances.
 4. The Polity which is the government of the church is also important.
 5. The Polemics is the church's struggle against heresy and analysis of its own position.
 6. The Praxis of the church is the practical outworking in life of the Christian faith.
 7. The Presentation of Truth by the church is also important to church history.
- B. Periods of Church History: (Let us remember that history is a continuous stream of events within the framework of time and space-thus this system is artificial)
1. Ancient Church History. 5 B.C.-A.D.590
 - a. The Spread of Christianity to 100.
 - b. The Struggle of the Old Catholic Imperial Church for survival. 100-313
 - c. The Supremacy of the Old Catholic Imperial Church. 313-590
 2. Medieval Church History. 590-1517
 - a. The Rise of the Empire and Latin-Teutonic Christianity. 590-800
 - b. Changes in Relationships between the church and the state. 800-1054
 - c. The Supremacy of the Papacy. 1054--1305
 - d. Medieval Sunset and Modern Sunrise. 1305-1517
 3. Modern Church History. 1517-
 - a. Reformation and Counter Reformation. 1517-1648 (Lutheran, Anglican, Calvinist, Anabaptist)
 - b. Rationalism, Revivalism and Denominationalism. 1648-1789
 - c. Revivalism, Missions, and Modernism. 1789-1914
 - d. Tension. 1914-

THE SPREAD OF CHRISTIANITY IN THE EMPIRE
TO 100 A.D.

THE FULLNESS OF THE TIME:
(GAL 4:4; MK 1:15)

I. THE ENVIRONMENT

- A. Political Contributions of Romans
1. The Romans, as no other people up to their time, developed a sense of unity of mankind under a universal law. (Prepared the world for universal sin and a salvation that makes them a part of a universal organism)
 - a. They stressed application of a universal law to all of their citizens.
 - b. In the 5th century B.C. they codified the 12 Tables and taught them to every schoolboy.
 - c. In 212 B.C. under Caracalla, all freemen in the empire were given Roman citizenship, thus all were under one system of law and citizens of one kingdom.
 - d. This laid a foundation for the proclamation of our heavenly citizenship. Php 3:20
 2. Free movement about the Mediterranean world would have been very difficult for the messengers of the gospel before the reign of Augustus Caesar (27 B.C.-A.D.14)
 3. The Romans developed an excellent system of roads that were built of concrete.
 4. The role of the Roman army in the development of the ideal of a universal organization and in the spread of the gospel should not be ignored.
 5. Romans conquests led to a loss of belief by many peoples in their gods because the gods had not been able to keep them from defeat by the Romans.
 6. The Roman religions provided little comfort as well.
 - a. Worship of Cybele, the great earth mother was brought to Rome from Phrygia (area East of Asia Minor).
 - b. Worship of Isis, from Egypt, was similar to that of Cybele.
 - c. Worship of Mithra from Persia appealed to the Roman soldiers.
 - d. All these religions emphasized a savior-god.

- B. Intellectual Contributions of the Greeks:
1. Where Rome prepared the way politically, Athens did do intellectually.
 2. A universal gospel was in need of a universal language.
 - a. The Attic Greek dialect used by the Athenians in classical Greek literature, became the language that Alexander et al modified, enriched, and spread throughout the ancient world.
 - b. This became known as the Koine or common Greek.
 - c. It was so different from the classical that some theologians thought it to be a special language given by the Holy Spirit to write the N.T.
 - d. Adolph Deissman in the late 1800's discovered that it was actually the Greek of the common man.
 3. Greek philosophy prepared for the coming of Christianity by destroying the older religions.
 - a. This intellectual discipline made the polytheistic religions unintelligible, so many turned to philosophy.
 - b. But philosophy failed to satisfy spiritual needs.
 - c. At the First Advent philosophy had declined from the peak reached by Plato to a system of self-centered individualistic thought such as Stoicism or Epicureanism.
 - d. Philosophy could only make God an intellectual abstraction. It could never reveal a personal God of love.
 - e. The great Greek philosophers (Plato and Socrates of 5th Century B.C.) served Christianity by calling others to a reality that transcended the temporal and relative world.
 - f. They insisted that reality was not temporal and material but spiritual and eternal. Their search for truth never led them to a personal God, but it demonstrated the best man can do in seeking God through the intellect.
 4. The Greek people also contributed in a religious way to making the world ready to accept the new Christian religion when it appeared.
 - a. The advent of materialistic Greek philosophy in the 6th century B.C. destroyed the faith of the Greek peoples in the old polytheistic worship that is described in Homer's *Iliad* and *Odyssey*.
 - b. Philosophy became a system of pragmatic individualism under the successors of the Sophists.

- c. Stoics, like Zeno, considered the supernatural, but its god was so closely identified with creation that it was pantheistic. Stoicism taught the fatherhood of God and the brotherhood of man and held to a highly desirable code of ethics, but it left man by rational processes to worked out his own obedience to the natural laws that he discovered by unaided reason.
- d. Many of the "mystery" religions taught people to think in terms of sin and redemption, but offered no real solutions.

II. RELIGIOUS CONTRIBUTIONS OF THE JEWS:

Where Rome set the political climate and Athens set the philosophical climate for the early church, Judaism set the relational climate.

Jewish people did not seek to discover God by processes of human reason, instead they assumed His existence and granted Him the worship they felt was His due.

- A. Monotheism was a striking contrast to the polytheism of the pagan religions.
 - 1. After the Babylonian captivity, the Jews as a whole did not lapse into flagrant idolatry again.
 - 2. For three centuries before the Lord they spread this monotheism.
- B. The Jews offered to the world the hope of a coming Messiah who would bring righteousness to the earth.
- C. Judaism also to the world the purest ethical system in existence.
 - 1. They were in sharp contrast to the prevailing ethical system developed by the philosophers.
 - 2. To the Jews sin was not the external, mechanical or contractual failure as it was viewed by the Greeks and Romans, but was a violation of the known will of God, a violation that expressed itself in an impure heart and then in overt acts of sin.
- D. The Old Testament Scriptures provided the infant church with its message-that Jesus fulfilled he requirements for the Messiah.
- E. The Jews made possible also a philosophy of history that insisted that history had meaning. They opposed any view

that made history a meaningless series of cycles or a mere process of linear evolution. They upheld a linear and cataclysmic view of history in which the Sovereign God who created history would triumph over man's failure in history to bring about a golden age.

F. The Synagogue.

1. The Jews also provided an institution that was most useful in the rise and development of early Christianity.
2. The Jews' enforced absence from the temple at Jerusalem during the Babylonian captivity gave rise to the synagogue which became an integral part of Jewish life.
3. Judaism was the *paidagogos* to lead men to Christ.
(Gal 3:23-25)

G. Of all the religions in the Roman Empire at the time of Christ's birth, only Judaism and Christianity have been successful in surviving and changing the course of human history.

ON THIS ROCK

I. THE HISTORICITY OF CHRIST:

A. Pagan Testimony:

1. Tacitus (55-117), the dean of Roman historians, linked the name and origin of Christians with "Christus," who in the reign of Tiberius "suffered death by the sentence of Pontius Pilate." (Tacitus, *Annals* 15.44)
2. Pliny, who was the propraetor of Bithynia and Pontus in Asia Minor, wrote to Emperor Trajan about 112 for advice as to how he should deal with the Christians. His epistle gives valuable extrabiblical information about Christ. Pliny paid high tribute to the moral integrity of the Christians by writing of their unwillingness to commit theft or adultery, to falsify their word, or to repudiate a trust given to them. (Pliny, *Epistles*)
3. Suetonius in his *Lives of the Twelve Caesars: Vita Claudius*, mentioned that the Jews were expelled from Rome because of disturbances over Chrestos (Christ).
4. Lucian wrote a satire on Christians and their faith about 170 describing Christ as "the one who was crucified in Palestine" because he began "this new cult." He ridiculed Christians for "worshipping this crucified sophist." (*The Passing of Peregrinus*)

B. Jewish Testimony:

1. Josephus wrote of James, the "brother of Jesus, the so-called Christ."
 2. Josephus was not a friend of Christians, so his mention has significant historical value.
- C. Christian Testimony apart from the Bible:
1. There are many apocryphal gospels, acts, letters and apocalypses that are predicated on the historicity of Christ.
 2. In scriptures and pictures of the dove, the fish, the anchor and other Christian symbols in the Catacombs give witness to belief in a historic Christ.
 3. The existence of the Christian calendar.

II. THE CHARACTER OF CHRIST:

- A. The creativity and originality of Christ's thought astonished the people of His day (Mk 1:22; Lk 4:32).
- B. Jesus said simply, "I say," while both ancient and modern scholars quote from others.
- C. He was the only human who had nothing to hide, so He could be completely Himself. John 8:46
- D. What we see is a balance of character in His life, with no one facet dominating the other.

III. THE WORK OF CHRIST:

- A. The Ministry of Christ:
 1. Little is known of Him before He began His public ministry except that He developed physically, socially, mentally and spiritually. Luke 2:52
 2. He was preceded by John the Baptist.
 3. Four separate sources are given to man to tell of Christ's ministry on earth:
 - a. Matthew emphasized His kingly activity.
 - b. Mark stressed the pragmatic side of Christ's ministry as the Son of man.
 - c. Luke, the historian gave us the human side of Christ's ministry.
 - d. John presented Christ as the Son of God.
- B. The Mission of Christ:
 1. The Ministry was designed to carry out His Mission.
 2. He came to seek and save that which was lost. Lk 19:10

C. The Message of Christ:

1. His message consisted primarily of the offer of the Kingdom.
2. This Kingdom is the rule of God over all creation.

D. The Miracles of Christ:

1. They were designed to reveal the glory of God and to show that Jesus was the Son of God.
(John 2:22-23; 3:2; 9:3)
2. Miracles are defined as "phenomena not explicable by known natural law but wrought by a special intervention of Deity for moral purposes."

E. The Meaning of Christ:

1. During the great periods of theological controversy, between 325-451 and 1517-1648, people sought to interpret Christ primarily in terms of the creeds.
2. The "Mystics" thought of Him as the Christ of immediate personal experience.
3. Others in the late 18th and early 19th century spoke of Him as the Christ of history and sought to explain away the supernatural so that they might view Him only as an unusual man.
4. The historical significance of Christ is revealed in the development of a new value placed on human personality.
 - a. The Greeks insisted on the dignity of human personality because man was a rational being.
 - b. The Church has always insisted that human personality has dignity because man is a potential or actual child of God.
 - c. The Christian conception has resulted in the humanizing of life.
5. The emphasis on an inner ethical code of love for conduct rather than external legal rules is a result of the contact of human personality with the Christ of Calvary.
6. Many religions could exist without a founder, but not the Christian faith.
7. Christ gave the church its ordinances, its basic message, its primary discipline (Mt 18) and the Holy Spirit.
8. He left no basic organization, well-defined system of doctrine, or sacred books.
9. He gave us Himself to tell others about.

CHURCH HISTORY-LESSON 3

THE SPREAD OF CHRISTIANITY IN THE EMPIRE
TO 100 A.D.

TO THE JEW FIRST:

I. THE FOUNDING OF THE CHURCH IN JERUSALEM.

- A. The spread of Christianity went first to the Jews in Jerusalem in accordance with the Lord's instructions in Acts 1:8.
- B. The first twelve chapters of Acts describe the progress of Christianity through the Jews to Antioch, the first major Gentile church.
- C. The Holy Spirit had the real position of prominence in the early church.
- D. The messages were simple: the resurrection of Jesus Christ, with the Holy Spirit leading.
- E. The church began at Pentecost. Acts 2
- F. Their early functions are described in Acts 2:42-47.
- G. Christianity became contagious with even members of the Levitical Priesthood joining (Acts 6:7).
- H. The rapid growth was met with much opposition from the Jews who did not convert and were losing their power.
- I. For about the first 14 years of the Church Age, persecution was from the religious crowd. It then began to come from the political crowd when Herod had James killed. Acts 12
- J. Stephen was the first martyr of the faith. Acts 7

II. THE CHURCH IN PALESTINE:

- A. In Acts 8-12, we see the gospel carried to Judea and Samaria.
 - 1. Philip visited Samaria and there "won" an Ethiopian to the faith. Acts 8:5-25
 - 2. Peter went to Cornelius, a Roman centurion.
- B. True Christianity has always been mission oriented.
- C. A large Gentile church sprang up at Antioch (Acts 11:19f).
 - 1. This church became the main center of Christianity from 44 to 68.
 - 2. It became so large that it sent relief to the Jewish churches that faced the famine.
 - 3. Paul began his active public ministry at Antioch.

ALSO TO THE GREEK:

I. PAUL'S ENVIRONMENT:

- A. Several factors were at work in Paul's life: Php 3:4-6
 - 1. His education at the feet of Gamaliel.
 - 2. A citizen of Tarsus, the leading city of Cilicia. (Acts 21:39)
 - 3. A freeborn Roman citizen. Acts 22:28
- B. Paul worked under the reigns of:
 - 1. Caligula (37-41) who was insane during part of his reign.
 - 2. Claudius (41-54) who had a stability to his leadership, during which time Paul made most of his journeys.
 - 3. Nero (54-68) under whom Paul and others were martyred.
- C. Paul faced rival systems of religion:
 - 1. Emperor worship which claimed the allegiance of all people in the empire except the Jews who were exempt by law.
 - 2. Many followed the mystery religions of Mithra, Cybele, and Isis.
- D. Paul also faced philosophical systems that suggested philosophical contemplation as the way to salvation.
 - 1. Stoicism, with its pantheistic view of God, its conception of natural ethical laws to be discovered by reason, and its doctrine of the Fatherhood of God and the brotherhood of man, seemed to provide a philosophical foundation for the Roman Empire.
 - 2. There were other systems such as Epicureanism and Neo-Pythagoreanism.
- E. Archaeology helps us to determine some key dates in Paul's life:
 - 1. Paul had been in Corinth 18 months when Gallio became Proconsul (Acts 18:12-13).
 - 2. An inscription on stone discovered at Delphi mentions that Gallio began his duties in Achaia in the 26th year of Claudius which was A.D. 51-52.
 - 3. Thus Paul's visit would have begun in A.D. 50.

II. PAUL'S WORK:

- A. The Propagator of the Gospel.
 - 1. Paul worked in a great semicircle reaching from Antioch to Rome.
 - 2. He went to strategic urban centers and began in the synagogue.
 - 3. Paul would organize a church so that it would be self-

- governing.
4. Paul also sought to make each church self-supporting.
 5. He also sought to reach places that no one else had gone to before.
 6. These churches also became self-propagating.
- B. Paul's Publications:
1. Paul kept in touch with each local church as closely as possible.
 2. Each of his epistles grew out of a definite historical need.
- C. The Principles of Paul's Thought.
1. Christ left no well-defined body of dogma, written down and left for posterity.
 2. Instead under the leadership of the Holy Spirit, certain men were chosen to write about Christ and about theology.
 3. All however, were based on the teachings of the Lord Himself. 1 Tim 6:3
 4. They focused on Faith, Hope and Love. 1 Thes 1:3-4
 5. They did not grow out of the laws of legalism or the rationalism of Stoicism. Purity comes about out of a love for God and one another.
- D. Paul as a Polemicist:
1. He fought for purity of doctrine. Acts 15
 2. He battled the Circumcision Party and the Gnostics.
 3. The Gnostics:
 - a. They held to a dualistic philosophy that made a sharp distinction between the spirit as good and matter as evil.
 - b. According to them, the link between pure spirit and evil matter is a hierarchy of celestial beings. Christ is one of the hierarchy.
 - c. Angels therefore would be worshipped because they have a part in this hierarchy. Col 2:8,18-19
 - d. Salvation is achieved by ascetic acts that deny the desires of the material and evil body (cf Col 2:14-17, 20-23) and by a special gnosis accessible only to the elite among Christians.
 - e. Faith is relegated to a subordinate position in this system that panders to human pride.
 4. Paul stood unequivocally for the all-sufficiency of Christ as Creator and Redeemer as well as the full manifestation of God and in no way not God. (Col 1:13-20; 2:9)
 5. God's used Paul's intellect and zeal to interpret the Lord Jesus Christ to the Gentile world.

THE BOOKS AND THE PARCHMENTS:

I. EPISTOLARY LITERATURE:

- A. Clement of Rome. (c.30-100)
1. He was the leading elder in the church at Rome.
 2. He wrote an epistle to the church at Corinth about 95 A.D. seeking to help end a revolt against the elders. This is the earliest Christian writing we have outside the New Testament.
 3. This letter had over 150 quotations from the Old Testament.
- B. Ignatius.
1. He was the Bishop of Antioch in Syria.
 2. Wrote 7 letters thanking churches for their kindness to him as he was being taken to Rome to be fed to the lions for his Christian testimony. (about 110)
 3. He warned Christians of the Gnostics and the Docetists.
 4. Docetists sought to keep Christ purely a spiritual being, free from contamination by a physical body.
 5. He sought the peace and unity of the churches.
 6. He placed great emphasis on subjection to the Bishop to achieve unity and avoid heresy.
 7. He was the first to distinguish between a Bishop and an Elder.
 8. He did not exalt the bishop of Rome as superior to the other bishops even though he was the first to use the term "catholic."
- C. Polycarp. (70-155)
1. Wrote a letter to the Philippians that is similar to the one Paul wrote to that church.
 2. Polycarp was a disciple of John.
 3. He was the Bishop at Smyrna for many years.
 4. He was martyred in 155 by being burned at the stake after telling the proconsul that "he could not speak evil of Christ whom he had served 86 years and who had given him nothing but good."
 5. He was more interested in the practical daily life of Christians than he was in church polity.
- D. The Epistle of Barnabas. (aka Pseudo-Barnabas)
1. This is believed to be written about 130 by a Christian from Alexandria.
 2. It argues against following the Mosaic Law for salvation, quoting 119 verses.
 3. It contrasts two ways of life: "The Way of Light" and "The Way of the Black One."

4. This writer, derived a practice from Philo of Alexandria that was allegorical in its application.
 5. It would later be developed into an organized method of allegorical interpretation by Origen.
- E. The Epistle to Diognetus.
1. The tutor of Marcus Aurelius may be the recipient of this letter by an anonymous writer.
 2. It shows the folly of idolatry, the inadequacy of Judaism and the superiority of Christianity in its building of character, its beliefs and benefits.
 3. He also likened the role of Christians in the world to that of the soul in the body.
- F. The Second Epistle of Clement to the Corinthians.
1. This was actually a sermon written about 150, so it was not the same Clement.
 2. The writer focused on the person of Christ, the resurrection of the body and purity of life.
 3. After a preliminary assertion of the utility of salvation, he urged the Christian to enter the conflict against the world by practicing Christian virtues and working out the salvation that has become his through Christ.
- G. Papias (60-130)
1. He wrote the "Interpretations of the Sayings of the Lord," of which only parts remain.
 2. He was the Bishop of Hieropolis in Phrygia.
 3. He also may have been a disciple of John.
 4. He had a strong view of the Millenium.
 5. He stated that Mark was the interpreter of Peter.
 6. He said also that Matthew wrote his work in Hebrew.

II. APOCALYPTIC LITERATURE:

- A. "The Shepherd" of Hermas was modeled after the Book of Revelation and was probably written about 150 A.D.
- B. He was considered by the writer of the Muratorian Canon to be the brother of Pius, the bishop of Rome between 140-155.
- C. The aim is moral and practical and abounds in the use of symbols.

III. CATECHETICAL LITERATURE:

- A. The "Didache" (The Teaching of the Apostles) was discovered in 1873 in an ecclesiastical library in Constantinople.
- B. It deals with the Christian life, baptism, fasting and the Lord's Table. Also identifying false prophets and church

disciplinary matters.

WITH THE BISHOPS AND DEACONS:

1. THE GOVERNMENT OF THE CHURCH:

- A. The Christian must remember that he is both part of an organism and organization.
- B. In the early church, there was an inward call by the Holy Spirit, and an external call and vote by the church. Acts 6 (There was also an ordaining by the apostles)
- C. There were two classes of officials:
 - 1. Charismatic officials, meaning those who were given special spiritual gifts. Eph 4:11-12; I Cor 12-14
 - 2. Administrative officials.
- D. Charismatic officials involved the apostles, prophets, evangelists and pastors and/or teachers.
- E. Administrative officials included:
 - 1. Deacons who were elected by the church to carry out important service functions. Acts 6
 - 2. Elders (presbyteros) who actually had a higher position than the deacons.
 - 3. Bishops who came to be viewed as having a higher position than elders, but who were actually the same position. Acts 20:17,28; Php 1:1; Tt 1:5,7

II. THE WORSHIP OF THE EARLY CHURCH:

- A. Worship is the upward reach of the soul toward God.
- B. There are no specified forms for worship in the New Testament.
- C. In the first century, two services were held on Sunday to celebrate Christ's resurrection.
 - 1. The morning service included the reading of scripture, exhortation by an elder, prayers and singing. (Col 3:16; Eph 5:19)
 - 2. The "love-feast" (1 Cor 11:20-22) preceded the communion during the evening service. By the end of the first century, the "love-feast" was generally dropped.
- D. In the second century, it followed basically the same system

III. THE LIFE OF THE CHURCH:

- A. They were heavily concerned with the care of widows and orphans.

- B. They were interested in what would glorify God.

CHURCH HISTORY-LESSON 4

THE STRUGGLE OF THE OLD CATHOLIC
IMPERIAL CHURCH FOR SURVIVAL
100-313 A.D.

CHRIST OR CAESAR?

I. CAUSES OF PERSECUTION.

A. POLITICAL:

1. Christianity has always faced both internal and external problems during its history.
2. Up until 250, persecution was mostly localized and was the result of mob action.
3. After 250, it became the result of definite civil policy by the Roman government.
4. As long as Christianity was viewed as a *religio licita* or legal sect or Judaism, there was little persecution.
5. After it became viewed as a different sect, it became illegal and was viewed as a threat to Rome.
6. Christians had to choose between who was their highest authority, Christ or Caesar?
7. In Rome, if one would sacrifice on their altars of incense and the like first, they were then free to practice their own religion.

B. RELIGIOUS:

1. The Roman religion was mechanical and external-filled with idols.
2. Christians had none to add to their pantheon.
3. Christian worship was more spiritual and internal in that there was not an object that they prayed to.
4. Misunderstandings of Christ's words concerning "the flesh" and "the blood" led to rumors that Christians sacrificed their children and ate them.

C. SOCIAL:

1. The Christian's welcome to the lower classes and slaves led the higher classes to despise them.
2. They looked upon Christians with contempt, but were fearful of their influence on the lower classes.
3. Christians upheld the equality of all (Col 3:11), while

- paganism insisted on an aristocratic structure.
4. Christians refused to participate in their pagan gatherings at temples and theaters, thus becoming social outcasts.

D. ECONOMIC:

1. Since idolatry is big business and Christianity was a threat, the money people became opposed to the church. Acts 19:27
2. The year 250, (1000 A.U.C.), brought violent persecution because plague, famine and civic unrest in the Empire was ascribed to the Christians who had turned people from the older gods.

II. PERSECUTION OF THE CHURCH

A. Persecution to 100.

1. The Jews were the persecutors of the infant church. Acts 2-8
2. In the reign of Nero (54-68) the persecution became state organized.
 - a. Tacitus recorded the rumor that Nero had ordered the fire that destroyed part of the city of Rome.
 - b. The people accepted the rumor and were so upset that Nero had to find a scapegoat.
 - c. He chose the Christians.
 - d. Peter and Paul died in this period.
3. Persecution also broke out in 95 during the reign of Domitian.
 - a. The Jews had refused to pay a poll tax that had been levied to support Capitoline Jupiter.
 - b. The Jews were the target with the Christians getting the overflow.
 - c. John was exiled to Patmos during this time.

B. Christianity Under State Ban, 100-250.

1. The first organized persecution which brought Christians into the courts as defendants took place in Bithynia during the governorship of Pliny the Younger about 112.
2. Pliny wrote a letter to Trajan and said that "the contagion of this superstition (Christianity) had spread in the villages and rural areas as well as in the larger cities to such an extent that the temple had been almost deserted and the sellers of sacrificial animals impoverished."
3. Pliny brought Christians before his tribunal and asked

the person 3 times if they were Christians. If the Christians confessed the 3 times, he was put to death.

4. Ignatius lost his life during this time.
5. Polycarp of Smyrna also was martyred about 150.
6. Marcus Aurelius (161-180), a devout Stoic, had been biased by his teacher named Fronto. He ordered the persecution of Christians as well.
7. Justin Martyr, the great apologetic writer, was martyred in Rome during this persecution.

C. Universal Persecution after 250.

1. Emperor Decius issued an edict in 250 that demanded an annual offering of sacrifice at the Roman altars to the gods and the genius of the emperor.
2. Those who made the sacrifices were given a certificate called a *libellus*.
3. Some Christians denied their faith to get the certificates.
4. Decius died the next year after the decree.
5. After Decius, there was no major persecution for about 40 years until Diocletian (245-313).
6. He found Rome in chaos, and removed the authority from the Roman Senate in 285, which they had had since Caesar Augustus in 27 B.C.
7. In March 303, he ordered the cessation of meetings of Christians, the destruction of the churches, the deposition of officers in the church, the imprisonment of those who persisted in their testimony to Christ, and the destruction of the Scriptures by fire.
8. The last order was to give the church trouble later on when the Donatist controversy broke out in North Africa on how the *Traditores*, those who had given up their copies of scripture, were to be treated when they asked for readmission into the church.
9. Another edict ordered Christians to sacrifice to the pagan gods or die.
10. Eusebius said that the prisons became so crowded with Christians, there was no room for criminals.
11. Christians lost their property, were exiled, were imprisoned, or executed by the sword or wild beasts.
12. Some were sent to a labor camp and died in the mines.
13. The persecution slackened when Diocletian retired in 305.
14. Galerius issued an edict from his deathbed in 311 that gave toleration to Christianity, provided that the Christians did not violate the peace.
15. Persecution did not cease until Licinius and Constan-

tine issued the Edict of Milan in 313 which brought freedom of worship to all religions.

III. RESULTS OF PERSECUTION:

- A. The blood of the martyrs became the "seed of the church."
- B. By the year 200, Christians could be found in all parts of the Empire.
- C. Alexandria became headquarters in Egypt.
- D. Carthage became headquarters in North Africa.
- E. By 300, various estimates place the size of the church at between 5 and 15 percent of the Roman Empire. The population of the Empire was estimated at 50-75 million, so Christians would be between 2.5-11.25 million.
- F. Serious controversies broke out in North Africa and Rome concerning those who had offered sacrifices and those who had given up the Scriptures. The issue was one of how to treat those who had done so.
 - 1. Some wanted them excluded from the assembly forever.
 - 2. Some wanted a period of probation before they could rejoin the fellowship.
- G. The Diocletian persecution forced upon the church the problem of the Canon.
 - 1. No one wanted to die for non-canonical books.
 - 2. Thus final decisions were made.
- H. Christ or Caesar??

THE STRUGGLE OF THE OLD CATHOLIC
IMPERIAL CHURCH FOR SURVIVAL
100-313 A.D.

FABLES OR SOUND DOCTRINE?

I. LEGALISTIC HERESIES

- A. While fighting to survive the attacks from the political powers, the Church also had to fight heresies within.
1. The Church had Jewish converts who held to salvation by works.
 2. They also had Gentile converts who came from the intellectual environment of Greek philosophy.
 3. Many tried to carry their old ideas into Christianity.
 cf Matt 9:17 & Mark 2:22 & Luke 5:37-39
 "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins, and it will be spilled out, and the skins will be ruined. "But new wine must be put into fresh wineskins. "And no one, after drinking old wine wishes for new; for he says, 'The old is good enough.'"
- B. One would have thought that the decision of the Jerusalem Council would have done away with legalisms. Acts 15
- C. Yet, converts from Judaism continued to try and bring in their Jewish heritage.
- D. The Ebionites:
1. This group ceased around the time of the Bar Kockba rebellion in 132-135, in which Jews rebelled against Rome and Hadrian finally destroyed Jerusalem in 132.
 2. They emphasized the unity of God and His creatorship of the universe.
 3. They believed that the Jewish Law was the highest expression of His will and that it was still binding on man.
 4. They insisted that Gentile as well as Jewish Christians were still bound by the Law of Moses and that there was no salvation apart from circumcision and the Law.
 5. They believed that Jesus was Joseph's son who attained a measure of divinity when the Spirit came upon Him at baptism.
 6. They hated Paul.
 7. This group may be linked to the Essene community,

but more work needs to be done.

II. PHILOSOPHICAL HERESIES:

- A. This was the far greater threat as many more Gentiles were being won to Christianity and were bringing their ideas along with them.
- B. Gnosticism:
 1. This philosophy reached its peak of power around 150.
 2. Christian tradition relates the origin of this view to Simon Magus, whom Peter rebuked. Acts 8:9-24
 3. Gnosticism sprang from the natural human desire to create a theodicy, an explanation of the origin of evil.
 4. The Gnostics associated matter with evil and thus sought a way to create a philosophical system in which God as spirit could be freed from association with evil and in which man could be related on the spiritual side of his nature to Deity.
 5. It was also a logical or rational system that illustrated the human tendency to seek answers to the great questions of the origin of man.
 6. Its approach was to synthesize Christianity and Hellenistic Greek philosophy.
 7. They sought by human wisdom to understand the ways of God with man and to avoid what seemed to them to be the stigma of the cross. cf 1 Cor 1-2
 8. The discovery at the Nag Hammadi library in Egypt in 1946 gave us about 1000 pages of documents concerning Syrian and Egyptian Gnosticism.
 9. One of their main tenets was Dualism, a clear separation between the material and spiritual, thus God could not have created this material world.
 10. The gap between God and the world was bridged by the idea of a "demiurge" who was one of a series of emanations from the high god of Gnosticism.
 11. To them, Jehovah was a demiurge and was heartily disliked.
 12. To explain Christ, they adopted a doctrine known as Docetism.
 - a. He could not have a real human body as matter was evil.
 - b. So they said that Christ was a "phantom with the seeming appearance of a material body (Docetism)."
 - c. Some said that Christ came upon the body of Jesus only for a short time, between His baptism and the beginning of the cross, then abandoned Jesus.

13. They say it was the task of Christ to teach a special gnosis that would help man save himself by an intellectual process.
 - a. Salvation which was only for the soul or spiritual part of man, might begin with faith, but the special gnosis, which Christ imparted to the elite, would be far more beneficial in the process of saving his soul.
 - b. Since the body was to be cast off, there were the extremes of asceticism and license.
14. There were numerous sects of Gnostics who held to slight differences in doctrine.
15. Saturninus headed a school of Gnosticism in Syria.
16. Basilides in Egypt had another school.
17. Marcion's group became the most influential.
 - a. Became influential in the Roman church about 140.
 - b. Scrapped Judaism, its scriptures and Jehovah.
 - c. Set up his own canon that included a shortened version of Luke and ten letters of Paul.
 - d. Although his wealth helped the church, they had the courage to expel him.
 - e. He then founded his own.
18. Gnosticism actually held to an evil god of the Old Testament and a good one for the New.
 - a. It easily catered to anti-Semitism.
 - b. It catered to intellectual pride.
 - c. It contributed to the rise of Monasticism.
19. This attack forced the church to consider canonicity and develop a short creed to test orthodoxy.
20. It enhanced the prestige of the Bishop as becoming the center of unity for the faithful against heresy.
21. Gnosticism would clearly reappear in the 7th century "Paulicians," the 11-12th century "Bogomils," and later in the "Albigenses" of southern France.

C. Manicheanism.

1. This was similar to Gnosticism.
2. It was founded by a man named Mani or Manichaeus (216-276) of Mesopotamia.
3. He worked Christianity, Zoroastrianism and other oriental philosophies together into a dualistic system.
4. Mani believed in two opposing and eternal principles.
 - a. Primitive man came into being by emanation from a being who in turn was a higher emanation from the ruler of the kingdom of light.
 - b. Opposed to the king of light was the king of darkness, who managed to trick primitive man so that

man became a mingled being.

5. He said that man's soul linked him with the kingdom of light, but his body brought him into bondage to the kingdom of darkness.
6. Salvation was thus a matter of liberating the light in his soul.
7. This liberation could be accomplished by exposure to the Light, Christ.
8. The elite or perfect ones became the priestly caste.
9. They lived ascetic lives and performed rites essential to the release of light.
10. The auditors or hearers shared in the holiness of this elect group by supplying their physical needs.
11. In this way, the hearers might share in salvation.
12. Manicheanism also viewed the sex instinct as evil.
13. Seeds were planted for the Roman Catholic celibate priesthood.

D. Neoplatonism:

1. This group was the forerunner of medieval Mysticism.
2. Mysticism existed in three forms:
 - a. The Epistemological type in which the emphasis is on how man comes to know God. These people think that all our knowledge of God is immediate and comes directly to us by intuition or spiritual illumination. This view was held to by the medieval group, the Quietists of the 17th century and the Quakers.
 - b. The Metaphysical type in which the spiritual essence of man is thought to be absorbed mystically into the divine being in occasional experiences. After death man's spirit becomes a part of the divine being. This view was held by the Neoplatonists, some extreme mystics of the Middle Ages, and Buddhists.
 - c. The bible emphasizes an Ethical and Spiritual type of mysticism in which the individual is related to God through his identification with Christ and the indwelling Holy Spirit.
3. Neoplatonism originated in Alexandria as the brainchild of Ammonius Saccas' (174-242), who was born of Christian parents. Origen, the Christian church father, and a man named Plotinus (205-270) studied under this man.
 - a. Plotinus became the real leader and taught this in a school in Rome from about 250-275.
 - b. A man named Porphyry (232-305) produced the literary statement from the writing of Plotinus.

- c. It is known as the "Enneads."
4. Neoplatonists thought of Absolute Being as the transcendent source of all that is and from which all was created by a process of overflow. This overflow or emanation finally resulted in the creation of man as a reasoning soul and body. The goal of the universe was reabsorption into the divine essence.
 5. Philosophy was said to contribute most to this process as one engages in rational contemplation and by mystical intuition seeks to know God and to be absorbed into the One from whence all has come.
 6. Ecstasy was the highest state one could enjoy in this life. These ideas influenced Augustine.
 7. Emperor Julian (aka "The Apostate") embraced this rival of Christianity and during his short reign (361-363) tried to make it the religion of the Empire.
 8. This movement died out early in the 6th century.

III. THEOLOGICAL ERRORS:

A. Montanism.

1. Emerged in Phrygia around 155 as an attempt to meet the problems of formalism and dependence on human leadership instead of the Holy Spirit.
2. Montanus was opposed to the prominence of the Bishop in the church.
3. As is often the case, when one perceives a problem, one can easily go to extremes.
4. Montanus contended that inspiration was immediate and continuous and that he was the paraclete or advocate through whom the Holy Spirit spoke to the church, just as the Holy Spirit had spoken through Paul and the other apostles.
5. He also believed that the heavenly kingdom of Christ would soon be set up at Pepuza in Phrygia and that he would have a prominent place in the kingdom.
6. They thus observed a strict asceticism, permitting one marriage but not two for any reason, many fasts and only certain foods.
7. The Council at Constantinople in 381 declared that the Montanists should be looked upon as pagans.
 - a. Tertullian though liked the group and joined them.
 - b. It became strongest in Carthage and the Eastern lands.
8. Montanism represented the perennial protest that occurs in the church when there is too much "machinery" and a lack of dependence on the Holy Spirit.

B. Monarchianism:

1. Their problem was their excessive zeal in emphasizing the unity of God and rejecting God as three separate personalities.
2. They were concerned with an assertion of monotheism, but ended up with an ancient form of Unitarianism.
3. They actually denied the deity of Christ.
4. During the 3rd century a man named Paul of Samosata was the Bishop at Antioch.
 - a. He held an important political post in the government of Zenobia, Queen of Palmyra.
 - b. He often played the demagogue in Antioch by preaching to the gallery with violent bodily gestures and asking for applause and the waving of handkerchiefs.
 - c. On occasion he had a female choir sing hymns of praise to him.
 - d. He taught that Christ was not divine but merely a good man who, by righteousness and penetration of his being by the divine Logos at baptism, achieved divinity and saviorhood.
 - e. This doctrine became known as Dynamic or Adoptionist Monarchianism.
5. Sabellius was a proponent of Modal Monarchianism.
 - a. Seeking to avoid any danger of tritheism, he formulated a teaching that goes by his name.
 - b. He taught a trinity of manifestation of forms rather than of essence.
 - 1) God was manifested as Father in OT times.
 - 2) As Son to redeem man.
 - 3) As the Holy Spirit after the Resurrection.
 - c. Thus he said there were not three persons but three manifestations.
 - d. This has been revived in the New Issue or Jesus Only form of Pentecostalism.

IV. ECCLESIASTICAL SCHISMS:

A. Easter Controversy:

1. This arose in the mid-second century over the question of the proper date of Easter.
 - a. The Eastern church held to the 14th of Nisan, no matter what day of the week it fell on.
 - b. Polycarp was opposed in this view in 162 by Anicetus, the Roman bishop who believed that it should be celebrated on the Sunday following the

14th of Nisan.

- c. In 190, Victor, bishop of Rome, excommunicated the churches of Asia as he opposed Polycrates of the church at Ephesus.
 - d. Irenaeus rebuked him for his pretensions to power.
2. No agreement was reached until the Council of Nicaea in 325, when the viewpoint of the western church was adopted.

B. Donatism:

1. This controversy developed after 300 as a result of the persecution of the church by Diocletian.
2. A churchman named Donatus wanted to exclude Caecilian from his office as bishop of Carthage because Caecilian had been consecrated by Felix, who was accused of being a "Traditor" during the Diocletian persecution.
3. Donatus believed this to be an "unpardonable sin" and thus said Felix was disqualified to ordain.
4. Donatus and his group elected Marjorinus was bishop and after the death of Marjorinus in 313, Donatus became bishop.
5. When Constantine gave money for the African church, the Donatists complained because they received none.
6. A synod held at Rome decided that the validity of a sacrament does not depend on the character of the one administering the sacrament. Hence, the Donatists had no right to any aid.
7. Another council of western bishops, held in Arles in 314, again decided against the Donatist position.
8. This controversy prompted much of Augustine's writings on the authority of the church.

C. Some conclusions:

1. The controversies, errors and heresies were not always destructive as they forced the church to decide issues.
2. Such as the canon of Scripture, creeds, and essential teachings.
3. Also, the rise of false theologies gave rise to the identification of Christian theology.
4. The position of the Bishop was strengthened during this time frame and became the rallying point to combat error and heresy.
5. Ambitious men arose seeking their own authority and developing their own systems.
6. The church weathered the storm.

CHURCH HISTORY-LESSON 6

THE STRUGGLE OF THE OLD CATHOLIC
IMPERIAL CHURCH FOR SURVIVAL
100-313 A.D.

EARNESTLY CONTENDING FOR THE FAITH

I. THE APOLOGISTS:

- A. During the second and third centuries the church expressed its emerging self-consciousness in a new literary output-the writings of the apologists (defenders) and the polemicists (attackers).
1. Justin Martyr was the foremost apologist.
 2. Irenaeus was the foremost polemicist.
 3. The apologists tried to convince the leaders of the state that the Christians did not deserve the persecution.
 4. The polemicists tried to challenge the heresies.
 5. The apologists used the literary form of the dialogue and the legal form of the apologia.
- B. The apologists had a negative and a positive aim in their writings.
1. Negatively, they sought to refute the false charges of atheism, cannibalism, incest, indolence and anti-social action that pagan neighbors and writers, such as Celsus, leveled against them.
 2. They also developed a positive, constructive approach by showing that in contrast to Christianity, Judaism, pagan religions, and state worship were foolish and sinful.
 3. Their writings, known as "apologies," made a rational appeal to the pagan leaders and aimed to create an intelligent understanding of Christianity and to remove the legal disabilities from it.
 4. One of their major arguments was that since none of the false charges could be substantiated, the Christians were entitled to civil tolerance under Roman law.
 5. They wrote as philosophers more than theologians and stressed the priority of Christianity as the oldest religion and philosophy because the Pentateuch predated any other available writings.
 6. They also emphasized Christ's pure life, His miracles,

and the fulfillment of Old Testament prophecies.

7. These men sought to use Greek philosophy to lead men to Christ.

C. The Eastern Apologists:

1. About 140, Aristides, a Christian philosopher of the city of Athens, directed an apology to the Emperor Antoninus Pius. The complete Syriac version was found in 1889 in a monastery on Mount Sinai.
 - a. The first 14 chapters contrast Christian worship with Chaldean, Greek, Egyptian and Jewish worship seeking to prove the superiority of the Christian form of worship.
 - b. The last 3 chapters give a clear picture of early Christian customs and ethics.
2. Justin Martyr (100-165) was born of pagan parents near the town of Shechem and became a wandering philosopher in search of truth. He tried Stoic philosophy, Plato, Aristotle (which was marred for him by the exorbitant fees charged by his successors), and the numerical philosophy of Pythagoras. One day while walking along a seashore, an old man directed him to the Scriptures. There he found peace.
 - a. He opened a Christian school in Rome.
 - b. Around 150 he addressed his *First Apology* to Emperor Antoninus Pius which contained:
 - 1) An urge to examine the charges (Ch 1-3).
 - 2) Proof that Christians were not atheists or idolaters (Ch 4-13).
 - 3) Morals, dogmas and the Founder of Christianity (Ch 14-60).
 - 4) Christian worship.
 - c. His so-called *Second Apology* which was an appendix to the first gave illustrations of cruelty and injustice done to Christians. He compared Christ and Socrates and pointed out that the good in men is due to Christ.
 - d. His Dialogue with Trypho tried to convince the Jews of the messiahship of Christ. He allegorized Scripture and emphasized prophecy in this attempt.
3. Tatian (110-172) was an eastern scholar who was a pupil of Justin's in Rome. He wrote *Address to the Greeks* after 150. It is a denunciation of Greek pretensions.
 - a. He argued that since Christianity was superior to Greek religion and thought, Christians should be given fair treatment.

- b. He also compared Greek mythology and philosophy to Christian teachings.
 - c. He also argued based on the antiquity of the Christian faith.
 - d. He was also the compiler of the *Diatessaron*, the earliest harmony of the gospels.
4. Athenagoras was a professor of Athens who was converted by reading the Scriptures.
- a. About 177 he wrote a work called *Supplication for the Christians*.
 - b. After stating the charges against Christians, he refuted the charges by showing that pagan gods were human creations and were guilty of the same immoralities as their human followers.
5. Theophilus of Antioch, who was also converted by reading the Scriptures, wrote sometime after 180 the *Apology to Autolyucus*.
- a. Autolyucus was a learned pagan magistrate whom Theophilus hoped to win to Christianity by rational arguments.
 - b. In the first book, he discussed the nature and superiority of God.
 - c. In the second, he compared the weaknesses of the pagan religions to Christianity.
 - d. In the final book he answered the objections of Autolyucus to the Christian faith.
 - e. He was the first person to use the word "*trias*" of the Trinity.
- D. The Western Apologists:
1. The western apologetic writers laid a greater emphasis on the distinctiveness and finality of Christianity than they did on the similarities between the Christian faith and the pagan religions.
 2. Tertullian was the outstanding apologist of the western church. He was born into the home of a Roman centurion on duty in Carthage about 160 A.D.
 - a. He was trained in both Greek and Latin and was at home in the classics.
 - b. He became a proficient lawyer and taught public speaking and practiced law in Rome, where he was converted to Christianity.
 - c. He was known for his fiery nature and fighting spirit which inclined him toward the puritan approach to life found in Montanism, of which he became about 202.
 - d. His logical Latin mind was devoted to the develop-

ment of a sound western theology and the defeat of all false philosophical and pagan forces.

- e. In the *Apology*, addressed to the Roman governor of his province, he refuted the old charges made against Christians and argued that they were loyal citizens of the Empire.
 - f. He pointed that persecution failed, because everytime Christians were persecuted, the multiplied.
 - g. He also argued from a legal standpoint, that there was dubious legal reasons to persecute Christians. Christian doctrines and morals were of a higher caliber than their pagan neighbors.
3. Minucius Felix, about 200, wrote a dialogue called *Octavius* which was designed to win his friend Caecilius to Christianity.

E. Some thoughts:

- 1. Some have asserted that the attempt to win the favor of the pagan world by this moral-rational approach led to a syncretism that made Christianity only another, although superior, philosophy.
- 2. While the apologies are philosophical in form, they are Christian in content.
- 3. They are valuable for the light they throw on Christian thought during the early beginnings of the church.

II. THE POLEMICISTS:

- A. While the apologists sought to give a rational explanation and justification of Christianity to the authorities, the polemicists endeavored to meet the challenge of false teaching with an aggressive condemnation of those teachings.
- B. There was a difference in approach used by Eastern and Western churchmen in meeting the problems of heresy and the theological formation of Christian truth.
 - 1. The Eastern mind busied itself with speculative theology and gave most attention to metaphysical problems.
 - 2. The Western mind was more concerned with aberrations of the polity of the church and endeavored to formulate a sound practical answer to the questions involved in this problem.
 - 3. The apologists wrote concerning the external threat to the safety of the church.
 - 4. The polemicists were concerned with the internal threat.
 - 5. The polemicists, unlike the apologists who had laid

much stress on Old Testament prophecies, emphasized the New Testament as a source for Christian doctrine.

6. The polemicists sought to condemn by argument the false teachings that they opposed.
7. The apologists sought to explain Christianity to their pagan neighbors and rulers.
8. The apostolic fathers had earlier sought to edify the church.

C. Irenaeus, the Anti-Gnostic Polemicist.

1. Irenaeus, who was born in Smyrna had been influenced by Polycarp's preaching while Polycarp was Bishop of Smyrna.
2. From there he went to Gaul, where he became a bishop in 180.
3. His work *Adversus Haereses* was an attempt to refute Gnostic doctrines by use of the Scriptures and the development of a body of related tradition. It was written about 185.
4. His *Book I*, which is primarily historical is our best source of information concerning Gnostic doctrine, and is a philosophical polemic against Valentinian, the leader of the Roman school of Gnosticism.
5. In *Book II*, he insisted on the unity of God in opposition to the Gnostic idea of the "demiurge."
6. These two books which were negative in their approach gave way to a positive exposition of the Christian position in his last three books.
 - a. *Book III*, Gnosticism is refuted by Scripture.
 - b. *Book IV*, deals with Marcion's heresy by citing the words of Christ.
 - c. *Book V* is the vindication of the doctrine of the Resurrection, which the Gnostics opposed.
7. In *Book III*, Irenaeus emphasized the organic unity of the church through the apostolic succession of leaders from Christ and a rule of faith.

D. The Alexandrian School:

1. About 185 a school to instruct converts from paganism was opened in Alexandria under Pantaenus, a convert Stoicism.
2. Clement and then Origen succeeded him as leaders of that school.
3. This school was anxious to develop a system of theology that by the use of philosophy would give a systematic exposition of Christianity.

4. The problem was that instead of emphasizing a grammatico-historical interpretation of the Bible, they developed an allegorical system.
5. They argued that scripture had an historical meaning that corresponded to man's human body; a hidden moral meaning that corresponded to the soul; and a deeper, underlying spiritual meaning that only the more spiritually advanced Christians could understand.
6. This grew out of the technique employed by Philo, the Alexandrian Jew who tried to link Judaism and Greek philosophy by finding hidden meanings in the language of the Old Testament that could be related to Greek philosophy.
7. Clement of Alexandria (not Clement of Rome-an early church father) was born in 150 of pagan parents. He traveled widely and studied under many masters such as Pantaenus. He then became head of the school (190-202) until persecution forced him to leave.
 - a. Clement had the ideal of a Christian philosophy as his goal.
 - b. He sought to relate Greek philosophy to Christian philosophy so that one could see that Christianity was the great and final philosophy.
 - c. He was widely read in Greek pagan literature and quoted around 500 of them in his works.
 - d. His *Protrepticus* or *Address to the Greeks* is an apologetic missionary document written about 190 to show the superiority of Christianity as the true philosophy.
 - e. Another work, *Paidagogos* or the *Tutor* is a moral treatise for young Christians.
 - f. The *Stromata*, or *Miscellanies*, reveals his wide acquaintance with the pagan literature of his day.
8. Clement's successor was Origen (185-254), who took over his family of six at the age of sixteen after his father Leonides was martyred. One account said that he wished to be martyred with his father, but his mother hid his clothes so he could not go.
 - a. He was so capable and learned at the age of 18, he was chosen to be Clement's successor.
 - b. Ambrose, a wealthy convert from Gnosticism became his friend and arranged for publishing his works.
 - c. One estimate is that he authored 6000 scrolls.
 - d. Origen lived a simple and ascetic life and even slept on bare boards.
 - e. He may be compared to Augustine in the scope of his work.

- f. The earliest beginnings of textual criticism can be traced to the *Hexapla*, in which several Greek and Hebrew versions of the Old Testament are arranged in parallel columns. He did more exegetical work than anyone before the Reformation.
- g. He wrote a work *Against Celsus* in answer to the charges Celsus made in *True Discourse*.
- h. Probably his greatest work was *De Principiis* (230), which is the first Christian treatise of systematic theology.
- i. He believed that:
 - 1) Christ was "eternally generated" by the Father.
 - 2) He was subordinate to the Father.
 - 3) The preexistence of the soul.
 - 4) The final restoration of all spirits.
 - 5) Christ's death was a ransom to Satan.
 - 6) No physical resurrection.

E. The Carthaginian School:

- 1. The Western mind was more interested in practical matters of church organization, government and doctrines relating to the church than in the speculative type of theology that attracted Origen.
- 2. Tertullian wrote also on practical matters and urged simplicity of dress and adornment for women, separation from pagan amusements, immorality and idolatry.
 - a. His also was a theologian.
 - b. He was the first to state the doctrine of the Trinity in *Against Praxeas* written about 215.
 - c. He emphasized that distinction must be made between the Father and the Son.
 - d. In *De Anima*, he emphasized the "traducian" doctrine of transmission of the soul from the parents to the child by the reproductive process.
 - e. He gave great emphasis to baptism in *Of Baptism*, and believed that postbaptismal sins were mortal sins. He opposed infant baptism.
- 3. Cyprian was born of well-to-do pagan parents shortly before 200 and was well educated. He became a Christian about 246 and in 248 became the bishop of Carthage, which he held until his martyrdom in 258.
 - a. He viewed Tertullian as his master.
 - b. He was a calm man, where Tertullian was more fiery, according to Jerome.
 - c. His most important work was *De Unitate Catholicae Ecclesiae*, which was directed against the schis-

- matic followers of Novatian.
- d. He clearly distinguished Bishop and Elder and held to supremacy of the Bishop, emphasizing apostolic succession to Peter.

CHURCH HISTORY-LESSON 7

THE STRUGGLE OF THE OLD CATHOLIC IMPERIAL CHURCH FOR SURVIVAL 100-313 A.D.

THE CHURCH CLOSES RANKS

I. THE MONARCHICAL BISHOP:

- A. During the period between 100-313, the church was forced to give consideration to how it could best meet the external persecution from the Roman state and the internal problem of heretical teaching and consequent schism.
1. It sought to close its ranks by the development of a canon of the New Testament which gave it an authoritative book for faith and practice.
 2. It created therefore a creed which gave it an authoritative statement of belief.
 3. It also sought obedience to the monarchical bishops, among whom the Roman bishop took a place of leadership.
 4. This led to a bond of unity in the constitution of the church.
 5. Around 170 the church was calling itself the catholic or universal church.
 6. The term was first used by Ignatius in his "Epistle to Smyrna."
- B. Practical and theoretical necessities led to the exaltation of one bishop's position in each church until people came to think of him and to acknowledge him as superior to the other elders.
1. The need of leadership in meeting the problems of persecution and heresy was a practical need that dictated the expansion of the bishop's power.
 2. They also developed the "doctrine of apostolic succession," and with the increasing exaltation of the Lord's Supper they contributed to his rise to power.
 3. It was a short step to the recognition that some of

the monarchical bishops were more important than others.

4. Rome took preeminence.
 - a. This came from the argument that Christ gave to Peter, who was presumably the first bishop of Rome, a position of primacy among the apostles. (Matt 16:18)
 - b. Also, according to Matt 16:19, Christ also gave Peter the "keys to the kingdom" and later He specially commissioned him to "feed His sheep." John 21:15-17
 - c. The "Rock" is actually Christ Himself.
 - d. Christ also conferred these powers upon the other apostles. John 20:19-23
 - e. Peter also made it clear that Christ, not himself was the foundation of the church. 1 Pet 2:6-8
 - f. Paul had no conception of Peter's "superior" position. Gal 2:1-10
 - g. The Roman church from the earliest of times insisted that Peter was the apostolic leader.
 - h. Jerome and Cyprian did the most to advance this position of the superiority of the Roman leader.
 - i. Other important bishops lost their seat of authority for various reasons and after 135 with the final destruction of Jerusalem, that bishop lost out as well.
 - j. The bishop of Ephesus lost prestige as Asia was torn by the Montanist schism.
- C. Three things were clear by the end of this period:
1. The "doctrine of apostolic succession" was accepted.
 2. One bishop in each church became the monarch.
 3. The Roman bishop took first place.

II. THE DEVELOPMENT OF THE "RULE OF FAITH"

- A. The role of the bishop as a bond of unity in the church was reinforced by the development of a creed. (a statement of faith for public use)
1. It contains articles needful for salvation.
 2. Also for the theological well-being of the church.
 3. They are used to test orthodoxy, to recognize fellow-believers, and serve as a convenient summary of the essentials of faith.
 4. They presuppose a living faith of which they are the intellectual expression.

- B. During the period of theological controversy between 313 and 451, universal creeds were made by representatives of the whole church.
1. The earliest type of creed was the baptismal creed of which the "Apostles' Creed" may serve as an example.
 2. Irenaeus and Tertullian developed "Rules of Faith" to be used in recognizing the true Christian from the Gnostic. They were a summary of the major biblical doctrines.
 3. The Apostles' Creed is the oldest summary of the essential doctrines of Scripture that we have.
 - a. Some think it grew out of the brief statement Peter made concerning Christ. Matt 16:16
 - b. It was used as a baptismal formula from early on in church history.
 - c. The oldest form appeared in Rome about 340.
 - d. This creed which is totally Trinitarian gives attention to the person and work of each member of the Trinity.
 - e. It emphasizes the universal nature of the corporate church.
 - f. It links salvation totally to Christ.
 - g. It looks to the resurrection.
 4. The Creed: "I believe in God the Father Almighty, and in Jesus Christ His Only Son our Lord, who was born of the Holy Ghost and the Virgin Mary; crucified under Pontius Pilate, and buried; the third day He rose from the dead; He ascended into heaven and sitteth at the right hand of the Father, from thence He shall come to judge the quick and the dead. And in the Holy Ghost; the holy Church; the forgiveness of sins; the resurrection of the body; the life everlasting."

III. THE NEW TESTAMENT CANON:

- A. To the authoritative bond in the bishop and to the authoritative belief of the creed, the canon, a listing of the volumes belonging to an authoritative book, came as a reinforcement.
1. People often err by thinking that the canon was set by church councils.
 2. The councils merely stated publicly what had been widely accepted by the church for some time.
 3. For the most part it was completed by 175 A.D.
- B. Some people, like Marcion, were setting up their own canon of Scripture and were leading people astray.

1. It was also necessary to determine which books were worth dying for.
 2. With the passing of the apostles and their immediate successors, it was necessary to preserve the books that they viewed as canonical.
- C. The major test of canonicity was whether or not it had the marks of apostolicity.
1. Was it written by an apostle or one who had a close association with an apostle?
 2. Was it consistently received by the church as canonical?
 3. Did it meet the basic creed?
- D. Apparently the Epistles of Paul were first collected by the leaders in the church at Ephesus.
- E. This collection was followed by the collection of the Gospels sometime after the beginning of the second century.
1. The Muratorian Canon, discovered by Lodovico A. Muratori (1672-1750) in the Ambrosian Library in Milan was dated about 180.
 2. Twenty-two books were viewed as canonical.
 3. Eusebius in 324 viewed at least 20 books as canonical.
 4. James, 2 Peter, 2 & 3 John, Jude, Hebrews and Revelation received extensive scrutiny.
 5. Athanasius in his Easter letter of 367 to the churches under his jurisdiction as the bishop of Alexandria listed as canonical the same 27 books we now have.
 6. A council at Carthage in 397, merely approved what had already been accepted as fact.

IV. LITURGY:

- A. With the emphasis on the monarchical bishop, many viewed him as a center of unity, the depository of truth, and the dispenser of the means of grace of God through the sacraments.
1. Converts from the mystery religions may also have helped to make a distinction between clergy and laity.
 2. The Lord's Supper and Baptism came to be rites that could only be performed by an accredited minister.
 3. As the idea of the Communion as a sacrifice to God developed, it enhanced the superior sanctity of the bishop as compared with the rank and file.
 4. Baptism as an act of initiation into the Christian church was usually performed at Easter or Pentecost.

5. Initially, faith in Christ and the desire for baptism were the only requirements, but by the end of the second century a probationary period was added to test the reality of the experience of the convert.
 6. This person was called a catechumen and was not allowed to worship in the sanctuary.
 7. Baptism was usually by immersion, but at times pouring was practiced.
 8. Infant baptism, which Tertullian opposed and Cyprian supported, and clinical baptism (the baptism of the sick), developed in this period.
 9. The church consistently increased the requirements to partake of the sacraments, and made it a rite that only a "priest" could perform.
- B. There also emerged a cycle of feasts in the church during this era.
1. Easter seems to have been the earliest of these.
 2. Christmas was adopted about 350.
 3. Lent, a 40 day period of penitence and restraint on bodily appetites preceding Easter, had been accepted earlier as a part of the churches' cycle of worship before the adoption of Christmas.
 4. The Christians met even before 313 in the catacombs of Rome and made places for interment of their dead.
 5. These catacombs which stretched for miles and were even at different levels were rediscovered in 1578.
 6. Near the end of this period Christians began to build churches patterned after the Roman basilica.
 7. The basilica was an oblong building with a porch at the west end where the catechumens worshipped, a semi-circular apse at the east end where the altar and bishop's seat were placed, and a long central raised area (called a "nave") with aisles on each side.
 8. These churches began quite simply but became more ornate after they received state sanction.
- C. Pagans viewed Christians as anti-social because they avoided worldly amusements and refused to become involved in politics.
1. Their love for one another and help for the poor though made an impact on their pagan neighbors.
 2. The Roman emperors finally realized they could not wipe out Christianity so they came to terms with it.
 3. Its close association with the Roman state between 313 and 590 brought many flaws into it that had not been problems during the periods of persecution.

THE SUPREMACY OF THE
OLD CATHOLIC IMPERIAL CHURCH
313-590 A.D.

THE CHURCH FACES THE EMPIRE
AND THE BARBARIANS:

I. THE CHURCH AND THE STATE

- A. Between 375 and 1066, during the period of the so-called Dark Ages, the church faced a twofold problem.
 - 1. The decline of the Roman Empire placed before her the task of being "salt" to conserve the Helleno-Hebraic culture, which was threatened with destruction. (The monasteries where the manuscripts were carefully preserved and copied were a great aid in the fulfillment of this function)
 - 2. She was also confronted with the task of being a "light" to give the gospel, which she did through the work of missionary monks.

- B. The church ended up paying a price in that the state got more of a say in the affairs of the church which affected its institutional development and doctrine.

- C. If one is to understand relationships between church and state after the granting of freedom of religion by Constantine, it is necessary to give some attention to the political problems that the emperor faced at that time.
 - 1. The anarchy of the century of revolution which wrecked the Roman Republic between 133-31 B.C. had been ended by the powerful principate that Augustus created after he destroyed Antony's army.
 - 2. The "principate" in which the emperor and senate shared the authority proved to be too weak to meet the challenge of internal decay and the barbarians on the borders of the empire.
 - 3. The prosperity and peace of the early era of the principate gave way to another century of revolution between 192 and 284 A.D.
 - 4. Diocletian in 285 reorganized the empire along autocratic lines seeking security for the culture.

5. Because Christianity seemed to threaten this culture, he made a concerted attempt between 303-305 to wipe it out.
 6. His successor Constantine (274-337) realized that if they could not wipe out Christianity by force, they should seek it as an ally.
 7. Constantine was the illegitimate son of the Roman military leader Constantius and a beautiful Christian Oriental freedwoman named Helena.
 8. When his enemies seemed to overwhelm him in 312, he had a vision of a cross in the sky with the words "in this sign conquer" in Latin.
 9. Taking it as a favorable omen he went on to defeat his enemies at the battle of the Milvian bridge over the Tiber River.
 10. If the sign did not occur, his favoritism to the church was a matter of expediency.
 11. He did delay baptism until shortly before his death and kept the position *Pontifex Maximus* which was the chief priest of the pagan state religion.
 12. He also executed young men who might have had a claim to his throne.
 13. In any event in the Edict of Milan in 313 he granted the church freedom of worship.
- D. During the next few years Constantine issued several edicts that benefitted the church.
1. One brought about the restoration of confiscated property to the church.
 2. The church was subsidized by the state.
 3. Clergy were exempted from public service.
 4. There was a ban on fortunetelling.
 5. The "Day of the Sun" (Sunday) was set aside as a day of rest and worship.
 6. Constantine even assumed a position of theological leadership at Arles in 314 and Nicaea in 325, when he proposed to arbitrate the Donatist and Arian problems.
 - a. The Donatists wanted a clergyman removed for being a traditore.
 - b. Arian as we will see got into problems concerning the theology of the Trinity.
 7. Even though Christians could not have made up more than 10% of the empire, they exercised influence far greater than that.
- E. In 330 Constantine founded Constantinople which helped to divide east and west and open the way for The Schism of

1054.

1. It became a haven for the Greco-Roman culture when the West fell to the German tribes in the 5th century.
 2. It became the center of political power in the East.
 3. The bishop of Rome after 476 was left with political as well as spiritual power.
- F. The sons of Constantine continued their father's policy of favoring the church and even went to such an extent that they forced paganism onto the defensive.
1. They made edicts that banned pagan sacrifices.
 2. Also edicts that banned attendance at pagan temples.
 3. It almost became the state religion until Julian ascended to the throne in 361.
 4. Julian had been forced to accept Christianity overtly.
 - a. Some supposedly Christian ruler though had put to death his relatives.
 - b. He had studied philosophy at Athens and then became a Neoplatonist (the group that thought that Absolute Being was the transcendent source of all that is and from which all was created by a process of overflow, with the goal of the universe being reabsorption into the divine essence)
 - c. He took away the church's privileges and restored full freedom of any kind of worship.
 - d. Every facility was given to the spread of pagan philosophy and religion.
 - e. His reign was short as he died in 363.
- G. Later rulers continued the process of granting privileges to the church until Christianity finally became the state religion.
1. Emperor Gratian renounced the title *Pontifex Maximus*.
 2. Theodosius I in 380 and 381 issued edicts that made Christianity the exclusive religion of the state.
 3. Any other form of worship would be punished by the state.
 4. The Edict of Constantinople in 392 prohibited paganism.
 5. Justinian in 529 ordered the closing of the school of philosophy at Athens.
- H. It is interesting to look at how a small, despised sect became the official religion of the Roman Empire.
1. With the perspective of time, one might come to say that this victorious march was detrimental to the church.
 2. Christianity had raised the moral character of the

society in that women were given more dignity, the gladiatorial shows were eliminated, slaves were treated better, Roman legislation became more and more just and the spread of missionary work was hastened.

3. While there were advantages of a close association with the state, there were also disadvantages.
 - a. In return for position, protection and aid the government demanded the right to interfere in spiritual and theological matters.
 - b. Constantine first claimed the right to settle matters in the church.
4. This is the beginning of the problem of the struggle between church and state.
5. Unfortunately, the church when it gained the power to often became as arrogant a persecutor of paganism as the pagan persecutors had been of Christians.

II. THE CHURCH AND THE BARBARIANS:

- A. The church was facing a new problem: how to win to Christianity the masses of people who started the migrations into Europe that would continue until the 1100's.
- B. The first wave was the Barbarian Goths who were pressed by the Mongol tribes behind them. They asked for permission to settle in the empire and when denied they fought the battle of Adrianople in 378. The emperor Valens was killed.
 1. After this the Arian Visigoths (West Goths) moved into the eastern section of the empire.
 2. Rome was sacked in 410 and these people founded a kingdom around 426 in Spain.
 3. They were followed by the Arian Vandals from east of the Rhine who finally settled in North Africa.
 4. The Arian Ostrogoths took over the leadership of the bankrupt Roman Empire under Theodoric.
 5. The Arian Lombards and Burgundians and pagan Franks crossed the Rhine during the 5th century and settled what is now modern day France.
 6. The Anglo-Saxons settled in England.
 7. In the same century, the church in the West also had to face Attila the Hun. The victory at Chalons in 451 drove the Huns out.
 8. New threats came from Muslims and the Arian Lombards in the 6th century.

- C. The Evangelization of the Barbarians:
1. Armenia was won for the gospel by Gregory the Illuminator, when about 300, King Tiridates was converted and baptized.
 - a. The New Testament was translated into Armenian.
 - b. Some claim 2.5 million had been won by 410.
 - c. Armenia became officially Christian and in spite of intense persecutions have held tenaciously to the Christian faith through the centuries.
 2. Frumentius (ca 300-380), through a shipwreck, landed in Ethiopia and preached the gospel. Athanasius of Alexandria consecrated Frumentius as a bishop to head the Coptic Ethiopian church which only in recent times has become independent of Egypt.
 3. The British Isles were also won for Christianity during this period.
 - a. Although we do not know for sure, it was probably introduced by Roman soldiers and merchants.
 - b. This Celtic church was represented at the Council of Arles in 314.
 - c. This church did not recognize either the jurisdiction or primacy of the Roman bishop.
 - d. It also followed the practice of the Eastern church in determining the date of Easter (14 Nisan only)
 - e. The Celtic church was left defenseless when the Roman armies withdrew shortly after 400 and were left to face the barbarians.
 - f. They were either exterminated or driven into the hills by the pagan Angles, Saxons and Jutes.
 4. Missionary work among the Goths began before the Visigoths moved into the Roman Empire.
 - a. Ulfilas (310-380), an Arian Christian, was set apart as bishop of the Gothic Christians and went to live among them.
 - b. He was the first outstanding missionary translator and reduced the language of the Goths to writing. He created the alphabet and gave them the scriptures in their own tongue. (Because they were so warlike though, he did not translate Kings or Samuel into their language)
 - c. The Goths were thus won to the Arian form of Christianity which was later to give the church in the West a difficult task.
 5. The Teutonic invaders from across the Rhine were a more pressing problem.
 - a. Martin of Tours (335-400), now the patron saint of

- France, felt called to preach to the Burgundians who had settled in southern Gaul.
- b. His soldier monks were organized into bands and began destroying places where the people worshipped their pagan gods.
 - c. He did not have the impact that he desired and the Franks (W. Germans) actually brought the Burgundians under their sway.
6. Gregory of Tours wrote of Clovis (481-511), king of the Franks who married Clotilda, a Christian princess of Burgundy. When Clovis converted, so did most of his people.
 7. This group of people were in the area of modern France.
 - a. They became a base for missionaries to go into Arian Spain to win the Arian Goths who had settled there back to orthodox Christianity.
 - b. The Frankish monarchy also became an ardent supporter of the papacy during the Middle Ages.
 8. Patrick (389-461) who later became the patron saint of Ireland, was taken from Britian to Ireland by pirates at the age of 16.
 - a. From 432-461 he worked among the Celts of Ireland.
 - b. He managed to make the island a strong center for Christianity in spite of the efforts of the Druids.
 - c. During the time of the Dark Ages in Europe, Ireland became a center for monks and missionaries that would be sent to work on the Continent.
 9. Columba (521-597) left from Ireland to win the Scots and became the patron saint of Scotland.
 - a. In 563, on the island of Iona, he founded a monastery that became a center for the evangelization of Scotland.
 - b. It was from there that Aidan in 635 set out to carry the gospel to Anglo-Saxon invaders.
 10. At the end of this period of history, Celtic Christianity had been victorious in Scotland and Ireland. It was all but gone in England.
 11. The Celtic Christians and the Roman Christians were to become rivals for the allegiance of the Anglo-Saxons, whom both groups helped to win to Christianity.
- D. By 590 the church had not only been freed from persecution by Rome but had become closely linked with Rome.
1. They grew so rapidly that there was little time for training and thus pagan lifestyles and customs were brought into the church. (Saint worship was substi-

- tuted for hero worship)
 2. The church was somewhat paganized.

CHURCH HISTORY-LESSON 9

THE SUPREMACY OF
THE OLD CATHOLIC IMPERIAL CHURCH
313-590 A.D.

CONTROVERSY AND CREEDAL DEVELOPMENT

I. INTRODUCTION:

- A. Between 313 and 451 theological controversies resulted in councils that tried to solve issues by the formulation of creeds.
1. The period between 325 and 451 is the first of two great periods of theological controversy-the Reformation being the second.
 2. This era brought about the Nicene and Athanasian creeds and was the time when the main dogmas of the church were developed.
 3. It was a time of intense Bible study.
 4. This era is also an excellent illustration of how an intense zeal for a particular doctrine may unwittingly lead an individual or church into error unless there is a balanced study of the Bible.
 5. Sabellius for example was led to a denial of the essential elements of the Trinity in his attempt to safeguard the unity of the Godhead.
 6. Arius became involved in an antisciptural approach to the relation of Christ to the Father in his attempt to escape what he thought was polytheism.
 7. One might wonder why it took almost 300 years for this type of controversy to develop, but don't forget that most allegiance to Christ during persecution is more important than one's view of a particular doctrine.
 8. Under Constantine though and with his attempt to unify the empire meant that the church needed a unified body of dogma. A state does not need different dogmas.
 9. Councils were called to help resolve differences of opinion. They were usually presided over by the Roman emperor.
 10. There were seven councils that were representative of the whole Christian church.

II. THEOLOGY-THE RELATIONSHIPS OF THE TRINITY:

- A. This was one of the first problems to arise after the cessation of persecution.
1. In western Europe, Tertullian insisted on the unity of essence in three personalities, thus the dispute centered in the eastern empire.
 2. In 318 or 319, Alexander, the bishop of Alexandria, preached, "The Great Mystery of the Trinity in Unity."
 - a. One of the presbyters, Arius (an ascetic scholar and popular preacher) attacked the sermon because he believed it failed to uphold a distinction among the persons of the Godhead.
 - b. Arius, also not wanting a polytheistic conception of God, still took a position that did injustice to the deity of Christ.
 - c. This raised serious soteriological issues such as how could Christ save man if He were any less than true God? Also, what if He were of a similar but different essence? Eusebius held that Christ's essence was similar. Arius that it was different.
 - d. The controversy got so bitter that Alexander had Arius condemned by a synod and Arius fled to the bishop of Nicomedia, Eusebius, an old schoolmate.
 - e. Since the dispute centered in Asia Minor, it threatened the unity of the empire as well.
 - f. Constantine first tried to settle the dispute by letters to the parties involved, but not even the power of the emperor could stop this one-so he called together a council at Nicaea that met in the early summer of 325.
 - g. There were between 200-300 bishops present, but less than 10 from the western section of the empire.
 - h. The emperor presided over the first session and paid all costs. The church for the first time was dominated by the political leadership of the state, but did not even see that problem as they were more interested in theology.
- B. Three views were put forth at this council:
1. Arius, who was backed by Eusebius of Nicomedia and a minority of those present, insisted that Christ had not existed from all eternity but had a beginning by the creative act of God.

- a. He believed Christ to be of a different (heteros) essence or substance from the Father.
 - b. Because of the virtue of His life and obedience to God's will, he was to be considered divine.
 - c. He believed that Christ was created out of nothing subordinate to the Father, and of a different essence than the Father.
 - d. Thus, he believed Christ was not coequal, co-eternal, or consubstantial with the Father.
 - e. To Arius, Christ was divine but not deity.
2. Athanasius (295-373) became the chief exponent of what became the orthodox view.
 - a. His wealthy parents had provided for his theological education at the school of Alexandria.
 - b. He had written *De Incarnatione* which had presented the idea of the incarnation of Christ.
 - c. At the age of thirty, he presented to the council that:
 - 1) Christ had existed from all eternity.
 - 2) He was of the same essence as the Father.
 - 3) Yet, He had a distinct personality.
 - d. He argued that if Christ were anything less than He had stated Himself to be, He could not be the savior of the world.
 - e. Man's eternal salvation was linked to this.
 - f. For his views that Christ was coequal, co-eternal and consubstantial with the Father, he suffered exile five times.
 3. The largest group was led by the gentle scholar and church historian Eusebius of Caesarea, whose dislike of the controversy led him to propose a view that he hoped would be an acceptable compromise.
 - a. Over 200 were with him initially.
 - b. He proposed that Christ was not created out of nothing but begotten before time in eternity.
 - c. Also that Christ was of a similar essence to the Father.
 - d. This became the basis of the creed that was eventually drawn at Nicaea.
 - e. The Nicæan Creed though insisted on the unity of the essence of substance of the Father and Son.
- C. Orthodoxy gained a temporary victory at Nicaea by the assertion of the eternity of Christ and the identity of His substance with that of the Father.

- D. Between 325-361 under Constantine and his sons orthodoxy had to face a reaction that led to its defeat and the temporary victory of Arianism.
1. Another reaction against orthodoxy came between 361-381, with orthodoxy finally winning.
 2. The years between 325-381 were marked with bitterness and contention.
- E. The Council of Constantinople in 381 stated in Canon 1 of its decisions that the faith of the 318 fathers of Nicaea "shall not be set aside but shall remain dominant."
1. The present Nicene Creed, approved at Chalcedon in 451 is probably based on the Jerusalem Creed of Cyril's writings.
 2. The Nicene Creed, the Apostles' Creed, and the Athanasian Creed are the three great universal creeds of the church.
 3. Arianism, to which both modernism and Unitarianism are related, was rejected as unorthodox.
 4. Arianism spread among Goths, Vandals and Lombards.
 5. Nicaea cost the church its independence and it became increasingly dominated by the emperor.
 6. The church in the west rose above this domination, but the church in the east never freed itself from it.
- F. The Relationship of the Holy Spirit to the Father:
1. Macedonius, bishop of Constantinople between 341 and 360, most likely taught that the Holy Spirit was "a minister and servant" on a level with the angels, and that the Holy Spirit was a creature subordinate to the Father and Son.
 2. This was a denial of the deity of the Holy Spirit.
 3. The ecumenical Council of Constantinople in 381 condemned these views.
 4. This pretty well settled that the Holy Spirit is coequal, coeternal and consubstantial with the Father and Son.

III. CHRISTOLOGY-CONTROVERSIES CONCERNING THE RELATIONSHIP BETWEEN THE NATURES OF CHRIST:

- A. The settlement of the issue between the relationship between the Father and Son led to questions concerning the relationship between the human and divine natures of Christ.
1. Theologians linked with Alexandria emphasized the deity of Christ while those linked with Antioch emphasized His humanity.

2. Apollinarius, a converted teacher of rhetoric and the bishop of Laodicea, developed a peculiar doctrine when he was about 60 that cost him his friendship with Athanasius.
 - a. He taught that Christ had a true body and soul but that the spirit in man was replaced in Christ by the LOGOS, saying that the LOGOS actively dominated the body and soul in the person of Christ.
 - b. He stressed the deity of Christ but minimized His true manhood.
 - c. This view was officially condemned at the Council of Constantinople in 381.
3. Nestorius, a scholarly monk who became the patriarch at Constantinople in 428 disliked the term "theotokos" meaning (God-bearer) as a name for Mary, because it seemed to unduly exalt her.
 - a. He offered the word "christotokos" as an alternative pointing out that she was only the mother of His humanity.
 - b. This was an argument for a mechanical union of the two natures instead of an organic one.
 - c. This said that Christ was in effect only a perfect man who was morally linked to deity, He was a God-bearer rather than the God-man.
 - d. Leaders of the church gathered in Ephesus in 431, and led by Cyril of Alexandria condemned this doctrine.
 - e. Still his followers carried this to Persia, India and China.
4. In reaction to these kinds of views, emphasis was again laid on the divine nature of Christ to the neglect of His human nature.
 - a. Eutyches of Constantinople insisted that after the Incarnation the two nature of Christ were fused into one nature, the divine.
 - b. This denied His true humanity.
 - c. In a letter known as the *Tome*, which was written by Leo I, bishop of Rome (440-461), and the Council of Chalcedon in 451, this view was condemned.
 - d. The Council held that Christ was "complete in Godhead and complete in manhood, truly God and truly man," having two natures, without confusion, without change, without division, without separation." These two natures were brought together harmoniously in one person with one essence by

the Incarnation.

- e. This has been the orthodox view since the time of this council.
 - f. The views of Eutyches were revived in the Monophysites (one nature) in the sixth century and over 15 million of them still exist in the Coptic churches of Egypt, Ethiopia, Lebanon, Turkey and Russia.
- B. The settlement of the relation between the human and divine natures led to the discussion of the relationship of the human and divine will.
- 1. Were they equal or was one subordinate?
 - 2. The Council of Constantinople of 680-681 asserted that the two wills of Christ exist in Him in a harmonious unity in which the human will is subject to the divine will.

IV. ANTHROPOLOGY-THE MANNER OF MAN'S SALVATION:

- A. The problems discussed were primarily in the eastern wing of the church.
- 1. The western wing under leaders like Tertullian had already led the church to these conclusions.
 - 2. Whereas the eastern church was more metaphysical in their approach to things, the western church was more practical.
 - 3. Augustine and Pelagius were more concerned with how man is saved. Is it only by divine power or is human will involved?
- B. Pelagius (360-420), a British monk whom Jerome described as "weighed down with the porridge of the Scots," came to Rome about 400 and developed his soteriology.
- 1. Augustine wanted no part of it.
 - 2. Pelagius gave the human will a place in the process of salvation, but Augustine argued that the human will was helpless.
 - 3. Pelagius believed that each man is created free as Adam and that each man can choose good or evil.
 - a. He believed that each soul is a separate creation of God and therefore uncontaminated by the sin of Adam.
 - b. Universal sin is explained by the weakness of the flesh rather than corruption by original sin, thus sin is not inherited.
 - 4. Augustine, bishop of Hippo, opposed what he believed

was a denial of grace by insisting that regeneration is exclusively the work of the Holy Spirit.

- a. He believed that man was originally made in the image of God and free to choose good and evil, but Adam's sin bound all men.
 - b. Thus man's will was entirely corrupted by the Fall and thus man is totally depraved and unable to exercise his will in regard to salvation.
 - c. He believed that all inherit sin through Adam and that no one therefore can escape original sin as man's will is so bound that he can do nothing.
 - d. Thus salvation can come only to the elect through the grace of God in Christ.
 - e. God must energize the human will to accept His grace, which is only for those He elected to salvation.
5. Pelagius' view were condemned at the Council of Ephesus in 431, but neither the Eastern or Western churches ever fully accepted Augustine's views.
 6. John Cassian (360-435), a monk, sought a compromise in which the human and divine will could cooperate.
 - a. He taught that all are sinful because of the Fall and that their wills were weakened but not totally corrupted.
 - b. Thus, man's partially free will can cooperate with divine grace in the process of salvation.
 - c. He feared that the doctrines of election and irresistible grace taught by Augustine might lead to ethical irresponsibility.
 - d. The view of Cassian was condemned by the Synod of Orange in 529 in favor of a moderate Augustinian view.
- C. This issue has been a perennial problem in the church.
1. The church has always been closer to Augustine than to Pelagius.
 2. There are varying shades of viewpoints.
- D. Most of the major controversies were ended by 451, but they left a definite impact on the church.
1. Unity was preserved.
 2. The church now had authoritative statements on major doctrinal issues.
 3. The negative impact though was that while people may possess an orthodox faith, they might lose their ethical responsibilities. Creed and conduct must go together.

4. Some felt that violence and persecution was proper if necessary to keep the faith pure.

CHURCH HISTORY-LESSON 10

THE SUPREMACY OF THE OLD CATHOLIC IMPERIAL CHURCH 313-590 A.D.

THE GOLDEN AGE OF CHURCH FATHERS

I. EASTERN POST-NICENE FATHERS

- A. The church fathers whose work came before the Council of Nicaea were known as the ante-Nicene fathers, whether they were apostolic fathers, apologists or polemicists.
 1. Between the Councils of Nicaea (325) and Chalcedon (451) several of the most able fathers of the Christian church did their greatest work.
 2. They endeavored to study the Scriptures along more scientific lines to develop their theological meaning.
 3. Augustine was considered the greatest of these because of the sheer weight of his work and his influence on the church of his day.

- B. The Fathers of the Eastern wing of the church belonged to what have been called the Alexandrian and Antiochene (aka Syrian) schools of interpretation.
 1. This would include men like Chrysostom and Theodore of Mopsuestia.
 2. The Antiochene/Syrian school emphasized a grammatico-historical approach to the study of the Word.
 3. The Alexandrian school had a tendency toward allegorization, and was followed by Origen.

- C. Chrysostom (347-407)-Expositor and Orator.
 1. John was given the name Chrysostom shortly after his death. His name means "golden-mouthed."
 2. He was born into a wealthy aristocratic family.
 3. His mother was widowed at 20 and instead of remarrying devoted her time to her son's education.
 4. He was trained under the sophist Libanius, a friend of the emperor Julian in Greek classics and rhetoric.
 5. For a time he practiced law, until his baptism in 368 when he became a monk.

6. After his mother's death in 374, he lived a severely ascetic life in a cave on a mountain near Antioch.
7. He was ordained in 386 and preached some of his best sermons until 398 when he was made a patriarch of Constantinople.
8. He held this position until he was banished by the empress Eudoxia in 404 because he had denounced her extravagant dress and her placement of a statue of herself near Saint Sophia.
9. He died in exile in 409.
10. His life was designed to rebuke his wealthy parishioners.
11. He was inclined to mysticism and had a courteous, affectionate and kindly nature but often lacked tact.
12. He was short and thin with an emaciated face, wrinkled forehead, bald head and piercing eyes.
13. We have 640 of his sermons, most of which are on the epistles of Paul.
14. He focused on context and sought to discover the literal meaning and make a practical application.
15. He is viewed as the greatest orator ever of the Eastern church.

D. Theodore (350-428)-Exegete.

1. This is Theodore of Mopsuestia who also was born into a wealthy family.
2. He studied scripture under Diodorus of Tarsus (who Chrysostom also studied under).
3. He was ordained a presbyter in Antioch in 383 and the bishop of Mopsuestia in Cilicia in 392.
4. He has been called the "prince of ancient exegetes."
5. He opposed the allegorical system and insisted on the importance of the grammatical system.
6. He also paid close attention to contexts.
7. He wrote commentaries on Colossians and Thessalonians.

E. Eusebius of Caesarea (265-339)-Church historian.

1. He is known as the "Father of Church History."
2. He was educated under Pamphilus and helped him build a library in Caesarea.
3. He read everything he could get his hands on-both the secular and sacred.
4. He was known as a gentle and agreeable man who greatly disliked the quarrels in the church.
5. He was given a place of honor at the right hand of Constantine at the Council of Nicaea.
6. He helped develop the compromise between Athanasius

- and Arius.
7. His greatest work is *Ecclesiastical History* which is a survey of church history from the apostles to 324.
 8. This work is valuable because he had access to the imperial archives as well as the library at Caesarea.
 9. He made great effort to be objective and honest and to go to primary sources.
 10. One of the sad things is that he did not footnote his works and at times his history is just a collection of facts with no attempt at cause and effect.
 11. He wrote the *Chronicle* around 323 which was a universal history from Abraham until 323, which provide the conventional chronological framework for medieval history.
 12. He also wrote a laudatory biography of Constantine.
 13. His work was continued by Socrates and Sozomen, who were actually trained lawyers, but did not maintain the same standards of reliability. They did however show a lack of bigotry even to those who opposed them.
 14. Socrates wrote a history of Christianity from 305-439.
 15. Sozomen often plagiarized Socrates work.

II. WESTERN POST-NICENE FATHERS:

- A. The fathers of the Western church excelled in different fields than those of the East.
 1. They focused on translation of the scriptures, the writings of pagan philosophers and the writing of theological treatises.
 2. They took more of a practical bent from the Latin.
- B. Jerome (347-420)-Commentator and Translator.
 1. Jerome was a native of Venetia and was baptized in 360 and then became a wandering student.
 2. A decade later, he followed a monastic life while he was learning Hebrew.
 3. He became secretary to Damascus, the bishop of Rome in 382, who suggested that he might profitably make a new translation of the Bible.
 4. In 386 he went to Palestine where he lived in a monastic retreat in Bethlehem for 35 years.
 5. His translation was in Latin and is known as the Vulgate.
 6. He went beyond the Greek of the Septuagint to make a Latin translation from the Hebrew Old Testament.
 7. He finished his work around 405 and it became the only official Bible of the Roman Catholic Church

from the Council of Trent until recent times.

8. He wrote many commentaries on the Bible and biographies of the leading Christian writers and their works.

C. Ambrose (340-397)-Administrator and Preacher.

1. His abilities covered church administration, preaching and theology.
2. His father held the position of "prefect of Gaul" and thus was high in imperial circles in Rome.
3. He was educated in law for a political career.
4. He in fact soon rose to the position of imperial governor of the area around Milan.
5. When the bishop of Milan died in 374, the people wanted him to take that position, so he gave up his political position to become bishop, giving away his money to the poor.
6. He then began an intensive study of scripture and theology.
7. Ambrose was a fearless and able administrator.
 - a. He spoke against the powerful Arian groups.
 - b. Once he even opposed Emperor Theodosius.
8. In 390, Emperor Theodosius gathered the people of Thessalonica, whose governor had been slain and ordered their massacre.
 - a. The emperor then came to church to participate in the Lord's Table.
 - b. Ambrose refused him admission until he humbly and publicly repented of this deed, which he did.
9. Although he used the allegorical method of interpretation, he was an able preacher and was instrumental in bringing Augustine to salvation.
10. He introduced congregational singing of hymns and antiphonal psalmody to the Western church.
11. He also became a skilled theologian.

D. Augustine (354-430)-Philosopher and Theologian.

1. Both Protestants and Catholics pay tribute to the contributions of this man.
2. He was an able polemicist, a good preacher, a fine administrator, a superb theologian, and the creator of a Christian philosophy of history that is still valid in its essentials.
3. Facing the fall of the old classical civilization, he pointed people to the "City of God."
4. He was born in 354 into the home of a Roman official in the North African town of Tagaste.
5. His mother, Monica, prayed for his conversion.

6. He was educated at the local school where he learned Latin but hated Greek.
7. After he went to Carthage to study rhetoric, he indulged his passions and fathered a son, Adeodatus with a concubine in 372.
8. In 373 he adopted Manichean teaching, but then turned to philosophy after reading Cicero and the Neoplatonic teachings. He stayed in Carthage until he went to Milan in 384.
9. In 386 he was meditating on his spiritual need one day in a garden and heard a voice next door saying "take up and read." He opened his Bible to Romans 13:13-14.
10. He converted to Christianity, dismissed his concubine, and gave up his profession of rhetoric. His mother died shortly after his conversion.
11. In 391 he was ordained priest in Carthage and in 396 he was made bishop of Hippo where he remained until his death in 430.
12. He left over 100 books, 500 sermons and 200 letters.
13. *Confessions* was his autobiography, which is viewed as one of the great ones of all times.
 - a. It describes his life before conversion.
 - b. The events surrounding his conversion.
 - c. The events after his conversion.
 - d. He also includes a commentary on the first chapters of Genesis which he often allegorized.
14. His understanding and appreciation of grace is one of his greatest contributions.
15. *Retractationes* or *Revisions* discusses his works in chronological order and points out the changes he had made through the years.
16. *Contra Academicos* is a philosophical work that tried to demonstrate that probably truth through philosophical study may be achieved, but that certainty comes only through Biblical revelation.
17. *De Doctrina Christiana* is the most important exegetical work. It deals with hermeneutics.
 - a. In it he develops the principle of the "analogy of faith."
 - b. This means that no teaching contrary to the general tenor of scripture should be developed from any particular passage.
18. *De Trinitate* is the most significant theological work.
19. *De Haeresibus* is a history of heresies.
20. He also wrote many letters which deal with the practical problems a pastor will face in his ministry.
21. He viewed his greatest work to be *De Civitate Dei* (*The*

- City of God*) which is an apologetic work designed to refute the idea that disaster had come to Rome because they had forsaken the old classical Roman ways.
22. His philosophy of history is to be found in this work.
 - a. He viewed history as linear and not cyclical.
 - b. He saw God as sovereign-in time, but not bound.
 - c. He saw the difference between the earthly and heavenly.
 - d. He saw the battle between God and evil.
 - e. He saw true progress as being along moral lines.
 23. He is viewed by Protestants as the forerunner of irresistible grace to those whom God has elected.
 24. In his discussion of how man is saved, he so emphasized the importance of a visible institution, with a true creed, sacraments and ministry that the Roman church considers him their father.
 25. Augustine also developed the doctrine of purgatory.
 26. Also he placed such emphasis on baptism and communion that they came to be included in "salvation" by some.
 27. He viewed the Millenium as the time between the First Advent of Christ and the Second Advent in which the world would be conquered by Christianity and all would be under the fold of Rome.
 28. His contribution cannot be ignored.

THE SUPREMACY OF THE OLD CATHOLIC
IMPERIAL CHURCH
313-590 A.D.

THE CHRISTIANITY OF THE CLOISTERS

- A. Throughout history men have renounced society in times of worldliness and institutionalism and have retired into solitude to achieve personal holiness by contemplation and asceticism apart from the society they believed to be decadent and doomed.
1. This movement had its origins in the 4th century and by the end of the sixth century it had deep roots in both the Eastern and Western church.
 2. Another era was in the 10th and 11th centuries.
 3. Then in the friars of the 13th century.
 4. The emergence of the Jesuits of the 16th century in the Counter Reformation movement was the final period.
 5. This counter cultural movement still has an important place in the Roman Catholic church.
- B. The Causes of Monasticism:
1. The dualistic view that considered flesh evil and spirit good influenced Christianity through the Gnostic and Neoplatonic movements.
 2. Retirement from the world was thought to help the individual "crucify the flesh."
 3. Paul's apparent advocacy of the celibate life in I Cor 7 also added to this view.
 4. Also contributing was the psychological tendency to retreat from crisis.
 5. It can even become a substitute for martyrdom.
 6. When the church became too institutionalized, often Monasticism was seen as a means of protest against formality of corporate worship.
 7. The barbarian influx into the church also led some to choose to remove themselves from the church.
- C. The Development of Monasticism:
1. It began with ascetic practices within the church.
 2. Then some withdrew from society.
 3. These hermits attracted others to them.
 4. Then communal societies developed.

D. In the East:

1. Anthony (251-356) is usually regarded as the founder of Monasticism.
2. At the age of 20, he sold all his possessions and gave his money to the poor, then retired to lead a life of meditation.
3. His "holy" life was observed by others who joined him.
4. He never organized his "followers" as each practiced his own solitary life in nearby caves.
5. Not all the hermit monks were as sane as Anthony and his followers.
6. One, known as Saint Simeon Stylites (390-459), after have lived buried up to his neck in the ground for several months, decided to achieve holiness by becoming an ecclesiastical "pole-sitter" and spent the next 35 years on top of a 60 ft. pillar near Antioch.
7. Others lived in fields and grazed like cattle.
8. Another named Ammoun had a reputation for sanctity because he had never undressed or bathed after he became a hermit.
9. Another wandered naked near Mount Sinai for 50 years.
10. The communal or social type of monasticism, often called cenobite monasticism made its first appearance in Egypt.
 - a. Pachomius (290-346), a discharged soldier, after living 12 years with a hermit organized the first monastery about 320 at Tabennisi on the eastern bank of the Nile.
 - b. He soon had several thousand monks under his direct control in Syria and Egypt.
 - c. Simplicity of life, work, devotion and obedience were the keynotes of his organization.
11. Basil of Caesarea (330-379) did much to popularize the communal type of monastic organization.
 - a. After an excellent education at Athens and Constantinople, at age 27, he gave up worldly advancement for the ascetic life.
 - b. His monks worked, prayed, read the Bible and perform good deeds.
 - c. He discouraged extreme asceticism.
 - d. At the time of Justinian, nearly a hundred monasteries were in Europe.

E. In the West:

1. The colder climate contributed to the differences in the western monasteries.

2. The need for warmth led to more communal living.
3. These groups rejected idleness and deplored purely ascetic acts.
4. Athanasius is traditionally credited with the introduction of this movement in the west.
5. Martin of Tours, Jerome, Augustine and Ambrose wrote in favor of it.
6. Jerome's writings on asceticism ranked next to the Bible in the monks library.
7. Benedict of Nursia (480-542) was considered the greatest leader of western monasticism.
 - a. Shocked by the vice of Rome, he retired to live in a cave in the mountains east of Rome about 500.
 - b. About 529 he founded the monastery of Monte Cassino, which survived until WWII.
 - c. Several monasteries fell under his rule.
 - d. His "Rule" consisted of dividing up the day into various time periods for reading, worship and work.
 - e. This "Rule", which emphasized poverty, chastity and obedience was one of the most important of the Middle Ages, being carried into England and France.

F. An evaluation of Monasticism:

1. Often times we dismiss the work of the monk without considering the contribution that was made.
2. The local monastery often became the testing ground for new methods of agriculture.
3. They also cleared the forests, drained the marshes, made roads, and improved seeds and breeds of livestock.
4. They helped to keep scholarship alive between 500-1000 when urban life was disrupted by the barbarians who took over the Empire.
5. Monastery schools also provided education for those who wanted to learn.
6. They copied manuscripts and preserved them.
7. Cassiodorus (478-573), a high government official under the Ostrogoths, retired to devote himself to collecting, translating and copying patristic and classical literature.
8. He was aided by the monks in the monastery that he founded.
9. The Book of Kells, an illuminated manuscript of the Gospels done in Latin by Irish monks in about the 7th century is seen as a work of beauty.

10. Monks from Britain became the missionaries of the medieval church.
11. Columba, a monk from Ireland, won the Scots.
12. One of his followers, Aidan, won the people of northern England.
13. The monasteries also provided refuge for the outcasts of society.
14. They also became the hospitals.
15. Sadly, many of the best men and women of the empire were siphoned off into monasteries and their abilities were lost for the most part to society.
16. Their celibate life also stopped the bearing of children to pass on a heritage to.
17. It also led to a dual standard of morality-one for the monks and one for the common people.
18. Often, it only pandered to spiritual pride.
19. After they became wealthy because of diligence and hard work, they often became lazy and gluttony crept in.
20. The monasteries became bound in allegiance to the pope.

HIERARCHICAL AND LITURGICAL DEVELOPMENTS:

- A. Between 313 and 590 the Old Catholic church, in which each bishop had been an equal, became the Roman Catholic church in which the bishop of Rome won primacy over the other bishops. The ritual also became more elaborate.
- B. The Dominance of the Roman Bishop:
 1. Beginning with Leo I's accession to the episcopal throne in 440, the Roman bishop began to claim his supremacy over other bishops.
 2. The need for efficiency and coordination led to a centralization of power.
 3. This bishop was also considered to be the guarantor of orthodoxy.
 4. Historical events also served to enhance his power.
 - a. Rome had been the center of political power for centuries.
 - b. Constantine moved the capital of the Empire to Constantinople in 330.
 - c. Political power moved away leaving the bishop as the most powerful man in the area.
 - d. As cities fell to the barbarians, the people of Italy look to the Roman bishop for leadership.
 5. The Petrine Theory:

- a. Based on Matt 16:16-18; Luke 22:31-32; and John 21:15-17 was generally accepted by 590.
 - b. Peter supposedly had "ecclesiastical primogeniture" over his fellow apostles.
 - c. Great theologians such as Cyprian, Tertullian, and Augustine were under the leadership of the Bishop of Rome.
 - d. By 590 only Rome and Constantinople were viable cities as the others like Antioch, Alexandria and Jerusalem had been overrun.
 - e. The Council of Constantinople in 381 recognized the primacy of the Roman bishop.
 - f. The Emperor Valentinian III, in 445, recognized the bishop of Rome in spiritual matters and declared that what the bishop said was to be "law for all."
6. Some Roman bishops:
- a. Damasus I (366-384) was the first to describe his position as the "apostolic see." (He commissioned Jerome)
 - b. Leo I (440-461) is viewed by many to be the first "pope," as he used the term *papas*. He was an able and powerful man who exercised much the same authority of any pope later on. (He actually talked Attila the Hun into leaving Rome alone)
 - c. Gelasius I (492-496) wrote that God gave both sacred and royal power to the pope and king. (Because the pope had to answer to God, he actually had more power than the king, and kings should thus submit to him)

C. The Growth of the Liturgy:

- 1. The practical union of the church and state led to the state imposing ecclesiastical punishment on those who committed offenses within the church.
- 2. This was aimed at the converted barbarians who had brought with them some pagan practices.
- 3. With the worshipping of images that the barbarians had brought with them, the church began to "materialize" angels, saints, relics, pictures and statues so as to try and make Christianity "more accessible."
- 4. Change was also made from a more democratic form of worship to distinctly drawn lines between the clergy and the laity.
- 5. Sunday became the major day of worship after Constantine declared it so.
- 6. Christmas became a regular practice in the West about

- the middle of the 4th century.
7. There was also an increase in the number of sacraments:
 - a. Augustine wanted marriage included.
 - b. Cyprian added penance.
 - c. Ordination of clergy was also needed.
 - d. Confirmation and "extreme unction" became sacraments.
 - e. The early theological development of original sin led to infant baptism by the beginning of the third century.
 - f. Tertullian and Cyprian considered infant baptism an accepted fact.
 - g. Augustine emphasized baptism.
 - h. The Lord's Table held the central place though.
 8. The Lord's Table was in the process of becoming a sacrifice as well as a sacrament.
 - a. Cyprian thought the priest acted in Christ's place at Communion and that he became a "true and full sacrifice to God the Father."
 - b. The "Canon of the Mass" which Gregory I altered slightly emphasized the sacrificial nature.
 - c. Sacerdotalism, the belief that the substance of the ordinance is efficacious through the priestly celebrant, steadily gained ground.
 - d. This increased the separation between clergy and laity.
 9. The veneration of Mary, the mother of Jesus, developed rapidly by 590 and led to her immaculate conception in 1854 and to her miraculous assumption to heaven in 1950.
 - a. By the 4th century, she was called the "mother of God."
 - b. Clement, Jerome and Tertullian ascribed perpetual virginity to Mary.
 - c. What began as an attempt to give special honor to Mary led to a belief in intercessory powers for her, since a Son would listen to his mother.
 - d. By the middle of the 5th century she is placed at the head of all saints.
 10. The veneration of saints grew out of the natural desire to honor martyrs.
 - a. Up to the year 300, people prayed at the grave for the repose of their souls.
 - b. By 590 prayer for them had become a prayer to God through them.
 - c. This was accepted at the Second Council of Nicaea.
 11. The use of images and pictures in worship expanded.
 - a. The early Fathers tried to make a distinction

between reverence for these images and the worship of God.

- b. Thanksgiving processions such as to Palestine also became part of worship after 313.

CHURCH HISTORY-LESSON 12

THE RISE OF THE EMPIRE AND LATIN-TEUTONIC CHRISTIANITY 590-800

THE FIRST MEDIEVAL POPE

- A. The consecration of Gregory I as the bishop of Rome constitutes a watershed that divides the ancient period of church history from that of the medieval period of church history.
 1. We must realize that the periodization of church history is an artificial mechanism designed to organize the God-guided tour of history.
 2. Some people begin medieval church history in 313 with the granting of freedom of religion.
 3. Some date it at 325 with the Council of Nicaea.
 4. Still others date it at 378 in conjunction with the battle of Adrianople which resulted in the migration of Visigoths into the empire.
 5. Still others date it with the fall of the last Roman emperor in 476.
 6. The date 590 is here selected because Gregory I brought in a new era of power for the church in the West.

- B. The end of the Middle Ages of the history of the church is also debatable.
 1. Some set it at 1095 when the Crusades began.
 2. Others at 1453 with the fall of Constantinople.
 3. We will view it as 1517 because the activities of Luther ushered in an entirely different era which placed more emphasis on the body of believers than the institution.
 4. The term "Middle Ages" was originated by Christopher Kellner (1634-80) in a handbook published in 1669.
 - a. He saw ancient history ending in 325.
 - b. He began modern history in 1453.
 - c. The rest was in the middle.
 5. The era between 500-1000 is viewed as the "Dark Ages"

because of a lack of "culture."

6. But that view was put forth by the Protestants who viewed the pure church as being corrupted during that time frame.
7. The Roman Catholic church viewed this time as the "Golden Age."
8. The church still developed under divine direction, but in a more subtle way.
9. This period of history took place in a larger geographical area than did the early church.

C. Gregory I stood at the divide between the two worlds of classical and medieval Christianity.

1. He became the symbol of the new medieval world in which culture was institutionalized within the church dominated by the bishop of Rome.
2. Gregory (540-604), often called "the Great," was born in the troublous times when the Eastern empire under Justinian was seeking to regain the section of the Western empire that had been lost to the Teutonic tribesmen.
3. He was born into one of the old, noble and wealthy families of Rome and was given a legal education that was designed to prepare him for public service.
4. He studied Latin literature extensively, but knew no Hebrew or Greek.
5. He was familiar with the writing of Ambrose, Jerome and Augustine but knew little of the classical literature or philosophy of Greece.
6. In 570 he was made prefect of Rome, a position of importance and honor.
7. Shortly thereafter he gave up the fortune that he had inherited from his father and his mother Sylvia entered a convent after his father's death.
8. She used the proceeds to build seven monasteries in Italy, the most important of which was set up in his father's palace.
9. Here he became a monk.
10. Between 578-586 he was an ambassador representing the Roman bishop at Constantinople.
11. Upon his return to Rome, he was made abbot of St. Andrew's monastery, which he had founded after his father's death.
12. If Augustine became a monk for intellectual purposes, then it is fair to say that Gregory became a monk because he thought asceticism was a way to glorify God.
13. When Pelagius died of the plague in 590, Gregory was

chosen to take his place.

14. His epitaph was "God's Consul," and is viewed as one of the noblest leaders of the Roman church.
 15. He was viewed as a man of humility who thought of himself as the "servant of the servants of God."
 16. He was a zealous missionary and was instrumental in winning the English to Christianity.
 17. His legal training, tact, and common sense made him one of the ablest administrators of the Middle Ages.
 18. One weakness was superstition.
 19. He never learned Greek or Hebrew which hindered his understanding of the scriptures.
- D. Gregory expanded the power of the Roman bishop.
1. He disclaimed the title of pope, but exercised all the power and prerogatives of later popes.
 2. He asserted the spiritual supremacy of the bishop of Rome and made appointments over churches in Gaul, Spain, Britain, Africa and Italy.
 3. When John the Faster, the patriarch of Constantinople, claimed the title of "ecumenical" or universal bishop, Gregory immediately gave battle.
 4. Gregory was willing to accept coordinate status which would place people over great sections of the church but was not willing to let anyone have the title of universal.
 5. The battle went on until 602 when a new emperor, Phocas, took the throne at Constantinople.
 6. Gregory sought his friendship although Phocas had murdered the wife and family of the former emperor.
 7. Phocas sided with Gregory against the patriarch and acknowledged the bishop of Rome as "head of all the churches."
 8. Gregory did not however accept the title, although he exercised the power. (He had the power to say that no one had the power over the church)
- E. Other observations:
1. He was an avid evangelist.
 2. The church became extremely wealthy.
 - a. Once an Arian Lombard king threatened Rome.
 - b. Gregory hired troops to fight them off and won them from Arianism.
 3. He was also the organizer of the Gregorian chant which involved the use of a stately and solemn monotone.
 4. He was an excellent preacher who prepared practical sermons that stressed humility but were often marred

- by the excessive use of allegory.
5. In wrote *Magna Moralia*, a commentary on Job which he allegorized to derive ethical formulas.
 6. He also wrote the *Book of Pastoral Care* which is a pastoral theology.
 7. He is viewed as an outstanding theologian ranking with Jerome, Ambrose and Augustine.
 8. He laid the groundwork for the theology that was used throughout the Middle Ages until Thomas Aquinas wrote his *Summa*.
 9. He believed that man was a sinner by birth and choice, but softened Augustine's view by asserting that man did not inherit guilt from Adam but only sin, as a disease to which all were subject.
 10. He maintained that the will is free and that only its goodness has been lost.
 11. He also believed in predestination, but he limited it to the elect.
 12. He said that grace is not irresistible because it is based on both the foreknowledge of God and, to some extent, the merits of man.
 13. He upheld the idea of purgatory.
 14. He held to verbal inspiration of the Bible but gave tradition a place of equality with the Bible.
 15. In summary, Gregory systematized doctrine and made the church a power in politics.

THE RISE OF THE EMPIRE
AND LATIN-TEUTONIC CHRISTIANITY
590-800

CHRISTIAN LOSSES AND EXPANSION:

I. INTRODUCTION:

- A. The Middle Ages is often thought to be a period in which society was static and in which people moved around very little, yet this was not true as this period involved some of the greatest migrations in history.
 - 1. The Mongol Huns, Germanic Goths and Teutons from the northeast moved into the Roman Empire after its breakup.
 - 2. During the 7th and later centuries, the Eastern church faced the threat of Islam.
 - 3. The Western church also faced Islam until 732 when it was turned back at Tours.
 - 4. Also the Vikings moved out of the Scandinavian Peninsula and threatened the Western church.
 - 5. Later the Slavs, the Magyars and Mongols threatened the Eastern church.
- B. Between 590-800, the Western church made great gains in the northern and western areas of Europe, but the Eastern church fought to hold its own against the Muslims.
- C. The monks were sent out by the pope to evangelize.

II. THE RISE OF ISLAM (the faith):

- A. The Muslims (the followers), energized by the dynamic of a newfound faith, the hope of plunder in the name of religion and a zeal to convert the unbelievers to their faith, rapidly expanded from Arabia into North Africa, Asia and Europe by way of Spain.
 - 1. It was monotheistic.
 - 2. It claimed to be universal.
- B. They wiped out the church in North Africa and weakened the church in other areas of Africa.

C. They eventually brought about the downfall of the Eastern empire in 1453 and put the Eastern church under Muslim political control.

D. Islam had its origins in the Arabian Peninsula.

1. This is very inhospitable land known for its rocks, sand, lack of water and hot sun.
2. In this type of area one would look for a supreme being.
3. Bedouin tribesmen wandered from oasis to oasis only trading what was necessary with the townsmen of Mecca and Medina.
4. Muhammad (570-632), who made his living as a camel driver, once went with his uncle on a trip to Syria and Palestine where he contacted Judaism and Christianity.
5. He married a rich widow named Khadijah and then devoted his time to religious meditation.
6. In 610 he felt divinely called to proclaim monotheism and in the course of 3 years won 12 converts.
7. When he preached against idolatry, he was forced to flee in 622 from Mecca to Medina.
8. This "year of the flight" known as the "Hegira" became the first year of the Muslim calendar.
9. By 630, the movement had grown so much that Muhammad was able to capture Mecca.
10. When he died 2 years later, his followers were ready to expand outside the Arabian Peninsula.

E. The greatest gains took place between 632 and 732.

1. Syria and Palestine were won by 640 and the Mosque of Omar was soon erected in Jerusalem.
2. Egypt was won in the next decade.
3. Persia fell by 650.
4. The crescent shaped expansion to the West and East threatened Christianity with "pincers."
5. Leo the Isaurian in 717-718 stopped their advance in the Eastern empire.
6. Charles Martel at Tours in 732 stopped their advance on the Western wing.
7. The church though had gone through great losses as their people faced the sword, tribute or Islam.
8. Muslims often permitted people who paid tribute to practice their faith.
9. By 750 their period of conquest came to an end.
10. They then set out to build their civilization in Bagdad.
11. The peak of their culture came under Haroun-Al-

Raschid (786-809.

- F. The main source of the Muslim religion is the Quran.
1. This work, two-thirds the length of the New Testament is arranged in 114 chapters.
 2. The longest chapter is at the beginning and the chapters become shorter as you near the end, the last chapter containing only three verses.
 3. It is repetitious and unorganized.
- G. Their theology:
1. The central theme of Islam is belief in one God known as Allah.
 2. Allah made his will known through 25 prophets, including Abraham, Moses and Christ.
 3. Muhammad though was the last and greatest of these.
 4. Muslims deny both Christ's deity and His death on the cross.
 5. The religion invokes a passive submission to the will of Allah to the point of being fatalistic.
 6. After judgment men will enjoy a sensual paradise or face the terrors of hell.
 7. The good Muslim prays five times daily, facing toward Mecca.
 8. He also recites his creed daily.
 9. Fasting and almsgiving are important.
 10. At least once a good Muslim will make a pilgrimage to Mecca.
- H. Their significance for western Europe.
1. Islam assimilated and passed on to western Europe through Arabic Spain the Greek philosophy of Aristotle.
 2. The medieval scholastics attempted to integrate Greek scientific thought with Christian theology by use of the deductive method of Aristotle.
 3. Their influence in Europe has been called by some the "Twelfth Century Renaissance."
- I. The Iconoclastic Controversy.
1. The Eastern churches had to deal with the problem of whether images as well as pictures could be used in the church.
 2. The Muslims were accusing the church of idolatry.
- J. While the church was able to hold off the Islamic movement one must also realize that Islam has also held off all missionary efforts of the church.

III. MISSIONARY ACTIVITY IN THE WEST:

A. In the British Isles:

1. The Irish church, planted by Patrick was the brightest spot between 590-800.
 - a. It sent Columbanus to the Swiss and Columba to the Scots.
 - b. Irish monks were instrumental in preserving, copying and beautifully illuminating manuscripts at a time when education was almost non-existent.
 - c. Not until the beginning of the 8th century did the Irish church accept Roman control.
 - d. The 8th and 9th century invasions of the Vikings so weakened it that in the 10th century it fell into decay.
2. The Irish church was also indirectly responsible for the evangelization of northern England due to the influences of Columba's monastery on the Island of Iona.
 - a. Aidan carried the message to the Northumbrians of the northeast coast of England.
 - b. Oswald, an Anglo-Saxon ruler, called upon the Scottish church for missionaries having seen the lifestyle of Celtic Christians while once in exile.
3. Aidan went to the people of Northumbria in 635 and set up a monastery on the Island of Lindisfarne (aka the Holy Island) that became a center of evangelism.
 - a. He enjoyed the company of Oswald who often was his interpreter as he went to Oswald's people.
 - b. He also helped get education going again.
4. Augustine was appointed by Gregory to win the Anglo-Saxons of southern England to the Christian faith.
 - a. Bertha, the wife of Ethelbert the king was already a Christian and convinced her husband to give the missionaries a hearing.
 - b. The king, thinking he was immune to this "magic" of Augustine's, gave them permission to preach the gospel and was soon himself converted.
5. The Christianity of the Celtic Christians in the north soon came into contact with Roman Christianity-the two of them having many differences.
 - a. Celtic's did not acknowledge the pope.
 - b. They celebrated Easter on different days.
 - c. Celtic monks could marry.
 - d. Celtic monks had a different haircut.
6. Under Oswy, who had united most of Anglo-Saxon England

under himself, a meeting was called at Whitby in 663 to decide which form they would follow. The Roman form won.

7. Theodore was sent to England in 668 to organize them under the Roman banner and set of dioceses and archbishops, some of which still exist in the Anglican church.
 - a. English Christianity was soon noted for its scholarship because Theodore started schools.
 - b. Two of which were Jarrow and York.
8. Charlemagne called on Alcuin from the school at York to develop an educational system.
9. Bede, who spent most of his life at Jarrow, wrote a history of England until 731 that is one of the best historical sources we have on that period.
10. England was loyal to Rome until the Reformation.

B. Germany:

1. Boniface (680-754) who was also known as Winfrid, led the Teutonic tribes to the gospel.
2. He made them loyal to the pope.
3. He received his commission in 718 and went to Germany.
4. He cut down an oak at Geismar, which was sacred to Thor a German god and made a chapel from the timber.
5. Pope Gregory III in 732 elevated himself to archbishop.
6. He also began to use devoted women as missionaries.
7. There were sweeping conquests leading to mass conversions and baptism of whole tribes and nations.
8. Often when a leader was converted, all of his people would be "converted" as well.
9. This raised the issue of baptism without a real experience of faith-still a problem today.

C. Italy:

1. Between 568-675, the Lombards, who had been converted to Arian Christianity, got control of southern Italy.
2. They opposed the papacy from within its own land.
3. Gregory I was able to prevent trouble through the influence he had on the Bavarian princess Theudelinda, who had been the wife of two Lombard kings.
4. The visit of the Irish monk Columbanus about 610 was instrumental in converting many Arian Lombards.

D. Spain.

1. The Arian Visigoths of Spain offered another challenge to the Roman church.
2. Recared II at the Third Council of Toledo in 589

renounced Arianism and many of his nobles and bishops followed suit.

3. But the shift was never complete and tension remained, leaving them an easy prey for the Muslims.

CHURCH HISTORY-LESSON 14

THE RISE OF THE EMPIRE AND LATIN-TEUTONIC CHRISTIANITY 590-800

THE REVIVAL OF IMPERIALISM IN THE WEST

I. INTRODUCTION:

- A. The popes found themselves subject to pressures that threatened the increasingly strong claims to power they made after 590.
- B. The emperors in Constantinople, who believed the church should be subordinated to the ruler of the state, were steadily encroaching on what the bishop of Rome considered his prerogatives and possessions.
- C. The Arian Lombards knocked on the gates of Rome more than once during this period "forcing" the pope to look around for powerful allies to help support his claims.
 1. The Franks of Germany/France seemed to be the most promising.
 2. They made an alliance that was to influence both ecclesiastical and political affairs during the Middle Ages.
 3. The new political empire in the West, to which the pope gave his assent in 800, revived the imperial idea of the Roman Empire, but the rulers of this new empire were to be Teutons rather than Romans.
 4. Revival of the Roman Empire went to the Carolingian's.

II. THE MEROVINGIAN DYNASTY:

- A. The importance of the conquest and civilization of Gaul by Caesar in the first century before Christ became apparent now because it was the Franks in this territory that the pope turned to for aid.
 1. These Franks had come to France from the eastern bank

- of the Rhine and had conquered Gaul.
2. They had accepted the Roman culture though of their victims.
- B. Clovis (466-510) was the first leader to unify the Franks and to complete the conquest of the territories of what would become modern day France.
1. He married a Burgundian princess, Clotilda (474-545) and linked the Burgundian territories won in this marriage with those won in battle.
 2. He unified all Frankish tribesmen from the Rhine which served to stabilize the area.
 3. Clovis became Christian partly because of his wife and partly because of what he believed to be providential aid during a battle.
 4. He gave to the papacy the territories it would hold for over a millennium.
 5. Clovis's sons though did not have their father's skill, and control of the affairs of state fell into the hands of officials known as "mayors of the palace," which came to be known as the Carolingian dynasty.

III. THE CAROLINGIAN RULERS:

- A. Pepin of Heristal was the first of these mayors to reunite the divided possessions of Clovis.
1. From 687-714 he controlled the Franks for the degenerate descendants of Clovis.
 2. He turned the office of mayor into a hereditary position.
- B. Charles Martel (aka the Hammerer, 689-741), an illegitimate son of Pepin took over the duties of mayor after 714.
1. He was a warrior whose abilities were badly needed due to the invasion of Spain by the Muslims.
 2. He defeated them at the Battle of Tours in 732 and obligated the Roman church to him.
 3. He supported the work of Boniface in evangelizing the tribes beyond the Rhine, knowing that if they were won to Christianity it would politically secure the Rhine.
- C. Charles' successor was his son Pepin the Short aka Pepin the Great (714-768), who ruled jointly with his brother from 741 to 747 when his brother withdrew to a monastery.
1. He was the first to take the title of King in 751.
 2. This was done as a request from Pope Zacharias who wanted aid to battle the Arian Lombards who were chal-

- lenging the papacy in Rome.
3. Pepin was consecrated by Boniface as king of the Franks.
 4. Pepin made expeditions against the Lombards in 754 and 756.
 5. He promised land in central Italy from Rome to Ravenna to Pope Stephen II in 754.
 - a. This became known as the Donation of Pepin.
 - b. It was a special date because the traditional date for the founding of Rome was 754 B.C.
 - c. This grant was the foundation for the papal states that the pope held until 1870.
- D. For some centuries an account had been developing concerning the supposed miraculous healing and conversion of Constantine by the bishop of Rome.
1. The grateful Constantine was supposed to have made generous grants of both rights and territories to the bishop.
 2. These stories were known as the *Donation of Constantine* and were widely circulated during the Middle Ages.
 3. The document was used by the popes to buttress their claims to possessions and power.
 4. The authoritative formulation seems to have been made about the middle of the eighth century at the time when Pepin made his grant of land to the papacy.
 5. In the document Constantine greeted Sylvester and the bishops of the church and went on to relate that he had been healed from leprosy and baptized by Sylvester.
 6. In return Constantine declared that the church at Rome was to have precedence over all other churches and that its bishop was the supreme bishop in the church.
 7. He then gave territories throughout his empire, the Lateran Palace and the clothing and insignia of the imperial rank to Sylvester.
 8. Supposedly, Constantine then withdrew to Constantinople so that he would not interfere with the imperial rights of the pope.
 9. These facts were in the document but were shown to be historically incorrect by Lorenzo Valla in 1440 and that the "Donation" was a forgery made centuries after the events it supposedly spoke of.
- E. Charlemagne, son of Pepin the Short (742-814), came to the throne in 768 and in 800 he became emperor in the West when the pope crowned him *Imperator Romanorum*.
1. Einhard (aka Eginhard) wrote a great deal about him.

2. Charlemagne was about seven feet tall with a large body, a bright face and long white hair.
3. He loved hunting, riding and swimming.
4. He also loved food, listening to music and having someone read to him.
5. He was also devoted to religion although he kept many concubines as well as a legal wife.
6. He was also a man of war engaging in over 50 campaigns.
 - a. He sought to end anarchy within his kingdom.
 - b. Also he expanded its borders, going into Italy where he defeated completely the Lombards.
 - c. He also moved into Germany and conquered the Saxons.
 - d. He spread Christianity among the Saxons by force.
7. He doubled his father's possessions holding all of Italy as far as Rome, most of modern Germany and all of modern France.
 - a. This kingdom was held together by his genius.
 - b. Thus it did not last long after his death in 814.
8. He developed a bureaucracy that would administer his empire.
 - a. An area of several counties was administered by a "duke."
 - b. Charlemagne sent "internal auditors" from time to time known as *missi dominici* to check on them.
9. He was also friendly to the church, viewing the church as the soul of man and the state as the body.
 - a. He did want to keep them within their respective spheres of authority.
 - b. He reconfirmed the donation of lands that Pepin had made in 756 but said that the bishop was to be subordinated to the ruler of the state.
10. When Pope Leo III was almost killed by a faction in Rome, Charlemagne went to Rome and at a council meeting the pope was cleared of all charges.
 - a. At a holy mass on Christmas Day in 800, while Charlemagne knelt before the altar, the pope put the crown on Charlemagne's head and declared him to be "emperor of the Romans."
 - b. Thus there was a "Revived Roman Empire" in the West, a new Rome, led by a Teuton letting a universal empire reside beside a universal church.
11. The dream of unity of man seemed to be realized as the man Charlemagne had under his control the largest territory that anyone had held since the fall of the Empire.
12. The Kingdom of God was thought to have two arms: the

spiritual, presided over by the pope who was to have responsibility for men's souls and the temporal who was to have responsibility for man's well-being.

- a. The pope and the emperor were to give each other mutual support.
- b. But as one could anticipate, authority soon became an issue. Who had the final say?

F. After the death of Charlemagne, the empire declined under his weak son and warring grandsons until the grandsons divided it among themselves at the Treaty of Verdun in 843.

1. The imperial idea was again revived by a German prince in 962 named Otto.
2. From 962 until 1806, the Holy Roman Empire was an honored institution in Europe.

G. Charlemagne was devoted to cultural progress and his reign from 800-814 became known as the "Carolingian Renaissance."

1. He turned to the scholars of the church in England and persuaded the great scholar Alcuin (735-804) to come to his court and lead his palace school.
2. The palace school became an integral link in passing on the basic outlines of curriculum that were derived from the higher education of Rome.
3. Charlemagne loved the great books of the past with a special affinity for Augustine's *City of God*.
4. He also insisted that the abbots set of monastery schools so the interpreters of Scripture might be learned men who would understand and rightly interpret the Bible.

H. Considerable emphasis should be given to the significance of Charlemagne in medieval history.

1. His coronation marked the reconciliation and union of the population of the old Roman Empire with its Teutonic conqueror.
2. It also ended the dream of the Eastern emperor to regain for the Eastern segment of the Roman Empire the areas lost in the West to the barbarians in the fifth century.
3. Because the pope had crowned Charlemagne, his position was enhanced as one to whom rulers owed their crowns, and also to whom they owed their aid in times of difficulty.
4. His coronation was the peak of Frankish power that began with Clovis' decision to become a Christian.

IV. THE CHURCH AND EMPIRE IN THE EAST:

- A. Charlemagne was also interested in the Eastern empire and church and even made attempts to unite East and West into one empire that would embrace most of the territories of the old Roman Empire.
- B. We must not forget that the Eastern emperors held back the Muslims from sweeping over Europe until the West could recover from the confusion caused by the fall of the empire with the influx of the barbarians.
- C. The East was particularly troubled by the "Iconoclastic Controversy" from 726-843.
 - 1. Leo III in decrees of 726 and 730 had banned the use of images in the church and ordered their destruction.
 - 2. Charlemagne made a statement opposing worship of images about the time Irene became the empress of the Eastern empire.
 - 3. He even offered to marry Irene to reunite the areas of the old Roman Empire under one crown with the capital in the West.
 - 4. But Irene refused his advances which served to further divide the empire that began when Constantine moved the capital to Constantinople in 330.
 - 5. The Second Council of Nicaea in 787 permitted reverence for but not worship of the images.
- D. The Eastern church, except for the work of John of Damascus, remained static in the development of theology from the period of theological controversy in the 4-6th centuries until the Modern Era.
 - 1. John (675-749) formulated theological ideas into what became the Eastern equivalent of the *Summa* of Thomas Aquinas.
 - 2. His *Fountain of Wisdom* in three books became the authority for theologians in the Eastern church as the work of Aquinas did for the Western church.
 - 3. His third book, "*Of the Orthodox Faith*," is a summation of the theology developed by the Fathers and councils from the 4th century to his day.
 - 4. Perhaps the fact that the church at Constantinople was subordinated to the authority of the emperor accounted for the static position of Eastern Christianity after the eighth century.
 - 5. In the East the church was basically a department of the state.

- E. By the end of the era between 590-800 some of the confusion attendant upon the fall of the Roman Empire in the West had been cleared.
1. We now had basically three territories.
 2. The Eastern church, the Western church and Islam which had gained control of the southern shore of the Med.

CHURCH HISTORY-LESSON 15

EBB AND FLOW IN RELATIONSHIPS
BETWEEN CHURCH AND STATE
800-1054

THE EMERGENCE OF THE HOLY ROMAN EMPIRE

I. INTRODUCTION:

- A. The history of the church in this era involves discussion of the complex web of relationships that existed between the church and imperial states in the East and West.
- B. It was the period when the first great schism in the church occurred.
- C. The Western and Eastern sections of the church separated to go their own ways.
 1. The Roman Catholic Church was in the West.
 2. The Greek Orthodox Church in the East.
- D. The Dark Ages were slowly being changed as a result of a revival of learning that began under Charlemagne.

II. THE DECLINE OF THE CAROLINGIAN EMPIRE:

- A. The weak successors of Charlemagne.
 1. The imperial structure established by the coronation of Charlemagne by Leo III on December 25, 800 did not long survive its founder.
 2. Since the empire was dependent upon his personal genius his death was the beginning of its dissolution.
 3. Neither his son nor grandson could save it.
- B. The Teutonic Principle of Inheritance.
 1. An important factor in the decline was the fragmenta-

tion introduced into the structure by the Teutonic principle that divided the lands of the father among his sons.

2. This principle was put into operation under Louis the Pious (778-840), Charlemagne's son and successor.
3. The Romans held to an indivisible empire.
4. Louis' indulgent nature also helped ruin the empire.
5. Shortly after he came to the throne he announced his plans for the division of the empire among his sons.
6. When Louis died in 840, his sons began fighting among themselves which made the decline inevitable.
 - a. His son Louis inherited the eastern section.
 - b. Charles the Bald inherited the western section.
 - c. Lothair inherited the long central section that stretched from the North Sea to the Adriatic, and also the imperial title.
7. Lothair wanted his brother's domains.
8. Louis and Charles united to fight Lothair.
 - a. Louis controlled most of modern day Germany.
 - b. Charles most of modern day France.
9. This alliance was too strong for Lothair and in 843 the three brothers agreed to the Treaty of Verdun.
10. The strip of land that was Lothair's has been a source of quarreling between France and Germany ever since.

C. The Rise of Feudalism.

1. The decline of city life and trade after the fall of the Roman Empire forced people back to the land to make a living.
2. This type of "government" occurs when there is a weak central government and can no longer exercise authority over areas under its control.
3. Thus a lordship and servanthood was set up.
4. Society was divided horizontally during this time frame meaning there was very little social mobility.
5. There were basically three groups of people:
 - a. Protectors who were the feudal knights who had the privilege of land ownership for their services.
 - b. Producers who were the serfs on the manors who became the economic foundation.
 - c. Prayers who were the priests.
6. The individual was subordinate to the group interest and every one had a master.
7. Feudalism may be defined as a system of political organization based on possession of land.
8. It worked until England, France and Spain could emerge in the late Middle Ages.

- D. Manorialism also provided an economic system for all classes of society after the breakdown of international trade.
1. Both the lord and the serf got their living from the soil.
 2. Each manor became almost totally self-sufficient.
 3. Land tenure tied the two systems together.
- E. Feudalism also involved personal relationships of loyalty between the vassal and the lord, such as the obligation of forty days of military service each year, the provision of food and prayers, if the vassal was a churchman.
1. Ideally, the society was pyramidal, with each vassal having a lord.
 2. The lord was at the top of the pyramid.
 3. The king was a vassal of God.
 4. Only in England under William the Conqueror in the 11th century was this realized.
 5. In what is now modern France and Germany, the tie between the feudal vassal and the ruler was weak.
- F. The influence of feudalism on the church during this period is important.
1. The church held a large amount of land.
 2. The land was held in feudal tenure by abbots and bishops.
 3. The clergy as servants of God could not render military service to the feudal lord and therefore they either had to give part of their land to feudal knights who could render military service for them or devise other services.
 4. This tended to secularize the church as the abbots and bishops were torn between allegiance to the feudal lord and the pope.
- G. Since the younger sons of the nobles could gain land and prestige through service in the church, great nobles often interfered with elections to get an abbey or bishopric for their relatives. Many had purely worldly interests.
- H. The investiture controversy, the dispute as to whether the feudal lord or the pope should grant an ecclesiastical feudal vassal the symbols of his authority, embittered relationships between the church and state during the 11th and 12th centuries.
1. The ring, staff and pallium (a white woolen band with pendants worn over the robe as a full sign of auth-

- ority) were the symbols of spiritual authority.
 - 2. The sword and scepter were the symbols of feudal authority.
 - 3. At times both the feudal lord and the pope claimed the right to give these symbols.
 - 4. Such controversy led to a loss of spiritual life on the part of the leaders of the church, the neglect of their spiritual duties, and the secularization of their interests as they gave more attention to these matters than to the affairs of the church.
 - 5. The church in the West had to fight feudalization, while the church in the East unsuccessfully fought imperial control.
- I. Although the church got involved in the feudal system, we must recognize that the church was instrumental in laying the groundwork for peace between the lords.
- 1. Early in the 11th century, the church got the lords to accept an agreement called the Peace of God.
 - a. It banned private quarrels.
 - b. No unarmed person could be attacked.
 - c. No robbery or violence was permitted.
 - d. No sacred place could be pillaged.
 - 2. The Truce of God agreement in 1031 bound the feudal class not to fight from sunset on Wednesday to sunrise on Monday of each week.
 - a. This left less than 100 days per year to fight.
 - b. It also provided for sanctuaries for refugees at churches, monasteries, convents and cemeteries.
 - c. Women, peasants and clergy were not to be harmed.
 - 3. These agreements actually worked.
- J. Viking, Slav and Magyar Invasions.
- 1. While feudalism was both an effect and a cause in the decline of the Carolingian Empire, these invasions were definite factors in its rapid dissolution.
 - 2. The Vikings (from modern Sweden, Denmark, and Norway) were a problem in western Europe from the late 8th century until the 10th century.
 - 3. Any town or monastery along the coast or on the shores of a navigable river could expect them.
 - 4. Many of them settled in England and after much fighting merged with their kinsmen, the Anglo-Saxons.
 - 5. During the process, the Christian culture that had risen up in England and Ireland during the Dark Ages was set back.
 - 6. Other Vikings settled in Normandy, from whence they

came to conquer England under William the Conqueror in 1066.

7. Some trekked south across eastern Europe and laid the foundations of the Russian state.
8. Others settled in Sicily and southern Italy where for a time they threatened the temporal power of the papacy.
9. The Slavs and Magyars (Hungarians) settled in south central Europe.

III. THE IMPORTANCE OF THE CAROLINGIAN EMPIRE:

- A. Although it is easy to focus on the reasons why this empire folded, we still must realize its importance in western European history.
 1. The French and German states emerged from its ruins.
 2. The German state became the successor to the imperial Frankish state in the 10th century.
 3. Instead of aiding the pope as the Franks did, they fought with the pope for supremacy until Innocent III defeated them.
 4. Germany would later claim that it was the legitimate successor to the Roman and Carolingian Empires and thus had a universal empire.
 5. They never worked out a centralized nation-state though until the 19th century.
- B. The idea of a revived Roman Empire was never given up after the fall of Charlemagne's empire.
 1. The German emperors of the 10th century took over from the west Frankish state the tradition of empire.
 2. The empire founded by Otto I was known as the Holy Roman Empire.
- C. The Carolingian Empire also created the problem of whether the church or state was the representative of Deity on earth.
 1. Man has been playing "King of the Mountain" for many years.
 2. This issue embittered relationships between the church and the state for centuries during the Middle Ages.
- D. The beginning of the pope's claim to be a temporal ruler dated from the grant of lands by Pepin, the ancestor of Charlemagne, in 756.
 1. The pope as a temporal as well as spiritual ruler made claims on national rulers.
 2. The rulers would not admit them to be justified.

IV. THE TENTH-CENTURY REVIVAL OF
THE ROMAN EMPIRE:

- A. Even though the empire created by Charlemagne disappeared, the ideal of a universal political empire, which western Europe had inherited from Rome, remained.
- B. It was not to be realized again by the Franks but was to be realized in the eastern section of Charlemagne's empire, which had gone to Louis the German in 843.
- C. Unification in Germany has always been more difficult than unification in France due in part to geographical considerations.
 - 1. The eastern part of the empire became the center of imperial power that had once been wielded in the West by the Franks.
 - 2. Even after Germany was made one in name under the emperors of the Holy Roman Empire, the interest of the emperor in the affairs of the church across the Alps was not shared by his people.
- D. The tribal dukes of Germany, faced with the need for unity for defense against the Northmen selected Henry the Fowler, the duke of Saxony, as their ruler in 919. He drove back the Northmen.
- E. Henry was succeeded as king of the Germans by his son Otto (912-973) in 936.
 - 1. Otto made the dukes his vassals and took over supervision of the affairs of the church by naming bishops and abbots of his choosing.
 - 2. Otto never centralized his power first though seeking to expand it first.
 - 3. He went to Italy to aid the pope against a powerful ruler who had risen to threaten the papal power in Italy and Pope John XII crowned him as emperor of the Holy Roman Empire in 962.
 - 4. Once again there was a Roman emperor to claim jurisdiction over the people of Europe as Charlemagne and the Roman emperors had done before him.
 - 5. All of central Europe from the North Sea to the Adriatic was united under the German Roman Empire.
 - 6. This would last until Napoleon brought about its dissolution in 1806.

- F. During the next two centuries the Roman see had weak incumbents and the German emperors often crossed the Alps to bring order out of chaos and to extend their own interests in Italy.
1. Otto III in 996 entered Rome, put down a faction of nobles and forced the election of his own cousin Bruno as Pope Gregory V.
 2. This lasted until Innocent III humiliated the German emperor and ended German interference in Italy.

CHURCH HISTORY-LESSON 16

EBB AND FLOW IN RELATIONSHIPS
BETWEEN CHURCH AND STATE
800-1054

REVIVAL AND SCHISM IN THE CHURCH

I. INTRODUCTION:

- A. Although the Western church was under the shadow of the Holy Roman Empire during the latter part of the period between 800-1054, it experienced an inner renewal that gave it the strength to cope with imperial interference.
- B. The Eastern church during this era became conscious of such differences between itself and the Western church and the result was that they separated from the Western church and formed the Greek Orthodox church.

II. RENEWAL IN THE WEST:

- A. Although the renewal in the Western church was not always a renewal of spirit, there was a renewal of strength that helped in its struggle with the state, represented by the German Holy Roman Empire.
- B. Several things strengthened the power of the pope.
 1. Documents.
 2. The Conversion of Scandinavia.
 3. The Doctrine of the Mass.
 4. Monastic Reform.
 5. Capable Leaders.
- C. Documents Supporting the Papacy:

1. The *Donation of Constantine* became the legal ground for possession of land by the pope.
 2. The greatest grant of land was given by Pepin in 756.
 3. In 865 Pope Nicholas I (858-867) was the first to make use of a collection of decrees of the various pontiffs of Rome.
 4. These were called the *False Decretals*, or the *Pseudo-Isidorian Decretals*.
 - a. This document included the *Donation of Constantine*.
 - b. It also included the real and some forged decrees of the various pontiffs from the time of Clement of Rome
 - c. It also included some of the canons of the great Councils of the church.
 - d. The collection was associated with Isidore of Seville (560-636) who was head of the Spanish church at one time.
 - e. One cannot be dogmatic about their authorship.
 - f. Without question they played an important part in the claims for supremacy by the Roman Bishop.
 5. While the *Donation of Constantine* was used to buttress the claims of popes to land in Italy, the *Decretals* were used to support his internal power.
 - a. This also claimed that the church had the right to be free from any secular control.
 - b. The forgery was probably not made by a pope, but they used them.
 - c. The *Dictatus* of Gregory VII later reinforced these claims.
- D. The Conversion of Scandinavia:
1. This also strengthened the power of the pope.
 2. Anskar (801-865) deserves much of the credit.
 3. When the Danish king Harald asked for a missionary in 826, Anskar answered the call and devoted the rest of his life to missionary activity in northern Europe.
 4. Denmark was not finally won until the 11th century.
 5. Christianity was permanently established in Norway about 1000.
 6. About the same time it was made a state religion in Sweden and Iceland.
- E. The Doctrine of the Mass:
1. The controversy regarding the nature of Christ's presence in the Communion agitated the Western church early in the 9th century.

2. Any acceptance of the idea of the Lord's Supper as a sacrifice by a priest was a gain for the power of the papacy because the pope headed the hierarchy of clergymen who alone had the power to perform this miracle of the Mass.
3. About 831 Paschasius Radbertus (785-860) abbot of the monastery of Corbie near the city of Amiens, began to teach that by a divine miracle the substance of the bread and the wine were actually changed into the body and blood of Christ.
4. He did not call this change "transubstantiation," but this was the "doctrine."
5. In 831 he wrote a book entitled *Of the Body and Blood of the Lord*.
6. Such a view strengthened the power of the priest and pope.
7. The Roman church did not officially accept this belief until 1215 and did not fully define it until the Council of Trent in 1545.

F. Monastic Reform:

1. The monastic reforms carried out by the Cluniac monasteries in the 10th and 11th centuries made a great contribution to the supremacy of the papacy.
2. By the 10th century monasteries had become wealthy and corrupt.
3. The earlier ideal of service had been replaced by the ideal of individual salvation coupled with an easy life in a wealthy monastery.
4. The monastery at Cluny came about in 909 when Duke William of Aquitaine "for the good" of his soul gave a charter to Berno (an abbot of another monastery) to found a new monastery at Cluny in eastern France.
5. The charter provided that the monastery was to be free from all secular or episcopal control and that it was to exercise self-government under the protection of the pope.
6. Berno who was abbot from 910-916 and Odo who was abbot from 927-944 were men of ability and character.
7. They did their work so well that many monasteries of the Benedictine order, including the monastery of Monte Cassino, were reorganized along the same lines.
8. Under the older system each monastery had its own abbot and was independent of other monasteries of the same order.
9. The abbot of Cluny though appointed leaders in others

- monasteries and made them subject to himself who answered directly to the pope.
10. By the 12th century over 1100 monasteries were under the leadership of the abbot of Cluny.
 11. The Cluniac leaders called for reform in clerical life.
 - a. They condemned simony (buying and selling church offices).
 - b. And nepotism which was the showing of favoritism to relatives.
 - c. Celibacy was required for clergymen.
 12. These monks insisted that the church should be free from temporal or secular control by the king, emperor or duke.
 13. The ascetic life also received new emphasis.
 14. The reforming enthusiasm of this movement made itself felt in many other areas.
 - a. Good schools were created.
 - b. Latin became the common tongue of the Middle Ages.
 - c. The Cluniacs were the beginning of what would end up in the Crusades being launched against the Muslims in the Holy Land.
 - d. They were the centers of missionary effort.
 15. The order legally came to an end in 1790.

G. Capable Leaders:

1. Although many of the popes between 800-1054 were corrupt or incompetent, there were several leaders who helped consolidate the strength of the papacy.
2. Nicholas I (858-867) was one of the ablest who both in writing and practice insisted on the supremacy of the pope within the church and also over temporal rulers over matters of morals and religion.
 - a. He had enough power to get a king (Lothair II) to set aside a new wife and restore a wife he had divorced.
 - b. He also held to the right of the bishops to appeal directly to the pope and reversed an archbishops decision.
 - c. He also tried to exercise authority over the Eastern church, but that didn't work.
3. Leo IX of the mid-11th century was the next strong pope.
4. There were over 40 popes though during this period with a lot of infighting.

III. THE ORIGIN OF THE GREEK ORTHODOX CHURCH:

- A. The church in the East, harassed by the fight to restrain Muslims, weakened by the control of its affairs by the emperor and frustrated by theological stagnation that set in after the work of John of Damascus, was not in a position to oppose the rise of the Roman Bishop.
- B. The growing antagonism between the Eastern and Western church led to a break in 1054 that has resulted in few official contacts since.
- C. Differences and Causes for Separation:
 - 1. When Constantine moved his capital to Constantinople he paved the way for political and ecclesiastical separation of the church.
 - a. Theodosius put the administration of the Eastern and Western areas of the empire under separate heads in 395.
 - b. With the fall of the Roman Empire in the West in the late 5th century this division was realized.
 - c. The church in the East was under the emperor, but the pope was too far away to be under his control.
 - d. Emperors were almost popes in the East and popes were almost emperors in the West.
 - e. This gave the church two entirely different outlooks on power.
 - 2. The intellectual outlook of the West also differed from that in the East.
 - a. The Latin West was more inclined to consider practical matters of polity and had little trouble formulating orthodox dogma.
 - b. The Greek mind of the East was more interested in solving theological problems along philosophical lines.
 - c. Most of the theological controversies between 325-451 arose in the East. The same problems caused little problem in the West.
 - 3. Another difference was over the issue of celibacy.
 - a. The East permitted marriage for all clergy below the rank of bishop.
 - b. The West did not permit any clergy to marry.
 - c. They also argued over the wearing of beards.
 - 1) The Eastern clergy had to wear a beard.
 - 2) The Western clergy did not.
 - 4. The West stressed the use of Latin while the Eastern churches used Greek.
 - 5. During that time these were far from trivial issues.

D. Theological arguments:

1. In 867 Photius in the East charged Nicholas I with heresy because the West had the filioque clause in its form of the Nicene Creed. (Divine Procession)
2. The West accepted the procession of the Holy Spirit from the Son.
3. Other controversies embittered relations.
4. The mid-2nd century argument over when to celebrate Easter is still a bone of contention.
5. Also the iconoclastic controversy in the Eastern church during the 8th and 9th centuries caused more disagreement.
 - a. In 726, Leo III, as emperor of the East forbade any kneeling before pictures or images and in 730 he ordered all except the cross removed from the churches and destroyed to limit the power of the monks and refute Muslim charges of idolatry.
 - b. This attempt at "revival" ran into the vested opposition of the parish and clergy.
 - c. In the West the pope and even Charlemagne took a stand in favor of the use of visible symbols of divine reality.
 - d. Thus more antagonism.

E. The Schism of 1054.

1. In 1054 Michael Cerularius, patriarch of Constantinople, condemned the church in the West for the use of unleavened bread in the Eucharist.
 - a. This had been a growing practice since the 9th century.
 - b. Pope Leo IX sent Cardinal Humbert to end the dispute, but the differences widened.
 - c. On July 16, 1054, the Roman legates put a decree of excommunication of the patriarch and his followers on the high altar of the cathedral church of Saint Sophia.
 - d. The patriarch was not to be outdone and he anathematized the pope of Rome and his followers.
2. This mutual excommunication lasted until it was removed by Paul VI and Athenagoras on December 7, 1965.

F. The Consequences of Schism.

1. The major elements of the church only want unity on their terms.
2. Separation shut off the church in the East from many good influences that strengthened the West such as the rise of towns, the middle class, cultural movements of

- the Renaissance and the Reformation.
3. The church in the West sought to assimilate what was viewed as good and reject what was not.
 4. The Eastern church did some missionary work and won the Bulgarians in 864 under Boris.
 5. They also won the Moravians but they finally came under Roman jurisdiction. (Czech area)
 6. They had the most success in Russia.
 - a. Princess Olga accepted Christianity in 955 and was able to influence Vladimir (956-1015) her grandson who was won about 988.
 - b. Russia along with much of eastern and central Europe followed the Eastern church.

CHURCH HISTORY-LESSON 17

THE SUPREMACY OF THE PAPACY 1054-1305

THE ZENITH OF PAPAL POWER

I. INTRODUCTION:

- A. The papacy exercised great temporal power between 1054-1305.
- B. Hildebrand was able to humble the emperor of the Holy Roman Empire.
- C. Innocent III was powerful enough to force rulers of rising nation-states to do his will.
- D. The papacy inspired the early Crusades.
- E. The rise of universities and Scholasticism strengthened the foundations of papal power.
- F. Monastic reform added to papal power by giving the pope many zealous monks who were his obedient servants.
- G. It is doubtful whether the papacy has ever exercised such absolute power over all phases of life as it did in medieval Europe during this era.
- H. It would soon run into a nationalism in France and England that would become hard to handle.

II. GREGORY VII ASSERTS PAPAL SUPREMACY:

- A. The Power Behind the Throne:
 1. The pontificates of Gregory VII and Innocent III easily dominate the history of the medieval papacy.
 2. Both men were unwilling to accept the idea that God had

- given the pope and the temporal ruler sovereignty over the souls and bodies of men.
3. The pope would not accept the idea that he derived his control over men's souls from the temporal to whom God had given sovereignty.
 4. The ruler would not willingly consent to the idea that he exercised sovereignty over men's bodies by a gracious grant of power from the pope.
 5. No subsequent pope has ever been able to enforce this claim as successfully as these two popes.
 6. Hildebrand (1021-1085) laid the foundations on which Innocent was able (at a much later date) to build in making claims to supreme power.
 7. Hildebrand's career divides itself into two periods.
 - a. He was the power behind the throne for over 20 years before he became the pope in 1073.
 - b. When he became the pope he exercised the powers he had obtained for the popes while he was a simply a supporter.
 - c. He influenced the papal policy under five popes before he finally became pope.
 8. Hildebrand is described as a small ungainly man with a weak voice but an incredible zeal.
 9. He supported the Cluniac reforms including simony, clerical marriage and lay investiture.
 10. Leo IX gave Hildebrand his chance to become the power behind the throne when he filled important positions with men from outside Rome.
 - a. Around the beginning of the 4th century certain churches in Rome were designated as exclusive sites for baptism.
 - b. Pastors of these churches became known as cardinal priests.
 - c. Rome was divided into districts for the purpose of works of charity.
 - d. The priests of these areas were known as cardinal deacons.
 - e. Bishops near Rome were known as cardinal bishops.
 - f. These men were the nucleus of what was to become the college of cardinals.
 - g. Hildebrand was placed in charges of finances for the pope and thus became a cardinal.
 11. Hildebrand exercised still greater power during the rule of Nicholas II (1058-61), when he helped to have ecclesiastical legislation passed that took the power of electing the pope out of the hands of the populace of the Roman bishopric.

- a. From the earliest of times the bishops of Rome had been elected by popular vote.
- b. Even though the emperors had often interfered.
- c. In this man's days, the aristocracy of Rome had come to exercise corrupt control over the elections.
- d. At the Lateran Council in 1059, Nicholas (being counseled by Humbert and Hildebrand) had the method changed so that only the cardinal bishops would consider who would follow a dead pope.
- e. Then they presented their recommendation to the populace for a vote.

B. Pope Gregory VII.

1. Hildebrand was unanimously elected as Pope Gregory VII in 1073 as a result of the people shouting "Let Hildebrand be bishop."
2. He was now in a position to work directly for his ideal of a theocracy in which temporal as well as spiritual power would be exercised by the pope.
3. He wanted the church to control the civil power.
4. Thus he dedicated himself to the abolition of "lay investiture" which meant that the clergy received their symbols from their feudal lord.
5. He wrote of this need for papal supremacy in the document *Dictatus Papae*.
6. This document claimed:
 - a. The church owed its foundation to God alone.
 - b. The Roman church's pontiff alone was to be called "universal."
 - c. He had full power over bishops.
 - d. That only his feet should be kissed by "all princes."
 - e. He could depose emperors.
 - f. He might absolve subjects of evil temporal rulers from their allegiance.
 - g. There had never been error in the Roman church nor would it ever err.
7. The biggest struggle was with the problem of temporal rulers-namely one Henry IV.
 - a. Henry IV selected a man named Godfrey to fill the important position of archbishop of Milan.
 - b. The papal electoral body chose Atto during the time of Gregory VII's predecessor Alexander II.
 - c. Hildebrand took up the battle.
 - d. Henry called a council at Worms in January of 1076 to reject papal authority.

- e. Gregory excommunicated Henry and released all of his subjects from allegiance to him.
 - f. In 1076, Henry's enemies told him that if he did not get the sentence of excommunication dropped they would depose him.
 - g. Henry capitulated, crossed the Alps with his wife and baby son in the winter of 1077 seeking to reconcile.
 - h. Gregory made him stand outside the gates barefoot in the snow on three successive days before he would see him. He then released him.
 - i. The struggle went on though and a second time Henry got excommunicated, but this time Germany supported him, so he invaded Italy and selected Wilbert as pope.
 - j. This pope died in exile.
 - k. The warfare over lay investiture continued until a compromise was reached at the Concordat of Worms in 1122 by Emperor Henry V and Pope Calixtus II.
 - l. Free elections by churchmen were to be held in the presence of the king.
 - m. The ring and staff were to be given to church officials by the pope or his agent.
 - n. The church official was to swear allegiance to his temporal ruler.
8. He did get clerical celibacy firmly entrenched for the purpose of not letting the papacy become a hereditary caste.

III. PAPAL SUPREMACY UNDER INNOCENT III.

- A. Elected as pope in 1198, Innocent III (1161-1216) brought the medieval papacy to the zenith of its power.
 - 1. He was the son of a Roman noble and had a fine education in theology and law.
 - 2. He was known for personal humility and piety that were balanced by common sense and vigor. He was also well aware of the moral force that the papacy had.
 - 3. He believed that he was the "vicar of Christ" with supreme authority on earth.
 - 4. He believed that God had given the successor of Peter the task of "ruling the whole world" as well as the church.
 - 5. The pope stood above man and below God.
 - 6. His position was strengthened by the publication of the authoritative edition of the canon law of the Roman

church about 1140 by Gratian, a teacher monk at Bologna.

7. It held that authority was to be centralized in one individual.

B. Temporal vs. Spiritual Rulers.

1. Innocent III quickly challenged Philip Augustus of France.
 - a. Philip had divorced a wife and she appealed to the pope.
 - b. Innocent ordered Philip to put away his new wife and return to the other. Philip refused.
 - c. Innocent placed France under an interdict in 1200.
 - d. The interdict closed all churches except for baptism for infants and extreme unction for the dying.
 - e. The uproar in France forced Philip to submit.
2. Between 1205-1213 Innocent was able to defeat John of England in a contest over the election of an archbishop to the position at Canterbury.
 - a. John forced a nominee on the clergy for election.
 - b. Innocent set him aside and appointed Stephen Langton, whom John refused.
 - c. Innocent excommunicated John in 1209 after placing an interdict on England in 1208.
 - d. John was forced to humble himself as the pope had invited Philip of France to invade England.
 - e. In 1212 John was the "feudal vassal" of the pope and paid 1000 marks a year to the pope.
3. Having dealt successfully with France and England, the pope now turned his attention to the ruler of the Holy Roman Empire in Germany.
 - a. In 1202 he asserted the right of the pope to approve or disapprove the emperor elected by the German electors of the empire.
 - b. He called in Philip II of France for military assistance and they defeated Otto IV in 1214.
 - c. He placed Frederick II in office in 1212.
4. By his manipulation he achieved his goals, but also set up France and England as powerful rulers of their own.

C. Innocent III as a Crusader.

1. The Fourth Crusade, to recover Palestine from the Muslims by capturing Egypt as a base for later actions, was instigated by Innocent and several French priests.

- a. This was largely a French crusade under papal direction.
 - b. When boats were needed to transport the Crusaders to their objective, the Doge of Venice agreed to supply transports for a large sum of money.
 - c. The Crusaders got to Venice but without enough money.
 - d. The Venetians asked their aid to regain Zara which had once belonged to Venice, from the Christian king of Hungary.
 - e. After the sack of Zara, the Crusaders sailed to Constantinople instead of Alexandria and captured the city in 1204 after a siege.
 - f. They set up a Latin kingdom which lasted until 1261.
 - g. Innocent had not officially sanctioned the diversion against fellow Christians but he accepted the results as it brought the Eastern empire under his control and Constantinople could be a base for a Fifth Crusade against the Muslims.
2. Innocent also sponsored a crusade against the Albigenses of southern France in 1208, led by Simon de Montfort.
- a. They were viewed as a heretical sect and were known as the Cathari.
 - b. They claimed their beliefs were based on the Bible.
 - c. The Roman church later forbade people to possess the Bible.
 - d. They virtually exterminated the Cathari.
 - e. The Dominican and Franciscan orders supported this crusade.
 - f. Not only temporal rulers but heretics as well had to bow to the pope.
- D. The Fourth Lateran Council of 1215.
- 1. Having abolished heresy by force, Innocent tried to make a positive statement of truth.
 - 2. This made an annual confession to a priest by all laymen mandatory and declared that all must be at the Mass at least at Easter.
 - 3. Also now required dogma was the "doctrine of transubstantiation.
 - 4. And only the priests could administer the sacraments.
 - 5. People were driven by fear, not led by love.

THE DECLINE OF THE PAPACY

1054-1305

BONIFACE VIII

- A. The pontificate of Innocent III marked the peak of papal power in Europe.
1. Sordid stories of nepotism, simony, drunkenness, and neglect of their people by the priests antagonized many following Innocent's death in 1216.
 2. Rulers of rising nation-states like England and France were more inclined to dispute with the papacy because they had a national army and a wealthy middle class to back them.
 3. The humiliation of the Holy Roman Empire by Innocent III left the pope with little support against the French ruler.
- B. If the pontificate of Innocent III was the zenith of papal power in the Middle Ages, then that of Boniface VIII between 1294-1303 may be said to be the lowest point.
1. On more than one occasion Boniface suffered humiliation from the temporal ruler.
 2. The greatest struggle was with Philip the Fair of France.
 3. To help pay the costs of a war between their two countries Philip of France taxed the clergy.
 - a. In 1296 Boniface issued *Clericus Laicos* which did not permit a priest to pay taxes to a temporal ruler without papal consent.
 - b. Edward outlawed the clergy and had the Parliament pass an act forbidding them to acknowledge the pope's claims to temporal power in England.
 - c. Philip forbade the export of money from France to Italy and thus removed French revenues to the papacy.
- C. The struggle between Philip and Boniface was renewed in 1301 when Philip arrested a papal legate for treason against the king.
1. Boniface ordered Philip to release him and come to Rome to explain his conduct.
 2. Philip called the French legislative body, The Estates

General, which upheld Philip's resistance to the demands of Boniface.

- a. Boniface then issued *Unam Sanctum* where he claimed that "neither salvation nor remission of sins" could be found outside the Roman church.
 - b. He also said that the pope had spiritual and temporal authority over all and that submission to the pope was "necessary to salvation." (Not found in Vatican II)
 - c. These ideas were repeated in *Quanto Conficiamur* which were issued by Pious IX in 1863.
 - d. Boniface could not back up his claims with armies and Philip temporarily made Boniface a prisoner to prevent his proclamation of excommunication of the king.
- D. Clement V became pope after the death of Boniface, and he transferred the papal court in 1309 to Avignon, where he and his court were under pressure from the king whose territories were all around him.
1. The removal of the papal seat from Rome was the beginning of the era known as the Babylonian Captivity of the papacy.
 2. The papacy was under the influence of the French monarchs until 1377 and lost the tremendous moral and temporal power it had had in Europe during the pontificate of Innocent III.

THE SUPREMACY OF THE PAPACY

1054-1305

CRUSADERS:

I. INTRODUCTION:

- A. Christianity in western Europe was marked by bursts of crusading and reforming zeal during the 12th and 13th centuries.
- B. Expeditions of Christian knights fought for religious ends instead of private gain or politics.
- C. Between 732 and 750 Muslims had aggressively threatened the West, but between 1095 and 1291 crusades against Muslims in Europe and Asia and heretics in Europe were carried on under the auspices of the Roman Catholic Church.

- D. The Cistercian, Dominican and Franciscan order appeared as reform movements to rejuvenate medieval monasticism.
- E. Spiritual zeal spurred laymen to engage in the Albigensian and Waldensian movements.
- F. There was also tremendous energy expended in the building of the great Gothic cathedrals of Europe.

II. THE CROSS VS. THE CRESCENT (1095-1291)

- A. Christians had carried on crusades against the Moors in Spain and the Muslims in Sicily for some time before the Crusades to the Holy Land.
 1. This Western wing of the crusading movement was aimed at expelling the Muslims from territory that they held in western Europe.
 2. The Crusades to Palestine, which were the Eastern and great wing of this crusading movement against the Muslims had their aim as the recapture of Palestine from the brutal Muslim Seljuk Turks.
 3. This whole movement may be characterized as a holy war against the enemies of the Cross by the spiritual forces of Western Christendom.
 4. In 1074 Gregory VII had called for a crusade against the Muslims in Palestine who were harassing the Eastern empire and persecuting pilgrims, but his struggle with Henry IV over lay investiture kept him from beginning the Crusades.
- B. Causes of the Crusades:
 1. One must remember that although there were financial and political interests, the primary motive was religious.
 2. The Seljuk Turks who had replaced the Arabs were much more fanatical and brutal than those they replaced.
 3. Alexius, the emperor at Constantinople, had asked the aid of western European Christians against these Muslim Asiatic invaders who were threatening the security of his kingdom.
 4. This religious motivating gave the Crusades the nature of a mass pilgrimage to Palestine. (The movement was comparable to the barbarian migrations into the Roman empire)
 5. Some estimate that nearly one million people took part

in the First Crusade.

6. Some went because of economic interests.
7. Some went for the love of military adventure which was sanctified by the Roman church.
8. Others went to escape boredom or punishment for crimes.

C. The Crusades:

1. The direct cause of the First Crusade was the preaching of a crusade against the Muslims by Urban II at a synod in Clermont in November 1095.
 - a. He urged the Crusade as an answer to Alexius' appeal for aid.
 - b. But he actually wanted to rescue the Holy Places from Muslim hand.
 - c. The enthusiasm was so great that masses of peasants, aroused by the preaching of Peter the Hermit and Walter the Penniless, started to march through Germany, Hungary and the Balkans in 1096 to Palestine.
 - d. Because they were undisciplined and unorganized the emperor of Constantinople was glad to let them cross the straits to Asia Minor where they were either massacred by the Turks or taken prisoners and sold as slaves.
 - e. This "lay crusade" failed miserably.
2. The organized First Crusade was led by nobles from France, Belgium and Norman Italy.
 - a. The armies and their leaders arrived at Constantinople in the spring of 1097.
 - b. They took Nicaea and by fall found themselves before Antioch which they took in the spring of 1098.
 - c. In June of 1099 they took Jerusalem.
 - d. These men who had been feudal lords back in Europe set up the same system in the captured lands.
 - e. Jerusalem was organized into the kingdom of Jerusalem under Godfrey of Bouillon who was the moral leader of the Crusade.
 - f. The objectives were achieved-pressure was relieved from Constantinople and Jerusalem was retaken.
 - g. The Knights Templars and Hospitallers were organized to provide protection and aid to pilgrims and to fight the Muslims.
3. The Second Crusade was a response to a threat to the northeastern flank of the kingdom of Jerusalem after the Muslims had captured the feudal lord of Edessa.
 - a. In 1146 Bernard of Clairvaux, a saintly mystic,

- preached the Second Crusade.
- b. The king of France and the emperor of the Holy Roman Empire led the crusade, but it proved a failure.
 - c. Jerusalem was recaptured by the Muslim, Saladin, in 1187.
4. The Third Crusade (1189-1192), known as the King's Crusade, was under the leadership of Philip Augustus of France, Richard of England and Emperor Frederick.
 - a. Frederick was accidentally drowned on the way to Palestine.
 - b. Philip went home after quarreling with Richard.
 - c. Richard fought and managed to win access for pilgrims into Jerusalem, but did not take back the Holy City.
 5. The Fourth Crusade was preached by Innocent III who was anxious to retrieve the failure of the Third.
 - a. He wanted to capture Egypt and use it as a base of operations to then move to Palestine.
 - b. An important result of this was that the Eastern church was again made subject to the pope from 1204-1261 after 150 years of independence.
 - c. This crusade weakened the Eastern empire and deepened the dislike between Latin and Greek Christians.
 6. The Fifth Crusade, planned by Innocent III against the Muslims was actually carried out against the Albigenses-other Christians.
 7. The Sixth Crusade, led by Frederick II was successful in negotiating a treaty that brought Jerusalem, Bethlehem, Nazareth and a corridor to the sea under the control of the Christians, but the Muslims kept the Mosque of Omar.
 - a. Jerusalem was once again temporarily under a Christian king.
 - b. Eventually though it fell once more into the hands of the Saracens, who had succeeded the Seljuk Turks as overlords in Palestine.
 8. The Children's Crusade in 1212 was the saddest incident in the history of the Crusades.
 - a. Children of France and Germany, led by two boys who were not yet teenagers named Stephen and Nicholas marched across southern Europe to Italy.
 - b. They supposed that the purity of their lives would bring them success in a venture in which their sinful parents had failed.

- c. Many perished along the way, and the rest were sold into slavery in Egypt.
 - 9. The Crusading Era ended in 1291 with the fall of Acre to the Muslims.
- D. Consequences of the Crusades:
- 1. The Crusades had important political and social results in western Europe.
 - 2. Feudalism was weakened because many knights and nobles never returned and because many sold their lands to peasants or wealthy middle-class townsmen to raise money for the Crusades.
 - 3. Cities controlled by feudal lords often were able to buy charters providing them with self-government.
 - 4. The papacy enhanced its prestige during the Crusades, but the channeling of the energies of nations eventually weakened the papal power.
 - 5. The creation of the Latin Kingdom of Constantinople deepened the religious antagonism between East and West and weakened the Eastern kingdom so that its eventual fall in 1453 was assured.
 - 6. The emergence of military orders gave the pope additional bands of loyal monks.
 - 7. Persuasion replaced power as a technique to deal with the Muslims.
 - a. Raymond Lull (1235-1315) bought an Arabic slave so that he could learn their culture and language.
 - b. In 1276 he set up a training college in Miramir Spain to teach prospective missionaries to the Muslims their language, literature and culture.
 - c. He was martyred in North Africa.
 - 8. Economic results were also important.
 - a. Venice in Italy began trade with the Near East soon after the First Crusade and dealt in luxury products such as silks, spices and perfumes.
 - b. This laid the economic foundations for the patronage of art in Renaissance Italy.
 - 9. Arabic learning, science and literature were brought to western Europe and studied by the Scholastics, some of whom tried to synthesize this learning with Christian revelation.

THE SUPREMACY OF THE PAPACY
1054-1305

THE REFORMERS:

I. INTRODUCTION:

- A. Many new monastic organizations emerged in the 12th century as an expression of the same spiritual zeal that displayed itself in the Crusades and that was also manifested in the great wave of cathedral building.
- B. The reforming zeal of the Cluniac movement of the 10th century disappeared as the order became wealthy, but new groups such as the Cistercians arose in the 12th century to carry on.
- C. The order of the Dominicans and Franciscans came into being to meet the problem of winning Muslims and heretics to the faith by persuasion through education or missionary effort.
- D. The spiritual zeal of the Crusaders resulted in the founding of lay military orders.
- E. All of these orders willingly subjected themselves to the papacy.
- F. The movement also satisfied the medieval desire for the ascetic life and provided those interested in learning with an opportunity to engage in scholarly studies.
- G. Attempts were made to reform the Benedictine order during the 11th century by a renewed emphasis on that movement's earlier asceticism.
- H. The decentralization of the older order, which gave autonomy to the abbot, was replaced by centralization of authority.
- I. The Carthusian monasteries, which were organized by Bruno in 1084 followed this pattern.
- J. The order of Augustinian canons began as an attempt to bring the canons (secular clergymen of a cathedral who aided the bishop in his work), under the rules of the regular clergy.

- K. The Rule of Saint Augustine was adopted and common dress and community of goods and residence were adopted about 1119.

II. THE ORDERS:

A. THE CISTERCIAN ORDER:

1. This order was founded by Citeaux in France in 1098 by a Benedictine monk named Robert, who wanted to correct the lack of discipline in contemporary monasticism.
2. They were different from the Cluny due to a greater emphasis on ascetic self-denial, the simplicity of their architecture and their centralized organization.
3. The abbots of the daughter monasteries met with the abbot of Citeaux in a yearly assembly to consider the problems of the group.
4. The abbot of Citeaux had authority but it was used to preside over an annual council of abbots.
5. Where the Cluniacs were mainly aristocratic in their background, this order attracted more peasants.
6. They also gave more attention to agriculture than to scholastic pursuits.
7. Their reforming program had such an appeal that by 1200 they had 530 houses and then grew rapidly.
8. Much of the fame was a result of the efforts of Bernard of Clairvaux (1090-1153).
 - a. He was from a noble family.
 - b. He owed much to his godly mother Aletta.
 - c. He began the monastery in 1115 at age 25 with the aid of 30 companions and his 5 brothers.
 - d. He was humble and inclined to the mystical life.
 - e. He was also practical and courageous.
 - f. He often counseled the pope and rulers.
 - g. His preaching which emphasized the suffering of the pilgrims in Palestine and profanation of the Holy Places was largely responsible for the Second Crusade.
 - h. He wrote *Homilies on the Song of Solomon* which is a classic in mysticism.
 - i. He also wrote the hymns, "Jesus, Thou Joy of Loving Hearts," and "Jesus, the Very Thought of Thee."

B. THE MILITARY ORDERS:

1. The Crusades gave rise to a military type of monasticism that combined the art of war with the monastic

- life.
2. The Order of the Knights of Saint John or the Knights of the Hospitallers was founded early in the 12th century to defend pilgrims and to care for the ill.
 3. In the early period of its history, it was the equivalent of the Red Cross.
 4. The monks took the common monastic vow but did not give up the profession of arms.
 5. They later became a strictly military organization whose job was to defend the Holy Land.
 6. The Knights Templars whose name was derived from their headquarters near the temple in Jerusalem, was founded as an order around 1118.
 - a. The order was officially recognized in 1128.
 - b. It was brought under Cistercian rule in 1130.
 - c. It was dissolved in 1312 because it dabbling too much in French politics.
 7. Subject only to the papacy and dedicated to the advance of papal interests, these two organizations formed a standing army of monk-knights.

C. THE FRIARS:

1. These men took vows of poverty, chastity and obedience as did the monks; but instead of living in monastic communities to pray and labor apart from the secular world, they went among the people of the cities to help them and preach to them in the vernacular.
2. The monasteries held property and supported themselves by work, but the friars were supported by gifts from the people.
3. They were more directly under the leadership of the pope than the orders before the 12th century were.
4. The Carmelite and Austin Friars were organized during this period.
5. The Franciscan Order was founded by Francis of Assisi (1182-1226), the pleasure loving son of a rich merchant.
 - a. He was converted during an illness and left his father's home to consecrate himself to poverty and the service of God.
 - b. Gathering several young men like himself he drew up a rule to govern their lives which involved poverty, chastity and obedience with emphasis on obedience to the pope.
6. The organization was approved by Innocent III in 1209.
7. The order became so popular that in 1212 the pope permitted a girl of 18 named Clare to organize a companion

- organization for women known as the Poor Clares.
8. In 1221, the Tertiaries or third order was founded for laypersons who lived by the rules of the order but could not leave their secular life because of family or business.
 9. The name "friar" which was derived from the Latin word for brother (frater) was synonymous not only with spiritual development but also service.
 10. The Franciscans have always been in the van of the missionary effort of the Roman church.
 - a. Francis preached in Spain and Egypt.
 - b. Others went to the Near and Far East.
 - c. John de Monte Corvino (1246-1328) reached Peking before 1300 and baptized 6000 in Peking alone and had 30,000 converts by 1300.
 - d. The Ming Dynasty destroyed the church in 1368.
 - e. When Spain and France opened up the Western Hemisphere, most of the mission work was done by the Franciscans.
 11. As the Franciscan order grew it became more centralized under a general appointed by the pope.
 12. The order had many scholars such as Roger Bacon, Bonaventura, Duns Scotus and William of Ockham (who influenced Luther later on).
 13. The Dominicans also lived by alms.
 - a. The Franciscans won men by example and emotional appeal.
 - b. The Dominicans were great scholars who tried to win men from heresy by intellectual persuasion.
 14. Dominic (1170-1221), a Spanish priest of noble birth, on a visit to southern France, pitied the Albigensian heretics of that area and developed the idea of fighting heresy with the weapons of austerity of life, simplicity and argument.
 - a. They were called the "Hounds of the Lord."
 - b. This order was approved by the pope in 1216 and a highly centralized organization developed.
 - c. Thomas Aquinas and his teacher Albertus Magnus, were the outstanding scholars of the order.
 - d. Aquinas developed the present system of theology of the Roman Catholic Church.
 15. The Dominicans also engaged in missionary service.
 - a. This order was given the task of running the Inquisition after it was organized.
 - b. Several mystics were of this order including: Meister Eckhart, John Tauler and Savonarola.
 - c. Their preaching in the common language appealed

- to many.
- d. Their allegiance to the pope strengthened the power of the papacy.
16. Franciscan hospitals ministered to both the physical and spiritual needs of the people.
 17. Nearly 10,000 friars died during the Black Death of 1348-9.
 18. The dark side to the picture is that they operated the Inquisition for the popes.
 19. By the 14th century, this movement formed corporations to hold wealth and lost their spiritual zeal.

III. LAY REFORMING MOVEMENTS:

A. INTRODUCTION:

1. Unity was the keynote of medieval society, with the institutions so in place, but there were rumblings of discontent.
2. Later on at the Reformation, these rumblings would tear apart the fabric of medieval religion.
3. Unlike the monks and friars who sought to change things internally, the Cathari, Albigenses and Waldenses as well as others arose externally in the late 12th century.
4. These movements came as reactions to the frequency of corruption in life and practice of the papal hierarchy.
5. These groups sought to return to New Testament practices.
6. Much of what was written about them was written by their enemies, so it is difficult to determine what they really stood for.

B. THE PHILOSOPHIC ALBIGENSES:

1. The Cathari, or Albigenses received their name from the location of most of them around Albi in southern France.
2. They used the New Testament as a basis for their ideas.
3. The ideas they developed though resembled the dualistic and ascetic ideas of the Gnostics.
4. They believed there was a good God who made the souls of men and a bad god who was given a material body after he was cast out of heaven.
5. This bad god made the visible world and thus matter was evil.
6. Thus the Catheri (the pure) were opposed to reproduction of the race, the sacraments, the doctrines of hell and purgatory, and a physical resurrection.

7. Their salvation involved repentance, the rite of "consolamentum" performed by the laying on of hands along with the Gospel of John on the head of the candidate and an ascetic avoidance of marriage, oaths, war, milk, meat, cheese and eggs.
8. They condemned the use of anything material in worship.
9. The elite called the "perfecti" had forgiveness of sins and assurance of restoration to the kingdom.
10. The biggest issue though was that they claimed the Bible as authority in the lives and not the pope.
11. This led to a Crusade against them led by Simon de Montfort and sponsored by Innocent III in 1208.

C. THE PURITAN WALDENSES:

1. The Waldensian movement which emerged during the last part of the 12th century was much more like the Protestant and Puritan movements.
2. About 1176, Peter Waldo, a rich merchant of Lyons, read a translation of the New Testament and was so impressed he gave up all his property except enough to feed his family.
3. He then organized a band known as the "Poor Men."
4. They wished to preach as laymen but were forbidden to do so by the pope.
5. In 1184 they were excommunicated because they would not stop preaching.
6. They believed that every man should have the Bible in his own tongue and that it should be the final authority for faith and life.
7. Following Christ's example, they went out by twos as laymen dressed in simple clothes to preach to the poor in the vernacular.
8. They accepted the standard ecumenical confessions such as the Lord's Supper and baptism and lay ordination to administer the sacraments and preach.
9. They had their own clergy, with bishops, priests and deacons.
10. Waldo was the head of this society until his death in 1217.
11. Others, known as friends, were secret associates of the Waldensian groups and were permitted to remain within the Roman church.
12. This group still exists in northern Italy about 35,000 strong.

D. THE ESCHATOLOGICAL JOACHIMITES:

1. Joachim (1132-1202), a Cistercian monk, believed that the Father was important in the Old Testament period of law stressed by Peter, the Son in the New Testament era of Paul until 1260, and in the era of the Holy Spirit after 1260 a new age of love as seen in John's writings would come after a short period of Antichrist.
2. The response of the Roman church to these affronts to authority was varied.
 - a. The Dominican friars tried to win the Cathari back by preaching.
 - b. The Albigenses were nearly exterminated.
 - c. At the Synod of Toulouse in 1229 laymen were forbidden to use vernacular translations of the Bible.
 - d. Another answer was the Inquisition, a secret ecclesiastical court that used torture and withheld the names of accusers in its judgment of heretics. It then turned the "guilty" over to the state for loss of property or burning at the stake.
3. At first the Inquisition was in the hands of the bishops but as the number of heretics increased, Pope Gregory IX in 1233 commissioned the Dominicans to punish heresy.
4. People were not permitted to have thoughts that disagreed with the pope.
5. The 12th and 13th centuries were marked by movements of internal and external reform.
6. What is sad is that much of the zeal was expended for an Institution instead of the Divine Person.

THE SUPREMACY OF THE PAPACY
(1054-1305)

MEDIEVAL LEARNING AND WORSHIP:

I. INTRODUCTION:

- A. The church can practice diastasis, i.e. separation from culture, or it can practice synthesis. The Scholastics did the latter.
- B. The Scholastic intellectual movement developed between 1050 and 1350 and paralleled the other movements.
- C. It's first home was in the cathedral and monastic schools and later, with the rise of universities in the 13th century, it dominated the curriculum of European universities.
- D. After 1050, the Scholastics replaced the fathers of the church as the main guardians of the truth, and *doctor* became as great a term of honor as *father* had been earlier in the history of the church.

II. SCHOLASTICISM:

- A. Definition of Scholasticism:
 1. The terms came through the Latin from the Greek word *Schole* which signifies a place where learning takes place.
 2. Scholastic was applied to teachers in Charlemagne's court or palace school and to the medieval scholars who used philosophy in the study of religion..
 3. These scholars sought to prove existing truth by rational processes rather than to seek new truth.
 4. Scholasticism was the attempt to rationalize theology in order to buttress faith by reason.
 5. Theology was to be treated from a philosophical point of view rather than from a Biblical one.
 6. The data of revelation were to be organized systematically by the use of Aristotelian deductive logic and were to be harmonized with the newly rediscovered philosophy of Aristotle.
 7. The Scholastics faced a similar problem to that which

the 19th century scholars faced when the new discoveries of science had to be harmonized with the scripture.

8. They had to reconcile the general natural philosophy of Aristotle, gained by rational processes, with the special revealed theology of the Bible accepted by faith.
- B. Causes for the Rise of Scholasticism:
1. The major cause was the emergence of the philosophy of Aristotle.
 2. The new orders sought to use philosophy in the study of revelation.
 - a. Thomas Aquinas and his teacher Albertus Magnus were Dominicans who were leading Scholastics.
 - b. William of Ockham and Bonaventura, Franciscans, were also Scholastics.
- C. The Content of Scholasticism:
1. This group was not so much seeking truth as they were trying to organize a body of accepted truth, so that whether it came by faith from revelation or by reason from philosophy, it might be a harmonious whole.
 2. The medieval mind sought, intellectual, political and ecclesiastical unity.
 3. For the Scholastics the data or content of their study was fixed, authoritative, and absolute.
 4. The content of their study was the Bible, the canons and creeds of the ecumenical councils, and the writings of the church fathers.
 5. The question they wished to settle was whether or not the faith was reasonable.
- D. The Methodology of Scholasticism:
1. The methodology was as much subjected to the authority of Aristotle's logic as the content was to the theology of the Roman Catholic Church.
 2. Both content and method were fixed.
 3. The modern scientist follows the empirical method of inductive logic and enunciates a general truth on the basis of facts only after he has observed and experimented over a long period of time.
 4. Aristotle's dialectic or logic is deductive.
- E. The Schools of Scholasticism:
1. Realism-said that universals exist before created things.

- a. This philosophy came from Plato, Socrates.
 - b. They said that the universals exist apart from particular things or individuals.
 - c. Thus a good deed is simply a shadow or reflection of the reality of goodness that exists objectively apart from that deed.
 - d. Anselm's (1033-1109) idea of reason and faith was summed up in the statement, "I believe in order that I may know," in other words faith was a foundation for knowledge. (Augustine's position)
2. Moderate Realism:
- a. This was basically from Aristotle.
 - b. Abelard and Thomas Aquinas would be called this or "conceptualists."
 - c. Abelard said, "I know in order that I may believe."
 - d. Albertus Magnus (1193-1280) was known as the "Universal Doctor," and sought to reconcile science and religion.
 - e. Thomas Aquinas (1225-74) was known as the "Angelic Doctor." He believed that truth existed in God's mind before it existed in things or in man's mind. He sought to synthesize faith and reason into a totality of truth.
3. Nominalism:
- a. This group opposed the other two and was led by Roscellinus and William of Ockham.
 - b. Their view said that "general truths or ideas have no objective existence outside the mind; rather, they are merely subjective ideas of common characteristics developed by the mind as a result of the observation of particular things."
 - c. They thought that universals were only class names.
 - d. This group gave more attention to individuals than to institutions and were the forerunners of the the empiricists of the 17th and 18th centuries and the positivists and pragmatists of our day.
 - e. They asserted that revelation must be believed merely on authority apart from reason.
 - f. This group came to fruition in the 14th century, led by William of Ockham who said that theological dogmas were not demonstratable and that they must be accepted on the authority of the Bible.
 - g. This group separated faith and reason.

F. The Results of Scholasticism:

1. Realism and moderate realism buttressed the sacramental and hierarchical system of the Roman church by an emphasis on universals that led to the subordination of the individual to the more real corporate group or institution.
2. Aquina's emphasis on the sacraments as channels of grace strengthened the hold of the Roman Catholic church on the individual, for there could be no salvation apart from the sacraments dispensed by the hierarchy.
3. Aquina's view that reason precedes revelation as a means of knowledge but is completed by revelation led to a danger that people might separate truth known by these two methods into two spheres, the secular and the sacred.
4. This was actually the thinking of the Nominalists who believe that there is a realm of scientific truth and another of theological truth instead of seeing that the two are simply parts of a greater whole that is unified in God as the Creator.
5. Nominalism created a new interest in man since, according to it, the individual was more real than the institution.
6. This interest sponsored much of the materialism of the Renaissance as people began to think of man as autonomous, and it led to an exaltation of the experimental method as the main avenue to truth.
7. Others who followed the Nominalistic views moved in the direction of mysticism as a way by which the individual could come directly into the presence of God.
8. Above all, in the *Summa Theologiae* of Aquinas, Scholasticism furnished the medieval and modern Roman Catholic church with an authoritative, integrated synthesis that harmonized philosophy and religion.
9. The Neo-Thomists seek today in a restudy of the work of Aquinas to furnish an integration of science and religion for the modern Roman Catholic.

III. THE RISE OF UNIVERSITIES:

- A. The university as a center for teaching and research began around 1200, and by 1400 there were over 75 European universities.
- B. Scholastic studies formed a large part of the curriculum.
- C. Most of the great universities of modern Europe had their

beginnings in this period.

D. Reasons for the rise:

1. The Roman *Trivium* which consisted of grammar, rhetoric, and logic was useful for training the clergy.
2. The Roman *Quadrivium* which included geometry, arithmetic, astronomy and music was useful in the establishment of dates of the sacred festivals.
3. The presence of a great teacher helped build these universities.
4. Student revolts and migrations also helped to build universities.
 - a. When the English and French kings quarreled in the middle of the 12th century, English students who felt mistreated at the University of Paris, moved to Oxford, England in 1167-8 and began that great university.
 - b. Cambridge grew out of a student revolt and exodus from Oxford in 1209.

E. Organization of the Universities:

1. The *Universitas* was a guild or corporation of students or teachers set up for purposes of common protection while the group did their work.
2. The phrase *studium generale* was used to describe this group in its educational function.
3. In southern Europe the students often organized for protection against abuses from the towns or from failure on the part of the teachers.
4. The overlord of the area gave a charter to the university that spelled out its rights, privileges, and responsibilities.
5. Bologna was noted for its study of law.
6. Salerno for its study of medicine.
7. In northern Europe the guild received the charter which was made up of teachers.
8. The university usually had four faculties.
 - a. The Arts were the general course for all.
 - b. Theology, law and medicine were the more advanced studies.
 - c. The student in the general curriculum studied the *trivium* which led to the bachelor's degree.
 - d. Further study of the *quadrivium* gave him a master's degree, which was essential to become a teacher.
 - e. Continued study could lead to a doctorate in law, theology or medicine.

9. Some students began as early as age 14, but most were 16-18.
10. They had the privileges of clergymen.
11. Examinations were oral, comprehensive and public; and during the course of an examination the student had to defend a thesis against teachers or students.
12. Instruction was in Latin.
13. Only the teachers had textbooks, so students memorized a lot.
14. A good memory and the use of logic were as important then as reading and research are in the modern university.
15. Learning was by lecture and debate.
16. Most of the nomenclature for degrees, examinations, gowns, hoods, and basic elements of the curriculum were first used in medieval times.
17. Universities served the interests of the church in the medieval times by preparing men for service in it instead of preparing them for service in the fields of science and industry.

IV. MEDIEVAL LIFE AND WORSHIP:

- A. The architecture was designed in such a way as to emphasize the spiritual side of life.
 1. Many were shaped like a cross.
 2. They shifted from the rounded Roman arch to a pointed arch which was designed to shift the eye upward denoting aspirations away from the earth.
 3. Stained glass was used to illustrate Bible stories.
 4. The cathedral represented the supernaturalistic spirit of the age by its dominating position in the town and its symbolic expression of biblical truth.
 5. The entire community worked on the cathedral which often took decades to build. (The Cologne Cathedral took from 1248 to 1880 to build)
 6. All the ceremonies important to the religious life took place at the Cathedral.

- B. Polyphonic music developed which consisted of many melodic lines and was hence better sung by trained choirs, so the practice of congregational singing in unison ended, but the music became elaborate and colorful.

- C. Although the Roman Church failed in many ways, they also made real and positive contributions to Christianity.
 1. They kept scholarship and learning alive.

2. The moral tone of society was improved.
3. They sponsored charitable and relief work.
4. God won.

CHURCH HISTORY-LESSON 21

MEDIEVAL SUNSET AND MODERN SUNRISE (1305-1517)

ATTEMPTS AT INTERNAL REFORM:

I. THE PAPACY IN DECLINE (1309-1439):

- A. The return to the Scriptures did not begin with such leaders as Luther and Calvin, but with people like Wycliffe, Hus, and Savonarola.
- B. The Failure of the Clergy:
 1. Between 1309-1439, the Roman church sank to a new low in the estimation of the laity.
 2. The hierarchical organization with its demand for celibacy and absolute obedience to the pope and the feudalization of the Roman church led to a decline in clerical morals.
 3. Celibacy was not the biblical norm and the natural instincts of man led many priests to take concubines or have affairs.
 4. This resulted in unwanted children.
 5. They had also become rich landowners and often paid more attention to secular interests than spiritual ones.
- C. The Babylonian Captivity (1309-77) and the Great Schism (1378-1417):
 1. These were the two main reasons for the papacy's loss of prestige.
 2. Clement V, a Frenchman, was chosen as pope by the cardinals in 1305 and was a weak man of doubtful morality.
 3. He soon fell under the influence of the French king and moved to France from Rome in 1305 and to Avignon in 1309, which the people viewed as putting the pope under French control although Avignon was technically not French territory.
 4. The papacy remained there until 1377 when Catherine of Siena (1347-80) strongly pressed Gregory XI (1329-78)

to return to Rome.

5. When Gregory XI died in 1378, the cardinals elected a man who was to become Urban VI, who had a bad temper and an arrogant manner.
6. He was soon removed in favor of Clement VII who took the capital to Avignon again.
7. Both men, elected by the same body of cardinals claimed to be the legitimate successor to Peter.
8. This argument lasted into the next century.

D. Papal Taxation:

1. Papal income was made up of income from the papal estates; tithes, annates (the payment of the first year's salary by a church official to the pope); the right of purveyance (the local area paid the traveling expenses of the pope while he was in their area); the right of spoil (where the personal property of the upper clergy went to the pope upon their death); Peter's pence (paid annually by the laity); and the income from offices as well as fees.
2. Now there were two popes so who got the dough?
3. The leaders of the now strong nation-states resented the drain of their treasuries to send to the pope, especially in England and France.
4. When the papacy was in Avignon, the English thought the money they sent to the pope actually went to France who was their enemy.

E. The Rise of Nation States:

1. These nations opposed the idea of universal sovereignty that was held to by the Holy Roman Empire (Germany) and the Roman Catholic Church.
2. The king and the middle class got along great. The king and his army protected the middle class so they could conduct business. The middle class paid taxes to the king for this protection and to run the state.
3. The resulting nation-state was strong enough to defy papal directives and to try to make the church subject to national interest in Bohemia, France and England.
4. All of this created a clamor for internal reform of the papacy.

II. MYSTIC REFORMERS:

- A. Mysticism arises when the church lapses into formalism.

1. This testifies to the desire of the human heart to have direct contact with God instead of passively participating in coldly formal acts of worship performed by clergymen.
2. The Mystic desires direct contact with God by immediate intuition or contemplation.
3. If the emphasis is on the union of the essence of the mystic with the essence of the deity in the experience of ecstasy, which is the crown of mystical experience, then mysticism is philosophical.
4. If the emphasis is on an emotional union with deity by intuition, then mysticism is psychological.
5. The main objective in either case is immediate apprehension of God in an extrarational way as the mystic waits before Him in a passive, receptive mood.
6. Both types were found in the fourteenth century.

B. Causes for the Rise of Mysticism:

1. Scholasticism contributed to the rise of mysticism because it emphasized reason at the expense of man's emotional nature.
2. Mysticism was a reaction against this rationalistic tendency.
3. Some movements emphasized the subjective aspect of man's relation to God and others the intellectual aspect.
4. Scholastic Nominalism which emphasized the individual as the source of reality and on experience as the way to gain knowledge broke into two schools.
5. One pursued mysticism, the other emphasized materialism and experiment.
6. The movement was also one of protest and reaction against the troubled times and a corrupt church.
7. Social and political upheaval was common.
8. The Black Death in 1348-49 took nearly 1/3 of the population of Europe.
9. The Peasants Revolt in England in 1381 was another evidence of social unrest that was associated with the ideas of Wycliffe.
10. The Babylonian Captivity and Great Schism made many question their spiritual leadership and desire direct contact with God.

C. Outstanding Mystics (Two major groups):

1. The Latin mystics had a more emotional outlook on life than did the Teutonic mystics and emphasized a personal emotional experience of Christ.

2. Bernard of Clairvaux in the 12th century emphasized a oneness of will and affection with God rather than any oneness of essence.
3. Most of the Teutonic mystics stressed a more philosophical approach to God, which in the case of Meister Eckhard led to a kind of pantheism.
4. Catherine of Siena believed that god spoke to her in visions and she always seemed to use these visions to good practical ends.
 - a. It was she who fearlessly denounced clerical evils.
 - b. She also persuaded Gregory XI to return to Rome.
5. The mystical movement in Germany centered in the Dominican order.
 - a. Meister Eckhard (1260-1327) was credited for being the one to start this order.
 - b. He believed that only the divine was real.
 - c. He taught that the aim of the Christian should be the union of the spirit with God by a fusion of the human essence with the divine essence during an ecstatic experience.
 - d. He differentiated between the Godhead which to him signified God in the absolute sense as the philosophical unity back of the universe, and God, who was the personal Creator and Ruler of the world.
 - e. He is reputed to have said, "God must become I, and I God."
 - f. He emphasized the need for Christian service as the fruit of this mystical union.
6. A group of Dominicans known as the Friends of God carried on Eckhart's teaching.
 - a. John Tauler (1300-61) emphasized an inward experience of God.
 - b. Heinrich Suso (1295-1366) was the poet of the group and expressed mystical ideas in poetic form.
 - c. A banker named Ruleman Merswin (1307-82) provided a house for mystics and this group is believed to have written a small book called *German Theology*.
 - d. Luther found this book a help and had it reprinted in 1516.
7. In the Netherlands, the movement was known as the "Brethren of the Common Life."
 - a. This was a more practically based movement which did not have the pantheistic expression of the others.
 - b. John of Ruysbroeck (1293-1381) was the main man.

- c. He was followed by Gerard Groote (1340-84) who inspired Florentius Radewijns (1350-1400).
 - d. This group devoted their lives to teaching and to practical service rather than to a passive experience of God.
 - e. They emphasized the education of young people and built large and excellent schools.
8. The most famous person of this school is Thomas a Kempis (1380-1471) who wrote the *Imitation of Christ*.
- a. This book does not stop with mere negative assertion against the world but asserts the need of a positive love for Christ and service for Him in humble and practical ways.
 - b. It is one of the best known books of ancient times.
- D. Consequences of the Rise of Mysticism:
- 1. It anticipated the rise of the more personal approach to Christianity that the Reformation brought.
 - 2. It led some to consider a subjective inner authority instead of the Bible.

III. THE FORERUNNERS OF THE REFORMATION:

- A. John Wycliffe (1328-84).
- 1. The English people resented sending money to a pope in Avignon who was under pressure from England's enemy.
 - 2. This nationalistic feeling was augmented by royal and middle-class resentment over the money lost to the English treasury and to the service of the English state by papal taxation.
 - 3. The Statute of Provisors of 1351 banned appointment by the pope of clergymen to offices in the Roman church in England.
 - 4. The Statute of Praemunire of 1353 forbade the practice of taking cases concerning clergymen out of English courts for trial in the papal court in Rome.
 - 5. Payment of annual tribute to the pope of 1000 marks was also stopped.
 - 6. Wycliffe along with John of Gaunt defied the pope.
 - 7. Wycliffe studied and taught at Oxford for most of his life.
 - 8. Until 1378 he wanted to reform the Roman church by the elimination of immoral clergymen and removal of her property, which he believed corrupted them.
 - 9. In a work entitled *Civil Dominion* (1376) he asserted a moral basis for ecclesiastical leadership.

10. They believed and taught that when the church leadership was corrupted that the state should take their property and give it to someone else who would serve Christ.
 11. The English nobles seized the church's property.
 12. In 1379 he began to oppose the dogma of the Roman church.
 - a. He said Christ and not the pope was the head of the church.
 - b. He said that the Bible and not the pope or the Church was the sole authority for the believer.
 - c. He believed the church should model itself after the New Testament churches.
 13. To support these beliefs he made the Bible available to people in their own tongue.
 - a. In 1382 the first complete manuscript translation into English of the New Testament was finished.
 - b. Nicholas of Hereford completed the translation of most of the Old Testament into English in 1384.
 14. In 1382, Wycliffe opposed the doctrine of transubstantiation and stated that Christ was spiritually present in the elements which were taken by faith. (Priests then could not withhold the elements)
 15. His views were condemned in London in 1382 and he was forced to retire to his rectory in Lutterworth.
 16. He trained a group of people though, lay preachers, who were known as the Lollards and who spread this all over England until a law went through Parliament in 1401 that provided the death penalty for those who preached these ideas.
 17. The Bohemian students who studied under him took his ideas to Bohemia.
- B. John Hus (1373-1415)
1. He read, accepted and preached Wycliffe's views which brought a papal order to go before the Council of Constance in 1415.
 2. Even though he was under a safe-order from the emperor when he refused to recant his views was burned at the stake by order of the council.
 3. His book *De Ecclesia* (1413) though lived on.
 4. His more radical followers, known as the Taborites, rejected all in the faith and practice of the Roman church that could not be found in Scripture.

5. The Ultraquists took the position that only that which the Bible actually forbade should be eliminated and that the laity should receive both bread and wine in the Mass.
 6. Some of the Taborites formed the *Unitas Fratrum* (United Brethren) or Bohemian Brethren about 1450. From this group the Moravian church developed.
 7. The Moravian church became at a later date one of the most missionary minded church in the history of Christianity.
 8. John Amos Comenius (1592-1670) was one of the Brethren who is thought to have influenced Wesley.
 9. The teachings and example of Hus were an inspiration to Luther.
- C. Savonarola (1452-98).
1. Wycliffe and Hus were branded as heretics who made the Bible the first standard of authority.
 2. Savonarola was more interested in reform with the church at Florence.
 3. He was a Dominican monk who was assigned to Florence in 1490 who tried to reform both state and church.
 4. His preaching against the evil life of the pope though got him hanged.

CHURCH HISTORY-LESSON 22

MEDIEVAL SUNSET AND MODERN SUNRISE (1305-1517)

THE PAPACY FACES EXTERNAL OPPOSITION:

I. INTRODUCTION:

- A. The work of the mystics, reformers, reforming councils, and humanists was an earnest attempt from different angles to bring about internal reform that would make Christianity more personal, the Scriptures the source of authority, and the Roman church more democratic in its organization.
- B. The defeat of these movements or absorption by the Catholic church ended all attempts at internal reform, so external forces began creating opposition to the papal system.
- C. These forces were the humanistic spirit of the Renaissance, nationalism, and an expanding geographical world that was a

result of exploration in the Far East and in the Western Hemisphere.

- D. These forces strengthened the movement that was eventually to break forth as the Protestant Reformation and to bring an end to the dominance of the papacy.

II. THE RENAISSANCE:

- A. The Renaissance took place in the major countries between 1350 and 1650 and marks the transition from the medieval to the modern world.
1. The name, derived from Latin, means "birth-back" or the rebirth of a culture and was first used in 1854.
 2. This is the time when men substituted the corporate approach to life for the individualistic approach.
 3. The theocentric conception of the world began to shift to an anthropocentric conception. The first emphasizes the glory of God while the latter the glory of man.
 4. Urban middle-class society became more important than the farmers. Commerce became more important than farming.
 5. The upper class of society developed these ideas and they trickled down slowly to the lower segments.
 6. A humanistic, optimistic, and experimental approach to life became common.
 7. Religion was a mere formality on the holy days of the church and the tendency was to forget the claims of God on the individual in daily life.
 8. The movement first appeared in Italian cities and quickly spread to the new middle class who had money to spend and were more interested in things that would make life more pleasant and comfortable.
 9. Centralized government provided security.
 10. The advent of printing with moveable type about 1456 in Germany made it possible to spread information quickly during the latter part of the Renaissance.
 11. Nominalism with its interest in the individual and in the empirical approach to life provided the seed for the time frame to flower.
- B. The Italian Renaissance:
1. The Renaissance appeared first in Italy because the classical tradition was stronger there than elsewhere.
 2. Italians were surrounded with the material remains of their past greatness and the Italian spirit was

sympathetic with an emphasis on the finer things of life.

3. The Italians also had wealth and could support the arts.
4. Popes during this time frame became so interested in literature and art that they took precedence over spiritual functions.
5. The early Renaissance people of Italy became very interested in the classical and humanistic culture of Greece and Rome.
6. Petrarch, the earliest of the Italian humanists, sought diligently to discover Greek and Roman manuscripts to study. He found in them a culture where men were interested in the joy of the here and now rather than eternity.
7. Machiavelli (1469-1527) advised the ruler of a state to subordinate absolute standards of conduct to expediency, i.e. lie if necessary.
8. Michaelangelo did the Sistine Chapel during this time period as well as functioning as the architect who supervised the completion of St. Peter's In Rome and crowned the building with its dome.
9. Leonardo da Vinci painted the "Last Supper" and the Mona Lisa as well as sketched machine guns and submarines.
10. The men of the Renaissance were lovers of beauty both in nature and man.
11. The dogmas of the church were accepted and the rites were practiced, but there was a divorce between man's religious life and his daily life.
12. The papacy between 1427-1521 capitulated to the secular and humanistic spirit of the age.
13. Lorenzo Valla (1405-57) wrote a treatise that exposed the "Donation of Constantine" as a forgery. He got into no trouble showing just how indifferent the popes were to spiritual issues.
14. Leo X (1475-1521), a member of the wealthy commercial Medici family was the one whom led Luther to take his stand against after a visit to Rome in 1510-11.

C. The Biblical Humanists:

1. Renaissance scholars north of the Alps had in common with their brethren south of the Alps a love for sources from the past, an emphasis on human beings as individual entities with a right to develop their own personalities, and an interest in the powers of the

- human mind to interpret the data that the senses brought in.
2. They were not as interested in the classical past as they were the Christian past.
 3. They studied the biblical documents in the original languages as much as or more than they studied the writings of Plato or Aristotle.
 4. Their interest was on the Jewish-Christian heritage rather than the Hellenic one.
 5. They were essentially Christian humanists who applied the techniques and methods of humanism to the study of the Scriptures. They were more interested in man as a being with a soul than they were in him as a rational creature.
 6. The brethren south of the Alps had a more secular and aesthetic bent.
 7. There was a group led by Marsilio Ficino (1433-99) who sought to integrate the Bible with Greek philosophy, particularly that of Plato. They were financed by the Medici family.
 8. Lefevre (1455-1536) used a literal and spiritual interpretation of the Bible in writing his philological work on the Psalms. In 1512 he published a Latin commentary on Paul's epistles. He paved the way for the Huguenots of France.
 9. Cardinal Ximenes, archbishop of Toledo, Spain found the university of Alcala to train clergy in the Bible and printed a Greek New Testament in 1514.
 10. John Colet (1467-1519) was one of the Oxford Reformers. He developed the literal meaning of the Pauline Epistles which was a major change in methods of interpretation.
 11. Reuchlin and Erasmus were the most influential of the humanists because the influence of their work was felt all over Europe.
 - a. Reuchlin did a scientific study of Hebrew and published a Hebrew grammar and dictionary in 1506
 - b. He gave advice concerning the education of Melanchthon, Luther's right-hand man and the first theologian of the Reformation.
 12. Erasmus (1466-1536) wrote satire to point out the folly of the priesthood.
 13. The humanists satirized and the Reformers denounced the evils in the church.
 14. Although Ximenes had printed a Greek New Testament in 1514, he could not sell it without papal permission. A publisher named Froben urged Erasmus to put together a

- Greek New Testament and reach the market before Ximenes. Erasmus worked with four Greek manuscripts to compile one.
15. At first Erasmus sympathized with Luther, but later opposed him because he did not desire to break with the Roman church the way Luther did. His "Handbook of the Christian Soldier" (1503) was an ethical approach to Christianity.
 16. His theology differed greatly from Luther. In his book "Free Will" (1524) he emphasized reform of abuses rather than an attack on doctrine and upheld the freedom of the human will, which Luther said were completely bound as far as goodness and salvation were concerned.
 17. During this time man's knowledge of science and geography also increased. Henry of Portugal (1394-1460) sent out explorers and discovered the way to India around Africa. Columbus (1445-1506) discovered the Western Hemisphere. Copernicus and Galileo also made men conscious of the immensity of the universe.

III. THE RISE OF NATION-STATES AND THE MIDDLE CLASS:

- A. The classical world had been dominated by the city-state as seen in Rome being extended to all the world.
 1. Feudalism though was at odds with that concept.
 2. Europe was now developing Nation-States as a form of political organization.
- B. The English Nation-State.
 1. The English Parliament grew out of the feudal assembly known as the *Curia Regis* that was introduced into England during the reign of William the Conqueror after his successful invasion of England in 1066.
 2. This assembly of feudal lords served as a high court, an advisory body to the king and as a money-granting body when they king asked for more.
 3. The Magna Charta of 1215 strengthened its powers.
 - a. King John could not levy taxes without their permission.
 - b. If the king violated the charter, the barons could rise up against him.
 - c. Justice was to be administered fairly and trials were to be by one's peers.
 4. In 1291 Edward I called the Model Parliament in which representatives of the countries and the cities were present as well as the feudal lords and churchmen. The

two former groups formed the House of Commons and the latter two formed the House of Lords.

5. The Hundred Years' War (1337-1453) with France served to create an English national pride as the English archers found they could defeat the French mounted knight.
 6. The War of the Roses (1450-75) wiped out the old feudal nobility and made possible an alliance between the king and middle class.
- C. The Rise of the French Nation-State:
1. The French nation-state faced many obstacles due to the geography and diversity of the racial elements.
 2. English rulers held much territory in France.
 3. The Capetian line of ruler which began in 987 did manage to unify France.
 4. The Estates General, the French Parliament never became as powerful as did the English Parliament.
 5. Thus, the ruler was more powerful.
- D. The Rise of the Spanish Nation-State.
1. The marriage of Ferdinand of Aragon and Isabella of Castile in 1479 promoted Spanish unity.
 2. The unity in Spain was stimulated by the struggle to free the Iberian Peninsula from the Muslims.
 3. The Roman church and the Spanish ruler held all power.
 4. This was manifested in the Spanish Inquisition led by Torquemada who killed over 10,000 and Ximenes who killed over 2500.
 5. While the rise of the nation-state in France and England provided opposition to the Roman church, in Spain it was an ally to Rome.

IV. THE GREEK ORTHODOX CHURCH 1305-1517

- A. The Greek Orthodox Church remained static during this time.
- B. After the fall of Constantinople in 1453 to the Ottoman Turks, the Russian patriarchs became increasingly important.
- C. Two changes took place in Russia that deeply affected the future development of Christianity.
 1. Between 1237 when Mongol invaders first came into Russia, and 1480 when they finally lost control, Russia was under the control of the Mongol Tartar invaders.
 2. This actually helped the church as they were cut off from Constantinople and thus had to organize itself.

3. In 1325 the metropolitan archbishop of the Orthodox church in Russia moved his headquarters from Kiev, near Constantinople, to Moscow where he could be more independent of Constantinople.
 4. He was more subject though to secular control by the rulers of the Russian state.
 5. Free to develop along independent lines, although its theology and liturgy were not changed appreciably, the Orthodox church in Russia became a nation church in 1589.
 6. Moscow became the "third" Rome to replace Rome and Constantinople.
- D. During 1305-1517 forces were at work promoting change in both the Eastern and Western church
1. In the East, they were primarily along the lines of ecclesiastical leadership.
 2. In the West, fundamental changes were being made.

CHURCH HISTORY-LESSON 23

REFORMATION AND COUNTER REFORMATION (1517-1648)

THE BACKGROUND OF REFORMATION:

INTRODUCTION:

- A. The unwillingness of the medieval Roman Catholic Church to accept reforms suggested by sincere men such as Wycliffe and Hus, the leaders of the reforming councils and the humanists; the emergence of the nation-states, which opposed the papal claim to universal power; and the rise of the middle class, which disliked the drain of wealth to Rome, all combined to make a Reformation a certainty.
- B. With its gaze fixed on the past and oblivious to the forces that were creating a new society, Italian society adopted a corrupt, sensual and immoral, although cultural way of life.

I. THE EMERGENCE OF AN EXPANDING DYNAMIC WORLD:

- A. By 1500 the foundations of the old medieval society were breaking up with a larger geography, changing politics, intellectual and religious patterns.

- B. The Universal Church was being replaced by national or state churches and free churches.
 - 1. Its Scholastic philosophy which was tied to Greek philosophy gave way to Protestant Biblical Theology.
 - 2. Justification by faith, sacraments and works gave way to faith alone.
 - 3. The Bible rather than the Bible plus tradition as interpreted by the church became the norm.
 - 4. All this after 1650 was undermined by German idealistic philosophy and biblical criticism.

- C. The expanding geography brought about many changes in thinking.
 - 1. The old world was a "potamic" (river) type of civilization.
 - 2. The middle ages were "thalassic" (seas).
 - 3. After that were oceanic civilizations.

 - 4. By the time Luther had translated the Bible into German in 1522, Magellan had circled the world.
 - 5. Portugal, France and Spain were leaders in exploration, which were Roman Catholic countries.

- D. Perspectives were also changing in the political realm.
 - 1. The territorial nation-state was taking away the idea of a universal state.
 - 2. These states were opposed to domination by any political or religious ruler.
 - 3. Thus some were eagerly ready to support the Reformation.
 - 4. Because each state was independent, they now had to consider balances of power.

- E. Great economic changes began before the Reformation.
 - 1. The new oceanic trade routes increased commerce.
 - 2. The middle class merchant replaced the feudal noble as a leader in society.
 - 3. The rising capitalistic middle class resented the drain of their wealth to an international church.

- F. The horizontal social organization of "classes" in medieval society was replaced by a society organized along vertical lines in which one might rise through the classes.

- G. Intellectual changes were also occurring.
 - 1. The Christians north of the Alps began to study the Bible in its original languages.

2. This led to a realization of the differences between the Roman Catholic church and the New Testament one.
 3. The move to individualism caused people to realize that salvation was a personal matter to be settled between them and God without a priest in the middle.
 4. This also led to individual Bible study.
- H. Religious uniformity gave way to diversity.
1. This began with churches being under the control of the nation-state in which they lived.
 2. In 1648 denominations and freedom of religion began to emerge.
 3. The individual believer was his own priest and could conduct his own religious life in fellowship with God after he had accepted Christ by faith alone.
 4. Within the generations between 1492 and 1517 when Luther posted his theses, these changes either had begun or had taken place.
 5. Let us watch the hand of God.

II. NAME AND DEFINITION OF THE REFORMATION:

- A. Both the name and definition given to the Reformation are somewhat conditioned by one's view of history.
1. Catholics see it as a revolt by Protestants against the Universal Church.
 2. The Protestant considered it a move toward the church of the New Testament.
 3. The secular historian sees it as a revolutionary movement.
- B. If one views the Reformation from the viewpoint of church government, it may be considered a revolt against the authority of the church of Rome and the pope.
- C. The more familiar term "Protestant Reformation" has become hallowed by age.
1. Because the Reformation was an attempt to return to the early purity of New Testament Christianity, it is wise to use this term to describe the changes between 1517 and 1545.
 2. The Reformers sought to develop a theology that was in accord with the Bible.
 3. We must consider that the Protestant Reformation stimulated a reform movement within Catholicism between 1545 and 1563 that was known as the Counter Reformation or the Catholic Reformation.

4. The Reformation was mostly confined to western Europe and to Teutonic middle-class peoples. The rest of Christianity did not accept the Reformation.
5. The Reformation actually refers to the movement of religious reform that resulted in the creation of national Protestant churches between 1517-1545.
6. The Catholic Reformation stimulated a massive evangelistic effort in the 16th century that won Central and South America, Quebec, Indochina and the Philippines.

III. THE GENESIS OF THE REFORMATION:

A. Interpretations of the Reformation:

1. Protestant historians interpret the Reformation largely as a religious movement that sought to recover the purity of the Christianity that is depicted in the New Testament. This interpretation tends to ignore the economic, political and intellectual factors that helped to promote it. Providence is the primary factor that takes precedence over all other factors.
2. Roman Catholic historians interpret the Reformation as a heresy inspired by Martin Luther from base motives such as a desire to marry.
 - a. Protestantism is looked upon as a heretical schism that destroyed the theological and ecclesiastical unity of the church.
 - b. The Catholic Reformation though in itself admits that all was not well within the church.
3. Secular historians give more attention to secondary factors in their interpretation of the Reformation.
 - a. Voltaire illustrated the rationalistic interpretation of the movement by saying that it was little more than the consequences of the monastic squabble in Saxony and the love affairs of the King of England, Henry VIII. This account fails to consider real religious reformation under Edward VI, the son of Henry VIII.
 - b. Historians who accept the Marxist concept of economic determinism see it merely as brought about by the financial exploitation of Germany by the pope.
 - c. Political historians see the Reformation as a result of nation-states opposing an international church.
4. While there is some truth in all of these, the causes of the Reformation were complex.

B. Causes of the Reformation:

1. The political factor involves the rise of nation-states and the newly claimed sovereignty over their lands which challenged the papal claims.
2. The economic factor considers the massive amounts of land owned by Rome, which the new nations would look upon as their own, and the lack of taxes paid by same.
3. The intellectual factor was that men with awakened minds and a secular outlook became critical of the religious life of their day as represented in Catholicism. Men became individualistic.
4. The moral factor was a major one in the Reformation.
 - a. Corruption was the order of the day.
 - b. Church offices were bought and sold.
 - c. Many received a salary for which they did no work.
 - d. Some held several of these at the same time.
 - e. Justice was for sale.
 - f. One could pay a fee and marry a close relative.
 - g. Many priests openly kept concubines.
 - h. The people were neglected.
 - i. Collections of relics were on display which one could view for a fee and reduce one's time in purgatory.
5. The social factor was that a new middle class was emerging with a new spirit of individualism, money and a desire to no longer be oppressed.
6. The theological and philosophical factors were also very real:
 - a. Some see it as a battle between the theology of Thomas Aquinas and Augustine. Aquinas taught that man's will was not totally corrupted and that by faith and the use of the sacraments one could be saved. Augustine believed that man's will was so depraved that without God energizing it, he would not be saved.
 - b. The Reformers first went to the Bible and then to Augustine, not vice-versa.
 - c. The main factor though was going back to the Word.
7. When discontent arises among many, they need a voice to express their opinions. Martin Luther was the voice. (In Germany, Archbishop Albert (1490-1545), a prince of the House of Hohenzollern, who was already in control of two provinces of the Roman church, desired the vacant archbishopric at Mainz in 1514. Being only 23 and because canon law forbid him to hold more than one office, he had to pay Pope Leo X for permission to fill two offices. Leo X wanted to build St. Peter's

cathedral in Rome. Albert paid an incredible sum of money for it, borrowing money from the Fuger banking family to finance it. For this the Pope gave Albert the right of "indulgences" which involved penance, paying one's debt for sin in time. Luther objected.)

- a. Many churches grew out of this era, but all of them viewed the Bible as their final authority.
 - b. Luther retained many things in the ritual that the Bible did not prohibit.
 - c. Yet both the Lutherans and Anglicans disavowed the hierarchical sacramental system of Rome.
 - d. The Reformed and Presbyterian churches which came after Calvin in France, Holland, Scotland, Switzerland and Hungary disavowed all practices that could not be proved to be in accord with the New Testament.
 - e. The Anabaptists made the most radical break of all the Reformation groups and sought to create a free believers' church.
- C. Northern and western Europe is where the Reformation took place.

CHURCH HISTORY-LESSON 24

REFORMATION AND COUNTER REFORMATION (1517-1648)

LUTHER AND THE GERMAN REFORMATION:

I. INTRODUCTION:

- A. Most people do not realize that the Reformation was a religious movement that took place for the most part among people of Germanic stock from northern and western Europe. Many were never a part of the old Roman Empire.
 1. The Latin nations of southern Europe remained true to Rome.
 2. Many had been so influenced by the Renaissance and its materialism that they were content with the external form of religion and had little concern with spiritual things.
- B. German humanists had used satirical criticism of the papacy which helped create a spirit of discontent.

- C. Germany had no powerful national ruler which opened it up to abuses by Rome.
 1. Germany opened up some new mines and the papacy wanted to tap this wealth.
 2. The Roman church also owned much land in Germany.
 3. The German middle classes were subjected to much abuse by the hierarchy.
 4. The drain of wealth led to a resentment that was just waiting for a leader.

- D. Martin Luther was the man who emerged.
 1. Luther went through a "formative" period up until 1517.
 2. Between 1518-21, he was forced to break with the church.
 3. From 1522-30, he organized those who joined.
 4. From 1531-55 he faced conflict with Rome.

II. LUTHER'S FORMATIVE YEARS:

- A. He was born November 10, 1483 in Eisleben, to a peasant father who had migrated there.
 1. His father had gained some wealth from the copper mines but times were still difficult.
 2. He was raised under the strict discipline of his day and related stories of being whipped until bloody by his mother and being whipped 15 times one morning at the Latin school he attended.
 3. His mother was very superstitious.
 4. He was known even then for his love of hard work, his strong will and his practical conservatism.

- B. After a short time in a school of the Brethren of the Common Life in Magdeburg, he was sent to school in Eisenach between 1498 and 1501.
 1. Here he received advanced instruction in Latin which was need for entrance into a university.
 2. In 1501 at the University of Erfurt he began to study the philosophy of Aristotle under the influence of teachers who followed the Nominalistic ideas of William of Ockham who had taught that revelation was the only guide to faith and that reason was the guide in philosophy.
 3. This made Luther aware of divine intervention if man were to know spiritual truth and to be saved.
 4. In 1502 or 3 he received the bachelor of arts degree and in 1505 he was granted a master of arts.

5. His father wanted him to study law.
- C. In 1505, Luther became so afraid of a thunderstorm that he had promised Saint Anne that he would become a monk if he were spared, so about two weeks later he entered a monastery of the Augustinian order at Erfurt. In 1507 he was ordained and celebrated his first mass.
- D. In 1508 he taught theology one semester at a new university founded in Wittenberg by Frederick, the elector of Saxony.
1. His soul struggle became more intense during this time as he continually had sought salvation all of his life.
 2. Staupitx, the vicar-general of his order, urged him to trust God and study the Bible.
- E. During the winter of 1510-11, he was sent to Rome on business for his order where he witnessed a part of the corruption and luxury of the Roman church.
1. Here he saw the need for reform.
 2. He spent much time visiting churches and viewing the numerous relics that were in Rome.
 3. He was shocked by the levity of the Italian priests who could do several masses while he did one.
- F. In 1511 Luther was finally transferred to Wittenberg.
1. He became a professor of Bible and received a doctor of theology degree.
 2. He held the position of lecturer in theology until his death.
 3. At this time he was also given an office in the tower where he came to realize that justification was by faith.
 4. It was in this university that he and a loyal band of fellow professors and students accepted the faith that was to spread over Germany.
 5. Luther began to lecture in the vernacular on the books of the Bible and in order to do so intelligently he began to study the original languages of the Bible.
 6. He gradually developed the idea that only in the Bible could true authority be found.
 7. From 1513-15 he lectured on the Psalms.
 8. From 1515-17 on Romans.
 9. Later on Galatians and Hebrews.
 10. Between 1512-16 while preparing these lectures, he found the peace of soul he could not find in the rites of Rome.
 11. Romans 1:17 convinced him that only faith in Christ

could make one just before God.

- a. From that time on, *sola fide*, or justification by faith, became point 1 in his theological system.
 - b. *Sola scriptura*, or the sole authority of scripture became point 2.
12. His vicar, Staupitz, his visit to Rome, the writings of the mystics, and the writings of the Fathers (especially Augustine) were influences in his life, but his study of the Bible led him to trust Christ alone.
- G. In 1517, Tetzel, the agent of archbishop Albert, began his sale of indulgences at Juterbock near Wittenberg.
1. Luther and his followers resented the exploitation of the people by this system and made a public protest.
 2. Tetzel claimed that repentance was not necessary for the buyer of an indulgence and that the indulgence came with complete forgiveness of all sin.
 3. On October 31, 1517, Luther posted his 95 Theses on the door of the Castle Church in Wittenberg.
 4. In them he condemned the abuses of the indulgence system and challenged all comers to debate on the matter.
 5. The 95 Theses were directed at the indulgence system.
 6. They were translated into German, printed and then distributed.
- H. Between 1518-21 he was forced to realize that separation from Rome was the only way one could return to the ideal of the church as revealed in the Scriptures.

III. THE BREAK WITH ROME.

- A. After the publication of the Theses, Tetzel used all the power he could muster from the Dominican order to try and silence Luther who was of the Augustinian order.
1. This led the Rationalist to claim that the Reformation was just a squabble of monks.
 2. Luther was order to debate the problem before members of his order at Heidelberg in 1518, which actually widened his circles.
- B. One who became his ally was Martin Bucer (1491-1551) who supplemented Luther's bold courage with his gentleness came to Wittenberg as professor of Greek in 1518.
- C. Philipp Melanchthon (1497-1560), another member of the Wittenberg faculty, at the age of 21 was already well

trained in classical languages and Hebrew. This man became the theological voice behind Luther.

- D. By the fall of 1518 Luther was insisting that the only authority in the coming dispute would be neither the pope, nor the church, but the Bible.
1. He would have fallen before the Dominicans had it not been for the aid of Frederick, the elector of Saxony.
 2. When he was summoned to appear before the imperial "Diet (a formal deliberative assembly) of Augsburg" in 1518, Frederick promised his support.
 3. The pope did not realize the extent of Luther's support in Germany.
 4. At this meeting, Cardinal Cajetan demanded that Luther retract his views.
 5. Luther refused until such time as they could be refuted by Scripture.
 6. Luther there also denied the pope as final authority in faith and morals.
 7. He also denied the usefulness of the sacraments without faith being a part.
- E. In 1519 Luther appealed for a general council to deal with the problem. He also debated John Eck at Leipzig.
1. Luther was forced into an admission of the fallibility of a general council, his unwillingness to accept the decisions of the pope, and the validity of many of Hus's ideas.
- F. In 1520, Luther decided to carry the issue to the German people by publishing three pamphlets.
1. The "Address to the German Nobility" was aimed at the hierarchy.
 - a. It proved from scriptures that the church should be reformed when necessary.
 - b. That the pope should not interfere in civil matters.
 - c. And that all believers were priests to God who could interpret scriptures and had a right to choose their own ministers.
 2. The "Babylonian Captivity" challenged the sacramental system of Rome.
 - a. Luther only held to baptism and the Lord's supper.
 - b. Henry VIII won the title "Defender of the Faith" from the pope for his attempt to answer Luther.
 3. The "Freedom of the Christian Man" went after the theology of the Roman church by the assertion that the

priesthood of all believers came as a result of their personal faith in Christ.

4. A pro-catholic cartoonist portrayed Luther as having seven heads: a sorcerer, a monk in a cowl, a turbaned infidel, a churchman, a fanatic with bees in his hair, a clown, and a Barabbas guilty of murder, sedition and robbery.
- G. In June 1520, Leo X issued the "bull" Exsurge Domine, which resulted in the excommunication of Luther.
1. Luther's books were burned at Cologne.
 2. Luther burned Leo's "bull" on December 10, 1520.
 3. Charles V, the new emperor, issue a summons for an imperial diet at Worms in 1521 where Luther was to appear to answer questions.
 4. Luther went to Worms with the assurance of protection by Frederick.
 5. He again refused to "repent" until he could be convinced by scripture or reason.
 6. His friends kidnapped him on the road back to Wittenberg and took him to Wartburg Castle where he remained until 1522.
 7. After his departure from Worms, the Diet issued an edict ordering him seized and banning the reading of his writings.

CHURCH HISTORY-LESSON 25

REFORMATION AND COUNTER REFORMATION (1517-1648)

LUTHER AND THE GERMAN REFORMATION:

IV. YEARS OF SEPARATION, 1522-30

- A. During the trying year of May 1521 to March 1522, Melanchthon wrote a short work on the theology of the Reformers of Wittenberg titled *Loci Communes*.
1. This work went through numerous editions during the lifetime of its author.
 2. It established Melanchthon as the theologian of the Lutheran movement.
 3. In short:

- a. He made the Bible the final authority for Christians above the Roman church, the Fathers, the canon law and the Scholastics.
 - b. His book grew out of a study of Romans.
 - c. He sought to "incite people to the Scriptures."
 - d. He pictured man bound by sin and unable to help himself.
 - e. He said that the Law could not help because its main function is to reveal sin.
 - f. He said that God must initiate the work of the salvation that the individual receives by faith in Christ.
 - g. Luther saw this work as one that sought peace in a gentle fashion where he was more harsh and fully approved of this work. He said that this work was "immortal."
4. Melanchthon also set up the German school system.
- B. Luther was not idle during his enforced residence at Wartburg Castle between May 1521 and March 1522.
1. While using Erasmus' edition of the Greek Testament, he completed his German translation of the New Testament in less than a year.
 2. The whole Bible, including the Apocrypha was translated into German by 1534.
 3. When it was published, it not only gave the Germans the Bible in their own tongue, but set the standard for the German language.
 4. He also wrote *On Monastic Vows*, in which he urged monks and nuns to repudiate their wrongful vows, leave the cloister and marry.
 5. Luther became a national hero and was held in high regard by prince, peasant, and knight.
 6. Later policies alienated him though from those who had followed so readily at first.
 7. While he was at Wartburg, Nicholas Storch and Markus Stubner, who were known as the Zeickau prophets, appeared at Wittenberg and began preaching ideas similar to some of the Anabaptists' ideas.
 - a. They taught that the kingdom of God would soon appear on earth and that their followers would have special revelations.
 - b. Luther, at personal risk, returned to Wittenberg in 1522 and preached eight fiery sermons that stressed the authority of the Bible and the need for gradual change in the church.
 - c. He "defeated" the "prophets" and in 1535 openly

- broke with the Anabaptist movement.
8. Luther also lost the support of the humanists, such as Erasmus, by 1525.
 - a. Erasmus wanted reform but not separation from Rome.
 - b. He also disagreed with Luther's view that man's will was so bound that the initiative in salvation must come from God.
 - c. Erasmus' book called *The Freedom of the Will* which he published in 1524 was an answer to Luther.
 9. The peasants also became hostile in 1525 when he opposed the Peasant's Revolt.
 - a. The peasants had heard him denounce the authority of the church and assert the authority of the Bible and the right of the individual to come directly to God for salvation.
 - b. They applied these arguments to social and economic problems.
 - c. Feudalism had oppressed the peasants and in their "Twelve Articles" of 1525 they demanded the reform of the feudal abuses that could be demonstrated by Scripture to be abuses of authority.
 - d. In his Admonition to Peace in April of 1525, he urged the peasants to patience and the lords to redress the grievances of the peasants.
 - e. When Luther realized that this revolutionary social movement might endanger the Reformation and subvert the foundations of orderly government, he urged the princes in violent language to put down disorder. This pamphlet was entitled *Against the Plundering Murderous Hordes of Peasants*.
 - f. The authorities needed no urging to use severe measures and slaughtered about 100,000 peasants.
 - g. Southern German peasants remained in the Roman church partly because of this apparent betrayal of them by Luther.
 10. Others felt that Luther's repudiation of monastic vows by his marriage to the escaped nun Katherine von Bora in 1525 was an abrupt break with the past that was not justified.
 - a. Luther always felt though he did the right thing.
 - b. His home with six children as well as numerous students brought him much joy although at times "Katie" was hard pressed to feed them all.
 11. It was also unfortunate that Luther could not see fit to join forces with Zwingli who was leading the Reformation in northern Switzerland.

- a. The two met in the fall of 1529 in what was known as the Marburg Colloquy at the Marburg Castle of Philip of Hesse.
 - b. They agreed on 14 out of 15 propositions, but disagreed over how Christ was present in the sacraments.
 - c. Zwingli said that communion was a memorial. Luther said there was a real physical presence of Christ in the communion even though the substance of the elements did not change.
12. Events in Germany forced Luther into a position where he had to develop church organization and liturgy suitable for his followers.
- a. At the Diet of Speier in 1526, they agreed that the ruler of each state should be free to follow what he determined to be the correct faith.
 - b. This is the principle of *cuius regio eius religio* which means that the ruler should choose the religion of his state and was adopted for the time being.
 - c. During this time Charles V of England was fighting to prevent Francis I of France from gaining control of Italy, and also staving off a threat from eastern Turkey, so the large number of absences from the "Diet" may have contributed to the rapid growth of the Lutheran movement.
13. A second Diet at Speier in 1529 canceled the decision of the previous Diet and declared that the Roman Catholic faith was the only legal faith.
14. The six princely followers of Luther and representatives of 14 free cities read a *Protestation* and thus became known as the Protestants by their opponents.
15. In 1530 the Diet of Augsburg was held and Melanchthon with Luther's approval had drawn up the Augsburg Confession.
- a. This became the official creed of the Lutheran church.
 - b. It was the first of several creeds that made the period between 1517 and 1648 as great a period of theological development as was the time between 325-451.
 - c. The 29 articles consisted of 22 positive statements of the Lutheran faith and 7 negative statements containing repudiations of religious abuses.
 - d. Luther drew up the German Mass and Order of Service in 1526.

16. Luther had also drawn up the Short Catechism in 1529 as a concise statement of the Ten Commandments, the Apostle's Creed, the Lord's Prayer, and other matters of theology and liturgy.
17. The Wittenberg faculty began to examine and ordain ministerial candidates in 1535.
18. The Lutheran movement grew rapidly in northern Germany in spite of armed opposition from the emperor and the Catholic princes.

V. THE ERA OF GERMAN RELIGIOUS WARS AND
TERRITORIAL CHURCH ORGANIZATION
1531-55

- A. The Protestant princes decided to organize for mutual defense and formed the Schmalkaldic League early in 1531, prepared to defend their faith by force of arms if necessary.
 1. The emperor though was kept busy externally fighting Turks and French between 1532-42 and thus the League did not have to fight.
 2. Thus Lutheranism spread rapidly.
 3. In 1535, with their ordinations, they clearly broke from the Roman hierarchy.
- B. Luther's last years were troubled by the bigamy of Philip of Hesse (1504-67), one of his supporters.
 1. This man married another without formally divorcing his first wife.
 2. Luther consented to the marriage and urged it to be kept secret.
- C. The emperor finally got free from external wars and turned his forces on the Schmalkaldic force between 1546-52.
 1. Fighting ended in 1555 with the Peace of Augsburg.
 2. This agreement put Lutheranism on a basis of legal equality with Roman Catholicism.
 3. The prince was to determine the religion of his territory, but dissenters were to be given the right to emigrate.
 4. If a Catholic leader turned Protestant, then he must give up his control, which helped them keep a hold on a given territory.
- D. With the Peace of Augsburg, the prince became a power in the religious matters of the church.
 1. In 1539 a consistory was appointed to serve as a court

- in cases involving discipline or divorce.
2. During the next decade the consistory became a governing body that would govern the church under the supervision of the prince.
 3. Superintendents were sent out to watch over the churches.
 4. Luther believed that although the state had no right to interfere with the individual in the matter of salvation, the state was given the sword by God to maintain order so that the godly might live in peace.
 5. Luther was opposed to revolution to overthrow an arbitrary and oppressive government.
 6. The territorial churches included all baptized persons, with superintendents appointed by and responsible to the prince for uniform worship and discipline of pastors.
- E. Luther was indeed one of the titanic figures of the church because of his influence on later times as well as on his own era.
1. He established churches in Germany and Scandinavia.
 2. He developed the German Bible and thus standardized the German language.
 3. He wrote hymns such as "A Mighty Fortress."
 4. Through Melanchthon he set up an educational system, so as to teach the people to read the Bible.
 5. He restored preaching and awakened people to the fact that culture was not simply a matter of reason, but of regeneration.
 6. The Bible became the rule of faith.

VI. LUTHERANISM 1555-80

- A. During this time the peace of the Lutheran church was marred by internal doctrinal controversy.
1. Most of the issues followed the points on which Luther and Melanchthon had differences of opinion.
 2. One concerned the use of the Law.
 - a. Luther taught that it was useful because it taught men of their sin.
 - b. Others urged that only the Gospels should be preached.
 3. There was a controversy with George Major that said that good works were an important part of salvation even though one was saved by faith alone. Close followers of Luther said it was a return to Catholicism.
 4. Arguments also arose over the Lord's Supper.

5. Also whether or not the human will was able to cooperate with divine grace in salvation.
- B. These disputes created political as well as religious disunity, so the princes of Germany decided that the problems must be settled if the Lutheran movement was to keep from self-destructing.
1. A document known as the "Formula of Concord" was completed in 1577 and published in 1580.
 2. Most of the Lutherans of Germany accepted this statement of their theology.
 3. Lutheran theologians also took up the task of creating a complete statement of faith that would differentiate it from Catholic theology.
 4. This was done in the *Book of Concord* in 1580.
 5. The Lutherans emphasized the correctness of doctrine which led to a cold, scholarly orthodoxy that tended to neglect others aspects of spirituality.
 6. The Pietist movement arose in the 1600's as a result.

VII. LUTHERANISM IN SCANDINAVIA

- A. Church reform in Denmark began under Christian II (1513-23) who sought to free the crown from the control that a council of nobles and clergy exerted over it.
- B. His successor, Frederick I (1523-33), permitted Hans Tausen (1494-1561) to do in Denmark what Luther did in Germany.
- C. Since Denmark dominated Norway until 1814, they too became Lutheran.
- D. Iceland became Lutheran in 1554.
- E. Sweden, Finland and Scotland soon followed.

CHURCH HISTORY-LESSON 26

REFORMATION AND COUNTER REFORMATION

1517-1648

THE REFORMATION IN SWITZERLAND:

I. INTRODUCTION:

- A. Switzerland was the freest land in Europe at the time of the

Reformation although it actually was a part of the Holy Roman Empire.

- B. As early as 1291, the three forest "cantons" of Schwyz, Uri, and Unterwalden had entered into a union that left each canton free to develop as a self-governing republic.
- C. By the time of the Reformation there were 13 cantons.
- D. The sturdy, democractic Swiss were in demand throughout Europe as mercenary soldiers.
- E. They provided armies that the pope needed to protect his interests.
- F. The government of each canton was in complete charge of local affairs, and the individual canton was free to follow whatever form of religion it chose.
- G. Humanism established itself in the cantons, including at a famous university at Basel where Erasmus edited his Greek New Testament. Thus this reformation had humanism as one of its major sources.
- H. Three types of Reformation theology developed:
 1. The German-speaking cantons in the northern part of the country, led by Zurich, followed Zwingli's views.
 2. The French-speaking cantons in the south, led by Geneva, followed the views of Calvin.
 3. In addition, the radicals of the Reformation, known as the Anabaptists, developed as an extreme wing among those who at first worked with Zwingli. (From Zurich, the Anabaptist movement spread through Switzerland, Germany, and Holland under Menno Simons)

II. THE ZWINGLIAN REFORMATION

- A. Huldreich Zwingli (1484-1531) was also of the first generation of the Reformation.
- B. In him the forces of discontent with Rome crystallized into a Reformation church.
- C. His background:
 1. His father was a farmer and the chief magistrate of Wildhaus.
 2. The family had a good income which made it possible for

- Zwingli to get a good education for the priesthood.
3. He attended the University of Vienna and in 1502 went to the University of Basel where he received a bachelor of arts and later a master of arts in 1506.
 4. His teacher's emphasis on humanism appealed to him and Erasmus became his idol.
- D. Between graduation in 1506 and the year 1516, he served the pope as a parish priest, chaplain, and an ardent Swiss patriot.
1. His humanistic sympathies led him to emphasize the ethical aspects of Christianity.
 2. His studies under Erasmus led him to study the Bible.
 3. His patriotic tendencies led him to oppose mercenary service unless it was to the pope.
- E. Between 1516 and 1518 he served as pastor at Einsiedeln, a center for pilgrims where he began to oppose some of the abuses of the indulgence system.
- F. In 1519 he became a pastor at Zurich where he took a definite stand against the enlisting of the Swiss as mercenaries. Zurich stopped the practice in 1521.
- G. An attack of the plague in 1519 and contact with Lutheran ideas led him to convert.
- H. Zwingli first raised the issue of Reformation when he declared that tithes paid by the faithful were not of divine authority and that their payment was a voluntary matter.
- I. In 1522 he had a secret marriage with the widow Anna Reinhard and did not go public until 1524.
- J. When citizens broke with the idea of the Lenten fast by eating two dried sausages during Lent in 1522 and cited Zwingli's assertion of the sole authority of the Bible to excuse themselves, and when changes were made that modified the Roman system of worship, the authorities decided to hold a public debate in which Zwingli would meet all comers.
1. The elected officials would then decide what faith that the canton would adopt.
 2. Before he debated with Johann Faber in 1523, he prepared the Sixty-Seven Articles, which emphasized salvation by faith, the authority of the Bible, the headship of Christ in the church, and the right of

clerical marriage. They also condemned unscriptural Roman practices.

3. Zwingli won. The council gave legal status and his assertions were adopted.
 4. Zwingli believed that the ultimate authority resided in the Christian community, which exercised its authority through an elected civil government acting on the authority of the Bible.
- K. Bern was won in 1528 as a result of another debate.
- L. From 1522 on, Zwingli was hampered by followers who became known as Anabaptists because they insisted on the rebaptism of converts.
1. In 1525 the city council forbade their meeting and banished them.
 2. Felix Manz (1498-1527) was executed by drowning.
- M. Zwingli also lost the support of Luther at the Marburg Colloquy in 1529 when the two men could not come to agreement over the presence of Christ in the communion. Thus Zwinglianism and Lutheranism developed separately.
- N. The acceptance of the Zwinglian principles by several cantons made some kind of organization necessary and in 1527 a synod of the Swiss evangelical churches was formed.
1. About the same time the Bible was translated into the vernacular for the people.
 2. Up till this time the pope let this all go because he needed the mercenaries.
 3. The cantons still loyal to the pope though organized a Christian Union of Catholic Cantons and open war broke out between Protestants and Catholics in 1529.
 4. At Cappel a peace was made by agreeing to let the majority of each canton decide the religion of the canton, but to tolerate the rest.
 5. When Zwingli tried to win Geneva to his cause in 1531, war broke out again.
 6. Zwingli took the field as a chaplain and was killed in the fighting.
- O. Heinrich Bullinger (1504-75) became the able successor of Zwingli.
- P. Later the Zwinglian forces merged with the Calvinistic forces in the Reformed churches of Switzerland through the Consensus of Zurich in 1549.

- Q. Zwingli was the most humanistic of the Reformers.
1. He believed that such Greeks as Socrates and Plato and such Romans as Cato, Seneca, and the Scipios would be in heaven.
 2. Apart from this he upheld the absolute authority of the Bible and would permit nothing in religion that could not be proved by Scripture.
 3. He believed in unconditional predestination to salvation but that only those who heard and rejected the gospel in unbelief were predestined to condemnation.
 4. He believed that faith was the essential element in the sacraments, and that the Lord's Supper was a symbolic "commemoration" rather than a "repetition" of the atonement, and that the believer by reflecting on Christ's death received spiritual blessing.
 5. He viewed original sin as a moral disease, but he did not think of it as guilt, thus infants could be saved without baptism.
 6. He was every bit as courageous as Luther.

III. THE RADICAL REFORMATION (1525-80)

- A. The Anabaptist movement is closely linked to Zwingli in northern Switzerland.
1. From there it spread to Moravia, Holland and on.
 2. It was the spiritual and lineal ancestor of the modern Mennonite, Amish, and Hutterite churches.
- B. The Anabaptists:
1. This group went to the Bible as Zwingli had suggested and disagreed with him.
 2. Conrad Grebel (1498-1526) is regarded as the founder of the Swiss Anabaptist movement.
 - a. He worked closely with Zwingli until 1525.
 - b. He and Felix Manz held Anabaptist meetings and were ordered to cease.
 - c. They did not and ended up executed.
 - d. Because of the harsh treatment they fled to other lands.
 - e. The Amish of Pennsylvania came from them.
 3. Balthasar Hubmaier (1481-1528):
 - a. He was educated under Luther's opponent John Eck.
 - b. He was a German Anabaptist who had three hundred followers.
 - c. He had to flee to Zurich to escape the Austrian

- authorities. From there he was banished to Moravia, where he became the leader of those who fled from the Zwinglian persecution of the thousands of Moravian Anabaptists.
- d. In 1528 he was burned at the stake by the order of the emperor and his wife was drowned in the Danube by the Roman Catholic authorities.
 - e. He emphasized:
 - 1) Separation of church and state.
 - 2) The authority of the Bible.
 - 3) The baptism of believers.
4. The eschatological views that developed further led to discrediting the Anabaptists.
 - a. Some began naming the places where the New Jerusalem would be.
 - b. Others held to a fanatical anticipation of the coming of the heavenly kingdom.
 - c. Some began accumulating wives.
 - d. One baker named Jan Matthys proclaimed himself to be Enoch.
 5. A communal pattern based on the early church in Acts developed in Germany and Moravia, which was led by Jacob Hutter (d. 1536).
 - a. Persecution drove them to Hungary and the Ukraine and after 1874 to South Dakota and Manitoba.
 - b. They still practice agrarian communalism on a voluntary basis and are known as the Hutterites.
 6. The wreckage was averted in the Netherlands by the sane leadership of Menno Simons (1496-1561).
 - a. Simons had embraced Anabaptist views and given up his priesthood in the Roman church in 1536.
 - b. He assumed leadership of the "brethren", a name they adopted to get rid of the derisive name Anabaptist.
 - c. After Menno died, the "brethren" became known as the Mennonites.
 - d. They were granted freedom in 1676.
 7. Although with the newfound freedom to search the Scriptures many different views developed, some things were held in common:
 - a. The authority of the Bible.
 - b. Most gave it a literal interpretation.
 - c. They believed that the pure church was to be a free association of the regenerated rather than a state church that included unbelievers.
 - d. They practiced baptism-sprinkling at first and then immersion.

- e. They opposed infant baptism.
 - f. Most insisted on total separation of church and state.
 - g. Some were inclined to pacifism.
 - h. Others to taking oaths in court and serving as magistrates.
8. The Anabaptists appealed mostly to the workers and the peasants, who were not reached by the other Reformers.
 9. This fact, coupled with a tendency to literal interpretation of the Bible by untrained men often led to mystical excesses.
 10. The Anabaptists were not the "Bolsheviks of the Reformation" nor were they "left wing" fanatical visionaries, they were simple, Bible-believing people, some of whom were led astray by ignorant leaders who interpreted the Bible literally to their own advantage.
 11. Neither the Mennonites, nor the Baptists should be ashamed to call them ancestors.
 12. The free-church concept influenced Puritan Separatists, Baptists, and Quakers.
- C. The Mystical or Spiritual Radicals:
1. Many followed the nobleman Kaspar Schwenkfeld (1489-1561).
 2. These people were more experientially oriented and were inclined to mysticism.
 3. They believed in inner spiritual guidance by the Holy Spirit.
 4. A small group still resides in Pennsylvania.
- D. Rationalistic Socinian Radicals:
1. The Socinians were forerunners of the modern Unitarians.
 2. Lelio Sozzini (Socinus)(1525-62) was attracted to anti-Trinitarianism by the death of anti-T. Servetus in Geneva.
 3. His nephew, Fausto Sozzini (1539-1604) moved to Poland and spread this viewpoint rapidly.
 4. He said Christ is to be worshipped as a man who obtained divinity by his superior life, and that his death was simply an example of obedience that God desires from His followers.
 5. Original sin, the deity of Christ, the Trinity, and predestination were denied.
 6. The Jesuits were able to suppress this movement in Poland, but Socinian ideas spread to Holland and England and then America.

7. The modern day Unitarians are lineal descendants of the Socinians of Poland.
8. They were first called Unitarians in Transylvania around 1600.

CHURCH HISTORY-LESSON 27

REFORMATION AND COUNTER REFORMATION 1517-1648

THE REFORMATION IN SWITZERLAND

IV. THE CALVINISTIC REFORMATION IN GENEVA:

- A. The millions today in Switzerland, Holland, Scotland and the United States and elsewhere who accept the Reformed faith as their doctrinal basis testify to the importance of the system of theology that John Calvin (1509-64) developed.
 1. The term "Calvinism" and the phrase "Reformed Faith" have reference to the system of theology developed on the basis of Calvin's system.
 2. "Presbyterianism" is the word used to express the system of church government that Calvin developed.
 3. Geneva was the center where Calvin fully worked out his ideas.
 4. Calvin may be ranked as the leader of the second generation of Reformers.

- B. Luther and Calvin:
 1. Calvin was an interesting contrast to Luther.
 2. Luther was born of peasant stock, but Calvin to a notary which made him part of the professional class.
 3. Luther studied philosophy and theology during his university career, but Calvin had humanistic and legal training.
 4. Calvin was more the organizer of Protestantism while Luther was more its prophetic voice.
 5. Luther was physically strong. Calvin fought illness.
 6. Luther loved his home and family. Calvin was basically a lonely student.
 7. Luther, who lived in monarchical Germany looked for the aristocratic and princely support, while Calvin who lived in republican Switzerland, was interested in the development of representative government in the church.

8. The two men differed theologically as well as personally.
9. Luther emphasized preaching while Calvin was interested in a formal system of theology.
10. Both accepted the authority of the Bible.
11. Luther emphasized justification by faith while Calvin emphasized the sovereignty of God.
12. Luther held to consubstantiation as the proper explanation of Christ's presence in the Lord's Supper, but Calvin rejected the physical presence of Christ in favor of the spiritual presence of Christ by faith in the hearts of the participants.
13. Luther rejected only what the Scriptures would not approve, but Calvin refused everything of the past that could not be proved by the Scriptures.
14. Luther believed in the predestination of the elect but said little about election to condemnation while Calvin held to a double predestination-to salvation and to condemnation-based on the will of God, and he rejected any idea of merit on the part of the elect or foreknowledge on the part of God in the sense that God elected to salvation those whom He foreknew would believe.

C. Calvin's Life to 1536.

1. Calvin's life can be readily divided into two major periods.
 - a. Until 1536 he was a wandering student.
 - b. From 1536-64, he was the leading citizen of Geneva.
2. He was born at Noyon in Picardy in northeastern France.
3. His father held a church office that had an endowment for his son's education.
4. He studied for a time at the University of Paris, where he met the humanist Guillaume Cop. Here he was introduced to Protestant ideas by his cousin Pierre Oliver.
5. After he finished his humanistic studies, his father sent him to the university at Orleans to study law.
6. He transferred to the University of Bourges in 1529.
7. His commentary on Seneca's *De Clementia* in 1532 marked the peak of humanistic influence on his life.
8. Sometime between the completion of the commentary and the end of 1533 Calvin was converted and adopted the ideas of the Reformation.
9. He gave up the money from the endowment.
10. In 1534 he was forced to leave France after he had col-

laborated with Nicholas Cop, the rector of the University of Paris, in an address that called for a biblical reformation like Luther's.

11. He headed to Basel.
- D. In Basel he completed his greatest work, *The Institutes of the Christian Religion*, in the spring of 1536 at the age of twenty-six.
1. The little work was addressed to Francis I of France in an attempt to defend the Protestants of France who were suffering for their faith, and to urge Francis to accept the ideas of the Reformation.
 2. The first edition was thus an apologetic.
 3. The influence of Luther's *Catechism* can be discerned in the order of this first edition.
 - a. Calvin first discussed the Ten Commandments.
 - b. Then, on the basis of the Apostle's Creed, the faith; next, prayer on the basis of the Lord's Prayer; the two sacraments; the evils of the Roman view of the Lord's Supper; and finally Christian liberty of the citizen, which he also related to political liberty.
 4. The work went through several editions until the final edition of 1559. The final edition consists of four books and eighty chapters and is a large text on theology.
- E. Calvin's Theology:
1. It is known by the word T-U-L-I-P.
 2. The coordinating idea of this theology is the sovereignty of God.
 3. He believed in the Total Depravity of all men, saying that man has through Adam inherited the guilt of Adam's sin and can do nothing for his own salvation because his will is totally corrupted.
 4. He then taught that salvation is a matter of Unconditional Election apart from human merit or divine foreknowledge. Election is based on the sovereign will of God and is a dual predestination of some to salvation and others to condemnation.
 5. He also believed that the work of Christ on the cross is Limited to those elected to salvation.
 6. Next, he believed in Irresistible Grace which said that the Holy Spirit irresistibly draws them to Christ.
 7. Perseverance (or preservation) of the saints is the final point saying that the elect will never be lost.
 8. This theology is similar to Augustine's, and is said to

have been biblically derived first.

F. Calvin's Life after 1536.

1. While Calvin was thus engaged, the Reformation advanced into the French cantons of Switzerland.
2. Guillaume Farel (1489-1565), a red-headed, hot-tempered, strong-voiced, prophetic individual established the Reformation in Geneva.
3. Farel was born into a middle-class French family and educated in French universities.
4. Soon after 1521 he accepted Luther's idea of justification by faith.
5. Protected by Bern he helped spread Reformed ideas.
6. In 1532 he began work in Geneva.
7. In 1535 he won a dispute with those opposed to the Reformation, and the General Assembly of Citizens formally adopted the ideas of the Reformation in 1536.
8. Farel realized he needed someone with more organizational ability to help him establish the Reformation in Geneva.
9. One night Calvin stopped in Geneva and Farel went to him and urged him to stay and help. When Calvin refused because he loved the student life so much, Farel told him that the curse of God would be on him if he did not stay. Calvin stayed and later admitted that it was out of fear.
10. They cooperated with each other until they were both exiled in 1538.
11. In 1537 Calvin and Farel succeeded in getting an ordinance passed that decreed that the Lord's Supper was to be celebrated at stated times, a children's catechism prepared, congregational singing was to be adopted, and those under severe discipline could be excommunicated.
12. The two introduced a catechism and a short confession of faith, but a dispute over the liturgy of the Lord's Supper led to their exile in 1538.
13. Between 1538 and 1541 Calvin ministered to French religious refugees in Strasbourg, where Thomas Bucer (1491-1551) led the reform, and lectured on theology.
14. In 1540 he married Idelette de Bure, the widow of an Anabaptist pastor. Their only son died in infancy, and in 1549 Idelette died.

G. In 1541 the reforming forces again gained control in Geneva, and Calvin was invited to return.

1. That same year he had the *Ecclesiastical Ordinances*

promulgated which outlined the activities of the four classes of office bearers in the church.

2. It provided for:
 - a. An association of pastors to preach and to administer discipline.
 - b. A group of teachers to teach doctrine.
 - c. A group of deacons to administer the work of charity.
 - d. And most important a consistory composed of ministers and elders, to supervise the theology and morals of the community and to punish when necessary the wayward members of the church by excommunication.
3. In order to set up a more effective system, Calvin used the state to inflict more severe penalties.
4. Such penalties proved to be much too severe, 58 people executed and 76 exiled by 1546.
5. Servetus (1511-53), who questioned the doctrine of the Trinity was executed in 1553.
6. This concept of power was held by both Catholics and Protestants.
7. Some of his regulations today would be considered an invasion of privacy.
8. In 1564 he died, worn out because of a weak body and his arduous labor for the sake of the gospel.
9. Theodore Beza (1519-1605), rector of the Genevan Academy took over his work of leadership in Geneva.

H. Calvin's Contributions:

1. His greatest contribution to the Reformed faith was his *Institutes*, which has been accepted as the authoritative statement of Reformed theology.
2. He wrote many letters to those who wrote him. His letters and other writings fill nearly 57 volumes of the *Corpus Reformatorum*. About 2,000 of his sermons are also extant.
3. Calvin also encouraged education which affected the Calvinistic Puritans who came to America. He set up a three level system in Geneva at the top of which was the Academy, now known as the University of Geneva, founded in 1559.
4. Geneva became a model of the Reformed faith and also a refuge for those who were oppressed for their faith.
5. John Knox sought refuge there for awhile and sat under the preaching of Calvin.
6. Calvin also influenced the growth of democracy because he accepted the representative principle of government in both church and state.

7. He believed that both the church and state were created by God for the good of men and that they should work together amicably in furthering Christianity.
8. He emphasized a divine call to a vocation and also on thrift and industry which stimulated capitalism.

CHURCH HISTORY-LESSON 28

REFORMATION AND COUNTER REFORMATION (1517-1648)

THE REFORMED FAITH OUTSIDE SWITZERLAND

INTRODUCTION:

1. While the Lutheran faith made gains among the Scandinavians, Calvinism won adherents during the 16th century in the Rhine valley in Germany, Hungary, Moravia, France, the Netherlands, Scotland, northern Ireland and Poland.
2. Calvinism formed a bloc between the Lutheran north and the Catholic south.

I. THE REFORMED FAITH IN FRANCE:

- A. Francis I, who ruled France between 1515 and 1547, engaged in an almost constant struggle with the Spanish ruler over Italy.
 1. The French interfered in Italian affairs which brought about the rise of biblical humanism because Frenchmen who studied in Italy developed an enthusiasm for sources of knowledge from the past.
 2. Jacques Lefevre (1455-1536) was one who became interested in studying the Bible from the original.
 3. By 1525 he completed a translation of the New Testament into French from the Vulgate.
 4. He was joined by the ruler's sister, Margaret, Farel, Bude (a classicist), and Vatable (a Hebraist).
 5. Meaux became the center of the teaching of these humanists, who wished to reform the Catholic church from within.
- B. Lutheran influence through the import of Luther's writings became another factor in the Reformation in France as they too had become tired of the corruption of the Roman church.
- C. Francis decided to try and use force to stop the continued

spread of these "heretical" ideas. Many of this group was scattered and many fled from France.

- D. The movement in France lack effective leadership, but those who adopted the principles of the Reformation emphasized the authority of the Bible for faith and morals and the doctrine of Justification by Faith.
- E. Lefevre's translation offended many and by 1535, Olivetan, who had influenced Calvin at Orleans, had completed a new translation.
- F. Although the strength of the French Reformation was first drawn from biblical humanists and Luther, the conversion of John Calvin provided a writer who was able to popularize the Reformation faith, and in 1532 the Waldenses of southern France adopted Calvinism.
 - 1. It was persecution of the French Protestants that caused Calvin to issue his *Institutes* in 1536 as an apologetic to defend French Christians.
 - 2. Calvin was as much the leader of the French Protestants as he was those in Geneva.
 - 3. Over 150 pastors, trained in Geneva, were sent to France between 1555-56.
 - 4. By the reign of Henry II (1547-59) about 400,000 of the French population were Protestants.
 - 5. In 1559 the first national synod was held in Paris.
 - 6. There they adopted the Gallican Confession of Faith, the first draft being prepared by Calvin.
 - 7. After 1560, the French Protestants became known as the Huguenots which became a badge of honor.
- G. The Huguenots became so powerful and so well organized that they formed a kingdom within a kingdom.
 - 1. When the government realized this situation there was a transition from a policy of steady, fierce, bloody persecution between 1538-62 to a policy of religious war to restore France to Rome.
 - 2. Between 1562-98 there were eight fierce wars.
 - 3. The massacre of Saint Bartholomew was begun in 1572 by the murder of the godly Coligny, a French admiral.
 - 4. About 2,000 were killed on the nights of August 23 and 24 in Paris, and in all about 20,000 were killed and their property seized by the Roman Catholics.
 - 5. The Catholics were urged to do this by Catherine de' Medici who had a strong influence over Charles IX.
 - 6. In 1593, Henry of Navarre, the leader of the Hugue-

- nots became a Roman Catholic and ruled as Henry IV.
7. In 1598, with the Edict of Nantes, he granted freedom of religion to the Huguenots so that they formed a tolerated state within the French state.
 8. This charter protected Protestantism in France until it was revoked in 1685 by Louis XIV, who wanted one state, one ruler and one faith.
 9. Then, about 400,000 Huguenots fled from France to England, Prussia, Holland, South Africa, and the Carolina's in North America.
 10. Because they were skilled artisans and professional middle class men, their departure was a serious economic blow to France.
 11. Since this time Protestants have been a small minority with not much influence in France.

II. THE REFORMED FAITH IN GERMANY:

- A. When Luther lost the support of the peasant class of the Rhine valley by his uncompromising opposition to the Peasant's Revolt, many peasants became Anabaptists.
- B. With the coming of Calvinism, those who were financially better off turned to Calvinism.
- C. Frederick III in 1560, after a public debate, decided in favor of Calvinism.
- D. Zacharias Ursinus (1534-83) and Kaspar Olevianus (1536-87) were given the task of drawing up the catechism. They prepared the Heidelberg Catechism, which was officially adopted in 1563, which became the official creed of the German Reformed churches.
- E. The University of Heidelberg became a center of Calvinism.

III. THE REFORMED FAITH IN HUNGARY:

- A. Few people realize that between two and three million people in Hungary profess the Reformed faith.
 1. Because the Magyars disliked the Germans, Lutheranism did not receive a welcome reception.
 2. After 1550, Hungarians who had studied at Geneva and Wittenberg, returned home to spread Protestant ideas.
 3. John Erdosi translated the New Testament into the Magyar tongue and the people eagerly adopted the Protestant faith.

4. By the end of the 16th century, a large part of the people and nobility had adopted the Reformed faith.
- B. Matthew De'vay (1500-43) was largely responsible for this turn of events.
1. By 1570 the Hungarian Confession, which had been prepared in 1558, was widely circulated.
 2. Because the Socinians and anti-Trinitarians were making such progress, the confession was preceded by a statement of the biblical arguments against Unitarianism.
 3. After 1572, severe persecution became the lot of the Magyar Reformed Church for about two centuries.
 4. The Jesuits also tried to win them back.
 5. The Protestants hung on though and were granted toleration in 1781 and freedom in 1848.

IV. THE REFORMED FAITH IN SCOTLAND:

- A. From about 1300, when Edward I tried unsuccessfully under the English crown, Scotland made common cause with England's enemy-France.
1. England could always count on being attacked by Scotland any time she attacked France.
 2. It was not until the Reformation which brought both countries into the Protestant fold that relations became better.
- B. Politics were dominated by religion during the Scottish Reformation, but in England religion was secondary to the political considerations.
1. The barons and burghers of the middle class in Scotland united under John Knox against the crown to bring about reform.
 2. In England, the Reformation had been created from above by the ruler.
 3. Thus the Reformation in Scotland was more radical than it was in England.
- C. The lack of a strong ruler in Scotland created many local areas under the leadership of strong clan chieftains.
1. In this situation, morals and religion deteriorated.
 2. Concubinage, drunkenness, simony and greed for wealth coupled with disregard for people characterized the leaders of the Roman church in Scotland.
- D. One positive cause of the Scottish Reformation was the

Lutheran teaching of Patrick Hamilton (1503-28), who had studied at Marburg and Wittenberg.

1. Hamilton's emphasis on Justification by Faith and that the pope was the antichrist got him burned at the stake.
2. George Wishart (1513-46) also began teaching Protestant doctrine and he too was burned.
3. He did however, exert considerable influence on John Knox.
4. Copies of Tyndale's New Testament, brought to Scotland by English merchants, also promoted Protestant ideas.

E. The Scots were also alienated from the royal family when Mary Stuart was sent to France for her education and married the young heir to the French throne.

1. The Scots were worried that they would become simply a French dominion because of this marriage.
2. They also were antagonized by the lax morality of the Frenchmen in Scotland.

F. John Knox was the real leader (1514-72).

1. He was known as a courageous and sometimes harsh man who feared no one but God.
2. He was educated at the University of Saint Andrews and ordained to the priesthood in 1536.
3. He became a follower of Wishart and preached to the Protestant soldiers in the garrison of Saint Andrews until the French captured him.
4. For 19 months he was a galley slave in a French war-ship until he was released through a prisoner exchange.
5. Edward VI of England offered him the bishopric of Rochester, but he refused it and became a royal chaplain.
6. When Mary Tudor ascended the English throne, he fled to Europe where he ministered to religious exiles at Frankfurt.
7. He was much influenced by Calvin whom he considered to be a "notable servant of God."
8. A number of Scottish nobles, who were disgusted with French influence in Scotland and the "idolatry" of the "Congregation of Satan" (their name for Rome), met in Edinburgh in December 1557.
9. These lords made a covenant to use their live and possessions to establish "the Word of God" in Scotland.
10. At this juncture, Knox returned to Scotland in 1559 as a fiery promoter of Calvinistic thought.

- G. When Mary Stuart and her husband became rulers of France and French soldiers were brought into Scotland, the Scots appealed to Elizabeth, the new queen of England for aid.
1. Elizabeth was a skilled diplomat and hesitated to assist people in a revolt against their sovereign.
 2. She did completely dislike John Knox because in 1558 he published a tract vehemently condemning women in positions of rulership.
 3. Because French troops in Scotland were a threat to English security, she did send money and a fleet in 1560 provided that only 120 French troops would stay in Scotland, that Frenchmen could not hold Scottish political office and that Francis II, Mary Stuart's husband, was not to engage in war against England.
- H. The Scottish Parliament met in 1560 and led by Knox, proceeded to the work of reformation. This ended the rule of the pope over the Scottish church, declared the Mass to be illegal, and repealed all statutes against heretics.
1. It accepted the Scottish Confession of Faith that the "six Johns" had drawn up in less than a week.
 2. The Confession was definitely Calvinistic in tone and remained the major Scottish Confession until 1647 with the adoption of the Westminster Confession.
 3. The Scottish church was then organized into presbyteries, synods and a national assembly.
- I. Mary Stuart, was a beautiful and clever woman who was a devout Catholic.
1. She had many domestic problems that eventually led to her downfall.
 2. There were so many scandals, that she fled to Elizabeth for protection.
 3. There were so many threats on Elizabeth's life that she finally agreed to Mary's execution in 1587.
- J. John Knox died in 1572.
1. The middle class was firmly in control.
 2. The Presbyterian system of church government was clearly in operation.
 3. Calvinistic theology was adopted by the people.
 4. The French threat to English security through Scotland was ended.
 5. The religious barrier between England and France was also gone. They were in fact united under the same ruler in 1603 and became one kingdom and parliament in 1707.

6. The Scottish Reformation affected America because many Scots migrated to northern Ireland early in the 17th century and from there 200,000 to America in the first half of the 18th century.

CHURCH HISTORY-LESSON 29

REFORMATION AND COUNTER REFORMATION (1517-1648)

THE REFORMED FAITH OUTSIDE SWITZERLAND

V. THE REFORMED FAITH IN IRELAND:

- A. Although the English were able to unite Wales, and finally Scotland with England, they were never able to win the native Irish to unification except for brief periods.
 1. Even then it was only by force.
 2. The conquered race hated the conquering race.
 3. Ireland was economically bound to England.
 4. Ireland was never won for Protestantism.

- B. During the Irish revolt against England during the Reformation, Parliament in 1557 by law confiscated the land of the defeated rebels and granted two-thirds to English settlers.
 1. This inaugurated the policy of colonization that was to result in a divided Ireland in modern times.
 2. Plots between the Spanish and rebellious Irish leaders led to the revolt from 1598-1603 that marred the end of Elizabeth's reign.
 3. When James I ascended the English throne he decided to colonize northern Ireland with Protestants.
 4. Most of the colonists were Scottish Presbyterians and they came to form the bulk of the population in the northern counties.
 5. Ulster became a Presbyterian county, and Belfast became the Presbyterian city.
 6. These were the ancestors of the present day citizens of northern Ireland.
 7. When England placed economic disabilities on them before 1700, about 200,000 migrated to north America.
 8. By 1750, they had planted Presbyterianism in America and particularly around Pittsburgh.
 9. This colonization of Ireland by the Scottish Presbyterians was also one of the reasons why the northern part

of Ireland is united with England and Scotland under one crown today.

- C. Southern Ireland did not accept the Reformation but remained loyal to the pope.

VI. THE REFORMED FAITH IN HOLLAND:

- A. The revolt of the seven northern provinces of the Netherlands, later Holland, against the pope must not be dissociated from the political revolt of the Netherlands against Spanish domination.
1. In this struggle, England, gave aid during the reign of Elizabeth in order to harass Philip II, who was supporting the Roman church and making a claim to the throne of England through his dead wife, Mary Tudor, the former queen of England.
 2. The Dutch people finally gained their freedom and adopted the Reformed faith.
- B. Lutheranism failed to win the loyalty of the Dutch, although it contributed to a religious revolt in Holland.
1. After the Peasants' Revolt, Luther's insistence on the authority of the prince was distasteful to the Dutch who were to revolt against their Spanish ruler.
 2. The more democratic Calvinism appealed to them as a way to escape from the corruption of the Roman system.
- C. Holland was the only land gained for Protestantism after the Catholic Reformation got under way.
- D. Up to 1525 those who accepted the Reformation followed Luther, but the Anabaptists gained a strong following from then until about 1540.
1. After 1540, the Reformation in Holland proceeded along Calvinistic lines.
 2. By 1560, the majority of Protestants were Calvinistic, a minority were Anabaptists (led by Menno Simons), and a small minority followed Luther's ideas.
 3. Neither the passive obedience of Lutheranism nor the revolutionary spirit of the Anabaptists had the appeal for the independent Dutch burghers that Calvinism had with its insistence on freedom from tyranny.
 4. Protestantism spread in spite of the organization of the Inquisition that was set to wipe it out.

- E. When Philip II, an earnest and devout Roman Catholic, ascended the throne of Spain after his father Charles V abdicated in 1555, he determined to bring the Spanish Netherlands back into the fold of the pope.
1. His vacillation between indulgence and savage cruelty caused the Dutch to rise against him.
 2. Noblemen of the Netherlands formed the Compromise of Breda in 1565 and presented a petition asking for the suspension of the Inquisition and the laws against heretics.
 3. Uprising in Flanders in 1565 brought the plundering of 400 Roman churches and thus the desecration of the host of the Mass.
 4. This profanity caused Philip to take strong measures and he took them through the Duke of Alva whom he made regent of the Netherlands in 1569.
 5. Alva set up a special tribunal backed by 10,000 Spanish soldiers and inaugurated a reign of terror.
 6. Between 1567-73 he executed about 2,000 people and by the end of the century 40,000 migrated to other countries.
 7. The Spanish also levied a heavy tax which nearly impoverished the Netherlands.
- F. Opposition to the Spanish policy came to be centered in William of Orange, known as the Silent.
1. The standard of revolt was raised in 1568, but William's army was no match for Alva's trained soldiers, and he had to retire to Germany.
 2. Because war on land was hopeless, the Dutch became "Beggars of the Sea."
 3. They took to the sea by 1569 and preyed on Spanish commerce.
 4. After long sieges, Alva took the revolting cities and engaged in wholesale massacres.
 5. An attack on one city by the Spanish was stopped by the cutting of the dikes and the flooding of the countryside with sea water.
 6. In 1576, Antwerp was looted and 7,000 were killed by the Spanish soldiery under Alva's successor.
 7. This act, known as the "Spanish Fury," aroused such nationalistic spirit that Holland and Zeeland, which were definitely Calvinistic, united with the other provinces in the Pacification of Ghent in 1576 to drive out the Spanish.

- G. Differences in race, language, ways of making a living, and religion brought about a division between the Roman Catholic Flemish (Belgians) in the south and the Calvinistic Dutch in the northern provinces.
1. The seven northern provinces signed the Union of Utrecht in 1579 and in 1581 formally repudiated the sovereignty of the Spanish king.
 2. The foundations of the modern state of Holland were laid under the leadership of William of Orange.
 3. The Dutch eventually won their war for freedom, but in the process lost their great leader to an assassin's dagger in 1584.
 4. English aid and the defeat of the Spanish Armada in 1588 left the Dutch relatively free from Spanish efforts at recapture, but the end of the war and the independence of the Dutch Republic were not formally recognized until the Treaty of Westphalia in 1648.
 5. Holland became a sea power in the 17th century, built up a wealthy empire in the Far East and Western Hemisphere, and gave a king to England in 1689.
- H. The Dutch did not neglect the development of church organization and theology during the struggle for national independence.
1. At a national synod in Emden in 1571 it was decided that the church should adopt the Presbyterian system of church government.
 2. The consistory, the classis, and the synod were to be the units of organization.
 3. The synod also adopted the Belgic Confession, which had been prepared by Guido de Bres (1527-67) in 1561 and revised by Francis Junius, a Calvinistic pastor at Antwerp.
 4. The Confession was adopted by a synod at Antwerp as early as 1566 and received approval by the national synod at Dort in 1574.
 5. It and the Heidelberg Catechism became the theological standards of the Reformed church of Holland.
 6. The University of Leyden, which was formed in 1575 in gratitude for the freeing of the city from a siege, became a center for Calvinistic theological study.
 7. The Dutch Calvinists have always been sturdy defenders and exponents of Christianity.
- I. Victorious Calvinism, however, found its first opposition in Holland in the development of Arminianism.

1. James Arminius (1559-1609), its exponent, was educated with funds given by friends and later by the civic authorities of Amsterdam.
2. He studied at Leyden and at Geneva under Beza and traveled widely in Italy.
3. In 1603, after 15 years as a professor at Amsterdam, he became professor of theology at Leyden.
4. His attempt to modify Calvinism so that, according to him, God might not be considered the author of sin, nor man an automaton in the hands of God, brought down upon him the opposition of his colleague Francis Gomar.
5. Arminius asked the government to call a national synod concerning the matter, but he died before it was called.
6. His supporters including Hugo Grotius, who wrote on international law, compiled their ideas in the *Remonstrance* of 1610.

J. Comparison of Calvin and Arminius:

1. Both Arminius and Calvin taught that man, who inherited Adam's sin, is under the wrath of God.
2. Arminius believed that man was able to initiate his salvation after God had granted him the primary grace to enable his will to cooperate with God.
3. Calvin thought that man's will had been so corrupted by the fall that salvation was entirely a matter of divine grace.
4. Arminius accepted election but believed that the decree to save some and damn others had "its foundation in the foreknowledge of God," and thus was conditional.
5. Calvin though viewed election as unconditional.
6. Arminius believed that Christ's death was sufficient for all but that it was efficient only for believers.
7. Calvin limited the atonement to those elected to salvation.
8. Arminius taught that men might resist the saving grace of God, whereas Calvin thought it irresistible.
9. Arminius answered the Calvinistic insistence on the perseverance of the saints by stating that God would give the saints grace so that they need not fall, but that the Scriptures seemed to teach that it was possible for man to fall away from salvation.
10. Arminius felt like these modifications would eliminate making God the author of sin and man an automaton.

K. From 1618-19, a synod was held at Dort.

1. It was an international Calvinistic assembly because 28 of the 130 present were Calvinists from England, Gremen, Hesse, the Palatinate, Switzerland and France.
 2. The Arminians came before the meeting in the role of defendants.
 3. Five Calvinistic articles, the Canons of Dort, opposing the Remonstrance of 1610 were drawn up and the clerical followers of Arminius were deprived of their positions.
 4. Not until 1625 did the persecution of Arminians cease.
 5. Arminians had considerable influence on one wing of the Anglican church in the 17th century, the Methodist movement of the 18th century, and the Salvation Army.
- L. John Coeccius (1603-69), an able biblical scholar in Holland, developed the idea of a covenant of work with Adam that was replaced by a new covenant of grace in Christ.
1. This idea is still held in the Dutch Reformed and the Christian Reformed Churches.
 2. Much later, Abraham Kuyper (1837-1920) founded the Free University of Amsterdam and promoted Calvinism.

CHURCH HISTORY-LESSON 30

REFORMATION AND COUNTER REFORMATION (1517-1648)

THE REFORMATION AND PURITANISM IN ENGLAND

INTRODUCTION:

- A. The Protestant Reformation created the Lutheran, Anabaptist and Reformed aspects of the Christian faith.
- B. The fourth and for the United States and England one of the most important was the Anglican Reformation in England.
- C. It ranks with the Lutheran movement in its conservative approach to reform.
- D. It had no dominant ecclesiastical leader such as Calvin or Luther, but was dominated by the ruler who became the head of the national church.
- E. For that reason it began as a lay political movement, continued as a religious movement and concluded with the Elizabethan settlement in the middle of the 16th century.

- F. It spread all over the world in conjunction with the spread of England.

I. REFORMING THE CHURCH IN ENGLAND:

- A. Causes of the Reformation in England:
1. The Lollards, who organized to spread the teaching of John Wycliffe, had never been stamped out and in fact had been a religious underground movement among the common people of the 15th century.
 2. Their emphasis on the authority of the Scriptures and the need of a personal relation to Christ was revived with the emergence of the political reformation in England in the first quarter of the 16th century.
 3. We must also remember that the Tudor rulers, who ruled England between 1485 and 1603 had created a strong national state in which the ruler through the army and bureaucracy was able to give the rising middle class the security that was essential to business.
 4. In return we must also realize that the middle class accepted restrictions on their liberty and cooperated with the ruler, who also used them in the government.
 5. The relationship between the king and the people gave support to separation from the papacy.
 6. Control of much land in England by the Roman church, papal taxation, church courts and the like angered both ruler and subject.
 7. These problems caused the nation to support Henry VIII when he decided to break with Rome.
 8. The intellectual factor must also be considered.
 - a. The biblical humanists at Oxford such as John Colet (1466-1519) began to study the Bible in the original through Erasmus' Greek New Testament.
 - b. These humanists were extremely critical of Rome.
 - c. William Tyndale and Miles Coverdale who later made the Scriptures available to the English people in their own language were also reformers.
 - d. Tyndale published 2 editions of 3,000 copies of his English New Testament in 1525 being the first printed English New Testament.
 - e. Though Tyndale was martyred near Brussels in 1536, his work lived on.
 - f. Miles Coverdale published the first complete printed English translation of the whole Bible in 1535.
 - g. Notice that every time there was a translation, things changed.

9. Luther's writings were also circulated widely in England.
 - a. Oxford scholars studied his *Babylonian Captivity* with zeal as he pointed out the abuses of the Roman church.
 - b. In 1521 Henry VIII attacked this tract in a work called *In Defense of the Seven Sacraments*.
 - c. The grateful pope called Henry "Defender of the Faith," and this title has been used by the Protestant rulers of England since then.
 - d. Public burning of Luther's books did not stop his ideas.
 10. The direct cause of the coming of the Anglican Reformation was not so much the love affairs of Henry VIII as his desire to have a legitimate male heir.
 11. In order to divorce Catherine who it seemed could never have a son and marry Anne Boleyn with whom he was in love, he had to bring the Roman church in England under his control.
- B. Ecclesiastical Reformation Under Henry VIII (1509-47).
1. Henry VIII who ruled for 38 years was a handsome, generous, strong, cultured prince who knew theology, was a good musician, and could speak Latin, French, Spanish and English.
 2. He enjoyed the chase, archery and tennis which helped to make him more popular with the English people.
 3. His father though endeavored to relate his line to the important royal families of Europe by means of strategic marriages.
 - a. His daughter, Margaret was married to James of Scotland whose great-grandson, James VI of Scotland became James I of England in 1603.
 - b. His son, Arthur was married to a Spanish princess named Catherine of Aragon.
 - c. When Arthur died, the king so as to not lose Catherine's dowry persuaded Pope Julius II to grant a dispensation so that Catherine could be married to Arthur's younger brother, Henry in 1503.
 - d. Henry and Catherine had one child who ruled as Mary Tudor.
 4. Henry believed that maybe God was punishing him for marrying his brother's widow as per Lev 20:21.
 5. When he fell in love with Anne Boleyn, he order his advisor, Cardinal Wolsey, to negotiate with Clement VII for a divorce from Catherine.

- a. Clement was unable to grant this request because in 1527 he was under the control of Catherine's nephew, Charles V, the ruler of Spain and the emperor of Germany.
- b. Henry accused Wolsey of high treason, but he died before he could be executed.
6. Thomas Cromwell became Henry's chief minister and in 1532 Protestant Thomas Cranmer (1489-1556), was made archbishop of Canterbury.
7. Henry decided to get the divorce through the English clergy who could be coerced into granting it by Parliament.
8. The Tudor Parliament was representative of the people but responsible to the king who ruled like a dictator, concealing the iron fist in a velvet glove.
9. The Reformation Parliament ended papal control.
10. In 1531 Henry accused the English clergy of violating a statute prohibiting recognition of any appointee of the pope without the ruler's consent because they had accepted Wolsey as a papal legate, even though Wolsey had been Henry's trusted advisor.
 - a. Henry had them accept himself as head of the church in England "as far as the law of Christ allows."
 - b. He fined them a large sum of money.
 - c. In 1533, Henry was granted his divorce and married Anne that same year.
11. Henry then turned to Parliament for help.
 - a. Parliament prohibited residence of the English clergy outside the country.
 - b. Another act forbid annual payments to the pope.
 - c. Parliament banned appeals from church courts in England to papal courts in Rome.
12. The most important step in the separation of the church in England from the papacy was in the Act of Supremacy of 1534 which declared the king to be the "supreme head of the church of England."
13. In the same year, Parliament passed the Act of Succession which gave the throne to the children of Henry and Anne.
14. Subjects were to take an oath and repudiate papal authority. Thomas More refused and was executed.
15. Henry wanted to tie the middle class to the changes so he had Cromwell gather evidence of the sins of the monks.

- a. In 1536 Parliament ordered the closing of all monasteries with less than 200 pounds annual income.
 - b. This closed 376 monasteries and their property was taken over by the crown.
 - c. In 1539 over 150 of the larger ones were closed by act of Parliament.
 - d. Twenty-eight abbots disappeared from the House of Lords.
 - e. The king kept some land for himself and gave or sold very cheaply the rest to the middle class landowners.
 - f. These people became quite loyal and were avid supporters of the ecclesiastical changes.
 - g. Henry had an income of about 100,000 pounds a year.
 - h. The monks were given some grants of aid.
16. The passage of the Six Articles by Parliament in 1539 was proof that Henry had broken only the ecclesiastical tie between the church in England and Rome.
- a. These articles reaffirmed transubstantiation, Communion, celibacy and verbal confession.
 - b. The theology of the church of England remained true to Rome.
 - c. Henry had made concessions to reform in 1536 by issuing the Ten Articles and by authorizing an English translation of the bible.
 - d. Hence the Great bible was issued in 1539 as a revision of the work of Tyndale and Coverdale. Cranmer wrote the preface.
 - e. It became known as the "Chained Bible" because it was chained to its stand in many churches.
17. In the meantime, Henry had tired of Anne Boleyn, especially when their child was a girl, whom they named Elizabeth.
- a. In 1536 Anne was tried and beheaded on charges of adultery.
 - b. Henry next married Jane Seymour who bore the son he wanted before she died.
 - c. Later Henry married Anne of Cleves, whom he divorced.
 - d. And Catherine Howard, whom he executed.
 - e. And Catherine Parr, who outlived him. (Whew)
18. Henry freed the church from the papacy and put it under royal control as a national church.
- a. In his will he stated that after his death his son Edward should take the throne.

- b. Edward would be followed by Mary, the daughter of Catherine of Aragon, and Mary by Elizabeth, the daughter of Anne Boleyn.
 19. When Henry finally died, the English church was a national church with its ruler as the head, but it was Roman Catholic in its doctrine.
 20. The Bible was available though to the people in their own tongue.
 21. Henry's son Edward was to carry out the Protestant phase of the Reformation that Henry had begun as an ecclesiastical movement between 1527 and 1547.
- C. Protestant Reformation under Edward VI.
 1. Because he was only 9 when he became king, his mother's brother, the duke of Somerset was appointed regent.
 2. He was succeeded by the duke of Northumberland 2 1/2 years later.
 3. Somerset had Protestant sympathies and helped the young king to institute changes that would make the Reformation in England theological.
 4. In 1547 Parliament granted the cup to the laity in the Communion service; repealed treason and heresy laws and the Six Articles; legalized the marriage of priests in 1549; and in 1547 order the dissolution of chantries which were endowed chapels for the saying of masses for the soul of the one who made the endowment.
 5. Positive action was also taken by Somerset:
 - a. Church services were to be in English, not Latin.
 - b. An Act of Uniformity in 1549 provided for the use of a Book of Common Prayer, which was the work of Cranmer.
 - c. The book emphasized the use of English in the services, the reading of the Bible, and the participation of the congregation in worship.
 - d. The second and more Protestant edition issued in 1552 reflected Calvinistic influences.
 - e. The second Act of Uniformity ordered churches to use it.
 - f. This prayer book, with slight modifications adopted in Elizabeth's reign, is the same one that the Anglican church has used since that time.
 - g. Cranmer also engaged in the drawing up of a creed with the advice of various theologians including John Knox.
 - h. The resulting Forty-Two Articles were made the creed of the Anglican church by royal assent in 1553.

- i. The Articles were somewhat Calvinistic in tone, especially in the matter of predestination and the view of Communion.
- j. Edward VI died shortly after signing this act.

CHURCH HISTORY-LESSON 31

REFORMATION AND COUNTER REFORMATION 1517-1648

THE REFORMATION AND PURITANISM IN ENGLAND

I. REFORMING THE CHURCH IN ENGLAND

- D. Roman Catholic Reaction Under Mary Tudor:
 - 1. Mary, who ruled from 1553-1558 was the daughter of Henry VIII and Catherine of Aragon.
 - 2. Her reign coincided with the development of the Counter Reformation in the Roman church on the Continent and may be thought of as the English parallel to the Counter Reformation on the Continent.
 - 3. Advised by Cardinal Reginald Pole, Mary, who was Roman Catholic to the core, forced Parliament to restore religious practices in England to what they were at the death of her father in 1547 and to repudiate the changes that had been made under Edward.
 - 4. Parliament agreed to the necessary measures, but it would not restore the lands that had been taken from the Roman church during the reign of Henry VIII.
 - 5. Mary married Philip II of Spain in 1554, but the marriage was unpopular with the English people, and Philip never returned Mary's love.
 - 6. About 800 of the English clergy refused to accept these changes and lost their parishes.
 - 7. They were forced to flee to Geneva and to Frankfort for refuge if they were not to perish in the persecution that Mary initiated.
 - 8. Nearly 300, mainly from the commercial areas of southeastern England, were martyred for their faith.
 - 9. Chief among them were Latimer, Ridley and Cranmer.
 - 10. Latimer encouraged Ridley at the stake by his remark that their burning would light a candle in England that by God's grace would never be put out.
 - 11. Cranmer first recanted but later recanted his recantation and, when he was burned, put the hand that

had signed the recantation in the fire until it was burned.

12. Nothing strengthened the cause of Protestantism more than the death of these brave martyrs.
13. Foxe's *Book of Martyrs* (1563) recounted these persecutions in gory detail and aroused sympathy for Protestantism.
14. Mary's great mistakes were the Spanish marriage, the restoration of the authority of the pope, and this persecution.
15. Englishmen have never favored extremes, and they reacted against Mary's extreme as some had against the extreme Protestant changes under Edward VI.
16. The way was prepared for a compromise settlement with the accession of Elizabeth.

E. The Elizabethan Settlement

1. When Elizabeth ascended the throne at age 25, she faced many problems:
 - a. Mary Stuart had a valid claim to the throne.
 - b. Spain was ready to intervene to substantiate Philip's claim to the English throne as the husband of Mary Tudor.
 - c. England was divided between the Protestant the Roman religious views.
2. Elizabeth could hardly be other than a Protestant because the Roman clergy would not admit the legality of her parent's marriage, but she did not want to risk open conflict with the powers of the pope.
3. For that reason she favored the course that would be acceptable to most of the people of England.
4. They favored a moderate view that would avoid the extremes of either side.
5. Elizabeth had Parliament pass the Act of Supremacy in 1559, which made the queen the "only supreme governor of this realm" in spiritual, ecclesiastical and temporal matters.
6. This title gave less offense than that of "supreme head of the church," upon which Henry VIII had insisted.
7. The title left matters of faith and morals to be settled by the Church of England.
8. The Act of Uniformity provided for the use of the Prayer Book of 1552 with only slight modifications.
9. Absence from church was to be punished by a fine of a shilling.
10. The Forty-Two Articles were revised by the omission of articles condemnatory of the antinomians, Anabaptists,

- and millenarians and by the reorganization of others there were 39 articles.
11. The 39 Articles were accepted by Parliament in 1563 as the creed of the Anglican Church and all pastors were required to subscribe to it.
 12. This creed, with slight modifications in 1571 has been the creed of the Anglican church since that time.
 13. These steps, even though moderate, around the undying hostility of the pope, and in 1570 Pope Pius V issued a bull excommunicating Elizabeth and freeing her subjects from allegiance to her.
 14. Elizabeth retaliated by an act aimed at the Jesuits who planned to recapture England for the papacy.
 15. A seminary had been set up at Douai in Flanders in 1568 by William Allen, and here men could be trained by the Jesuits to minister secretly to the followers of the pope in England.
 16. About 125 Jesuits were executed in England.
 17. The pope then enlisted the aid of Philip of Spain to recover England for the Roman church.
 18. Philip was glad to do this because he was a loyal son of the Church of Rome and because he knew that Elizabeth was secretly aiding his rebellious Dutch subjects.
 19. In 1588 he gathered a great fleet known as the Spanish Armada and sailed against England.
 20. His fleet was defeated by the English fleet which consisted of smaller, more maneuverable ships manned by expert sailors.
 21. This victory established England as the champion of Protestantism in Europe and blasted the pope's last hope of regaining England for the Roman church.
 22. The Reformation brought the Bible to the English people in their own tongue.
 23. England also came to the aid of the Dutch and French Calvinistic Protestants.
 24. Irish bitterness toward England was intensified because Ireland remained loyal to the pope.
 25. An Irish revolt near the end of her reign taxed Elizabeth's resources to the limit.
 26. The sale and gift of the land, taken from the Roman church, to the middle class created a new Tudor nobility.
 27. The abbots who lost their monasteries, no longer met with the House of Lords.

28. The need for an agency to take over the welfare work of the church led to an extension of the activities of the state in this area.
29. The Elizabethan settlement did put England on the road to greatness and empire, but the road ahead was not to be without trouble.
30. The defeat of Spain and the pope left the English rulers free to give attention to the problem of Puritanism.
31. From 1567-1660 the Puritans were a dominant force in English domestic affairs.
32. They sought to transform rather than overthrow the Anglican church.

II. PURITANS AND SEPARATISTS:

A. The Puritans:

1. Victory in the struggle with the pope did not give the queen rest because of the rising power of the Puritans.
2. They threatened to change the Episcopal state church into a Presbyterian or Congregational church.
3. The Puritans contended that "too many rags of popery" were still in the Anglican church and they wanted to "purify" the Anglican church in accordance with the Bible, which they accepted as the infallible rule of faith and life.
4. This desire led to their being nicknamed Puritans after 1560.
5. Up until 1570, their main objections were directed against the continued use in the liturgy of the church of ritual and vestments.
6. They opposed the use of saints' days, clerical absolution, the sign of the Cross, the custom of having godparents in baptism, kneeling for Communion, and the use of the surplice (robes) by the minister.
7. They also deplored the loose observance of Sunday by the Anglicans.
8. They followed William Ames's (1576-1633) and William Perkins's interpretations of Calvin.
9. Cambridge became the university center where the Puritans had the most influence.
10. Puritanism continued to grow and won the support of many lawyers, merchants and country gentlemen.
11. After the ending of the danger from the pope, Elizabeth had an act passed against the Puritans in 1593.

- a. This act gave the authorities the right to imprison those who did not attend the Anglican church.
- b. Remember that the Puritans were not dissenters but members of the Anglican church who wanted a different form of church government.
12. Those who wanted a Congregational state church (led by a man named Jacob) became known as Independents.
13. The Independents must be distinguished from the Separatists who wanted separation of church and state and congregational government in the church.
14. Both groups continued to grow in strength in spite of opposition from the ruler and to give useful criticism to the Church of England.
15. Extreme fashions in dress, laxity in keeping Sunday, and the lack of consciousness of sin were all condemned.
16. The roots of English nonconformist sects and New England Congregationalism were in the Puritan movement.
17. A few years before his death, Richard Hooker (1554-1600) in order to meet the Puritan threat to the state church wrote the *Treatise of the Laws of Ecclesiastical Polity*, which was primarily philosophical.
 - a. Hooker maintained that law, given by God and discovered by reason, is basic.
 - b. Obedience to the ruler who rules by consent of the people and according to law is necessary because the ruler is the head of both the state and the church.
 - c. Members of the state are also members of the state church and in both areas are subject to divine law.
 - d. Bishops, subordinate to the king, are to supervise the state church.
 - e. Hooker was opposed to both the Puritans who tended to separate the church and state and to the papal claims of authority over the state.
18. The Puritan theologians opposed these ideas because they believed that the people, under God, were the source of sovereignty in the church.
19. The emergence of Thomas Cartwright (1535-1603) as professor of theology at Cambridge about 1570 shifted the emphasis in the Puritan efforts from reform of liturgy to reform in theology and church government.
20. Insistence on the final authority of the Scriptures led his followers to adopt a Calvinistic theology that would make the 39 Articles even more Calvinistic.

21. In his lectures on the Book of Acts in 1570, Cartwright opposed government by bishops and insisted that the government of the church should be in the control of a presbytery of bishops or elders who had only spiritual functions. This was essentially the Calvinistic system.
22. He laid the foundations of Presbyterianism in England.
23. A number of Puritans who did not follow Cartwright's ideas adopted the ideas of Henry Jacob (1563-1624) who may be considered the founder of the Independents.
24. The Independents were not so inclined to separatism as the followers of Robert Browne, who emphasized the church covenant as the link that bound Christians together.
25. Jacob was one of the signers of the Millenary Petition to James I in 1603 which asked for a change from episcopacy in England.
26. He was imprisoned for his view that each congregation was to be left free in the state church to choose its own pastor, determine its own policies, and manage its own affairs.
27. About 1606, Jacob migrated to Holland and became the minister of Englishmen in Middleburg.
28. John Robinson, pastor of the Separatist congregation in Holland whose members later migrated to Plymouth and Jacob had considerable influence on each other.
29. Jacob returned to England in 1616 and became pastor of a congregation of Independents in Southwark, London from 1616-22.
30. Independent or Congregational Puritanism in England grew slowly from this humble beginning until under Oliver Cromwell it became more powerful than Presbyterianism.
31. In 1658 at Savoy in London, Congregationalist followers of Jacob and Separatist congregations formulated a Calvinistic creed known as the Savoy Declaration.
32. English Congregationalism is a lineal descendant of this.

REFORMATION AND COUNTER REFORMATION
(1547-1648)

THE REFORMATION AND PURITANISM
IN ENGLAND

II. PURITANS AND SEPARATISTS:

B. Separatist Puritans:

1. The major point of difference between the Episcopal, Presbyterian and Independent Puritans so far discussed and the Separatist Puritans was the idea of the church covenant by which the Separatists bound themselves in loyalty to Christ and one another apart from a state church.
2. The earliest group of Separatists who set up a church based on a covenant was that organized by Richard Fitz about 1567.
3. Robert Browne (1550-1633) who graduated from Cambridge in 1572, gathered together a group under a church covenant in Norwich in 1580-81.
 - a. From there he was forced to flee with his congregation to Holland where he wrote three treatises elaborating the principles of Separatist Congregationalism.
 - b. The most important was entitled *Reformation Without Tarrying for Anie*, written in 1582, which argued that believers were to be united to Christ and one another by a voluntary covenant, that officers were to be chosen by the members, and that no congregation was to have authority over another.
 - c. Unlike the Independent Congregationalists, the Separatists would have nothing to do with the state church.
 - d. Browne returned to England and in 1591 was ordained in the Anglican church, which he served until his death.
 - e. The principles he developed though would live on.
4. Browne's principles of advanced Congregationalism were somewhat modified by the congregation that appeared in London about 1586 under the leadership of John

Greenwood and Henry Barrow, who were both hanged in 1593 by the authorities for their views.

5. Francis Johnson became the pastor of the flock that migrated to Holland and by 1640 several hundred "Barrowists" were in England.
6. A third group of Separatist Congregationalists appeared in Gainsborough and Scrooby in 1606.
 - a. The Scrooby group was led by John Robinson (1575-1625) under whose leadership the group finally settled in Leyden, Holland in 1608.
 - b. William Bradford (1590-1657) of later fame in Plymouth became a member of this group and it was this group that finally migrated to American in 1620 on the Mayflower.
 - c. It is interesting to note that the immigrants applied the covenant idea to political life by entering into the Mayflower Compact before landing at Plymouth.
 - d. Because of persecution the Gainsborough group also migrated to Amsterdam in 1606 or 1607 under the leadership of John Smyth (1565-1612).
 - e. There they came under the influence of the Mennonites.
 - f. In 1608 or 1609f Smyth baptized himself, Thomas Helwys (1550-1616) and other members of the flock by pouring.
 - g. Part of his congregation became Mennonites after a long period of negotiation for inclusion in that body.
7. Thomas Helwys, John Murton and their followers returned to England about 1612 and organized the first English Baptist church.
 - a. This group practiced baptism by pouring and held to Arminian doctrines with which they had become familiar during the Arminian dispute in Holland.
 - b. They were known as the General Baptists because they held to general rather than particular atonement.
 - c. Thus the first English Baptist Church emerged from the Separatist Congregationalist group.
8. The stronger group of Calvinistic or Particular Baptists originated in a schism from Henry Jacob's congregation in London in 1633 and 1638.
 - a. They held to the baptism of believers by immersion and a Calvinistic theology that emphasized a limited atonement.

- b. It was in this congregation, first led by John Spilsbury, that in 1638 became the main influence in the English Baptist movement.
 - c. The antecedents of the American Baptist movement are to be found in this group.
 - d. Although Roger Williams was not a Baptist when he went to American, he had imbibed Baptist principles and he used these as soon as opposition to his preached developed among the Congregationalists.
9. The fires of Smythfield, the Spanish Armada, Foxe's Book of Martyrs, and the Guy Fawkes blot made the English anti-Roman Catholic.
- C. The Puritan Struggle with the Stuarts.
- 1. The religious forces generated by the exiles under Mary Tudor, exiles who had become acquainted with Calvinism in Europe, and by the Geneva Bible of 1560 resulted in the Puritanism that caused Elizabeth no little difficulty.
 - a. When her successor, James VI of Scotland became James I of England in 1603, the Puritans hoped that this Calvinistic king, who liked episcopacy, would set up a presbyterian government in the Anglican church.
 - b. To emphasize their hope, they presented him with the Millenary Petition, signed by nearly 1,000 Puritan ministers, upon his arrival in 1603 and asked that the Anglican church be completely "purified" in liturgy and polity.
 - c. The pudgy, vain, garrulous ruler called the Hampton Court Conference in 1604.
 - d. When the Puritans again demanded reform, James became angry and said that he would "harry them out of the kingdom" if they would not conform.
 - e. He said "no" to their request for presbyterian polity as well.
 - f. He did give permission to make a new translation of the Scriptures.
 - g. The result was that in 1611, 54 learned scholars had produced the Authorized or King James Version of the Bible.
 - 2. The issues between James and the Puritans included more than the religious disagreement over presbyterian or episcopal forms of government for the state church.
 - a. The judicial issue concerned the struggle between the legal, common-law courts of England and the

- extra-legal court system that the Tudors had set up to give them complete control of their subjects.
- b. Another question concerned the question as to whether monarch or Parliament was sovereign. Was the king, the divinely appointed sovereign, responsible only to God, or was he appointed by consent of the people in Parliament?
 - c. The economic question involved the problem or whether the king could levy taxes or whether that was the exclusive prerogative of the Parliament.
 - d. Unfortunately for the Stuarts, neither James nor his three successors had any of the skill of the Tudors in hiding the iron fist in the velvet glove of a monarch apparently supported by Parliament.
 - e. During Elizabeth's and James' reigns the Puritans had been winning adherents to their views among the merchants of the city and the country gentry.
 - f. These groups were forced into opposition to the ruler on all the points just mentioned and bided their time until they could act.
3. Charles I, who ruled from 1625 until his execution in 1649, was an honorable, brave and able but weak man who believed more strongly in the marriage of divine right monarchy and episcopacy than his father did.
 - a. He also insisted on a subservient Parliament and when he could not get one ruled without it from 1629-1640.
 - b. Many Puritans, wearied with his pro-Catholic policy and hoping for better conditions than in England, migrated to American.
 - c. At least 20,000 left between 1628-40.
 4. Charles' appointment of William Laud (1573-1645), a man of small stature and narrow mind, as the archbishop of Canterbury created a set of conditions that in time brought his downfall.
 - a. Laud was favorable to uniformity in polity and to Arminian theology, which the Calvinistic Puritans disliked.
 - b. He appointed Arminians to the best church positions.
 - c. His attempt to force a new Book of Common Prayer on the Church of Scotland in 1637 proved to be the incident that started the struggle between the Puritans and their ruler.

- d. The Scots rebelled against this attempt to change their liturgy, polity and faith to have religious uniformity in the two lands.
 - e. In 1638 the Scottish people signed a national covenant to defend Presbyterianism and invaded England.
 - f. Charles tried to repel the invasion, but finally had to buy them off.
 - g. The Scots marched into England a second time and remained in the north as a threat.
 - h. To get money, Charles called a Parliament in 1640 which became known as the Long Parliament because it existed until 1660.
5. The Long Parliament, before granting any funds, imprisoned or executed Charles's advisors, abolished all the illegal courts, and took control of the finance in the state; but it could not reach an agreement on the subject of religion.
- a. Moderates, who wanted to retain episcopacy, were known as the Royalists or Cavaliers.
 - b. The Puritan country gentry and merchants who desired Presbyterian or Congregational polity and doctrine were known as Puritans or Roundheads.
 - c. In 1642 the Royalists withdrew from Parliament after Charles tried unsuccessfully to arrest five members of the House of Commons for treason.
 - d. A civil war broke out which lasted until 1646.
 - e. Success in the conflict came to the Puritans of the Long Parliament because of the unexpected military skill of Oliver Cromwell (1599-1658).
 - f. His well-trained and highly disciplined cavalry of godly Puritans, the Ironsides, became the model on which the victorious New Model army was organized.
 - g. In 1646, the king was captured by Parliament and, after his subsequent escape and a short second civil war in 1648 was executed in 1649.
6. Parliament, in the meantime abolished episcopacy in 1643 and commissioned the Westminster Assembly composed of 151 English Puritans.
- a. To secure Scottish aid in the war, Parliament accepted the *Solemn League and Covenant* of 1638 and added eight Scottish Presbyterians to advise it on the polity and creed of the national church.
 - b. The group held 1,163 daily sessions between 1643 and 1649, during which time its real work was done, although it did not end until 1652.

- c. The *Directory of Worship* along Presbyterian lines was completed in 1644 and accepted by both the Scottish and English Parliaments in 1645.
 - d. The *Form of Government*, which advocated Presbyterian polity for the national church, was completed by 1645 and adopted by Parliament in 1648.
 - e. The Calvinistic Westminster *Confession of Faith*, the assembly's most important work was completed by 1646, adopted by the Scots in 1647 and by the English in 1648.
 - f. Thus the state church of England was a Calvinistic Presbyterian church by 1648.
 - g. The constitutions of the larger American Presbyterian churches include all the above documents.
7. The Presbyterians in Parliament had not paid as much attention as they should have to the army, which had become Congregationalist in sentiment.
 - a. Tired of the Presbyterian refusal to pay arrears of wages to the army and of their unwillingness to have any but a Presbyterian state church, Cromwell, an Independent or Congregationalist, order a Colonel Pride to "purge Parliament" in 1648.
 - b. The Presbyterians were driven out, leaving a "rump" or Congregationalists in charge.
 - c. Cromwell, after the execution of Charles in 1649, created a commonwealth headed by himself.
 - d. He dismissed the Rump Parliament in 1653 and ruled as a dictator until 1658 with the aid of his army.
 - e. He was tolerant in matters of religion and permitted the Jews who had been expelled in 1290 to return in 1656.
 8. After Cromwell's death, the Long Parliament voted itself out of existence in 1660.
 9. The English, tired of the strict way of life of the Puritans, recalled Charles II to become their ruler and adopted episcopacy again.
 10. A strict code of laws, known as the Clarendon Code, put positions in the state church and state in the hands of Anglicans and forbade the meetings of Puritans.
 11. About 2,000 Calvinistic clergymen were driven from their churches and Puritanism became a part of the nonconformist tradition of England.

12. Two of its most distinguished writers were John Milton (1608-74), who wrote *Paradise Lost*, and John Bunyan (1628-88) who wrote *Pilgrim's Progress*.
13. Toleration of the nonconformists was not granted until the Glorious Revolution of 1689.

CHURCH HISTORY-LESSON 33

REFORMATION AND COUNTER REFORMATION
(1517-1648)

COUNTER REFORMATION AND EVALUATION:

INTRODUCTION:

- A. The state church forms of the Lutheran, Anglican and Reformed churches and the radical or free church forms of Anabaptism seemed to be well on the way to winning all Europe north of the Alps by 1545.
 1. They were firmly planted in Germany, Scandinavia, France, Scotland, Switzerland, and England.
 2. Protestantism won only Holland after 1560 because a wave of religious energy vitalized the Roman Catholic Church.
 3. Protestantism lost Poland and Belgium as a result of a Counter Reformation in the Roman Catholic church under the leadership of the upper-class clergy and the papacy.
 4. It brought internal reform and an external reaction that led to the Thirty Years' War from 1618-1648.
 5. Counter-Reformation Catholicism was carried by missionaries to Quebec, Latin American and Southeast Asia.

I. THE COUNTER REFORMATION:

- A. Renewal and Reform:
 1. Several causes prevented Protestantism from winning Italy.
 - a. Italian disunity led to domination by Spain, the champion of Catholicism.
 - b. Rome was also the seat of the papacy, and the papacy prevented the translation of the Bible into the vernacular.

2. A powerful factor in preventing the spread of Protestantism was the Oratory of Divine Love between 1517 and 1527.
 - a. This was an informal organization of about 60 important churchmen and laymen who were interested in deepening spiritual life by spiritual exercises.
 - b. The most important members were Giovanni Pietro Caraffa (1476-1559) who became Pope Paul IV in 1555 and Gaetano di Tiene (1480-1547) who was an inspiration to the reforming popes.
 - c. Caraffa was strongly attached to the medieval dogma of the Roman church.
 - d. This group of spiritually minded churchmen sponsored any movement that would contribute to a return of personal conviction in their church.
3. Pope Paul III made the most able of these earnest men to be cardinals.
 - a. He put such men as Caraffa, Gasparo Contarini (1483-1542) who sympathized with the Protestant doctrine of justification by faith; Pole; and others on a commission in 1536 to report to him on a plan for religious reform.
 - b. In 1537 they presented a report that pointed out that the abuses in the Roman church were the fault of former pontiffs and corrupt cardinals who had sold offices and dispensations indiscriminately.
4. The Oratory of Divine Love also inspired the founding of new religious orders that helped to stop the spread of Protestantism.
 - a. Gaetano di Tiene aided by Caraffa founded the Theatine order in 1524.
 - b. This order bound secular priests to live under the threefold rule of poverty, chastity and obedience in a religious community, but it left them free to serve the people just as the parish priests did.
 - c. This preaching, teaching and social service led to a new respect for the Roman church in Italy and the Theatine's spread rapidly in that country.
 - d. The leadership and membership of this order was aristocratic which contrasted with the Capuchin order.
 - e. The Capuchin order was founded by Matteo da Bascio (1495-1552) about 1525 as a reformed branch of the Franciscans and made an appeal to the peasants by their self-sacrificing spirit of service and popular type of preaching.

- f. This order was easily recognized by the pointed hoods they wore and their bare feet.
 - g. The Ursuline order for women was founded by Angela Merici (1474-1540) in 1535 to care for the sick and to educate girls. It was approved by the pope in 1544.
 - h. Many orders were organized during this time and they have served the Roman church well since that time.
 - i. The most important order, the Society of Jesus will be discussed later.
5. The fact that the luxury-loving , greedy, yet cultured popes of the Renaissance were succeeded during the 16th century by many popes who zealously supported reform also helped to prevent the growth of Protestantism.
- a. Paul III (1534-49) was so favorable to the cause of reform that his pontificate marks an important point in the Counter Reformation.
 - b. During his rule the Jesuit order was formed; the Inquisition was set up; the Index of Books which listed books that Catholics were not to read, was published; and the Council of Trent was opened in 1545.
 - c. He also had permitted the commission of nine to make their famous report in 1537 on abuses in the Roman church.
 - d. Cardinal Caraffa became Pope Paul IV (1555-59) and supported the Counter Reformation.
 - e. As a cardinal he had encouraged Paul III to set up the Roman Inquisition and to publish the Index of Books in order to rid the church of heresy.
 - f. As pope he made these two weapons more powerful but failed to free the papacy from the control of Spain and was even guilty of nepotism.
 - g. Pius IV, successor to Paul IV succeeded in eliminating nepotism and in regulating the powers of the college of cardinals.
 - h. Sixtus V was able to bring about financial reform.
 - i. With all these reforms, the Roman church decided to begin to make reforms in Europe and try and win back the Protestants it had lost. By 1590 they actually made some gains.
6. Thanks to the Jesuits, the 16th century was the great century of Roman Catholic missions.
- a. Spanish, Portuguese and later French Jesuits carried their faith to Latin American, Quebec and Southeastern Asia.

- b. National patronage of missions by rulers of these states gave way in 1622 to the Sacred Congregation for the Propagation of the Faith, which was created by Gregory XV. The Dominican and Franciscan orders participated in this work and some were martyred.
 - c. China received a new infusion of Christianity through the Jesuits. Matteo Ricci (1552-1610) arrived in Peking about 1601 and with his scientific genius and gifts of clocks to the emperor won approval. By 1700, there were 300,000 followers. In the early 1700's though they were expelled by a new ruler.
 - d. Francis Xavier, who preached in many parts of the Far East, landed in Kagoshima Japan in 1549 and by 1614 the monks claimed that 300,000 Japanese were won. The rulers Hideyoshi and Ieyasu though they were European imperialists though and destroyed this early effort.
 - e. Robert de Nobili (1577-1656), who dressed like upper-caste Indians and studied their culture was instrumental in planting the Roman church in India.
 - f. The Philippine people turned as a nation to Catholicism in the second half of the 1500's and they still hold the allegiance of the majority of the people. Indochina was won as well.
 - g. Central and South America were added to the fold and Roman Catholicism is still dominant in these areas.
 - h. The Jesuits played a leading role in all of these.
7. Cardinal Caesar Baronius (1538-1607) at the bidding of Philip Neri (1515-95) took upon himself the research for and writing of his twelve volume Ecclesiastical Annals (1588-1607) to refute the Magdeburg Centuries, thirteen volumes under the editorship of Matthias Flacius, who viewed the papacy as Antichrist. Baronius argued that the Roman church had always been true to apostolic teaching.
 8. Giovanni da Palestrina (1524-94), the choirmaster of Saint Peters, composed polyphonic music in which a mosaic of sound was created by choirs singing different melodic lines. He wrote 90 masses and about 500 short songs which proclaimed the triumphant spirit of the Counter Reformation.
 9. Baroque architecture expressed the triumphalism of the church.

B. Reaction against Protestantism:

1. Spain became the national leader in the work of the Counter Reformation because nationalism and religion had been united in the attempt to unify and consolidate the Spanish state by driving out the Muslim Moors and the Jews.
 - a. Isabella of Castile and Ferdinand of Aragon worked for a united Spain loyal to Rome.
 - b. In Spain, the Inquisition under Torquemada began in 1480 to exterminate heretics.
 - c. Paul III picked up the idea of a Roman Inquisition.
 - d. Ignatius Loyola, a Spaniard, was instrumental in founding the Society of Jesus.
 - e. Cardinal Ximenes, another Spaniard, revived the study of the Scriptures among the clergy and was the first to have the Greek New Testament printed. He also led in the publication of the *Complutensian Polyglot* in 1520 which gave the text of the Bible in the original languages as well as in the Latin of the Vulgate.
 - f. Charles V and Philip II, successive rulers of Spain, the Netherlands and the Holy Roman Empire were earnest supporters of the papal system.
2. The most effective weapon of positive propaganda for the church of Rome was provided by the Jesuit order, which emphasized preaching by well-educated monks as a means to win men back from Protestantism.
 - a. The founder of the order, Ignatius Loyola (1491-1556) was born into a wealthy noble family.
 - b. After the usual fighting, gaming, and lovemaking antics as the son of a noble Spanish family, he became a soldier.
 - c. His leg was smashed in a battle against the French in 1521 and for a long time had to be in a hospital while his leg was improperly set, rebroken and reset.
 - d. During this period his reading of religious literature resulted in a spiritual experience in 1522 that led him to dedicate his life to the service of God and the church.
 - e. He made a trip to the Holy Land in 1523 and returned from it to get an education.
 - f. In 1528 he enrolled at the University of Paris and in 1534 he and six companions became the nucleus

- of an order that was given papal approval in 1540 by Paul III.
- g. By 1556 the order had about 1,000 monks.
 - h. Earlier Loyola had written a work called *Spiritual Exercises* to guide the recruits into a spiritual experience that would make them faithful members of the order.
 - i. Several weeks were to be spent in meditation on sin and the life, death and resurrection of Christ.
 - j. This long period of spiritual exercise made his recruits faithful to God and their human leadership.
 - k. The members finally had to take a vow of special obedience to the pope and their general. It was a blind obedience in addition to purity, poverty and chastity.
 - l. The main functions of the organization were education, fighting heresy, and foreign missions.
 - m. This order has always had control of the most important educational institutions of the Roman church.
 - n. By way of preaching, large parts of Germany were regained for the Roman Church.
 - o. Francis Xavier (1506-52) was a heroic missionary who preached in India, the East Indies and Japan and baptized thousands into the Roman faith.
 - p. The Jesuits were able to regain the southern provinces of the Netherlands and Poland for the church of Rome although Lutheranism seemed to be strong in Poland.
 - q. In these struggles, the very efficiency of the Jesuits made them soulless in that their ethical relativism made them justify any means that seemed to accomplish what they deemed as good ends.
3. The Roman church had two main weapons of coercion to back up the propaganda of the Jesuits: the Inquisition and the Index.
 - a. The Inquisition lasted from 1480-1854.
 - b. One was never confronted by his accusers and had to prove innocence. They also had to testify against themselves and could be tortured to extract a confession.
 - c. If sentenced, they lost property, were imprisoned or burned at the stake unless they confessed and recanted.

4. The Index countered the mass production of Protestant literature, not by argument but by banishment.
 - a. The first was issued by Caraffa (Paul IV) in 1559.
 - b. A Congregation of the Index was created in 1571 to keep it up to date.
 - c. The Index was abolished in 1966.
5. Paul III set up the Council of Trent which ran from December 13, 1545 until December 4, 1563 as another means of reform.
 - a. It was not permitted superiority over the pope.
 - b. Voting was by head, not by nation, and Italians always were 75% of those present.
 - c. Between 1545-47 they declared not the Bible alone but the canonical scriptures and the Apocrypha in the Vulgate edition of Jerome and the tradition of the church constituted final authority for the faithful.
 - d. The discussion of justification by faith resulted in a decision that man was justified by faith and subsequent works rather than by faith alone.
 - e. The seven sacraments were reaffirmed by the council and decrees concerning reform of ecclesiastical abuses were formulated.
 - f. During the second series of session between 1551-52 the dogma of transubstantiation was reaffirmed and further decisions on reform were formulated.
 - g. The final series of sessions between 1562-63 were occupied with detailed discussions concerning other sacraments, rules concerning marriage, decrees concerning purgatory and various matters of reform. The pope controlled the council.
 - h. The real significance of the council was the transformation of the medieval theology into an authoritative dogma binding on all the faithful.
 - i. This rendered any chance of reconciliation with Protestantism impossible because the Protestants would not accept as final authority anything other than the Bible.
 - j. Armed with a system of dogma and the Inquisition, the Jesuit educators were able to stop Protestant gain for the most part.
6. The Reformation and Counter Reformation had little effect on the church in the East.
 - a. Cyril Lucar (1572-1638) who was patriarch at Constantinople was interested in Calvinistic thought but was opposed by his own people and by the Jesuits.

- b. He published a *Confession of Faith* in 1629 that was strongly Calvinistic.
- c. He also sent one of the three oldest manuscripts of the Bible, the Codex Alexandrinus to England in the reign of Charles I.
- d. His enemies persuaded the Sultan to put him to death for supposedly instigating a rebellion among the Cossacks.
- e. A synod of Bethlehem in 1672 repudiated all the aspects of Reformation doctrine.

CHURCH HISTORY-LESSON 34

REFORMATION AND COUNTER REFORMATION (1517-1648)

COUNTER REFORMATION AND EVALUATION:

II. THE THIRTY YEARS' WAR:

- A. Because many clerical rulers of Germany who became Protestants made their lands Protestant in spite of the Peace of Augsburg, which made it mandatory that they give up their lands if they became Protestant, both Roman Catholics and Protestants became dissatisfied.
 - 1. Calvinism, which had not been recognized in the negotiations at Augsburg had won areas in Germany.
 - 2. Calvinists desired legal recognition.
 - 3. The Jesuits lost no chance to interfere in political affairs in countries such as Bavaria and Bohemia in order to regain lost territories for the Roman church.
 - 4. Emperor Ferdinand II and Maximilian of Bavaria had been trained to hate Protestantism by the Jesuits.
 - 5. Lutherans of Donauworth stoned a procession of monks in 1606.
 - 6. Even though the monks had agreed not to demonstrate their religion outside the monastery walls, Maximilian took their part, captured the city, and garrisoned it with soldiers.
 - 7. Fearing the breakdown of the Augsburg agreement, the Protestant rulers organized an Evangelical Union in 1608; and in 1609 the princes supporting the pope organized a Catholic League.
 - 8. Thus the lines were drawn in the empire for battle between the rival faiths.

- B. The Defenestration of Prague in 1618 provided the spark to set off the Thirty Years' War.
 - 1. Ferdinand, who became emperor in 1619, was selected in 1617 to succeed the childless Emperor Matthias as ruler of Bohemia.
 - 2. In 1618 Protestants had thrown the representatives of Matthias out a window of a castle in Prague into the muddy moat.
 - 3. When Matthias died, the Bohemians elected Frederick, ruler of the Protestant Palatinate, as ruler of Bohemia.
- C. The resulting war went through four phases.
 - 1. The Bohemian period lasted from 1618 to 1623 and was fought between Ferdinand the emperor and Maximilian of Bavaria on the one side and Frederick and the Bohemians on the other.
 - 2. The Battle of White Mountain outside Prague in 1620 led to the temporary defeat of Protestantism in Germany.
 - 3. The Danish phase of the war between 1625 and 1629 was fought to protect the northern German Protestant states from the fate of Bohemia.
 - a. Christian IV of Denmark, as much to add to his own territories as to aid Protestantism, came to the aid of the German princes but was defeated by the forces of Ferdinand II, led by the able generals Tilly and Wallenstein.
 - b. The emperor in the Edict of Restitution of 1629 ordered that all lands of the Roman church that had been taken by Protestants since 1552 should be surrendered, that Protestants should be expelled from areas ruled by Catholic princes, and that only Lutherans should have recognition and toleration.
 - 4. Dissension among the Roman Catholic German princes over the spoil and the aid of Gustavus Adolphus of Sweden to the Protestants brought on the Swedish phase of the war between 1630 and 1635.
 - a. The Swedish ruler wanted to make the Baltic a Swedish lake as well as to aid his fellow Protestants.
 - b. In a battle at Lutzen in 1632 the imperial forces of the Holy Roman Empire were defeated by the Protestants.
 - c. Sweden got the territory that she desired on the shores of the Baltic; northern Germany was freed from domination by Roman Catholics; but southern

German was not finally reconquered by the Protestants.

5. The final phase of the war between 1635 and 1648 involved the interference of Roman Catholic France on the side of the Protestants because Richelieu hoped to gain land for France and to harass the Hapsburg ruler of Spain and the Holy Roman Empire. The modern European system of states emerged.
6. The Peace of Westphalis ended the long bloody struggle in 1648.
 - a. Holland and Switzerland were recognized as independent Protestant states.
 - b. France, Sweden and the tiny state that was to become Prussia made important gains of territory.
 - c. France became the dominant power in Europe.
 - d. Both Lutheranism and Calvinism became recognized religions and Protestants were given the right to hold offices in the state.
 - e. Lands that were Protestant in 1624 were permitted to remain Protestant.
 - f. This brought about the end of religious persecution.
 - g. The Holy Roman Empire became a mere geographical term and lost its former political significance after the Peace of Westphalis because its only unity had been religious and the Reformation and the war had shattered that.
 - h. This treaty stabilized the political and religious map of Europe.
7. The cost of the settlement was high.
 - a. The population of Germany was cut by about one-third with a loss of several million lives.
 - b. Property had been destroyed in the numerous battles and sacking of towns and villages.
 - c. It took decades before Germany recovered from the devastation of property, the loss of life, and the breakdown of morals incurred in the Thirty Years' War.

III. THE REFORMATION IN RETROSPECT:

- A. The Reformation meant the end of the control by a universal church.
 1. The Roman Catholic church was replaced by a series of national Protestant state churches in the lands where Protestantism was victorious.

2. The Lutherans dominated the religious scene in Germany and Scandinavia.
 3. Calvinism had its adherents in Switzerland, Scotland, Holland, France, and Hungary.
 4. The English church had set up the Anglican state church.
 5. The radicals of the Reformation, the Anabaptists, had not set up state churches but were strong especially in Holland, northern Germany, and Switzerland. They alone of the Reformation groups were opposed to the union of church and state, but they were equally opposed to domination by the pope.
- B. Although great doctrinal changes were brought about by the Reformation, the student must not think that the new national churches broke completely with tradition.
1. Protestants and Roman Catholics alike accepted the great ecumenical creeds, such as the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.
 2. They all held the doctrines of the Trinity and (except for the Socinians) the deity and resurrection of Christ.
 3. They held the Bible as a revelation from God.
 4. They also held to the fall of man, original sin, and the need of a moral life for the Christian.
 5. The Protestants had a common area of agreement concerning salvation by faith alone, the sole authority of the Scriptures as an infallible rule of faith and life and the priesthood of all believers.
 6. In addition, each denomination held to its own particular viewpoint that distinguished it from other Protestants, such as baptism by immersion in the case of the Baptists and predestination in the case of the Calvinists.
- C. The student of church history will also notice that the Reformation constituted the second great period of creedal development.
1. The ecumenical creeds were hammered out between 325 and 451, but between 1530 and 1648 many Protestant confessions and creeds were developed that are still held by the various branches of Protestantism today.
 2. The formulation of great Protestant theological systems, such as that of Calvin in his *Institutes*, is also closely related to the development of creeds.

- D. Protestantism was also responsible for certain great doctrinal emphases that have had a marked effect on both man's temporal and spiritual interests.
1. The assertion that justification was by faith alone marked the resurgence of religious individualism, which had been lost during the Middle Ages because of the view that man best developed as a part of the corporate organization of the church.
 2. Man could now have direct personal access to God.
 3. Such an assertion of the individual did not mean that the Reformers neglected the group aspect of life, for all of them, except the Anabaptists, laid great emphasis on the church, which was to be recognized by the preaching of the Word and the sacraments.
 4. As far as salvation was concerned, man need not come to God by the sacraments of the Roman Catholic church.
- E. The doctrine of the Priesthood of Believers struck at the importance of the hierarchical system of mediators between God and man, just as the doctrine of justification by faith had made the sacramental system unnecessary. No mediator was needed because each believers was a spiritual priest who offered spiritual sacrifices to God.
- F. The assertion of the final authority of the Scriptures marked a repudiation of the authority of the church.
1. The Bible, rather than the decrees of councils, the writings of the Fathers, and the bulls of the popes, was the final rule of faith and practice.
 2. Because individuals were thought to be able to interpret it for themselves by paying attention to the grammatical and historical background, the right of private interpretation was emphasized.
 3. Almost all the Reformers themselves or their colleagues translated the Bible into the vernacular.
- G. The reformation helped to create a demand for universal elementary education, for if everyone was to interpret the Bible for himself, he must have some knowledge of reading.
1. All the Reformers gave considerable attention to the founding of schools on the three levels of elementary, secondary and university education.
 2. The Reformation also stimulated a rise of empirical science.
- H. Insistence upon the spiritual equality of men led to an insistence upon their political equality.

1. In this way the Reformation, particularly where Calvinistic doctrines were accepted, promoted the rise of democracy in both the church and the state.
 2. Laymen were given a greater share in the government of the church.
- I. The Reformation also stimulated capitalism because the medieval opposition to usury was dropped by most of the Reformers.
1. The insistence upon thrift, industry and separation from costly worldly amusements resulted in the creation of savings that could be used as capital for economic ventures.
 2. It is not fair, however, to say that any of the Reformers were responsible for the rise of capitalism because it was in existence long before the Reformation.
 3. The modern welfare state, which assumes responsibility for the economic welfare of its citizens, also had its beginnings in the need of the state to provide for those who were dispossessed and impoverished by the confiscation of church property during the Reformation.
- J. The Reformation also brought a much needed revival of preaching. Luther and Calvin excelled in preaching and teaching.
- K. The Reformation also had an impact on the Roman Catholic church through the reformation in morals and the creedal statement of dogma of the Counter Reformation.
- L. The Jesuit order became the leader in Catholic missionary work in Asia and the Western Hemisphere.
- M. In 1648 the main churches of Christianity were in existence.
1. The period from then to the present is concerned with the fortunes of these various forms of Christianity as they faced the secularism that first began to make a marked impression on western Europe during the 17th century.
 2. Next week we will look at the establishment of Christianity in North America.

RATIONALISM, REVIVALISM
AND DENOMINATIONALISM
(1648-1789)

THE ESTABLISHMENT OF CHRISTIANITY
IN NORTH AMERICA

INTRODUCTION:

- A. Modern culture has broken increasingly with Christian control and integration of life.
1. The Peace of Westphalia in 1648 is a dividing point between religious patterns developed in the Reformation and tendencies in church history since that time.
 2. Recurrent revivalism and various manifestations of rationalism developed concurrently.
 3. Rationalism, which gave birth to liberalism in the church, led to a break with the Bible and the theology of the Reformation.
 4. Denominationalism grew out of the separation of church and state.
 5. The rise of toleration and freedom of religion brought about the necessity of voluntary support of the church and more democratic control over its affairs by the laity.
 6. The colonists accepted the fallibility of man and his institutions and the need to limit power because of sin.
 7. Because people were not born into a state church, evangelism became important as a means of winning them to Christianity.
 8. Unfortunately, separation of church and state often meant not merely the refusal to favor one religion above another but an irreligious attitude in affairs of state.
 9. Separation has created the secular state of the 20th century, which in some lands threatens the existence of the church.
 10. The tendency to denominationalism has been somewhat offset in the 20th century by tendencies toward reunion and ecumenical movements.
 11. Today fusion or reunion seems to have replaced the fission of post-Reformation Protestantism.

12. A great Protestant missionary movement since 1792 and philanthropy to meet social needs have been definite parts of modern Christianity.
 13. The church has also faced attack from biblical critics, evolutionists and totalitarian states.
- B. Nowhere have these characteristics of modern church history been so pronounced as in America.
1. One cannot help but be impressed with the fact that Columbus's discovery of America and the beginning of the Reformation took place within 25 years of each other.
 2. Nearly every one of the Protestant churches of the Reformation and later the Roman Catholic church came to be represented in America.
 3. Distance from Europe, the early rise of voluntarism and consequent lay control of the church, recurrent revivals, the influence of the frontier, and the relative religious radicalism of the sects who came to America have made American Christianity quite creative in its activities.
 4. Camp meetings, mass evangelism, generous giving, the temperance movement, the institutional church to provide for social and cultural as well as religious needs, youth work, city missions, and the ecumenical movement illustrate this creative aspect of American Christianity.

I. THE PLANTING OF AMERICAN CHRISTIANITY:

- A. The motives stimulating Anglo-Saxon colonization along the Atlantic seaboard of North America varied.
1. Many of the colonists hoped to find the western sea route to the riches of Asia, valuable raw materials, and markets for profitable trade.
 2. Others were sent because it was believed that the colonies could absorb the surplus population of the homeland.
 3. The planting of the colonies would also help to meet the military threat from Spain in the New World.
 4. The religious motivation was also extremely important in the founding of the colonies.
 - a. Most of the charters mention the desire of the stockholders to convert the natives and to extend Christ's dominion.

- b. In other cases, such as those of the Puritans of Plymouth and Salem, the colonists were interested in worshipping in their own way.
 - c. Thus the transplanting of English, French, Spanish, Swedish and Dutch settlers to North America cannot be dissociated from the transplanting of their religion to the same land.
 - d. Most of these were Calvinistic.
5. The instrument used in this transplanting of people was the joint stock company, the forerunner of the modern corporation, which made possible the gathering together of large sums of money needed to finance such undertakings.

B. The Anglican Church in America:

- 1. The Virginia Company, which was given a charter in 1606 to settle and to exploit land in America, sent out settlers to Jamestown in 1607.
- 2. This settlement of gentry and workers was organized on a communal basis, and provision was made for the establishment of the Anglican church.
- 3. Among the settlers was Robert Hunt, a chaplain, who first gave the Lord's Supper to the colonists under the protection of an old sail while the worshipers sat on logs.
- 4. John Rolfe, who married Pocahontas, laid the foundation for the early wealth of the colony by successfully growing tobacco in 1612.
- 5. The colony did not prosper economically until the communal experiment ended in 1619, and land and the privilege of electing a representative governing body were granted to the colonists by the company.
- 6. Increasing numbers of Puritan Anglicans migrated to the colony.
- 7. Alexander Whitaker, who had Puritan leanings, became the leading minister of the Anglican church in Virginia between 1611 and 1617.
- 8. Slavery was established with the purchase of slaves from Dutch traders in 1619 to work the tobacco plantations.
- 9. In 1624 the company was dissolved, and Virginia became a royal colony ruled for the king by a governor.
- 10. The Anglican Church remained as the established church of the new colony.
- 11. Its pastors gave indifferent service until James Blair (ca. 1655-1743), pastor of Bruton parish from 1710 to

- 1743, came to Virginia as commissary in 1689 to inspect the churches and to work out reforms.
12. He founded the college of William and Mary in 1693.
 13. The Anglican church also became the established church of Maryland in 1702, despite the opposition of Roman Catholics, who had been permitted to settle there by Lord Baltimore.
 14. It was made the established church in parts of New York in 1693 in spite of opposition from the Dutch, who had originally settled New York.
 15. An act of 1715 made the Anglican church the established church in North Carolina, and earlier, in 1706, it was established in South Carolina.
 16. Georgia accepted the Anglican establishment in 1758.
 17. The pattern was not changed until the American Revolution.
 18. The Society for the Propagation of the Gospel in Foreign Parts, founded in 1701 by Thomas Bray (1656-1730), the commissary of Maryland, made possible a more consecrated and spiritual ministry in the various established churches.
 19. Before that time the established churches had often been characterized by moral and spiritual laxity.
 20. The society sent over three hundred missionaries to the new colonies and thus the southern colonies developed state Anglican churches.

B. The Planting of New England Congregationalism:

1. Congregationalism became the established church in New England.
2. Early in the 17th century, the Scrooby congregation, which had migrated to friendly Leyden in Holland to escape persecution of their Congregationalist ideas, decided to migrate to America in order to prevent the eventual incorporation of their young people into the Dutch population.
3. A London company of merchant "adventurers" loaned them 7,000 pounds to finance the voyage.
4. The immigrants, who had nothing to contribute but their labor, were to repay the merchants by helping them build up a fishing industry.
5. In August 1620 over 100 colonists, known as Pilgrims, set sail from England for America in the Mayflower.
6. For some reason they landed at Plymouth in New England rather than in northern Virginia, so they had to get a new charter from the company in whose territories they were living.

7. In order to prevent the unruly from disturbing the colony, they drew up the Mayflower Compact as an instrument of government before they landed, which was really an extension of the covenant idea of the Separatists.
8. The compact remained their main constitution until Plymouth was incorporated with the Salem settlements into Massachusetts in 1691.
9. The landing at Plymouth was providential, for if the colonists had landed in Virginia, they would have been persecuted as much as they had been in England.
10. Elder Brewster served as their religious leader, and William Bradford became their first governor.
11. At least 50 of the colonists died during their first winter which was a hard one, but from the next spring on their fortunes flourished and they were soon able to pay off their debts.
12. The church was the center of spiritual and social life in their community.
13. The larger number of non-Separatist Puritans settled in Salem and Boston after 1628.
14. In 1626 John White, a Puritan minister of Dorchester in England, organized a company to settle a few people at Salem.
15. About 50 of this company landed in Salem in the fall of 1628 and chose John Endicott as their governor.
16. These people were either Puritan Congregationalists or Anglicans who were inclined to Congregationalism before they left England.
17. This fact, more than the medical services of Dr. Samuel Fuller, who came from the Separatist Plymouth colony to give them medical aid during the winter of 1628-29, led the Salem colony to set up the congregational system of church government based on a covenant.
18. In 1629 White's organization was incorporated into the Massachusetts Bay Company.
19. All the stockholders of the Massachusetts Bay Company who did not want to migrate from England withdrew, and about 900 sailed to America with the governors of the company and the charter in order to get away from Charles I.
20. In 1631 the Massachusetts General Court limited the right to vote to church members, and Congregationalism became the state religion.
21. The colonists rejected episcopacy but upheld the principle of uniformity of faith.

22. John Winthrop (1588-1649) was made governor of these settlements at Salem and Boston.
23. Over 20,000 Puritans came to these settlements between 1628 and 1640.
24. The minister for the increasing number of churches were university graduates, most of whom came from Cambridge.
25. They interpreted the authoritative Scriptures to the people so that they would know how to apply them in their private and civil life.
26. Although the polity of the churches was congregational, the theology of these Puritans was Calvinistic.
27. The desire to occupy adjacent fertile areas and the intolerance of the leaders of the New England Settlement led to what one might term the "swarming" of the Puritans.
28. Thomas Hooker (1586-1647), appointed as minister of Newton in 1633, became irked with the limitation of the franchise to church members.
29. He and his congregation petitioned the magistrates for permission to migrate to the fertile Connecticut River valley to the west.
30. They were permitted to leave and by 1636 three towns were founded.
31. In 1638 the Fundamental Orders of Connecticut were drawn up as the constitution for the new colony, which were more liberal than that of the mother colony because only the governor was required to be a church member, and government was based on the consent of the people through their vote.
32. Another colony was founded by John Davenport (1597-1670), pastor of a church in London who sailed to America with many members of his congregation in 1636, at New Haven.
33. Unity of theology and polity was secured after the Cambridge Synod of 1646 at which representatives of the four Puritan colonies adopted the Westminster Confession and drew up the Cambridge Platform in 1648.
34. This platform declared that each church was autonomous but was related to other churches for fellowship and council. Each church was created by a church covenant linking the believers to one another and to Christ the Head of the Church. Pastors and deacons became the most important officials, and ordination was performed by neighboring ministers.
35. John Eliot (1604-90), pastor of Roxbury Church, began to work among the Indians in 1646 and organized his converts into towns. By 1674 there were 14 villages

with nearly 24,000 Christian Indians. He also translated and published the Old and New Testaments in the Indian tongue in 1663 and 1661 respectively.

CHURCH HISTORY-LESSON 36

RATIONALISM, REVIVALISM
AND DENOMINATIONALISM
(1648-1789)

THE ESTABLISHMENT OF CHRISTIANITY
IN NORTH AMERICA

I. THE PLANTING OF AMERICAN CHRISTIANITY:

- C. Planting the American Baptist Churches
1. The beginning of the Baptist churches in America was also associated with the swarming of the Puritans.
 2. Roger Williams (1603-83) who was educated for the Anglican ministry at Cambridge, soon adopted Separatist views.
 3. His independence of mind brought him to Boston from unfriendly England in 1631. He went from Boston to Plymouth because he thought the Boston church had not purified itself sufficiently. For two years he ministered at Plymouth.
 4. When the church in Salem called him in 1635, the General Court, inspired by John Cotton, interfered and ordered him out of the territory under its jurisdiction within six weeks because he upheld the Indian ownership of land, opposed a state church, and insisted that the magistrates had no power over a man's religion.
 5. Leaving his wife and children in a mortgaged home, he plunged into the forest in the dead of winter and wandered until friendly Indians gave him aid. In 1636, he purchased some land from the Indians and founded Providence.
 6. In the next year Mrs. Anne Hutchinson (1591-1643) fell under the ban of authorities because she held meetings in her home where she proclaimed what she called a covenant of grace, which was opposed to the covenant of works, which she said all the ministers but John Cotton proclaimed. Her inner-light concept and claim to full assurance of salvation also got her into trouble. She was exiled from the colony shortly before her baby was

born and forced to walk in the dead of winter to Rhode Island where she and her followers settled at Newport and Portsmouth.

7. John Clarke (1609-76), a physician and preacher, became a teaching elder of a church in Newport in 1638; but it is not certain that this was a Baptist church.
8. In 1639, a church was founded in Providence, and all of the members were rebaptized, including Williams. There is some question as to whether or not this was by immersion, but at any rate, the 12 members organized the church along Baptist lines. It was probably the first Baptist church in America.
9. Although there was a church in Newport in 1638, the first distinct Baptist church in Newport appeared in 1648, according to the records.
10. Both the Newport and Providence churches still dispute for the title of the oldest Baptist church in America.
11. Williams later withdrew from the Providence church, but he continued to serve the settlement by securing a temporary charter for Rhode Island in 1644. This charter was confirmed by the charter of 1663 granted by Charles II.
12. Williams's greatest contribution was his emphasis on the separation of church and state and freedom of conscience. The large Baptist fellowship of today sprung from these early activities in Rhode Island.

D. Planting Roman Catholicism in Maryland:

1. Central and South America received a homogeneous, Latin, authoritarian Roman Catholic culture from Spain and Portugal; but North America, except for Quebec and Louisiana, received a pluralistic, Anglo-Saxon Protestant culture from northern and western Europe.
2. In 1565 the Spanish introduced a short-lived Roman Catholicism into Florida and later into New Mexico, Arizona, and California. The French planted it in Quebec, but Catholicism did not take root in the thirteen colonies until 1634 in Maryland.
3. Most of the Irish and Germans who came after 1850 were Roman Catholic.
4. The Lords Baltimore-George Calvert (1580-1632) and his son, Cecil Calvert (1605-75) were successive proprietors of what became known as Maryland.
5. Unlike the idealistic Roger Williams, the Calverts were interested in profits.

6. From 1634, when the colony began, they permitted religious toleration so that Protestants as well as Roman Catholics would settle there.
7. The strict political control by Calvert was balanced by religious toleration until Maryland was made a royal colony in 1692.
8. Anglicanism became the established religion in 1702 when the English government finally approved the 1692 act of the Colonial Assembly.

E. Pennsylvania and the Quakers:

1. Quakers appeared in Boston in 1656 but soon found that they were not welcomed by the New England Puritans because of their idea of separation of church and state and their indifference to doctrine.
2. After 1674 New Jersey was divided into East and West Jersey until 1702, and West Jersey became a Quaker settlement.
3. Pennsylvania though became the great Quaker refuge through the efforts of William Penn.
4. Charles II owed 16,000 pounds to Penn's father and gave William Penn control of Pennsylvania in 1681 to pay the debt.
5. Penn made the colony a place where the oppressed of any belief might find refuge, which explains the great diversity of sects that are found in Pennsylvania's religious history.
6. In 1683 great number of German Mennonites settled in Germantown near Philadelphia.
7. In 1740 number of Moravians settled in Pennsylvania after a short residence in Georgia between 1735-40.
8. Zinzendorf who was leader of the Moravians, visited Pennsylvania himself in 1741 and unsuccessfully attempted to unite the German sects. Bethlehem became a leading center for the Moravians.
9. Although American Lutheranism had its beginnings in the Dutch colony of New Amsterdam and in the Swedish colony along the Delaware River, it had no definite organization until Henry Muhlenberg (1711-57) landed in America in 1742. He was able to form a Lutheran Synod in Pennsylvania in 1748. By the time of the American Revolution there were about 75,000 Lutherans in Pennsylvania alone.
10. Religious diversity was the keynote in the middle colonies, while Anglicanism dominated the south and Congregationalism dominated the north.

F. Presbyterianism in America.

1. During the first half of the 17th century the Scottish Presbyterians, who were brought in by James I to displace the native Irish, continued to migrate to northern Ireland.
2. Many of the Scotch-Irish migrated to the colonies after 1710 because of the economic discrimination practiced against Ireland by the trade laws of England.
3. By 1750 about 200,000 had come to America, where many, after a short stay in New England, moved to New Jersey and New York, where they populated Ulster and Orange counties.
4. More went into central and western Pennsylvania and became influential in the Pittsburgh area, which became a leading center of Presbyterianism. Others went south into the Shenandoah Valley of Virginia.
5. Francis Makemie (1658-1708), an Irishman who arrived in the colonies in 1683 became the father of American Presbyterianism.
6. By 1706 he had organized a presbytery in Philadelphia and in 1716 the first synod of the colonies was held.
7. In 1729 the synod adopted the Westminster Confession as the standard of faith.
8. The Presbyterians ranked with the Anglicans, Congregationalists, and Baptists as the largest churches in America.

G. Methodism in the Colonies:

1. Methodism was introduced to the thirteen colonies by Robert Strawbridge in Maryland and Philip Embury and Captain Webb in New York after 1760.
2. John Wesley sent Richard Boardman and Joseph Pilmoor as official missionaries in 1768.
3. The great circuit Francis Asbury (1745-1816) came in 1771; and in 1784, when Methodism was formally organized in the colonies, became the first bishop.
4. In this manner the various churches created by the Reformation were transplanted from Europe to America, with England as the bridge, during the first 150 years of the history of the colonies.
5. An established church held sway until the American Revolution when church and state was separated and churches became dependent upon voluntary support to finance their ventures and evangelism.

II. EDUCATION IN THE COLONIES:

- A. After homes had been built, churches erected, civil governments set up and means of livelihood secured, education was one of the earliest concerns of the colonists, according to the pamphlet *New England's First Fruits*.
1. This interest was in the tradition of the Reformation because Calvin and Luther had emphasized the need of education so that the individual could read the Bible and so that leaders for the church and state could be trained.
 2. The Bible had first place in the curricula and that of the educational institutions of early America, and classical training took second place as an aid to the full knowledge of the Bible.
 3. Vocational education in the colonies was assured by the continuance of the apprenticeship system of England.
 4. Elementary education was by law the concern of the government in the northern colonies, but in the southern the same end was secured in wealthy families by hiring tutors.
 5. Secondary schools, known as Latin or grammar schools, were set up to prepare the student for university by giving him a grounding in the classical languages.
 6. Colleges were to provide civic and religious leaders.
 7. Harvard was founded in 1636 to "advance learning" and to secure a literate ministry that could pass on the culture and religious tradition of the current generation to that which was to succeed it. The main end of life and study was to know God and His son so that He would become "the only foundation" of learning. John Harvard, after whom the college was named willed about 800 pounds and his library of about 400 books to the infant college.
 8. William and Mary College in Williamsburg was founded in 1693 with the idea that one of its main functions should be "the breeding of good ministers." Shortly thereafter the Puritans of Connecticut opened Yale College in 1701 to give youth a "Liberal and Religious Education" so that leaders for the churches should not be lacking.
 9. In 1726, William Tennent, Sr. (1673-1746), an Irish minister, set up a "Log College" near Philadelphia to educate his sons and other boys for the ministry. Jonathan Dickinson secured a charter in 1746 for a school to continue this effort which became known as the College of New Jersey, which later moved to Princeton and then became Princeton University.

10. King's College (Columbia) came into existence by royal charter in 1754.
11. The Baptists set up Rhode Island College in 1764 as an institution that would teach religion and the sciences without regard to sectarian differences. It became Brown University.
12. Dartmouth was founded in 1770.
13. The present Rutgers came into being in 1825.
14. The Quaker school Haverford was founded in 1833.
15. Each group's desire was to provide higher learning to raise up godly leaders in the church and the state.

III. THE GREAT AWAKENING:

- A. Recurrent revivals have been a characteristic of American Christianity which came about as the realization of the need to reach the unchurched and stir the church.
- B. Before 1865 they were spontaneous, unorganized, pastoral and rural or village congregational awakenings.
- C. Some time before 1700 a decline of morals and religion, caused by the influence of the frontier, a dynamic population on the move, a series of brutalizing wars, and the tendency in some areas to separate church and the state, became noticeable.
- D. The more Calvinistic Great Awakening had its beginning in the preaching of Theodore Frelinghuysen to his Dutch Reformed congregations in New Jersey in 1726.
 1. This man's work influenced Gilbert Tennent (1703-64) and William Tennent, Jr. (1705-77) and they became evangelists among the Scotch-Irish of the middle colonies.
 2. This laid the groundwork for Whitefield in 1739.
 3. The revivals in the middle colonies spread to the Congregationalists in New England through Jonathan Edwards (1703-58).
 4. Edwards was a precocious student who graduated from Yale in 1720 at the age of 17 and became associate pastor of Northampton, Massachusetts in 1727.
 5. Although he read his manuscript sermons, his earnest manner and prayer had a great effect on his people. His 1741 sermon, "Sinners in the hands of an Angry God" is known as the best.
 6. The revival which began in 1734 spread throughout New England until it reached its high tide in 1740.

7. George Whitefield (1714-70) made his appearance at this time in Boston and his preaching there and throughout New England was attended with great success.
 8. When Edwards lost his pulpit in 1750, he served as an Indian missionary until 1758 when he became the first president of Princeton, where he died of a smallpox inoculation in the same year.
 9. He upheld a Calvinistic theology and believed that while people have a rational ability to turn to God, because of total depravity they lack the moral ability or inclination, which must be imparted by divine grace. He made much of the sovereignty and love of God. In his work *Freedom of the Will*, he wrote that God's love draws men to Himself and to His service after they have become Christians.
 10. Presbyterians from the middle colonies carried the revival fires to the South.
 11. Samuel Davies (1723-61) became the leader of the revival among the Presbyterians in Hanover County in Virginia.
 12. The Baptist phase of revival in the South grew out of the work of Shubal Stearns (1706-71) and Daniel Marshall of New England. Their preaching was more emotional and many were won to the Baptist church in North Carolina.
 13. Revivalistic Methodism went to the south through the efforts of Devereux Jarratt (1733-1801), an Episcopalian minister and lay preachers.
 14. Whitefield unified the efforts of all the revivalistic preachers as he traveled in all the colonies in seven visits between 1738 and 1769.
- E. Tens of thousands of people were added to the churches by the revivals and mission work to the Indians abounded.
- F. The revival also brought schism as ministers took sides concerning the attitude of the church to the movement.
1. New England clergymen split into the "Old Lights" (led by Charles Chauncey, who opposed the revival, the itinerant evangelists, and the Calvinism) and the "New Lights" (led by Edwards).
 2. This schism eventually led to the development of an orthodox group and a liberal group.
 3. Out of Chauncey's group came the Unitarians, who split off the New England Congregationalists in the early 19th century.

4. The revival split the Presbyterians in the middle colonies into two groups in 1741 and were not reunited until 1758. The "Old Side" made up of the older ministers in and near Philadelphia, opposed the licensing and ordaining of untrained men to the ministry, the intrusion of revivalists into their parishes, and the critical attitude of many of the revivalists toward the work of the ministers. The "New Side" was the opposite.
 5. The Dutch Reformed of New Jersey and the Baptists of the south also both split for a time over the attitude the church should have toward the revival.
- G. What cannot be denied is that the revival was a valuable influence in the life of America and helped to prepare the people spiritually to face the problems of the French and Indian Wars of 1756-63).

IV. THE CHURCHES AND THE AMERICAN REVOLUTION:

- A. The American Revolution also brought many problems to the colonial churches.
1. The Anglicans remained loyal to the cause in the southern colonies while in the middle colonies it was about equally divided.
 2. New England was generally loyal to England.
 3. Because John Wesley was a Tory and supported the ruler, the Methodists were accused of disloyalty to the colonial cause, but they actually sought neutrality.
 4. The Quakers, Mennonites and Moravians were at heart patriotic, but their pacifism kept them from war.
 5. Congregationalists, Baptists, Lutherans, Roman Catholics and Presbyterians espoused the cause of the revolution and in their sermons and teachings the ministers and educators amplified the idea of the church covenant based on the consent of the people into a political compact based on the consent of the people as necessary to setting up of any state.
 6. The ruler cannot violate his contract or act contrary to God's laws, they reasoned, without expecting the people to revolt.
- B. The ending of the war in 1783 had important results.
1. The influence of the church contributed to a ban on any established church and of the right to a free exercise of religion as set forth in the First Amendment.

2. It also brought about the separation of church and state in states where there had been an established church.
3. The churches, following the analogy of the nation, had created a national government by 1789 and had made constitutions and set up national organizations.
4. A Second Awakening came about this time.

CHURCH HISTORY-LESSON 37

RATIONALISM, REVIVALISM
AND ROMAN CATHOLICISM
(1648-1789)

INTRODUCTION:

- A. The sixteenth century was marked by the rise of Protestantism and the development of its basic ideas through the efforts of such creative leaders as Calvin and Luther.
- B. Unfortunately, during the seventeenth century Protestantism developed a system of orthodox dogma that one accepted intellectually.
- C. This system brought about a new Scholasticism, particularly among the Lutherans in Germany who became more interested in dogma than in the expression of doctrine in practical life.
- D. This cold, intellectual expression of Christianity, coupled with the severe religious wars between 1560 and 1648 and the rise of rationalistic philosophy and empirical science, led to rationalism and formalism in religion between 1660 and 1730 in England, Europe, and later, America.
- E. The distaste for cold orthodoxy among the rationalistic philosophers and scientists, the rise of natural religion, and the insistence that the church is a group of believers covenanting together with God and one another led to the rise of toleration and denominationalism.
- F. During the late seventeenth and eighteenth centuries two responses to this Protestant Scholasticism developed.
 1. The one response was rationalism, which had its religious expression in the natural religion of Deism, and the other was revivalism.

2. The latter expressed itself in some cases in an emphasis on what is called the theology of the inner light and in other cases in a stress on the importance of the Bible and personal piety.
- G. Modern thought has emphasized the importance of reason and the scientific method in the discovery of truth and has refused to be bound by traditions of the past.
- H. These ideas had their rise in the period between the end of the Thirty Years' War and the beginning of the French Revolution. We should give some attention to the reasons for their rise and the results of these ideas because of their impact on religion.

I. RATIONALISM AND RELIGION:

- A. The Origin of Deism:
1. Several developments contributed to the rise of rationalism in the 17th century.
 2. The scientific horizon was greatly expanded by the work of outstanding scientists of the day.
 3. The old theory of a geocentric universe gave way to the theory of the heliocentric universe which was developed by Nicholas Copernicus (1473-1543) and popularized by Galileo Galilei (1564-1642).
 4. Isaac Newton (1642-1727), while still a young man, became interested in the question of whether there were basic principles that operated throughout the universe. In 1687 he wrote *Principia Mathematica* in which he developed the idea of the law of gravitation. This provided the key to unify the phenomena of physics.
 5. Until it was replaced by Darwin's concept of biological growth, the principle of natural law was considered to be basic; and people came to look on the universe as a machine or mechanism that operated by inflexible natural laws.
 6. The principle of natural laws discovered by reason were applied to many other areas of knowledge, such as political science, economics and religion.
 7. Europeans also became acquainted with other cultures as adventurous traders went to the far corners of the earth to carry on their business.
 8. Knowledge of non-Christian religions was brought back to Europe, and scholars began to compare these religions with Christianity.

9. They found similarities in principles which led many to wonder whether there was a basic natural religion that all men had apart from the Bible or priests. In this way people were led in their thinking toward deism which seemed to provide a religion both natural and scientific.
10. New philosophies of empiricism and rationalism also challenged tradition in the name of reason.
11. These philosophies substituted reason and man's senses for revelation as the main avenues to knowledge. They were earthbound in their concern for the knowing subject, man, rather than concerned for the reality to be known, God.
12. Empiricism provided science with a method that has been somewhat deified by positivists and pragmatists.
 - a. Francis Bacon (1561-1626) published his *Novum Organum* in 1620 in which he developed an inductive method of interpreting nature.
 - b. He thought this method would replace the deductive method of Aristotle, which was so widely used by the Scholastics in the Middle Ages.
 - c. Using the inductive method which is also known as the scientific method, the scientist accepted nothing on the basis of authority alone.
 - d. He developed a hypothesis, observed facts concerning his tentative idea, checked the facts by repeated experimentation, and only then developed a general law.
 - e. In the older deductive method, men linked a general principle, accepted on authority, to a fact and drew a conclusion without testing the validity of the general principle.
13. The empirical philosophy of John Locke (1632-1704) reinforced Bacon's contention.
 - a. In his *Essay Concerning Human Understanding* (1690), Locke denied the existence of fixed ideas in the mind, such as time and space, and asserted that the mind of a baby is a blank.
 - b. He said that knowledge comes to the baby as his senses present sensations to his mind, which by reflection on the sensations create knowledge.
 - c. This tying of knowledge to sensation created a materialistic approach to life.
 - d. The combination of Locke's ideas with those of Bacon led to an exultation of the scientific method as the major way to get knowledge.

14. The rationalistic school of philosophy had also earlier exalted man's own ability to discover truth by reason without recourse to revelation.
 - a. Natural theology was to be the starting point for theology.
 - b. Rene' Descartes developed a philosophy in which his starting point was doubt of everything except his own consciousness and ability to think.
 - c. From this self-evident fact he built up a system of thought in which various axioms could be known with mathematical certainty.
 - d. He argued that there were certain innate concepts in human reason, such as time and space, that enable the mind to organize the data that the senses bring to it.
 - e. Although Descartes was a dualist who believed in the existence of mental and material worlds, he believed that by reason alone he could accept the existence of God and the soul.
 - f. His ideas tended to strengthen man's belief in his ability to attain knowledge by unaided reason and scientific method.
 - g. Rationalistic philosophy and the scientific laws of Newton gave rise to the view that by reason and the scientific method man could discover natural laws and could live in accord with them.
15. Deism was the natural result of the scientific and philosophic approach to knowledge that has just been described.
 - a. It arose in England during the 17th century and spread from there to France, Germany, and America.
 - b. It was a natural religion or a religion of reason.
 - c. Deism (Latin deus meaning God) set forth a system of belief in a transcendent God who left His creation after He created it to be governed by natural laws discoverable by reason.
 - d. God thus became an "absentee God."
 - e. The deist insists that God is above and beyond His creation.
 - f. The pantheist tends to emphasize the immanence of God in His Creation.
 - g. The theist insists that the transcendent God is not a part of His creation but that He is immanent in it.

B. The Dogmas of Deism:

1. Deism, a religion without written revelation, emphasized the starry heaven above and the moral law within.
2. The main dogma was the belief in a transcendent God who was the First Cause of a creation marked by evidences of design.
3. The deists believed that God left His creation to operate under natural laws and hence there was no place for miracles, the Bible as a revelation from God, prophecy, providence, or Christ as the God-man.
4. Deists taught that Christ was only a moral teacher and insisted that worship belonged to God.
5. Another belief was that virtue and piety were the most important worship that one could give to God.
6. God's ethical laws are in the Bible which is an ethical guidebook and in the nature of man where they can be discovered by human reason.
7. A person must repent of wrongdoing and have his life conform to ethical laws because there is immortality and each individual faces reward and punishment after death.
8. Deism dominated the thinking of the upper classes in England between the presentation of the basic tenets of deism by Edward Herbert, lord of Cherbury (1583-1648), in 1624 and the work of David Hume (1711-76).
 - a. Herbert's belief may be summed up in the statement that God, who exists, must be worshipped by repentance and an ethical life so that the immortal soul may enjoy eternal reward rather than punishment.
 - b. Charles Blount (1654-93) was another influential deist.
 - c. John Toland (1670-1722), Lord Shaftesbury (1671-1713), and others insisted that Christianity was not mysterious but could be proved by reason. What could not be proved by reason should be repudiated.
 - d. David Hume attacked biblical miracles.
9. Many rose to defend orthodox Christianity.
 - a. William Law (1686-1761), who wrote the fine work concerning the devotional life of the Christian entitled *A Serious Call to a Devout and Holy Life* (1728), also wrote *Case of Reason* (1732) in which he argued that man cannot comprehend the whole of religion by rational processes because God is above reason.

- b. Joseph Butler (1682-1752), in *The Analogy of Religion* (1736), shows that the arguments the deists used against the God of the Bible would apply to the God of nature if reason were the authority. Butler used the argument from probability to demonstrate that orthodox Christianity answered problems better than deism.
- c. William Paley (1743-1805) used the argument from design to prove the existence of a God who revealed Himself in the Bible, Christ, and miracles so that man might be led to a good life of obedience to God and of preparation for immortality.

C. The Spread of Deism:

- 1. Because the English deists such as Herbert and Shaftesbury traveled in France, because deistic books were translated and published abroad, and because Frenchmen such as Rousseau and Voltaire traveled in England, deistic ideas spread to France where they found a favorable climate of opinion in the 18th century.
- 2. The contest in France was between the Roman Catholic church and the deistic freethinkers. The freethinkers had an important influence on the coming of the French revolution.
- 3. Such things as the writings of the deists, Toland's visit to Hanover, and the residence of Voltaire at the court of Frederick the Great spread the religion of reason to Germany, where it found a congenial home.
- 4. Immigration of the English deists, deistic writings, and deistic officers of the English army in America during the war of 1756-63 helped to spread deism in the colonies.
- 5. Franklin, Jefferson, Ethan Allen and Thomas Paine were among the leading deists of America. Paine's *Age of Reason* (1795) helped to popularize the ideas of the deists.

D. The Results of Deism:

- 1. Deism helped to strengthen the idea of the omnipotence of the state, because men, such as Rousseau, insisted that the state was of natural origin.
 - a. The state originated, so the argument went, in a social compact among sovereign people who chose their rulers.

- b. The rulers were responsible to the people to such an extent that if they failed in their duties, the people had the right to change them.
 - c. The state, subject only to the sovereign people is supreme in all areas of life.
2. Deism helped to develop the concept of man's essential goodness and perfectibility so that continued human progress toward a more perfect order on earth could be expected. Deism tended to ignore human sin.
 3. Modern liberalism with its emphasis on rationalism in methodology owes much to deism.
 4. Deists also helped to create the modern system of "higher criticism" of the Bible.
 5. Some gains for Christianity came from them such as:
 - a. Tolerance because rational ideas should be freely held.
 - b. Humanitarian activities because they believed in the dignity of man as a rational being.
 - c. The impetus to study and defend the Bible.
 - d. Numerous revival movements.

CHURCH HISTORY-LESSON 38

RATIONALISM, REVIVALISM
AND ROMAN CATHOLICISM
(1648-1789)

II. MYSTICISM AND RELIGION:

A. ON THE CONTINENT:

1. Quietism was a mystical movement within the Roman Catholic church during the 17th century.
2. It emphasized an immediate intuitional approach to God by the passive soul opening itself to the influence of the inner light.
3. It was a reaction against the emphasis on the rationalism of dogma.
4. Forerunners of the Quietists were Charles Borromeo (1538-84), cardinal and archbishop of Milan, Ignatius Loyola, Theresa of Spain and Francis of Sales (1567-1622) of France.
5. The latter's *Introduction to the Devout Life* (1609) could be read by Protestants today with profit.
6. These mystics of the Counter Reformation were succeeded by the Quietists of the 17th century.

7. Michael Molinos (1640-97) in his *Spiritual Guide* (1675) emphasized passivity of soul as the way to open oneself to the impartation of divine light from God.
8. In such a state the human will was not even to be exercised.
9. His ideas were adopted by Madame Guyon (1648-1717), who emphasized passive contemplation of the Divine as the method and union with the divine as the goal of mystical experience.
10. Francis Fenelon (1651-1715), the royal tutor, defended her from Bossuet's attacks and in his work *Christian Perfection* gave a positive note to Quietism, which has been an aid in the devotional life of Protestants as well as Catholics.
11. Protestant mysticism may be illustrated by the work of the great Swedish scientist Emanuel Swedenborg (1688-1772), who came to the conclusion that back of the physical world of nature was a corresponding spiritual world. He maintained that communication between these two worlds was possible through conversation with heavenly beings.
12. Swedenborg spiritualized the bible to correlate it with the revelations that these heavenly visitors brought to him, and by 1788 a church was organized in London and the denomination, The Church of the New Jerusalem, is still in existence.

B. In England

1. The Quakers appeared on the English religious scene during the chaotic period of the Civil War and the Commonwealth.
2. They set aside the doctrines of an organized church and the Bible as the sole and final revelation of God's will in favor of the doctrine of the Inner Light, by which they meant that the Holy Spirit can give immediate and direct knowledge of God apart from the Bible.
3. They resembled the Montanists, but their mystical tendencies were fortunately balanced by moral earnestness and a strong social passion.
4. George Fox (ca. 1624-91), who was born in a weaver's home and apprenticed to a shoemaker who was also a dealer in wool, started his search for spiritual truth in 1643 when he was challenged by two Puritans to a drinking bout in which the one who stopped first would have to pay the bill.

- a. In disgust he left the church, and not until about 1647 did he end his seeking.
 - b. He accepted a mystical experience in which one could come directly to God.
 - c. Her began to preach, and a group of his followers, who called themselves Friends, was organized in 1652. They were also called Quakers.
5. In 1652 Margaret Fell (1614-1702) of Swarthmore Hall was won to Quakerism, and her home became the unofficial center of Quakerism. Fox married her in 1669.
 6. The expansion of Quakerism was rapid as missionary zeal and persecution by the authorities caused its adherents to seek new homes outside England.
 7. When Fox traveled to the 13 colonies in 1672-73, he found many Quaker groups. In 1666 monthly meetings were established to provide order and a means of checking on the conduct of the membership.
 8. Robert Barclay (1648-90) became the theologian of the movement.
 - a. He published *An Apology for True Christian Divinity* in 1678 and gave the essence of Quaker theology.
 - b. To him the Spirit was the sole revelator of God and the Source of the Inner Light within man that gave him spiritual illumination.
 - c. The Bible was but a secondary rule of faith, and the inspiration of the writers was placed on the same level as the inspiration of Fox or any other Quaker.
 - d. However, revelations to a Friend should not contradict "the Scriptures, or right and sound reason."
 - e. Because of the Inner Light, a professional ministry was unnecessary, and the two sacraments, being inward and spiritual, were separated from material symbols and ceremonies.
 - f. Quakers were not to engage in war and slavery was banned. (Woolman, an American Quaker, was one of the earliest to speak and write in favor of the abolition of slavery)
 - g. Oaths in court were banned and human titles were not to be honored. (the latter teaching got them into trouble in class conscious England)
 9. Many Quakers suffered imprisonment but the movement grew to about 50,000 in England by 1660.

10. William Penn (1644-1718) was able to bring relief from persecution when Charles II gave him a large grant of land in America in 1681 as payment of a 16,000 pound debt to Penn's father.
 - a. Penn organized Pennsylvania in 1682 on a basis of complete religious freedom and invited the oppressed sects of Europe including the Quakers to find refuge there.
 - b. Both in Pennsylvania and West Jersey the Quakers became quite numerous.
11. The Friends have always emphasized the spread of their faith by a strong missionary program in which social service plays an important part.
12. Education has also played an important role in the spread of the viewpoints.
13. Haverford and Swarthmore colleges and others schools are testimonies to their interest in education.
14. The movement though has not been free from dangers of schism and cooling off of their spiritual zeal.
15. The lack of interest in doctrine and the absence of an objective historical standard such as the Bible has brought excessive mysticism and at other times led to a vague theism in which the person of Christ is not sufficiently exalted.

III. REVIVALISM AND RELIGION:

- A. Quite different from the inner light mysticism just discussed was the Pietist movement in Germany, which arose as an internal evangelical corrective to the cold orthodoxy of the 17th century Lutheran church.
 1. Pietism emphasized an internal, subjective, and individual return to Bible study and prayer.
 2. Biblical truth should be emphasized daily in a life of practical piety by laymen and ministers alike.
 3. Although there were other contributing factors, the movement was primarily a result of the efforts of Philip Spener (1635-1705), who became a Lutheran pastor in Frankfurt in 1666.
 4. In 1670 he organized what he called *collegia pietatis*, which were meetings in a home for practical Bible study and prayer.
 5. His *Pia Desideria* (1675) emphasized "cottage prayer meetings" as an aid to the cultivation of personal piety among Lutherans.

6. He also suggested that ministerial education should be Biblical and practical, with internships for prospective ministers.
 7. In 1686 he went to Dresden as court preacher and from there in 1691 he went to an influential pastorate in Berlin where he remained until his death.
 8. Pietism flourished in Germany, Holland, and Scandinavia.
- B. August Francke (1663-1727) and some friends at Leipzig University also founded a group for the study of the Bible.
1. During a visit to Dresden, Francke was influenced by Spener who was able to get him a professorship in 1692 at the University of Halle, which soon became a center of Pietism.
 2. Francke organized a free elementary school for poor children in 1695 and a secondary school two years later.
 3. He also set up a home for orphans and was influential in the creation of a Bible institute, founded by a close friend, to publish and circulate copies of the Scriptures in 1719.
- C. Pietism brought a new stress on the study and discussion of the Bible and its application to daily practice and the cultivation of a pious life.
1. Stress was laid on the function of the holy Spirit as the Illuminator of the Bible.
 2. Good works as an expression of true religion was emphasized.
 3. Fresh spiritual vigor was infused into the Lutheran church and pioneer work was done in Africa, America, Asia and the Pacific islands by missionaries from Halle University.
 4. The scientific study of languages and church history was stimulated in an attempt to get at the true meaning of the writers of the Bible for daily life.
 5. Indifference to doctrine on the part of Pietists led some to adopt the philosophy of idealism.
- D. In addition to its infusion of fresh spiritual vigor into the Lutheran church, Pietism resulted in the founding of the Moravian church by Count von Zinzendorf (1700-60), who studied in Francke's school at Halle and in Wittenburg, where he read law.
1. Von Zinzendorf emphasized a life of vital personal devotedness to Christ.

2. In 1722 Moravian refugees founded Herrnhut on Zinzendorf's Berthelsdorf estate, and in 1727 he became leader of the organization.
3. The Moravian church was recognized as a separate church by 1742.
4. It had a threefold organization of bishop, elder, and deacon by 1745.
5. The movement had such a missionary vision that missionaries were sent to the West Indies, Greenland, India and Africa by the middle of the century.
6. After a short period in Georgia, the Moravians moved to Pennsylvania where Zinzendorf during his stay in America in 1743 tried to unite all German Protestants under the Moravians.
7. His passionate, poetically expressed devotion to Christ was put into theological expression by August Spangenberg.
8. It is interesting to note that the circle of influence was completed when Wesley was helped to personal faith in Christ by the Moravians.
9. Wycliff's teachings had influenced Hus, the founder of the Bohemian Brethren, out of which the Moravian church, which was to have such an influence on the spiritual life of the Englishman John Wesley, emerged.
10. It is sad that the English influence on the Continent in the 17th and 18th centuries promoted deism and rationalism.

E. In England the Methodist revival was the third religious awakening in England, coming after the 16th century Reformation and 17th century Puritanism.

1. It was associated with the name of John Wesley (1703-91), who dominated the century as far as religion was concerned.
2. Historians readily acknowledge that Methodism ranks with the French Revolution and the Industrial Revolution as one of the great historical phenomena of the century, and some subscribe to the idea that Wesley's preaching saved England from a revolution similar to that of France.
3. Methodism was to Anglicanism what Pietism was to Lutheranism. (brought life)
4. Earlier in Wales, revival had come through Howell Harris (1714-73) and Griffith Jones (1683-1761). The Welsh Calvinistic Methodist church grew out of this.
5. This century with its deist and rationalist attitudes became quite "sick" as the clergy was not supported and

became drunken bums. The death rate went up and asylums were filled as cheap gin killed and injured many. Bear, fox and cock-baiting were regular pastimes and a series of executions by hanging became gala occasions for the entire family.

F. Wesley was the 15th of 19 children born to Charles and Susannah Wesley.

1. He was narrowly saved from death when the family home burned in 1709 and he later referred to himself as a "brand plucked from the burning."
2. He entered Oxford in 1720 on a scholarship.
3. From 1726 to 1751 he was a fellow of Lincoln College and was ordained a priest in 1728.
4. After two years during which he helped his father handle a second parish adjoining Epworth, he returned to his duties as a fellow where he became leader of the "Holy Club," which included his brother Charles.
5. The members of the club were nicknamed Methodists by the students because of their methodical Bible study and prayer habits and regular attempts at social service in jails and homes of the poor.
6. Between 1735 and 1737 he was in Georgia as a chaplain in Oglethorpe's colony.
7. His ritualistic ideas, strict churchmanship, simplicity and frankness in his relations with women created such difficulties with his parishioners that he was forced to go home in 1737.
8. On May 24, 1738, while listening to the reading of Luther's preface to his Commentary on Romans, Wesley's heart was "strangely warmed," and he trusted Christ alone for salvation from sin. His brother Charles had had a similar experience two days earlier.
9. Because of the brave conduct of the Moravians in a storm at sea on the way to Georgia, the words of Spangenberg in Georgia, and the efforts of Peter Bohler, Wesley paid a visit to Hernnhut to study the Moravian church more closely.
10. In 1739 George Whitefield (1714-70) with whom Wesley broke in 1740 because of Whitefield's Calvinistic theology, asked Wesley to engage in field preaching at Bristol. Thus began John Wesley's career of field preaching in which he traveled over 200,000 miles on horseback in England, Scotland and Ireland, preached about 42,000 sermons, wrote about 200 books and organized his followers.

11. He organized a Methodist society and built a chapel in Bristol in 1739. In the same year he bought the "Foundery" building in London and used it as the headquarters for his work.
12. The fine hymns that Charles Wesley wrote (1707-88) were of great help in the meetings. Charles wrote over 6,000 hymns including "Jesus Love of My Soul," "Love Divine," and "Hark! The Herald Angels Sing." He followed the path blazed by Isaac Watts where he wrote hymns other than rhymed passages of Scripture.
13. Wesley did not want to break with the Anglican church, and therefore he organized his converts into societies similar to Spener's *collegia pietatis*.
14. The Methodist church accepted an Arminianism theology after Wesley's break with Whitefield, but the major doctrine that Wesley stressed was justification by faith through an instantaneous experience of regeneration.
15. He also laid great emphasis on the doctrine of Christian perfection or perfect love, which was the belief in the possibility of absolute Christian perfection in motive in this life because the love of God so filled the heart of the believer that God's love would expel sin and promote absolute holiness of life. This progressive process was to be initiated by an act of faith. Wesley made it clear that this was not sinless nor infallible perfection but rather the possibility of sinlessness in motive in a heart that was completely suffused with the love of God. Mistakes in judgment might still result in bad moral consequences, but the possibility of achieving the ideal was there.
16. Wesley also insisted that the gospel should have an impact on society, and no one can deny the impact of the Methodist revival on English society. He opposed liquor, slavery, and war.
17. Wesley influenced Robert Raikes, the popularizer of the Sunday school movement, and on John Howard, the leader in prison reform.

IV. ROMAN CATHOLICISM

- A. During the period of royal absolutism from 1648 to 1789, monarchs sought to limit papal power in their countries.
- B. The Pragmatic Sanction was an early French attempt.
- C. Other documents were issued in other countries with the same intent.

V. THE ORTHODOX CHURCH IN RUSSIA

- A. The Russian church had in 1589 been granted the patriarchate for its archbishop which made the Russian Orthodox church a national church with its head having an equal role with other patriarchs in the Eastern churches.
- B. The earlier Fall of Rome to the barbarians and Constantinople to the Muslims in 1453 led the Russians to think of Moscow as "the third Rome."
- C. Shortly after 1650 the new patriarch Nikon sought to reform the church ritual by such practices as making the sign of the cross with three raised fingers instead of two as had been the former Russian practice. A group led by a cleric named Avvakum opposed this and other changes and became known as "Old Believers." When Avvakum was burned at the stake in 1682, his followers openly opposed the church and formed a new group which still exists.
- D. The church came more directly under the control of the state when Peter the Great in 1721 abolished the patriarchate and put the church under the control of the Holy Synod, which was led by a civil official responsible directly to Peter. Thus the church and state were closely linked, and the church became a virtual department of state until 1917 when they were separated.

CHURCH HISTORY-LESSON 39

REVIVALISM, MISSIONS AND MODERNISM (1789-1914)

ROMAN CATHOLIC VICTORIES AND CHANGES

I. REVOLUTION AND THE PAPACY (1789-1815).

- A. The Roman Catholic Church suffered the loss of her temporal possessions and much of her political influence between 1789 and 1914.
 - 1. The fate of the papacy during the French Revolution was in marked contrast to the advances made during the period of the Counter Reformation.
 - 2. During the Romantic reaction after the Napoleonic wars, she regained prestige and power until 1870, but from

then until World War I her story is one of loss of prestige and the rise of anticlericalism in many countries in Europe.

3. These difficulties grew out of the problem of the relation of the national churches to the universal papal church.
- B. Before the outbreak of the revolution in France many factors were in play:
1. Bad economic, political, social and legal conditions.
 2. The successful example of the English Revolution of 1689.
 3. The American Revolution of 1776.
- C. These were fused by an ideology that rationalized the right of popular revolution against Louis XVI.
1. This ideology was the result of the teachings of the philosophes, among whom were Rousseau, Montesquieu, Diderot, and Francois M. Arouet who is also known as Voltaire.
 2. Rousseau and Montesquieu provided the political ideology for revolution while Voltaire criticized the church of Rome and cried out for tolerance.
 3. There were indeed grounds for criticism in France, as the Catholic church owned much land which went mostly to the upper clergy.
 4. Voltaire favored a religion of reason rather than the religion of the Roman Catholic church in France.
 5. These men wanted reform though rather than revolution.
- D. The National Assembly of France in November 1789 declared that church lands were public property, and it issued bonds that were redeemable in this land.
1. Later these bonds were circulated as money.
 2. Early in 1790 monasteries were established by law.
 3. In the summer of 1790 the assembly passed the Civil Constitution of the Clergy by which the number of bishops was reduced to 83, which corresponded to the provincial units.
 4. These officials were to be elected by the voters who chose civil officials, and the pope was merely to be notified of their choice.
 5. Clergymen were to be paid by the state and were to take an oath of loyalty to the state.
 6. The pope's power was reduced to stating the dogma of the Roman Catholic Church.

7. Churchmen did not object too strenuously to the loss of church lands, but they thought that this new act meant secularization of the church and they were violently opposed to it. About 4,000 clerics left France.
- E. The Roman Catholic Church and the French state were completely separated during the Reign of Terror of 1793-94, when so many were executed for revolutionary activities.
1. At this time the support of the church became voluntary.
 2. The more atheistic of the leaders even tried for a time in 1793 to force a religion of reason in France and they crowned a young actress as the goddess of reason in Notre Dame Cathedral.
 3. Others, who did not accept this extreme, did accept the change in the calendar that made every tenth day rather than Sunday a day of rest.
 4. This calendar, adopted October 7, 1793, lasted until 1804 and was designed to eliminate Sundays and the numerous saints' days.
 5. Robespierre preferred the deist's religion of the Supreme Being.
 6. In this short period the Roman Catholic church faced tremendous opposition, even the pope being captured and taken as a prisoner to France where he died.
- F. When Napoleon took control in 1799, he realized that the majority of Frenchmen were Roman Catholic in religion and he proposed a liaison between the Roman Catholic church and the state by the Concordat of 1801.
1. Napoleon recognized the Roman Catholic religion as "the religion of most of the French citizens," but he did not make it the established religion.
 2. Bishops were to be named by the state and consecrated by the pope.
 3. The clergy were to be paid by the state, but the property taken from the Catholics in 1790 was not to be returned.
 4. This concordat governed the relations between the church and state until 1905.
 5. The Organic Articles of 1802 provided that papal bulls could not be published nor synods held in France without the consent of the government and thus the church was controlled by the state.

II. RESTORATION OF PAPAL POWER:

- A. Until 1870 the papacy was able to regain lost ground in Europe.
1. Metternich, the chancellor of Austria, favored an alliance of the rulers of Europe with the Roman church to protect the status quo and to prevent national or democratic uprisings anywhere in Europe.
 2. Because of this reactionary viewpoint, he favored the papacy wherever possible.
 3. The Congress of Vienna, of which he was chairman, restored the papal states to the pope.
 4. Metternich wrote of the importance of religion as a bulwark of society in his "Confession of Faith" in 1820.
- B. The Romantic Movement also aided the papacy because it was a revolt from the rationalism of the 18th century.
1. It emphasized an intuitional approach to life.
 2. Romanticists expressed themselves in poetry rather than prose, emphasizing the content rather than the form.
 3. They glorified the medieval past and nature.
 4. They appealed to the heart rather than the head.
 5. Wordsworth emphasized the presence of God in nature.
 6. Walter Scott and Hugh Walpole glorified the past with their novels.
 7. Chateaubriand glorified the church.
 8. Rousseau wrote that man was happiest in a state of nature. He expressed his belief in the fitness of people to rule and choose their leaders by majority vote. His *Social Contract* began with the words "Man was born free and is everywhere in chains."
 9. Painters also gave less attention to forms and rules in their work and they sought to express on canvas not a copy of reality, but the impression that reality had made on them. Their paintings were an interpretation of nature rather than a portrait of it.
 10. Idealistic philosophy also emphasized the volitional and emotional side of man's nature.
 11. Kant built his arguments for God, the soul, and immortality on the sense of the right that man had within his nature.
 12. People also became interested in the past history of the various states.
 13. All of these expressions of Romanticism, which held sway in Europe from 1790-1850 strengthened the hold of religion on man.

14. Particularly did the colorful, ritualistic, sensuous religion of the Roman Catholic church give rein to religious imagination and sentiment.
- C. The Jesuits, who had been disbanded by Clement XIV in 1773 were reconstituted by a papal bull issued by Pius VII in 1814 and immediately began the work of educational missionary activities, although they interfered less with the political activities of states than they had earlier in their history.
- D. The political disabilities that had kept Roman Catholics in Britain from voting and filling any public office were removed in 1829 by the Catholic Emancipation Act, the result of the work of Daniel O'Connell.
- E. The Anglican church was disestablished in Ireland in 1869 by Gladstone so that the people of Ireland no longer had to pay tithes to support the Anglican church as well as supporting their own Catholic clergy by voluntary gifts. By the mid-nineteenth century similar disabilities had been removed in Prussia, France and Austria.
- F. The Oxford movement in the Anglican church also helped the Roman Catholic church both directly and indirectly.
1. In 1845 Henry Edward Manning and John Henry Newman who were leaders in the movement, joined the Catholic church, and by 1862 about 625 important individuals—soldiers, professors, members of Parliament and nearly 250 Anglican clergymen became Roman Catholics.
 2. Indirectly, the movement aided Rome by restoring in the High Church section of the Anglican church a view of the Communion not too far removed from transubstantiation, monasticism, ritualism in worship, and a sense of the importance of the church in man's life.
 3. Many made an easy transition from the High Church party of the Anglican's to the Catholics.
- G. Pius IX (1792-1878), who occupied the papal chair between 1846 and 1878, did not lose any opportunities to strengthen the church.
1. In 1854, in *Ineffabilis Deus*, after consultation with the bishops of the church, proclaimed the doctrine of the Immaculate Conception of Mary, that is, that Mary was conceived without "any taint of original sin."

2. All the faithful were henceforth to accept this doctrine as part of the dogma of the Roman Catholic church that one must believe in order to be saved.
- H. Shortly after this event the pope began to take note of the nationalism and political liberalism of the day that seemed hostile to the Roman church and in 1864 he issued the *Syllabus of Errors*.
1. In this he condemned such new forms of philosophy as idealism with its tendency toward pantheism, toleration in religion, separation of church and state, socialism, Bible societies, secular school systems, the view that the pope had no temporal power, civil marriage, and biblical criticism.
 2. He believed that such thinking was destructive to the best interests of the church.
 3. In 1863 in *Quanto Conficiamur*, appended to *Quanto Cura*, he upheld the idea of *Unam Sanctum*, that salvation is only in the Roman Catholic church.
- I. The declaration of papal infallibility in the decree of the Vatican Council in 1870 marked the peak of the work of Pius.
1. The declaration was approved in 1870 by a vote of 533 to 2. Over 100 stayed away from the council.
 2. Evidently the heavy peals of thunder and the lightning flashes outside did not bother them.
 3. The essence of the statement accepted by the council was that when the pope speaks *ex cathedra*, i.e. as the head of the church on earth, concerning either faith or morals, whatever he says is infallible and must be accepted by the faithful as dogma to be believed if one is to enjoy salvation.
 4. This doctrine made church councils unnecessary in the future because the pope was the final authority.
 5. The Old Catholic Church emerged in 1871 under the leadership of Johann J. Von Dollinger (1799-1890).

III. RESISTANCE TO PAPAL POWER (1871-1914)

- A. The declaration of papal infallibility and the loss of political power were not far separated in time.
1. Almost immediately after the declaration of 1870 the papacy began to experience anticlerical hostility that brought losses in many countries.
 2. In 1870 the Italian armies took Rome when Louis Napoleon had to withdraw the French garrison protecting the papacy in order to meet the threat of the Franco-

Prussian war, and the pope lost all his temporal possessions except the immediate area of the Vatican buildings.

3. The pope would not come to terms with the new national Italian constitutional monarchy despite the generous offer held out in the Law of the Papal Guarantees of 1871 by the Italian government.
 4. This law offered him a sum of \$645,000 in perpetuity to compensate him for the loss of his temporal possessions; it allowed him to keep his possessions in the Vatican; and it provided for freedom of self-government in that area with no interference from the state.
 5. The pope refused to accept this settlement, issued an order forbidding Roman Catholics to vote or hold office in the Italian government, and retired into a self-imposed imprisonment in the Vatican from which a later pope was only rescued by an agreement with Mussolini's government in 1929.
- B. The Church of Rome also faced trouble in Germany with the Iron Chancellor, Bismarck.
1. Bismarck thought that the internationalism of the Roman Catholic church stood in the way of full unification of the people of the new German Empire, which had been proclaimed in 1871 in the Hall of Mirrors in the Palace of Versailles.
 2. He thought that this "Black Internationale" was as much a threat to German national unity as the Red Internationale of socialism.
 3. In 1872 he expelled the Jesuits and in 1873 had the Falk or May Laws approved which secularized education, put vital statistics under the control of the state, commanded civil marriage, and forced the clergy to be educated in state universities.
 4. Bismarck, who remembered Canossa where Henry IV had been humiliated in 1073, said he would not go to Canossa as Henry had done. However, he did have to give up his battle by the end of the decade and repeal some of the disabilities placed on Roman Catholics, because he found that the Roman Catholic church was a valuable ally in the battle against socialism.
- C. Anticlerical feeling was strongest in France in this period.
1. In 1901 religious orders of nuns and monks were excluded by law from educational activities, but the severest blow came in 1905 with the passing of the

- Separation Law by the French Chamber of Deputies, when the clergy were no longer to be paid by the state, and all church property was to be taken over by the state.
2. Churchmen had to form themselves into associations in order to get permission to use the property for religious purposes.
 3. The state would no longer recognize any faith in a special manner.
 4. Thus the roman church lost the privileged position created by the Concordat of 1801 and the pope denounced this new law-but it had no effect.
- D. Leo XIII (1810-1903), who was pope between 1878 and 1903, had been trained as a Jesuit and had wide administrative experience.
1. He issued encyclicals opposing the power of the national states, especially in Germany under Bismarck.
 2. In *Immortale Dei* (1885) he asserted that both church and state were from God and each had God-given functions, but he denounced the state's failure to recognize God's authority through the church instead of trying to control the church and claim unqualified state sovereignty.
 3. Leo also asserted the moral rights of the church in economics as well as politics by his issuance of *Rerum Novarum* in 1891.
 4. He wrote that the state should recognize private property as a natural right and the legitimate existence of classes. Also, that workers have a right to cooperate in unions and the state should act to alleviate injustices against workers and to promote an adequate living wage.
 5. He criticized socialism and earlier had actively opposed it and Communism in his writings.
 6. In *Quadragesimo Anno* (1931), Pius XI (1857-1939) restated and adapted to changed conditions the same principles, which were again reaffirmed and updated by John XXIII in *Mater et Magister*.
 7. In theology, Leo in *Aeterni Patris* (1879) urged the necessity of studying the theology of Aquinas in Catholic schools and seminaries. He upheld biblical inerrancy in *Providentissimus Deus* (1893).
- E. Pius X (1835-1914), pope from 1903 to 1914, continued the struggle against liberalism in all forms.
1. Alfred Loisy (1857-1940), who was a teacher of biblical studies in France, wanted to move from biblical

- introduction and exegesis to historical studies in relation to the Bible.
2. Special creation, messianic references, and the claim that Christ set up the Roman Catholic church directly were challenged.
 3. George Tyrrell (1861-1909) in England wanted to apply historical criticism to Scripture and thought that there was an evolution of theology in the Bible.
 4. Both Loisy and Tyrrell were excommunicated.
 5. In *Lamentabili Sane Exitu* (1907) and *Pascendi Dominici* (1907) the pope listed and condemned these ideas.
 6. Because of this, liberalism was never the problem in Roman Catholicism that it became in Protestantism.
- F. A new surge of devotion in the church was encouraged by the holding of eucharistic congresses.
1. It began in Lille in 1881.
 2. There was a new emphasis on the Virgin Mary at Lourdes after 1858 and also at Fatima in Portugal as people claimed that Mary had appeared there.
 3. The Benedictine's encouraged stress on liturgy and put the liturgy for some of the sacraments into the vernacular.
- G. Such were the fortunes of the Roman Catholic church between 1789 and 1914 in the major countries of Europe. Since 1914 the Church of Rome has found itself in increasing difficulties because of the expansion of Communism and the disorder that two world wars in the 20th century created.

CHURCH HISTORY-LESSON 40

REVIVALISM, MISSIONS AND MODERNISM (1789-1914)

RELIGION AND REFORM IN GREAT BRITAIN AND EUROPE

I. RELIGIOUS LIFE IN ENGLAND

- A. English religious life during the 19th century was characterized by a practical manifestation of:
1. The forces of revivalism in the Anglican and nonconformist churches which produced a movement that fostered missionary activity and social reform.

2. Ritualism in the Anglican church which produced a strong liturgical movement within the church.
 3. Liberalism that infiltrated all major denominations.
- B. In Scotland there was a reunion of diverse groups that had left the Church of Scotland, while in Ireland the Anglican church was disestablished in 1869.
- C. The Anglican Evangelicals:
1. The French Revolution made the ruling Tory party in England fearful of a similar revolution in Britain and from 1790 to 1820 the rising tide of reform was halted until religious and humanitarian liberal forces cooperated to force many reforms through Parliament between 1820 and 1852.
 2. The religious forces, generated by the Wesleyan and later evangelical revivals, produced many practical fruits of social reform and missionary zeal and Latourette (the great modern historian of missions) has called the 19th century "The Great Century" of missionary effort.
 3. Personal piety and devotion to Christ and the Bible were also stimulated.
 4. The Arminian Wesleyan revival of the early 18th century had been most influential in bringing personal religion to the workers and farm people of England. Not until the end of the century was the upper class in the established church affected by a more Calvinistic revival.
 5. Between 1790 and 1830 the influence of revival was felt in the Anglican church. The careless living of the Enlightenment gave way to personal piety, faith in Christ, and to philanthropic and social activity.
 6. The early evangelicals served as rectors in parishes scattered throughout England.
 - a. One was John Newton (1725-1807), the young infidel who sank so low that he became the slave of a slave trader. He was converted and after training was ordained as a minister.
 - b. He became the minister at Olney in 1764, where he was soon recognized as a spiritual leader and many sought his help.
 - c. Newton's influence inspired the shy, sensitive invalid William Cowper (1731-1800) to write his great hymns including, "There Is a Fountain Filled With Blood," "Amazing Grace," and "How Sweet the Name of Jesus Sounds."

- d. Newton's successor, Thomas Scott (1747-1821), wrote a biblical commentary that was widely used by evangelicals.
7. The evangelical movement also had such scholarly leaders as Isaac Milner (1750-1820) and Charles Simeon (1759-1836), who made Cambridge University the center of evangelical forces and who produced the Calvinistic theology that guided the group in its work and life.
 8. The so-called "Clapham Sect," which was made up of wealthy individuals who had their homes in Clapham, provided many of the lay leaders in social reform from 1792 to 1813 under the leadership of the godly rector, John Venn (1759-1833). This group of laymen often met in the great oval library of Henry Thornton (1760-1815), a wealthy banker who gave the greater part of his large income for philanthropy each year.
 - a. Charles Grant, the chairman of the East India Company, also was a part of this group.
 - b. William Wilberforce, who led in the fight for the emancipation of the slaves was as well.
 - c. James Stephen, whose son as head of the colonial office gave a large amount of aid to missionaries in the colonies and others lived in this suburb three miles from London.
 9. Evangelical influence was also exerted on government through what was known as the Exeter Hall group.
 - a. Exeter Hall in London was the building where most of the missionary societies held their annual meetings.
 - b. These meetings so influenced evangelical public opinion that the government was often forced to act favorably on matters of interest to missionaries.
 - c. John Philip (1775-1851), who served as the capable superintendent of Congregationalist missions in South Africa from 1819 until his death, used Exeter Hall influence to win favorable legislation to protect the Hottentots of Cape Colony from exploitation. This influence was always exerted to prevent exploitation of natives by white settlers and traders.
 10. The evangelicals were no so much interested in polity and doctrine as in the practical expression of Christianity in a redeemed life of piety that gained its inspiration from Bible study and prayer.
 - a. William Wilberforce's widely read book *Practical View* (1797) expressed the evangelical interest in

- the Atonement as the only regenerating force, in justification by faith, in Bible reading under the illumination of the Holy Spirit, and in practical piety that would result in real service to society.
- b. Followers of Adam Smith and the philosophical radicals who looked to the writings of Jeremy Bentham and John Stuart Mill for inspiration, promoted political reform because they believed in the dignity of the rational human personality; but the evangelicals promoted social reform because they believed that man was a spiritual being who was either a potential or an actual son of God.
 - c. Most of the social reforms between 1787 and 1850 were the outcome of evangelical effort for the poor.
11. William Wilberforce (1759-1833), who had led a dissipated life in the company of distinguished persons was converted in 1784 through Isaac Milner's efforts.
- a. He dedicated his life to the abolition of slavery in the British Empire.
 - b. In 1772 a court decision made the ownership of slaves impossible in England.
 - c. In 1807 Parliament passed an act that banned Englishmen from participating in the slave trade.
 - d. English evangelical public opinion, working through the English delegate to the Congress of Vienna in 1815, was able to bring about the outlawing of the slave trade by most European states. This was at great cost to the English taxpayer because Spain and Portugal gave their consent only when they were promised 700,000 pounds from the English treasury.
 - e. Slavery was ended in British possessions by an act passed just before Wilberforce's death in 1833 which provided nearly 100 Million dollars to compensate the owners who freed 700,000 slaves.
12. Another evangelical of the second generation was Lord Shaftesbury (1801-85), who was the son of a socialite mother and a drunken politician.
- a. He was led to Christ by his nurse.
 - b. He dedicated himself to service to the poor and oppressed at the age of fourteen.
 - c. He always carefully arranged his facts before he asked the House of Commons for reform legislation.

- d. He refused high offices in order to carry on his work and without compensation, although others on the same commission were paid by Parliament.
 - e. In 1840 he secured the passage of a law that kept boys under sixteen from the dangerous work of the chimney sweep.
 - f. In 1842 he succeeded in getting legislation that barred boys under ten and women from working in the mines.
 - g. His work resulted in laws in 1845 that protected the insane in such asylums as Bedlam, where it had been the custom to charge a fee to admit the public to see the antics of the crazed.
 - h. He also got most of the brothels shut down.
13. Another evangelical, John H. Howard (1726-1790), a nonconformist who had been influenced by the Wesleyan revival, devoted his life and fortune to prison reform.
- a. Before his death in 1790 from "jail fever" which he caught while inspecting a filthy prison, he traveled 50,000 miles and spent 30,000 pounds of his own money on prison reform.
 - b. Through his efforts jailers were paid salaries and given budgets for food so that they no longer needed to extort money from the prisoners to keep the prison going.
 - c. Prison sentences became designed for correction rather than for punishment.
 - d. Elizabeth Burney Fry (1780-1845) continued this work.
14. The Sunday School Movement, popularized by Robert Raikes in 1780 to give children religious training and elementary instruction in reading, writing, and simple arithmetic, was taken up by the evangelicals and introduced into the established church.
- a. The Religious Tract Society, founded in 1799, and the British and Foreign Bible Society, founded in 1804 with Lord Teignmouth of the Clapham Sect as its first president, were practical expressions of the interest of the evangelicals in the spread of the gospel through the printed page.
 - b. The evangelicals were also ardent supporters of the powerful missionary movement of the century.
- D. The Broad Church Movement:
- 1. If the evangelicals represented the spiritual force of revival, and the Oxford Movement represented the ritualistic segment, the Broad Church movement

represented the social and liberal or modernistic element in the Anglican Church.

2. This movement began about 1830 and attracted followers throughout the century.
3. These Latitudinarians, as they were often called, owed much to the Kantian idealism and Samuel Taylor Coleridge, poet and preacher, introduced into England at Oxford.
 - a. They emphasized an intuitive consciousness of God and the immanence of Christ in man who was looked upon as a son of God.
 - b. The Fall and Atonement were ignored or minimized.
4. One segment of the movement led by Frederick D. Maurice (1805-72), a clergyman and novelist, founded a Christian socialist group which sought to bring the Kingdom of God upon earth by social legislation that would give people economic and social as well as political democracy.
5. Another part of the group held ideas similar to those of Bishop John W. Colenso (1814-83) of Natal, Africa, who was led to question the Mosaic authorship of the Pentateuch when he could not satisfactorily answer the questions of a native in 1862.
 - a. Deposed from office by the bishop of Capetown, Colenso was later reinstated by higher authorities.
 - b. Thomas Arnold (1795-1842), headmaster at Rugby (a private school for boys) and Henry Milman (1791-1868), the dean of Saint Paul's, were of the same group to which Colenso belonged-the group that adopted the theories of the German biblical critics.
6. These two wings of the Broad Church movement thus fostered both liberalism in theology and a social gospel.

E. The Oxford Movement:

1. The Oxford movement (1833-45) which was linked with Oxford University, emphasized the importance of the church and ritual in the religious life of the individual.
2. In 1833 its leaders began to publish *Tracts for the Times*, in which they called attention to the importance of apostolic succession, baptismal regeneration, and the importance of ritual in the worship.
3. Many Anglican churchmen accepted their ideas.

4. The movement was partly a protest against the domination of the church by the state.
 - a. The grant of religious freedom to Catholics by acts of Parliament in 1828 and 1829 and the grant of the franchise to the middle class in 1832 made many churchmen fear that the Anglican church might be disestablished by a Parliament dominated by dissenting forces.
 - b. The Romantic movement contributed to the ritualism of the movement and people became interested in the history of rites and vestments and sought to restore more of the color of the past to the service.
5. The movement was also known as the High Church movement, the Anglo-Catholic movement, the Puseyite movement after one of its leaders, Edward Pusey, and the Tractarian movement.
6. In 1827, John Keble (1792-1866) wrote a work called the *Christian Year*, consisting of hymns in praise of the church and the value of Communion, which made him the virtual author of this movement.
 - a. His sermon on "National Apostasy" on July 14, 1833, in Oxford, roused widespread interest in his ideas.
 - b. He emphasized the real physical presence of Christ in the Communion elements.
 - c. He also claimed that it was only valid when administered by ordained ministers in apostolic succession.
7. John Henry Newman (1801-90) became the leader of the Tractarians after he issued the first of the *Tracts For the Times* in 1833.
 - a. He was the son of a London banker, brought up under Calvinistic doctrine, went through liberalism at Oxford and then joined the men of this group.
 - b. He is probably more known for a hymn "Lead, Kindly Light," than being a leader of this group.
 - c. In 1845 he became a Roman Catholic.
 - d. He wrote over 20 tracts.
 - e. The last of these, Number 90, consisted of remarks on the 39 Articles and the Prayer Book.
 - f. He argued that these documents were not anti-Roman Catholic but simply condemned the abuses in that church.

- g. Almost 875 others, 250 of which were ministers of theologians at Oxford and Cambridge, followed him into the Roman Catholic church.
 - h. Later in his life he became a Cardinal.
 - 8. After Newman's defection to Rome, Edward Pusey (1800-82), who was a professor of Hebrew at Oxford, became the leader of the movement until his death.
 - a. The Oxford men were interested in upholding the spiritual nature of the church and its freedom from control by the state.
 - b. They wanted to develop a middle position between an infallible ecclesiastical body and rampant individualism in the church.
 - c. They emphasized both the real presence of Christ in the elements of the sacrament and baptismal regeneration and came very close to the Catholic exaltation of the sacraments.
 - 9. By advocating the use of crosses and lights, the men of this movement brought a renewed stress on the importance of the colorful ritual in the liturgy of the church.
 - a. Gothic architecture was favored as an aid in worship.
 - b. The ascetic tendency of this group led to the founding of monasteries and convents.
 - 10. The movement deepened the gulf between the Anglican church and the nonconformist churches by its emphasis on the sacramental nature of the Mass and apostolic succession.
 - 11. It also created within the Anglican church a new party that was at odds with the evangelicals, but it should be given credit for the service given to the poor and unchurched.
 - 12. To many it offered an appealing compromise between Roman Catholicism and the strong evangelical position, and it reminded Anglicans of their universal Christian heritage.
- F. Among the Nonconformists:
- 1. While these three movements were agitating or rejuvenating the established church, new developments were taking place among the free churches.
 - 2. The Salvation Army was begun by William Booth (1829-1912), a Methodist minister, to reach the poor by open-air evangelism and social work, which Booth started in 1865. It was organized along military lines.

3. John N. Darby (1800-82), a lawyer who became curate of the church of Ireland, organized the groups known as the Brethren about 1831 in Dublin.
 - a. This group emphasized the priesthood of believers and the direct guidance of the Holy Spirit to such an extent that they did not accept an ordained ministry.
 - b. They were and still are earnest Bible students and seek to manifest a practical piety.
 - c. George Miller (1805-98) who founded a large orphanage in Bristol and Samuel Tregelles (1813-75), who was a great student of lower criticism were members of this group.
 - d. The name Plymouth Brethren is often given to this group because Plymouth was the early center of the movement.
4. Edward Irving (1792-1834), a Scottish Presbyterian minister, believed that the church should enjoy the gifts of the Holy Spirit that it had had in the apostolic era. His followers emphasized "speaking in tongues" and the imminent return of Christ.
5. George Williams (1821-1905) founded the YMCA in 1844 to meet the need of young men in the city for exercise, social life, and lodging in a Christian environment.
6. Charles H. Spurgeon (1834-92) became England's foremost preacher of this era.
 - a. Increasing crowds brought moves to larger churches until by 1861 he moved into Metropolitan Tabernacle which had 4700 seats.
 - b. He opened the Pastor's College which trained about 900 preachers by the time he died.
7. The Keswick victorious life meetings began in 1875 by Canon T.D. Harford-Battersby and emphasized the experience of instantaneous and progressive sanctification that would enable one to defeat sin and live the victorious life.
8. The Welsh revival of 1904-5 began with the ministry of Evan Roberts and became the spearhead of a worldwide awakening which had massive social impact.

REVIVALISM, MISSIONS AND MODERNISM
(1789-1914)

RELIGION AND REFORM IN
GREAT BRITAIN AND EUROPE

I. RELIGIOUS LIFE IN ENGLAND

II. ENGLISH PROTESTANT MISSIONARY EFFORT

- A. Protestant churches did not do much missionary work during the era of the Reformation because all their energies were absorbed in the work of organization and the struggle to exist.
- B. During the Counter Reformation the most missionary work was done by the Jesuits and other order in the Roman Catholic church.
- C. A combination of the forces, beginning with the work of William Carey in 1792, led to such great missionary effort in the nineteenth century that this has been called the "Great Century" in Protestant missionary effort.
- D. The emphasis of the 20th century has been on ecumenism or church reunion.
- E. The missionary enthusiasm was the result of revivalism among the Pietists and Methodists and among the Evangelicals of the Anglican church.
 - 1. People wanted to convert others to the same type of experience they had.
 - 2. The gaining of empires by such nations as Holland and England acquainted Europeans with the spiritual need of people in other lands.
 - 3. Such missionary explorers as Livingstone, Grenfell, Rebmann and Krapf, revealed the extent and needs of Africa to the world.
 - 4. The Reformation concept of the importance of the individual's relation to God provided a final motivating force for such work and individuals rather than whole states were won.
 - 5. India was opened to missionary work after 1813 when the East India Company was forced to admit missionaries.

6. China was forced to accept missionaries by the 1858 Treaty of Tientsin, which ended the second Opium War, which is paradoxical since the war to force China to admit opium into her land resulted in opening it to missions.
- G. Numerous missionary societies were organized after 1792.
1. The Baptist Missionary Society was founded at Kettering, England, with an initial fund of around 13 pounds as a result of the vision of William Carey (1761-1834), the cobbler who taught himself several languages.
 2. Carey went to India where he managed an indigo factory to earn a living until he moved to Danish Serampore in 1800, but missionary work and Bible translation were his first interest.
 3. George Grenfell (1848-1906) was the Baptist society's greatest missionary explorer and he rather than Stanley, should be given the credit for mapping the Congo River and its tributaries between 1884 and 1886.
 4. A letter from Carey resulted in the founding of the London Missionary Society of the Congregationalists in 1795.
 5. John Philip, David Livingstone, Robert Moffat, and John Mackenzie were among the greatest.
- H. The Scottish Missionary Society and the Glasgow Missionary Society were founded by Scottish Presbyterians in 1796 and 1797. the Church Missionary Society was founded by the evangelicals in 1799.
1. The latter's greatest missionaries were Pilkington (1865-97), the missionary translator of Uganda, and George Alfred Tucker (1849-1914).
 2. Tucker was the missionary bishop who was largely responsible for bringing Uganda under the British crown and instituting the policies that for a time made Uganda one of the finest countries in Africa.
- I. The Methodists founded the Wesleyan Missionary Society in 1817.
- J. J. Hudson Taylor (1832-1905) founded the China Inland Mission as a faith mission in 1865 and by 1890 it embraced 40% of the missionaries in China.
- K. William Carey, whose motto was "Expect great things from God; Attempt great things for God," went to India where he

became a leader in the translation of the Bible into the tongues of the people.

1. After India was opened in 1813, such men as Henry Martyn (1781-1812), who was inspired to missionary effort by reading David Brainerd's *Autobiography* began missionary work.
 2. American missionary effort was joined to British effort after the first American missionary society was founded in 1810.
 3. Many single women became missionaries during this era.
- L. The London Missionary Society followed the Moravians into South Africa and did excellent work among the natives, though not without considerable friction with the Boer settlers.
1. John Philip protected the rights of the natives by persuading the British government to grant them civil liberties.
 2. Robert Moffat (1795-1883) translated the Scriptures into the language of important tribes of South Africa.
 3. David Livingstone expanded geographical knowledge of central Africa from 1841-73 and found the Arab slave trade, which was destroying preaching centers.
 4. The Scottish Presbyterians took up Livingstone's challenge to work in the region of the great lakes of central Africa.
 5. The evangelical Church Missionary Society provided the missionaries who started work in Uganda and became martyrs there.
- M. Robert Morrison (1782-1834) studied the Chinese Mandarin language and provided a Chinese dictionary and a Chinese translation of the Bible that could be used as soon as missionaries were granted access to China after 1858. Adoniram Judson (1788-1850) made a dictionary of the Burmese and translated the Bible into that tongue.
- N. The results of missionary work have been tremendous, not only in the salvation of natives but also in many cultural accomplishments.
- a. Missionary explorers were often the first to inform the world of geographic conditions.
 - b. Others built the first roads.
 - c. Others opened academic and industrial training schools.
 - d. Others introduced new crops and stimulated trade.

- e. Others were actually empire builders because they thought that they would better protect the interests of the natives than the colonists who wanted the land.
 - f. Others were used by God to give the natives His Word in their own tongue.
- O. This missionary effort was in some respects the ancestor of the modern ecumenical movement because the natives could not understand the divisions among Christians. Missionaries of many denominations began to work together.
- P. This advance has not been without struggle.
- 1. Nationalism in the Far East and the unfortunate linking of the missionaries with Western imperialism have created problems in China and other countries.
 - 2. Communism and Catholicism have often opposed Protestant missionary effort.
 - 3. Liberalism among many of the missionaries has become an increasing problem in our own time.
 - 4. In any event, the church has made a definite contribution in many ways to the world.

III. DIVISION AND REUNION OF THE SCOTTISH CHURCHES:

- A. After the Scottish church had rid itself of control by Rome by 1567, it faced the further problem of how to maintain the presbyterian system of polity and the Calvinistic theology that it had adopted.
- 1. For more than a century the Scots opposed the attempts of the Stuart kings and bishops to force the episcopal system of government on them.
 - 2. When James II fled from England and William and Mary took the English throne, the Presbyterian church was securely established in 1690 as the national church of Scotland.
- B. From 1690 until 1847 the Scottish church was plagued with divisions over the question of lay patronage, which dealt with the crown or landlords dictating the choice of a minister for a congregation.
- 1. Patronage was made official by an act of the English Parliament in 1712.
 - 2. Many divisions occurred as the Scots fought for the freedom of their church.
 - 3. Ebenezer Erskine (1680-1754) was deposed by the General Assembly of the Church of Scotland because he upheld the right of the congregation to choose its own pastor.

4. In 1733 he and others founded the Associate Presbytery, which in 1740 became the Secession Church.
 5. This group split again in 1747 into two groups but most had reunited by 1820 as the United Secession church.
 6. The problem of lay patronage also resulted in the founding of the Relief Church by Thomas Gillespie (1708-74) in 1761.
 7. The Relief Church and the United Secession Church united to form the United Presbyterian Church in 1847 because of the similarity of their stand against lay patronage.
- C. A more important schism occurred when Thomas Chalmers (1780-1847), a great mathematician, preacher, and theologian led a group in the founding of the Free Church in 1843 over the issues of the right of a congregation to choose its own minister and of the growing spirit of revival stimulated by the evangelical revival in Scotland.
1. An earlier revival led by Robert (1764-1842) and James (1768-1851) Haldane preceded that led by Chalmers.
 2. Over 1/3 of the ministers of the state church withdrew.
 3. The Free Church became an aggressive evangelistic and missionary body and by 1868 it had 800 churches and nearly 1000 clerics.
 4. It united with the United Presbyterian Church in 1900 to form the United Free Church.
 5. A small minority, known as the "Wee Frees", refused to unite and continued to exist as the Free Church of Scotland.
 6. The United Free Church combined with the Church of Scotland in 1929 to form the Kirk of Scotland because the right of lay patronage, the main cause of division, had long since disappeared with the abolition of the patronage act of Parliament in 1874. Today the Church of Scotland is the major church of Scotland.
- D. Liberalism also was a problem in the Scottish churches which was led by Professor William Robertson Smith who spread the German critical ideas into Scotland. He was deposed from his chair in the Free Church college in Aberdeen in 1881.

IV. THE CHURCH IN IRELAND:

- A. Racial antagonism and the natural hatred of the conquered for the conqueror were intensified at the time of the Reformation because the English accepted Protestantism while the Irish remained Roman Catholic. When James I became the

king of England, he deepened the division by settling Northern Ireland with Scottish settlers.

- B. From a religious viewpoint, there were two major events in Ireland between 1689 and 1914.
1. The first was the migration of about 200,000 Scotch-Irish of Northern Ireland to America from 1710 to 1760, where they became the backbone of American Presbyterianism. The later potato blight in the 1840's which caused over a million people, mostly Roman Catholics, to migrate to the United States.
 2. The second was the disestablishment of the Anglican church in 1869.
 - a. Until that time the Irishmen had to pay church taxes for the support of the Anglican church and to give voluntarily to the support of the Roman Catholic clergy, whom they accepted as their real ministers.
 - b. They had been given civil rights earlier in 1829 by the Catholic Emancipation Act which opened up all positions in local and national government to Roman Catholics except for the throne, the lord-lieutenancy of Ireland, and the positions of chancellor and the archbishop of Canterbury.
 - c. Although these changes helped to relieve bitterness, religious hostility between the English and Irish persisted into the 20th century.
- C. The Ulster revival of 1859 did bring spiritual to Northern Ireland.

V. THE CHURCH ON THE CONTINENT:

- A. The Inner Mission in Germany and the *Reveil* in French-speaking Europe occurred between 1825 and 1860 which were the Continental counterparts of awakenings in England and North America.
1. Robert Haldane carried revival flame to Switzerland early in the century.
 2. Leaders such as Alexandre Vinet (1797-1847), Cesar Malan (1787-1864), Francis R. Gaussen (1790-1863), and the church historian Merle D'Aubigne helped the Swiss development of the *Reveil*. Frederick and Adolphe Monod were the leaders in France.
- B. The German Inner Mission awakening grew out of the work of Johann H. Wichern (1808-81). The mission began in 1848 to

promote practical social outcomes of revival as well as evangelistic work.

1. Wichern built "rough houses" beginning in Hamburg in 1833, as homes for orphan boys, homes for the aged, lodging houses, city missions, and institutions to work with prisoners and seamen.
 2. Theodore Fliedner (1800-64) organized deaconess houses for Protestant women to work in the social efforts of the church in the 1830's at Kaiserworth.
 3. Groen Van Prinster led in a similar renewal in the Netherlands.
 4. Abraham Kuyper's (1837-1920) spiritual development led to his extensive theological writings and to the founding of the Free University of Amsterdam.
 5. Nicholai F.S. Grundtvig (1783-1872) in Denmark stressed pietistic awakening and channeled his efforts into the development of cooperatives and "folk schools."
 6. George Scott in Sweden and Gisle Johnson in Norway carried on the earlier awakening linked with Hans N.Hauge's (1771-1824) in Sweden.
- C. The Continental movements seemed to be more socially oriented than those in the United States and the British Isles.
- D. A remarkable spiritual awakening took place in Korea among the Presbyterians in 1907.
1. The Presbyterian missionary John L. Nevius visited Korea and urged his idea of a self-supporting, self-governing, and self-propagating church on the missionaries who should make evangelistic tours with national workers, whom they would disciple.
 2. The resulting revival won thousands, beginning in 1907.
 3. In the 1970's there was another resurgence of the Christian faith and today about 20% of Koreans are Christian.

next week: Foes of the Faith

REVIVALISM, MISSIONS AND MODERNISM
(1789-1914)

FOES OF THE FAITH:

I. CRITICISM:

- A. During the 19th century several influential movements appeared that threatened the faith that the church has endeavored to maintain throughout the ages.
- B. Biblical criticism grew out of the individualistic and humanistic climate that was produced by the Renaissance.
 - 1. This development was reinforced both by the rationalism and individualism of the 18th century and by the historical outlook of the Romantic Movement and German idealistic philosophy.
 - 2. The preoccupation with material goods, engendered and promoted by the higher standard of living made possible by the industrial revolution, also helped to turn the minds of all classes of people from the absolute authority of the Bible as a standard for faith and life.
 - 3. The biological dogma of evolution, when applied to the Bible by analogy, made Christianity nothing more than the product of a system of religious evolution.
 - 4. The denial of the authority of the Bible was a logical outcome of this point of view.
- C. People have usually followed one of three approaches to the Bible.
 - 1. Pietists have approached it from an experiential viewpoint in which the application of truth to daily life is the criterion.
 - 2. Others have approached it as a source book of doctrine.
 - 3. Still others have adopted a historical approach, which results in the conception of the Bible as an ethical guidebook only.
- D. The latter approach became the fashion in the 19th century because of the influence of German idealistic philosophy. When the historico-critical approach was combined with the application of the theory of evolution to religious

phenomena, the background for a system of biblical criticism was completed.

- E. The discussion between one who accepts the critical approach to the Bible and one who is a believer in the inspiration and integrity of the Bible is difficult because each has a different set of basic ideas.
1. The radical critic of the Bible assumes that the Bible is merely a work to be judged by the canons of literary criticism just as any other literary work would be.
 2. He believes that there is an evolution of religion and that natural explanations of biblical phenomena should replace supernatural explanations.
 3. Such individuals look on the Bible as a book written by human authors and ignore the function of the Holy Spirit in the inspiration of the writers of Scripture.
- F. The Philosophic and Theological Background of Biblical Criticism.
1. The idealistic philosophy of Immanuel Kant (1724-1804), when combined with the views of Schleiermacher, Hegel and Ritschl, created a philosophic background favorable to a critical approach to the Bible.
 2. Kant accepted Locke's emphasis on sensation and Descartes' stress on reason as the keys to knowledge concerning the phenomena of nature; but he argued in his *Critique of Pure Reason* (1781) that man cannot know God or the soul, both of which he classed as data of the world of "noumena," by the senses or reason.
 3. His pietistic background led him to the assertion that the sense of moral obligation or conscience in man, which he called the "categorical imperative," should be the starting point for religion.
 4. Kant argued in his *Critique of Practical Reason* (1781) that because man has a moral sense, there is a God who has provided that sense.
 5. The postulates of the soul and immortal life become essential, if those who obey the dictates of conscience are to be rewarded, because often the good receive no temporal reward in this life.
 6. Because Kant denied that man can know the world of noumena, there is no place in his system for a historical and objective revelation of God in the Bible, so to him it was only a man-made book of history, to be subjected to historical criticism just as any other book.

7. There is no place for Christ, the God-man, in Kant's system.
 8. Man with his free will and his immanent sense of what is right becomes the creator of a religion in which he develops the morality inherent in himself.
 9. There is a logical line of continuity between Kantian idealism and modern liberalism with its insistence on the "spark of the divine" within each of us, which liberals insist we need only to cultivate to achieve good moral conduct and eventual immortality.
 10. In this fashion Kant helped to provide a philosophical framework for both biblical criticism and modern liberal theology.
- G. Unlike Kant, who found the starting point for religion in man's moral nature, Friedrich D.E. Schleiermacher (1768-1834) made feelings or the emotions the element out of which religious experience develops.
1. Schleiermacher was trained in Moravian schools and owed the subjective nature of his philosophy to them and to Romanticism.
 2. In his book, *The Christian Faith* (c. 1821) religion is presented, not as a set of beliefs and obligations based on the authority of the church, but as the result of man's feelings of absolute dependence in a majestic universe in which he is but a small entity.
 3. Christianity best brings man into harmony with God as man passively realizes his dependence on God.
 4. Religion thus becomes a mere subjective apprehension of Christ, who serves as the Mediator to reconcile man to the Absolute who is immanent in the universe.
 5. Thus man is freed from dependence on a historical revelation of the will of God and needs only to cultivate the feeling of dependence on God in Christ to enjoy a satisfactory religious experience.
 6. Because of his view that the essence of religion is subjectivity, Schleiermacher is often referred to as the "Father of Modern Theology."
- H. George W.F. Hegel (1770-1831) also had a marked influence on both theology and the critical approach to the Bible.
1. God was the Absolute who was seeking to manifest Himself in history by a logical process of reconciliation of contradictions, which Hegel called thesis and antithesis.

2. The synthesis or reconciliation created a new pair of contradictions that were again merged in a new reconciliation or synthesis.
 3. Hegel thus held to philosophic evolution as the way in which the Absolute was manifested.
 4. His logic was taken over by Marx, and his emphasis on the state as a manifestation of the Absolute was borrowed by Hitler and Mussolini in order to glorify both the state and the dictator who headed it.
- I. Albrecht Ritschl (1822-89) was influenced by Schleiermacher's acceptance of religious feeling as the foundation for religion, but he insisted that religion was the social consciousness of dependence.
1. The historical Christ of the Gospels brought the practical revelation of sin and salvation to the individual in the kingdom by faith.
 2. The Bible though is simply the record of community consciousness, and it should therefore be subjected to historical investigation in the same manner as any other book.
 3. Thus Ritschl, as well as the other philosophers, made religion subjective and opened the way for extreme critical study of the Bible.
 4. He also promoted the social approach of love to religious problems.
- J. The Rationalism of the Enlightenment and idealistic philosophy of the Romantic era were thus the parents of a criticism that tries to destroy the supernatural nature of the Bible as a revelation and that makes the Bible the record of the subjective evolution of religion in human consciousness.
1. Opposition to such destructive criticism should not lead the serious Bible student to reject all biblical criticism.
 2. Higher, or historical and literary criticism which has been associated with the above destructive views is simply the careful study of the historical background of each book of the Bible.
 3. Lower, or textual criticism is a study of the text of the Bible. This criticism has shown the high degree of accuracy of the passing down and recopying of the texts.
 4. There is no doctrinal or ethical teaching of the Bible that is textually questionable.

- K. The popularization of higher criticism has been associated with an 18th century French doctor named Jean Astruc (1684-1766).
1. In 1753 he divided the Book of Genesis into two parts and assumed that they had different sources because he found the name Elohim used in some places and Jehovah in others.
 2. Johann G. Eichhorn (1752-1827), who laid down the dictum that the Bible was to be read as a human book and tested by human means, gave such studies the name of "higher criticism."
 3. Eichhorn noticed other literary characteristics, besides the use of the names of God, that led him to believe that not only Genesis but also the entire Hexateuch (through Joshua) was made up of composite documents.
 4. Hupfield in 1853 was the first to claim that the Pentateuch was the work of at least two different authors rather than a narrative composed from many sources by Moses.
 5. Graf and Wellhausen developed a well-elaborated theory, known by their names, that has been adopted by the higher critics. This is the JEDP theory.
- L. Later critics divided Isaiah into at least two parts and advanced the date of Daniel to the Maccabean period so that it became history rather than prophecy.
- M. The development of doctrine in the Bible was explained along evolutionary lines.
1. Critics emphasized the development of the idea of God from the primitive storm god of Mount Sinai to the ethical monotheistic God of the prophets.
 2. The work of biblical archaeologists has forced many critics to abandon their former radical positions and has tended to confirm conservative views of the Bible.
- N. The beginning of higher criticism of the New Testament is usually associated with the name of Hermann S. Reimarus (1694-1778), who taught Oriental languages at Hamburg.
1. In his *Fragments* (1778) he denied the possibility of biblical miracles and advanced the idea that the writers of the New Testament with their stories of miracles were pious frauds.
 2. Gotthold Lessing (1729-81) who published Reimarus's *Fragments*, argued that the Scriptures served man as a guide during the primitive phase of his religious

development but that reason and duty were sufficient guides in the more advanced state of religion.

- O. Ferdinand C. Baur (1792-1860) argued in 1831 that in the early church there had been a Judaism that emphasized the law and the Messiah.
1. This earlier approach can be observed in the writings of Peter.
 2. Paul developed an antithesis in such books as Romans and Galatians, in which the emphasis was on grace rather than on law.
 3. The Old Catholic Church of the 2nd century represented a synthesis of Petrine and Pauline views, which is revealed in such books as the Gospel of Luke and the Pastoral Epistles.
 4. Baur then proceeded to date the books of the New Testament in this framework as either early or late according to the manner in which they reflected Petrine, Pauline, or Johannine tendencies.
 5. Thus historical data gave way to subjective philosophical presupposition in ascertaining the chronology of the books of the New Testament.
- P. In the 20th century New Testament criticism has successively focused on three different but interdependent approaches to the Gospels.
1. "Source criticism" was concerned with the order of writing of the synoptic Gospels and the extent to which one was dependent on another or on even earlier sources.
 2. In the 1920's-30's "form criticism" arose to investigate evidences in the Gospels for the forms in which the gospel was orally passed on in the earliest years before written Gospels. This approach claimed that the Gospels contain truth about Christ that can be found only after one peels off the layers of tradition and form in which the truth is hidden.
 3. Most recently "redaction criticism" has taken center stage who proposed to analyze the manner and significance of the subtle changes the Gospel writers allegedly introduced into their accounts of Christ's life and work.
- Q. Some theologians, who adopt critical views of the New Testament, consider that the essence of the gospel is in the ethical teachings of Jesus and that Paul changed the simple ethical religion of Jesus into a redemptive religion.

1. Destructive higher criticism has led many to deny the inspiration of the Bible as a revelation from God through men inspired by the Holy Spirit and to minimize or to deny the deity of Christ and His saving work on the cross.
 2. *The Life of Jesus* (1835) by David F. Strauss combined all of these views and denied both the miracles and integrity of the New Testament as well as the deity of Christ, whom he saw as a man who thought He was the Messiah.
- R. Germany, once the home of the Reformation became the land in which criticism developed. The history of Hitler's Germany well illustrates the lengths to which men will go when they deny God's revelation in the Bible and when they replace revelation with reason and science as the authority for thought and action.

II. MATERIALISM:

- A. Another movement or viewpoint that threatened the faith during the 19th century, and that still threatens it today was materialism.
- B. It was more subtle than higher criticism.
- C. It is defined as the practice in modern society of emphasizing the material values of a high standard of living.
- D. To the extent that man's attention is focused on this type of life, he will neglect the spiritual values of eternal life.
- E. The abundance of goods which made this standard of living possible was a result of the industrial revolution that occurred in England between 1760 and 1830.
 1. Machine power was substituted for hand power so that great amounts of goods could be cheaply produced.
 2. Nowhere has this emphasis matched America.
- F. Both Walter Rauschenbusch, the founder of the social gospel in America, and Karl Marx emphasized material goods as the focal points of their systems.
- G. Man does not live by bread alone.

III. CREATIONISM VS. EVOLUTION:

- A. If philosophical, literary, and historical criticism of the Bible destroyed faith in it as a revelation from God, and if the materialism induced by the industrial revolution created indifference to a future life, the views of Charles R. Darwin (1809-82) and his successors created the idea that there was no such thing as sin or that sin was merely the remnant of animal instinct in man.
- B. Evolution as a philosophical doctrine goes back to the time of Aristotle, but Darwin was the first to put it on what seemed to be a scientific basis.
- C. Darwin spent some time in studying medicine and theology before he developed his inclinations to become a naturalist.
- D. A voyage around the world on the *Beagle* between 1831 and 1836 convinced him that differences between living animals and fossils on the mainlands and those on the islands that he visited could be accounted for only by biological evolution.
- E. He published his book *Origin of the Species* in 1859 after finding that Alfred Wallace had independently arrived at similar conclusions.
 - 1. In this book he argued that the struggle for existence kept the population of the various constant in spite of the fact that reproduction is geometric and that many more are produced than are essential for the survival of the species.
 - 2. In this struggle some individuals develop characteristics favorable to survival through a process of adjustment or adaptation to environment and these characteristics are passed on by sexual selection in which the favored males and females mate. Thus only the fittest survive.
 - 3. He thought that the similarity in body structure between man and animals substantiated his theory. He gave no thought to design by a Creator.
 - 4. Darwin applied his theory to man in *The Descent of Man* (1871) and argued that man was linked with animal by common ancestral types.
- F. Darwin's idea of continuity between man and animal has been summarized as "descent with change," or continuity.

1. This view is opposed to the biblical concept of special creation by God, or discontinuity, with fixity in the groups thus created.
 2. In emphasizing similarities between man and animals, Darwin ignored the uniqueness of man's larger brain, his power of speech, his memory, his conscience, his concepts of God and the soul.
 3. He did admit that the last three items posed problems for his theory.
 4. No missing link that would conclusively identify man with animals has been discovered and in fact crossbreeding between many groups is impossible.
 5. The use of the Hebrew word BARA' for the act of creation is used only of the heavens and the earth, mammals and man. God made each of the different groups produce "after their kind."
- G. Although the theory of evolution denied the direct creation of man by God, the greatest damage came from the application of the theory to the development of religion.
1. God and the Bible were looked upon as the evolutionary products of man's religious consciousness, and the books of the Bible were dated accordingly.
 2. The biblical eschatology, in which perfection would come into this world only by the direct intervention of God through the return of Christ, was replaced by the evolutionary view of a world that was being increasingly improved by human effort.
 3. Because man was not guilty through original sin, there was not need of Christ as Savior.
- H. Evolution was also used to justify the idea of race superiority because that idea seemed to fit in with Darwin's concept of survival of the fittest.
- I. It has also been used to justify having no absolute foundation or norm for ethics. Good conduct is merely those actions deemed suitable by each generation for the proper conduct of society.
- J. It has also been used to glorify war as the survival of the fittest.
- K. All these conclusions have been reached by the application of a biological theory to other fields through an unwarranted use of the argument from analogy.

IV. COMMUNISM:

- A. The church has also faced the enmity of socialism in the 20th century.

- B. This movement had its roots in the materialistic philosophy of Karl Marx (1818-83).
 - 1. Marx borrowed the idea that only labor creates value from Adam Smith.
 - 2. He borrowed the method from Hegel and his utopian goal from utopian socialists.
 - 3. Marx and Friedrich Engels developed the major outlines of his view in the pamphlet *The Communist Manifesto* (1848).
 - 4. Marx had been attracted to the philosophy of Hegel, but he substituted materialism for Hegel's Absolute Being.
 - 5. Reality, he maintained was only matter in motion and on this foundation he built the idea that all the religious, social, and political institutions of society are determined by the way people make a living.
 - 6. Class struggle takes place because the capitalist takes the surplus value or profits and Marx argued that the profits should belong to labor because he believed that only labor can create value.
 - 7. Marx charted the progress of this struggle by the application of Hegel's logic.
 - a. Capitalism generated its antithesis, the proletariat, which would destroy it and set up a classless society after a temporary dictatorship of the proletariat or workers.
 - b. Lenin provided a set of aggressive tactics by which this system could be worked out and emphasized the idea that a devoted, disciplined, small party of Communists could infiltrate democratic organizations, such as labor unions and government, and use a time of crisis or war to seize power.
 - c. Stalin successfully combined this program and technique in the Russian state.

- C. Marx and his followers believe that "man shall live by bread alone."
 - 1. They ignore human sin, which will always upset their ideal order unless they resort to brutal regimentation (which the Communists have done everywhere).
 - 2. They also oversimplify human problems.

3. There is no place for God, the Bible, or absolute standards in their system.
- D. They insist that "religion is the opiate of the people."
1. While the emphasis on the importance of the economic factor has been an aid to the historian, recent history reveals the fundamental hostility of Marxism to all forms of religion.
 2. While the continuance of the Christian religion and the church is not dependent on any particular political or economic system, it must be recognized that socialism as practiced by the Communists finds it difficult to come to terms with the church.
- E. Criticism of the Bible, Darwin's theory of evolution, and other social and intellectual forces created religious liberalism in the late 19th century.
1. Liberal theologians have applied evolution to religion as a key that might explain its development.
 2. They have insisted on the continuity of man's religious experience to such an extent that the Christian religion has become the mere product of a religious evolution rather than a revelation from God through the Bible and Christ.
 3. Christian experience has been emphasized much more than theology.
 4. Conservative Christianity has fought and the movement associated with the name of Karl Barth has opposed various forms of liberalism and socialism.

CHURCH HISTORY-LESSON 42

REVIVALISM, MISSIONS AND MODERNISM (1789-1914)

FOES OF THE FAITH:

I. CRITICISM:

- A. During the 19th century several influential movements appeared that threatened the faith that the church has endeavored to maintain throughout the ages.
- B. Biblical criticism grew out of the individualistic and humanistic climate that was produced by the Renaissance.

1. This development was reinforced both by the rationalism and individualism of the 18th century and by the historical outlook of the Romantic Movement and German idealistic philosophy.
 2. The preoccupation with material goods, engendered and promoted by the higher standard of living made possible by the industrial revolution, also helped to turn the minds of all classes of people from the absolute authority of the Bible as a standard for faith and life.
 3. The biological dogma of evolution, when applied to the Bible by analogy, made Christianity nothing more than the product of a system of religious evolution.
 4. The denial of the authority of the Bible was a logical outcome of this point of view.
- C. People have usually followed one of three approaches to the Bible.
1. Pietists have approached it from an experiential viewpoint in which the application of truth to daily life is the criterion.
 2. Others have approached it as a source book of doctrine.
 3. Still others have adopted a historical approach, which results in the conception of the Bible as an ethical guidebook only.
- D. The latter approach became the fashion in the 19th century because of the influence of German idealistic philosophy. When the historico-critical approach was combined with the application of the theory of evolution to religious phenomena, the background for a system of biblical criticism was completed.
- E. The discussion between one who accepts the critical approach to the Bible and one who is a believer in the inspiration and integrity of the Bible is difficult because each has a different set of basic ideas.
1. The radical critic of the Bible assumes that the Bible is merely a work to be judged by the canons of literary criticism just as any other literary work would be.
 2. He believes that there is an evolution of religion and that natural explanations of biblical phenomena should replace supernatural explanations.
 3. Such individuals look on the Bible as a book written by human authors and ignore the function of the Holy Spirit in the inspiration of the writers of Scripture.

F. The Philosophic and Theological Background of Biblical Criticism.

1. The idealistic philosophy of Immanuel Kant (1724-1804), when combined with the views of Schleiermacher, Hegel and Ritschl, created a philosophic background favorable to a critical approach to the Bible.
2. Kant accepted Locke's emphasis on sensation and Descartes' stress on reason as the keys to knowledge concerning the phenomena of nature; but he argued in his *Critique of Pure Reason* (1781) that man cannot know God or the soul, both of which he classed as data of the world of "noumena," by the senses or reason.
3. His pietistic background led him to the assertion that the sense of moral obligation or conscience in man, which he called the "categorical imperative," should be the starting point for religion.
4. Kant argued in his *Critique of Practical Reason* (1781) that because man has a moral sense, there is a God who has provided that sense.
5. The postulates of the soul and immortal life become essential, if those who obey the dictates of conscience are to be rewarded, because often the good receive no temporal reward in this life.
6. Because Kant denied that man can know the world of noumena, there is no place in his system for a historical and objective revelation of God in the Bible, so to him it was only a man-made book of history, to be subjected to historical criticism just as any other book.
7. There is no place for Christ, the God-man, in Kant's system.
8. Man with his free will and his immanent sense of what is right becomes the creator of a religion in which he develops the morality inherent in himself.
9. There is a logical line of continuity between Kantian idealism and modern liberalism with its insistence on the "spark of the divine" within each of us, which liberals insist we need only to cultivate to achieve good moral conduct and eventual immortality.
10. In this fashion Kant helped to provide a philosophical framework for both biblical criticism and modern liberal theology.

G. Unlike Kant, who found the starting point for religion in man's moral nature, Friedrich D.E. Schleiermacher (1768-1834) made feelings or the emotions the element out of which religious experience develops.

1. Schleiermacher was trained in Moravian schools and owed the subjective nature of his philosophy to them and to Romanticism.
 2. In his book, *The Christian Faith* (c. 1821) religion is presented, not as a set of beliefs and obligations based on the authority of the church, but as the result of man's feelings of absolute dependence in a majestic universe in which he is but a small entity.
 3. Christianity best brings man into harmony with God as man passively realizes his dependence on God.
 4. Religion thus becomes a mere subjective apprehension of Christ, who serves as the Mediator to reconcile man to the Absolute who is immanent in the universe.
 5. Thus man is freed from dependence on a historical revelation of the will of God and needs only to cultivate the feeling of dependence on God in Christ to enjoy a satisfactory religious experience.
 6. Because of his view that the essence of religion is subjectivity, Schleiermacher is often referred to as the "Father of Modern Theology."
- H. George W.F. Hegel (1770-1831) also had a marked influence on both theology and the critical approach to the Bible.
1. God was the Absolute who was seeking to manifest Himself in history by a logical process of reconciliation of contradictions, which Hegel called thesis and antithesis.
 2. The synthesis or reconciliation created a new pair of contradictions that were again merged in a new reconciliation or synthesis.
 3. Hegel thus held to philosophic evolution as the way in which the Absolute was manifested.
 4. His logic was taken over by Marx, and his emphasis on the state as a manifestation of the Absolute was borrowed by Hitler and Mussolini in order to glorify both the state and the dictator who headed it.
- I. Albrecht Ritschl (1822-89) was influenced by Schleiermacher's acceptance of religious feeling as the foundation for religion, but he insisted that religion was the social consciousness of dependence.
1. The historical Christ of the Gospels brought the practical revelation of sin and salvation to the individual in the kingdom by faith.
 2. The Bible though is simply the record of community consciousness, and it should therefore be subjected to

historical investigation in the same manner as any other book.

3. Thus Ritschl, as well as the other philosophers, made religion subjective and opened the way for extreme critical study of the Bible.
 4. He also promoted the social approach of love to religious problems.
- J. The Rationalism of the Enlightenment and idealistic philosophy of the Romantic era were thus the parents of a criticism that tries to destroy the supernatural nature of the Bible as a revelation and that makes the Bible the record of the subjective evolution of religion in human consciousness.
1. Opposition to such destructive criticism should not lead the serious Bible student to reject all biblical criticism.
 2. Higher, or historical and literary criticism which has been associated with the above destructive views is simply the careful study of the historical background of each book of the Bible.
 3. Lower, or textual criticism is a study of the text of the Bible. This criticism has shown the high degree of accuracy of the passing down and recopying of the texts.
 4. There is no doctrinal or ethical teaching of the Bible that is textually questionable.
- K. The popularization of higher criticism has been associated with an 18th century French doctor named Jean Astruc (1684-1766).
1. In 1753 he divided the Book of Genesis into two parts and assumed that they had different sources because he found the name Elohim used in some places and Jehovah in others.
 2. Johann G. Eichhorn (1752-1827), who laid down the dictum that the Bible was to be read as a human book and tested by human means, gave such studies the name of "higher criticism."
 3. Eichhorn noticed other literary characteristics, besides the use of the names of God, that led him to believe that not only Genesis but also the entire Hexateuch (through Joshua) was made up of composite documents.
 4. Hupfield in 1853 was the first to claim that the Pentateuch was the work of at least two different

authors rather than a narrative composed from many sources by Moses.

5. Graf and Wellhausen developed a well-elaborated theory, known by their names, that has been adopted by the higher critics. This is the JEDP theory.
- L. Later critics divided Isaiah into at least two parts and advanced the date of Daniel to the Maccabean period so that it became history rather than prophecy.
- M. The development of doctrine in the Bible was explained along evolutionary lines.
1. Critics emphasized the development of the idea of God from the primitive storm god of Mount Sinai to the ethical monotheistic God of the prophets.
 2. The work of biblical archaeologists has forced many critics to abandon their former radical positions and has tended to confirm conservative views of the Bible.
- N. The beginning of higher criticism of the New Testament is usually associated with the name of Hermann S. Reimarus (1694-1778), who taught Oriental languages at Hamburg.
1. In his *Fragments* (1778) he denied the possibility of biblical miracles and advanced the idea that the writers of the New Testament with their stories of miracles were pious frauds.
 2. Gotthold Lessing (1729-81) who published Reimarus's *Fragments*, argued that the Scriptures served man as a guide during the primitive phase of his religious development but that reason and duty were sufficient guides in the more advanced state of religion.
- O. Ferdinand C. Baur (1792-1860) argued in 1831 that in the early church there had been a Judaism that emphasized the law and the Messiah.
1. This earlier approach can be observed in the writings of Peter.
 2. Paul developed an antithesis in such books as Romans and Galatians, in which the emphasis was on grace rather than on law.
 3. The Old Catholic Church of the 2nd century represented a synthesis of Petrine and Pauline views, which is revealed in such books as the Gospel of Luke and the Pastoral Epistles.
 4. Baur then proceeded to date the books of the New Testament in this framework as either early or late

according to the manner in which they reflected Petrine, Pauline, or Johannine tendencies.

5. Thus historical data gave way to subjective philosophical presupposition in ascertaining the chronology of the books of the New Testament.
- P. In the 20th century New Testament criticism has successively focused on three different but interdependent approaches to the Gospels.
1. "Source criticism" was concerned with the order of writing of the synoptic Gospels and the extent to which one was dependent on another or on even earlier sources.
 2. In the 1920's-30's "form criticism" arose to investigate evidences in the Gospels for the forms in which the gospel was orally passed on in the earliest years before written Gospels. This approach claimed that the Gospels contain truth about Christ that can be found only after one peels off the layers of tradition and form in which the truth is hidden.
 3. Most recently "redaction criticism" has taken center stage who proposed to analyze the manner and significance of the subtle changes the Gospel writers allegedly introduced into their accounts of Christ's life and work.
- Q. Some theologians, who adopt critical views of the New Testament, consider that the essence of the gospel is in the ethical teachings of Jesus and that Paul changed the simple ethical religion of Jesus into a redemptive religion.
1. Destructive higher criticism has led many to deny the inspiration of the Bible as a revelation from God through men inspired by the Holy Spirit and to minimize or to deny the deity of Christ and His saving work on the cross.
 2. *The Life of Jesus* (1835) by David F. Strauss combined all of these views and denied both the miracles and integrity of the New Testament as well as the deity of Christ, whom he saw as a man who thought He was the Messiah.
- R. Germany, once the home of the Reformation became the land in which criticism developed. The history of Hitler's Germany well illustrates the lengths to which men will go when they deny God's revelation in the Bible and when they replace revelation with reason and science as the authority for thought and action.

II. MATERIALISM:

- A. Another movement or viewpoint that threatened the faith during the 19th century, and that still threatens it today was materialism.
- B. It was more subtle than higher criticism.
- C. It is defined as the practice in modern society of emphasizing the material values of a high standard of living.
- D. To the extent that man's attention is focused on this type of life, he will neglect the spiritual values of eternal life.
- E. The abundance of goods which made this standard of living possible was a result of the industrial revolution that occurred in England between 1760 and 1830.
 - 1. Machine power was substituted for hand power so that great amounts of goods could be cheaply produced.
 - 2. Nowhere has this emphasis matched America.
- F. Both Walter Rauschenbusch, the founder of the social gospel in America, and Karl Marx emphasized material goods as the focal points of their systems.
- G. Man does not live by bread alone.

III. CREATIONISM VS. EVOLUTION:

- A. If philosophical, literary, and historical criticism of the Bible destroyed faith in it as a revelation from God, and if the materialism induced by the industrial revolution created indifference to a future life, the views of Charles R. Darwin (1809-82) and his successors created the idea that there was no such thing as sin or that sin was merely the remnant of animal instinct in man.
- B. Evolution as a philosophical doctrine goes back to the time of Aristotle, but Darwin was the first to put it on what seemed to be a scientific basis.
- C. Darwin spent some time in studying medicine and theology before he developed his inclinations to become a naturalist.

- D. A voyage around the world on the *Beagle* between 1831 and 1836 convinced him that differences between living animals and fossils on the mainlands and those on the islands that he visited could be accounted for only by biological evolution.
- E. He published his book *Origin of the Species* in 1859 after finding that Alfred Wallace had independently arrived at similar conclusions.
1. In this book he argued that the struggle for existence kept the population of the various constant in spite of the fact that reproduction is geometric and that many more are produced than are essential for the survival of the species.
 2. In this struggle some individuals develop characteristics favorable to survival through a process of adjustment or adaptation to environment and these characteristics are passed on by sexual selection in which the favored males and females mate. Thus only the fittest survive.
 3. He thought that the similarity in body structure between man and animals substantiated his theory. He gave no thought to design by a Creator.
 4. Darwin applied his theory to man in *The Descent of Man* (1871) and argued that man was linked with animal by common ancestral types.
- F. Darwin's idea of continuity between man and animal has been summarized as "descent with change," or continuity.
1. This view is opposed to the biblical concept of special creation by God, or discontinuity, with fixity in the groups thus created.
 2. In emphasizing similarities between man and animals, Darwin ignored the uniqueness of man's larger brain, his power of speech, his memory, his conscience, his concepts of God and the soul.
 3. He did admit that the last three items posed problems for his theory.
 4. No missing link that would conclusively identify man with animals has been discovered and in fact crossbreeding between many groups is impossible.
 5. The use of the Hebrew word BARA' for the act of creation is used only of the heavens and the earth, mammals and man. God made each of the different groups produce "after their kind."

- G. Although the theory of evolution denied the direct creation of man by God, the greatest damage came from the application of the theory to the development of religion.
1. God and the Bible were looked upon as the evolutionary products of man's religious consciousness, and the books of the Bible were dated accordingly.
 2. The biblical eschatology, in which perfection would come into this world only by the direct intervention of God through the return of Christ, was replaced by the evolutionary view of a world that was being increasingly improved by human effort.
 3. Because man was not guilty through original sin, there was not need of Christ as Savior.
- H. Evolution was also used to justify the idea of race superiority because that idea seemed to fit in with Darwin's concept of survival of the fittest.
- I. It has also been used to justify having no absolute foundation or norm for ethics. Good conduct is merely those actions deemed suitable by each generation for the proper conduct of society.
- J. It has also been used to glorify war as the survival of the fittest.
- K. All these conclusions have been reached by the application of a biological theory to other fields through an unwarranted use of the argument from analogy.

IV. COMMUNISM:

- A. The church has also faced the enmity of socialism in the 20th century.
- B. This movement had its roots in the materialistic philosophy of Karl Marx (1818-83).
1. Marx borrowed the idea that only labor creates value from Adam Smith.
 2. He borrowed the method from Hegel and his utopian goal from utopian socialists.
 3. Marx and Friedrich Engels developed the major outlines of his view in the pamphlet *The Communist Manifesto* (1848).
 4. Marx had been attracted to the philosophy of Hegel, but he substituted materialism for Hegel's Absolute Being.

5. Reality, he maintained was only matter in motion and on this foundation he built the idea that all the religious, social, and political institutions of society are determined by the way people make a living.
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 7. Marx charted the progress of this struggle by the application of Hegel's logic.
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- D. They insist that "religion is the opiate of the people."
1. While the emphasis on the importance of the economic factor has been an aid to the historian, recent history reveals the fundamental hostility of Marxism to all forms of religion.
 2. While the continuance of the Christian religion and the church is not dependent on any particular political or economic system, it must be recognized that socialism as practiced by the Communists finds it difficult to come to terms with the church.
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3. Christian experience has been emphasized much more than theology.
4. Conservative Christianity has fought and the movement associated with the name of Karl Barth has opposed various forms of liberalism and socialism.

CHURCH HISTORY-LESSON 44

CHURCH AND SOCIETY IN TENSION SINCE 1914

THE CHURCH AND THE SOCIAL ORDER:

I. INTRODUCTION:

- A. Since 1914 people of the past of view this time frame as chaotic and would be dismayed by the disorder in international affairs and the insecurity people feel in economic matters.
- B. He would also be dismayed with the many religious voices clashing with historic Christianity.
- C. The period between 1914 and 1945 brought more drastic changes to the world than Europe faced in the era of religious ideological conflict in the Thirty Years War.
 1. Two world wars.
 2. German, Russian, Austrian and Turkish empire were liquidated and replaced by either democratic or totalitarian states.
 3. Europe was eclipsed in power by the United States and Russia.
 4. Communist China and the Arab world could pose threats to these powers either by sheer numbers or oil, since they control over 3/4 of the worldwide reserves.
 5. Democracy has been replaced with totalitarian rule over two-thirds of the world's people.

- D. Political nationalism seems to be promoting economic nationalism instead of the international cooperation that appeared after World Wars I and II.
- E. The global Christian church through missionary expansion has to cope with increasing external encroachment of the state on what the church had formerly considered to be its rights and privileges as well as its responsibilities.
- F. The growth and power of the secular state has been stimulated by the increase in social welfare legislation.
 - 1. This legislation had its beginnings in England when the state was forced to give aid to those monks who had been dispossessed of their monasteries, when they were broken up in 1539.
 - 2. The state was also forced to help those whom the church had formerly helped through the charitable work of the monks.
- G. The increasing political power of labor has forced the passage of legislation for its benefit, and the administration and enforcement of that legislation has increased the power of the state.
- H. Two world wars brought complete regimentation of all the human and material resources of states to achieve victory. These wartime powers have increasingly been extended into the postwar era.
- I. The powerful and in some cases hostile, secular state is one of the greatest external problems that the church now faces.

II. THE CHURCHES IN TWO WORLD WARS AND IN REVOLUTIONS:

- A. During the 19th and early 20th centuries, aggressive movements that fostered the idea of world peace arose.
 - 1. Liberal theology and the social gospel, with their emphasis on the fatherhood of God and the brotherhood of man, helped to promote this tendency to work for world peace.
 - 2. Pacifist groups also threw their weight behind the peace movement.
 - a. The American Peace Society (1828) united many state peace societies into a larger national unit to work for world peace.
 - b. The society condemned any war that was not for

self-defense and supported the negotiation of treaties between nations.

- c. By 1914 American secretaries of state had negotiated nearly fifty such treaties.
 - d. International peace conferences, supported mainly by the churches were held annually from the time of the first meeting in Paris in 1889 until 1913.
 - e. At the conference at The Hague in 1899, a court was founded to settle international disputes.
 - f. In 1910 the Carnagie Endowment for International Peace was founded.
3. The American churches held the position that after they had determined whether or not the war was righteous, they were to strengthen national morale, relieve suffering, and to work to prevent the postwar decline in morals.
 4. This optimism was dampened in 1914, but the American churches supported Wilson's declaration of neutrality.
 5. They held Germany and her allies responsible for the war, but at the same time they believed that general European love of money, immorality, and neglect of spiritual values had contributed to the coming of the war.
- B. As propaganda increasingly interpreted the war in spiritual terms as the struggle to save the Christian civilization that the "Huns" were trying to destroy, religious opinion changed.
1. In 1917 the American flag was put in the churches along with the Christian flag in the place of honor.
 2. American churches supported the declaration of war by the president in 1917 and sought in every possible way to help the state win the war.
 3. The attitude of hostility to war and neutrality changed where the churches sanctioned the war and in a sense became agencies of the government.
 4. Notable clergymen blessed bayonets as instruments to bring about the Kingdom of God.
 5. The churches provided chaplains.
 6. They supported the Red Cross by contributions and volunteer work.
 7. Some ministers sold war bonds.
 8. Others actively recruited young men for the service.
 9. Some clergymen called Germans "rattlesnakes" and "hyenas."
 10. German classical music was banned.
 11. Conscientious objectors and defenders of free speech

- were attacked for daring to oppose the war effort.
12. The war became a holy crusade.
- C. With the failure of the nations to secure peace after the war, and with the growth of nationalism, the repudiation of the European states of their war debts to the United States, and the revelations of the Nye Committee in 1935 concerning sales of arms during the war, the churches became disillusioned with war.
1. Many liberal ministers and laymen became pacifists.
 2. In 1931, a poll taken showed that 12,000 of 20,000 clergymen believed the church should not sanction any future war.
 3. However, the task of aiding the impoverished churches in Europe was not neglected by the American churches and they sent large sums of money so they could rebuild.
 4. The churches also supported disarmament and the outlawing of war from 1919 to 1939.
- D. Even before World War II churches in such totalitarian countries as Germany were forced to keep silent concerning political issues and to concentrate on the spiritual message of Christianity, but also syncretize totalitarian dogma with the Christian faith or get ready for persecution.
1. Many German churchmen, led by Niemoller, adopted to not syncretize the totalitarian dogma and suffered for it.
 2. Christians in these countries came to appreciate those who were persecuted by Rome in the first century.
 3. For their opposition to the Nazis, Dietrich Bonhoeffer was executed and Niemoller was imprisoned.
 4. Churches in Japan were forced to unite in the Kyodan in 1941.
 5. The Orthodox church in Russia supported the war effort.
- E. World War II found the churches in democratic countries much more cautious in their approach to war than they were in 1914.
1. There was no attempt as in 1914 to make it a "holy war."
 2. Many Christians in countries such as Norway and Holland suffered for their faith, being occupied by the Axis powers.
 3. Conscientious objectors were given more aid by the churches than they had been given in WWI.
 4. Reluctant support of the war was based on the idea of

the survival of the nation rather than on any idealistic aim.

5. A sense of unity of all Christians, irrespective of which side of the battlefield they were on, was maintained throughout the war.
 6. At the end of the war, the major Protestant American denominations pledged themselves to raise over \$100 million for relief and for the reconstruction of churches that were destroyed during the war in Europe.
- F. Although the church in WWII did not surrender its conscience to the state as it did in WWI and enter into the tendency to hate, it did provide chaplains and supported the Red Cross.
1. It also put greater efforts into serving the needy during the war and into the reconstruction of churches after the war.
 2. John Foster Dulles help to integrate efforts of the American churches and the State Department to plan for a just peace.
 3. The churches looked on WWII and Korea as "just" wars, but opposed Viet Nam.

II. CHURCH AND STATE TENSIONS:

- A. In Democratic States:
1. While the church has not endured severe persecution or martyrdom in democratic states, the working relationships between church and state have often been tense as states have become increasingly secularized and through taxing and regulatory powers have gained more control over the individual.
 2. The United States has followed a pattern of a "wall of separation" based on decisions of the Supreme Court on the First Amendment, which bans any established religion or threat to the free exercise of religion. Article VI also bans any religious test for public office.
 3. The "wall of separation" principle was spelled out in the 1879 *Reynolds v. The United States* with the provision that the free exercise of religion would not lead to action violating the public welfare.
 4. According to the 1940 *Cantwell v. Connecticut*, no state could make any law that would violate the First Amendment.
 5. In the 1947 *Everson v. Board of Education*, the Supreme Court ruled that busing of parochial students at public expense breached the "wall."

6. In 1948 in *McCullum v. Board of Education*, the Court outlawed the use of public school facilities during school hours for religious instruction by religious leaders.
7. Voluntary state-approved Bible reading was disapproved in the 1963 *Schempp v. School District of Abington*.
8. Public prayers approved by the state were banned in the 1962 *Engel v. Vitale* decision.
9. The decisions have led to a moral vacuum in public education and the way has been opened for teachings that are secular and not Biblical.
10. In Germany, England, and Scandinavia they have followed the pattern of union of church and state with an established church and toleration for all dissenting denominations.
11. The appointment of church leaders and any change in standards of faith must be government approved. In 1928, English church leaders wanted to revise the Book of Common Prayer, and the government withheld its approval.
12. While Canada does not have a state church, public funds in Quebec have been allocated both to Protestant and Roman Catholic schools on the basis of their size in the population.

B. In Totalitarian Countries:

1. One should not forget that revolutions were used to return power to the people.
2. While rationing and sacrifice led to limitations in wartime even in democratic lands, the state was all-powerful in totalitarian states that arose after WWI.
3. These states looked to a future racial or imperial utopia led by one man or an elite group who made laws without any limitation.
4. One party with unlimited government, coupled with mass control by propaganda and secret police, ruled with the welfare of the state as the end.
5. There was no distinction between public and private rights and no Bill of Rights.
6. Many states such as China, Russia and Cuba even banned private producing property and were much harsher on the church.
7. The Roman Catholic church has suffered great losses all over the world except in Spain, Portugal, Quebec and the United States. They lost ground everywhere the Communists moved in.

III. ETHNIC AND RELIGIOUS STATE NATIONALISM:

- A. The churches in the United States supported the freeing of blacks from slavery by the 13th Amendment in 1863, but they were indifferent to the problem of segregation in the next century.
1. Black awareness developed with the rise of the NAACP in 1906.
 2. Blacks desired better economic and social conditions and an end to segregation.
 3. In 1949 President Truman banned segregation in the military and civil services.
 4. The Supreme Court in *Brown v. The Board of Education* in 1954 declared the end of "separate but equal education" schools for blacks in favor of integration of schools.
 5. President Eisenhower sent Federal troops to Little Rock, Arkansas in 1957 to enforce the decision. Busing became the pattern of enforcement.
 6. Rosa Parks defiance of her segregated bus seating in 1955 led, under the leadership of Martin Luther King, Jr. to a ban on segregated seating on interstate buses in 1961 by the Interstate Commerce Commission.
 7. Black sit-ins opened up restaurants, parks and other public facilities.
 8. The 1964 Civil Rights Acts reinforced this and banned discrimination because of skin color in unions. another acts in 1965 protected the right of blacks to vote.
 9. The 1968 Housing Act promoted open housing.
- B. While many, especially of liberal theological persuasion, supported these movements, many churches were slow to admit blacks to white churches.
- C. Blacks in South Africa faced ecclesiastical opposition to their demands for an end to apartheid meaning separate development of the races in black states. People forget that both blacks and whites moved into southern Africa about the same time and that it is a homeland for both races.
- D. Many blacks in Africa have rebelled against what they feel is white missionary paternalism and have created black independent churches. In 1967, they estimated 6,000 such groups with 7 million followers.
- E. Hitler's treatment of Jews as an ethnic and religious

minority is clearcut.

- F. Arabs have bitterly fought the Jewish state.
- G. India had to be into India and Pakistan because of Muslim-Hindu rivalry, which was a form of religious nationalism.
- H. Orthodox Greeks oppose Muslim Turkish people in Cyprus.
- I. The Protestants and Catholics are still fighting in Northern Ireland.
- J. Many newer states in Asia and Africa have either banned new missionaries or nationalized the missions' educational, printing and other facilities.
- K. The problems of relations of church and state over war, the power of the state, and state ecclesiastical and ethnic nationalism are likely to continue. Any progress is gratifying, but there is yet much to be done by the church in standing for its own independence and against oppression.

CHURCH HISTORY-LESSON 45

CHURCH AND SOCIETY IN TENSION SINCE 1914

CHANGES IN THEOLOGY AND STRUCTURE:

INTRODUCTION:

- A. Evangelical Christianity faced increasing attacks during the late 19th and early 20th centuries.
 - 1. Ideas of the once-for-all universal nature of Christianity; the absolute God known through His propositional, verbal, inerrant revelation inspired by the Holy Spirit; and the global validity of that inspired objective historical revelation concerning Christ were challenged.
 - 2. They were also later denied in favor of subjective, immanental, and humanistic approaches to the gospel.
 - 3. The nature of the church, biblical inspiration and inerrancy, the role of the Holy Spirit in the church, and eschatology have figured more in contemporary theological disputes.

- B. Classical liberalism arose in the 19th century and peaked by WWI, when it controlled major seminaries, colleges, and pulpits.
 - 1. It broke down after WWI because of the horrors of war, major depression, and the rise of neoorthodoxy.
 - 2. Its doctrines of the immanence of God, subjective revelation, and a postmillennial future all through human effort were too naive to meet the postwar challenges.

- C. Neoorthodoxy dominated the theological scene from 1930 to 1950, but it lost momentum in the 1960's. It became more subjective and existential in the writings of Tillich and Bultmann.

- D. During the past two decades it has been replaced by radical humanistic, relativistic, and secular theologies, such as the death-of-God theology, secular theology, Marxist-tinged theologies of hope, radical liberation, black and feminist theologies.
 - 1. Social salvation through people in time rather than by the eternal God through Christ seems to be the vogue.
 - 2. Another evangelicalism developed rapidly to replace liberal theology with its bias toward ecumenicalism.

- E. In addition to these internal problems of the source and nature of the theology, the church has faced the problem of the ecumenical movement, which desires to reunite Christendom. This movement has in some cases sacrificed sound theology for structural union based on the lowest common denominator.

THEOLOGICAL DECLINE AND RECONSTRUCTION:

I. THE DISSOLUTION OF LIBERALISM AND NEOORTHODOXY:

- A. By 1900 the ideas of the universal fatherhood of God and brotherhood of man had spread from the seminaries to the laity as liberal ministers took over the pulpits of the land. Although some have tried to trace the roots of this theological liberalism to Stoic ideas, it was transmitted to America by American students of theology who studied German idealistic philosophy and biblical criticism in German and Scottish universities.
 - 1. Kantian philosophy was a major source of liberal thinking.

- a. Kant held to two levels of truth and confined the Bible to phenomenal history as the subjective record of man's consciousness of God.
 - b. The Bible was to be studied as a human book by scientific methods rather than as a revelation from God.
 - c. Religion was rooted in the upper level of practical reason with the postulate of an innate human sense of right and wrong that demanded the acceptance of the existence of the soul, God, and immortality, with reward and punishment as practical religious ideas.
 - d. This immanent approach to theology was amplified by Schleiermacher, who considered religion to be a feeling of consciousness of dependence on God in Christ.
 - e. Darwinian evolution was also applied to religion so that it became an evolutionary subjective process of increasing knowledge of God and upward human progress.
2. Liberals had in common ideas of a God immanent in history and in each person to guarantee progress toward an ideal human order on earth.
 - a. Perfectible man faced mainly the problem of an environment that would lead him to sin by choice.
 - b. With Christ as his example, however, he could improve himself and the social order.
 - c. The Bible according to the liberals, contained only the subjective record of man's consciousness of God.
 - d. Education and social action, sponsored by the church, would create an ideal social order to which Christ would return after the Millennium.
 - e. College and seminary professors, the popular and religious press, and preachers proclaimed these ideas.
3. The problems of WWI, the Great Depression, and the influence of the existential theology of Kierkegaard (1813-55) on Karl Barth and his followers shattered the liberal idea of human progress through the efforts of man.
 - a. God to Barth was transcendent rather than immanent, and man was sinful rather than born with a spark of the divine inside him.
 - b. By 1930, liberalism became less influential, and the old-line liberal denominations declined in

- membership, influence, and the number of missionaries they sent abroad.
4. Several theologians, meeting at Hartford Seminary in January 1975, criticized these liberal assumptions and called for a return to doctrines these liberally oriented men had earlier associated with evangelicals.
 - a. This was a drastic reversal of the 1923 Auburn Affirmation, which 1,300 Presbyterian ministers had signed.
 - b. This document had stated that biblical inerrance, the Virgin Birth, vicarious atonement, and Christ's resurrection and miracles were not "essential" doctrines.
- B. Neoorthodoxy, the theology of crisis, or, as it is sometimes called, existential theology replaced the declining liberalism between 1930 and 1950.
1. The study of Schleiermacher, Ritschl, and Harnack in seminaries gave way to the study of Barth's Commentary on Romans (1919) and his later books.
 2. Barth, Brunner, and Reinhold Niebuhr were later followed by the more radical and existentialist Bultmann and Tillich.
 3. Two destructive global wars, the Great Depression, and the diabolic nature of right and left-wing totalitarianism after WWI made liberalism increasingly irrelevant and neoorthodoxy more historically and theologically tenable.
 - a. When his father told the Danish theologian Kierkegaard that he had once as a boy cursed God and had been unfaithful in his marriage, and when he saw the spiritual failure in the Lutheran church in Denmark, he began to develop his existentialist theological system.
 - b. This would strongly influence neoorthodox thinkers.
 - c. Human despair caused him to relate to a transcendental God in personal decision and commitment by a "leap of faith" rather than by any rational process.
 4. Karl Barth (1886-1968), who initiated neoorthodoxy, was born in Basel, Switzerland, but received a liberal theological training in Germany.
 - a. After a short period as a writer for a liberal German magazine he became a pastor in Switzerland.

- b. There the needs of his parishioners and the inadequacy of his liberal theology drove him to the Scriptures and the writings of John Calvin.
 - c. He then taught theology in German theological institutions from 1921 until 1935, when his opposition to Nazi religious policy forced him to go to Basel.
 - d. He taught at the university there until 1962, after which he retired to engage in writing his massive theological works.
5. Barth and his followers had certain common ideas.
- a. God was "wholly other" than man, an eternally transcendent holy being.
 - b. Man was helplessly finite and sinful.
 - c. The Bible is a human book subject to criticism like any other book.
 - d. It is a record of revelation and a witness to revelation rather than being an inspired, objective, historical, propositional revelation in itself.
 - e. The Bible becomes revelation to the individual in the moment of crisis, when the Holy Spirit uses it to effect a personal encounter with God.
 - f. In fact, revelation is understood to be encounter rather than communication of information.
 - g. Divine history, or salvation history, is separate from the human scientific history produced by the historian.
 - h. God is uninterested in human history or social salvation in it.
 - i. People are in Christ, already elected to salvation, and need only to be made aware of this fact.
6. Evangelicals welcomed this reassertion of the sinfulness of man, the transcendence of God, and the emphasis on biblical theology by Barth, but they rejected his discontinuity between holy and secular history and his rejection of an objective, historical, propositional revelation of God.
- a. Except for Reinhold Niebuhr, neoorthodox thinkers have no place for social responsibility.
 - b. Appeals to rational apologetics and Christian evidences were replaced by a description of faith as a blind leap.
 - c. Elements of universalism were present in their Soteriology.
 - d. Although man was looked upon as sinful, it was more because of actual sin than original sin

- which was based on the "myth" of a historical Adam and Eve.
- e. Neoorthodox thinkers also retained the older liberal biblical criticism.
7. Although Emil Brunner (1889-1966) supported most of these ideas, he differed from Barth by accepting some general revelation of God in nature and by holding a less historical view of the Virgin Birth of Christ.
 8. Reinhold Niebuhr (1893-1971) soon found liberalism inadequate to meet the needs of auto workers in his Detroit parish.
 - a. In *Moral Man and Immoral Society* (1932) and *The Nature and Destiny of Man* (1941-43) he pointed up human sinfulness and its bad political, economic and social impact.
 - b. He believed that God's love in the Cross gave an answer reaching beyond history, but he insisted that redeeming love in man would bring about social answers to human social needs.
 9. Paul Tillich (1886-1965), a German refugee and a professor for many years at Union Theological Seminary in New York, was more philosophical than Barth.
 - a. His God was the ultimate non-theistic "ground of being" with whom human encounter was experiential and existential.
 - b. He dissolved both the Bible and creeds into subjective expressions of human thought to be subjected to historical criticism.
 - c. Religion was "ultimate concern" and a commitment to God as the ultimate ground of being, and, by having a religion a person was able to overcome sin, which was merely estrangement from that ground of being.
 - d. John Robinson (1919-), bishop of Woolwich, in his book *Honest to God* (1963) popularized some of Tillich's ideas about God but leaves us without a personal God and a revelation from Him.
 10. Rudolf Bultmann (1884-1976) used form criticism to extract the kernels of revelation from the husks of myth and other literary forms in which he said the apostles presented truth.
 - a. He concluded from his criticism that we can know very little about Christ's person, teachings or life.
 - b. Thus he "demythologized" the Bible and made experience and ethics more important than doctrine.
 - c. His critical views became so radical that signi-

- ficant differences arose between him and Barth.
- d. Neoorthodoxy, while in some respects was an improvement on liberalism, began to collapse in the 1950's, and was replaced in the next decade by radical theologies.
- C. Several radical, secular, and humanistic theologies have risen and fallen since 1960. Each has proved inadequate to meet man's spiritual needs. Each exchanged a transcendent God for one who was immanent in history, and a Christ who was wholly God for a human Christ who was not God.

CHURCH HISTORY-LESSON 46

CHURCH AND SOCIETY IN TENSION SINCE 1914

CHANGES IN THEOLOGY AND STRUCTURE:

I. THE DISSOLUTION OF LIBERALISM AND NEOORTHODOXY:

- C. Several radical, secular and humanistic theologies have risen and fallen since 1960. Each has proved inadequate to meet man's spiritual needs. Each exchanged a transcendent God for one who was immanent in history, and a Christ who was wholly God for a human Christ who was not God.
1. Theologians such as Thomas J.J. Altizer, Paul van Buren, and William Hamilton developed the "God is dead" theology.
 2. These men were indebted to Nietzsche for their theology, which was first popularized in the New York Times and the New Yorker in October 1965.
 3. It is not clear whether they intended to say that for many God is dead psychologically because He has ceased to exist in practice for them, or He is dead historically because He seems irrelevant in a secular world of wars and economic crisis, or He is ontologically dead because He died in the death of Christ.
 4. Action in this world replaces theology with a "religionless Christianity" that finds ethical meaning in action.
 5. Dietrich Bonhoeffer (1906-45) who had been influenced by Barth and Bultmann, spoke of man as having "come of age" intellectually in a world of crisis in which

theology was irrelevant and in which man must act responsibly in "holy worldliness" in commitment to Christ as Lord.

6. Harvey Cox, a professor of divinity at Harvard, wrote *The Secular City* (1965) in which he argued that urbanization and secularization led to the demise of a God "out there." God is immanent in the world, especially in urban society, and man can find fulfillment in society, in which the hidden God may be discovered.
7. These secular theologies have fallen before the newer theologies of hope of Jurgen L. Moltmann (1926-) and Wolfhart Pannenberg (1928-). Moltmann emphasized the future action of God in history more than past revelation. These ideas in his *Theology of Hope* (1967) dissolve history into the future and the future into revolution in which Christ and salvation are related to social development in a system that is Marxist.
8. Pierre Teilhard de Chardin (1881-1955) had the concept of emergent evolution, with the involvement of God in the process of evolution. Christ draws the elemental units together creatively to form higher orders.
9. Process theology is based on the thinking of Alfred N. Whitehead (1861-1947). This theology is becoming rather than being, and both God and his universe are becoming rather than being.
10. Liberation theology, to which radical black theology and feminist theology are somewhat related, emerged in Latin America in a *Theology of Liberation* (1973) by the Catholic Gustavo Gutierrez (1928-) and in the writing of Rubem Alves. To them, theology must start with the liberation of the oppressed as practice rather than theory. Their theology grows out of the human situation in history rather than thought. Their salvation is social, economic and political liberation from all forms of oppression.
11. These short-lived systems have sped across the theological stage with increasing rapidity since 1960 and are attempts to solve the problems of man in history through the efforts of autonomous man and an immanent deity in a human Christ. They do not do justice to God, Christ, or the Bible.

D. The resurgence of evangelicalism:

1. Former stereotypes of evangelicals such as "Fighting Fundies," "snake handlers," "biblioidolaters," or "third degree separationists," have been replaced by a

- growing understanding of numerical strength and influence.
2. Although these people are in the tradition of the Reformation, they also owe much to Puritanism and Pietism.
 3. Most of those who are classified as evangelicals hold certain ideas in common.
 - a. They believe the Scriptures are the inspired, infallible rule of faith and practice.
 - b. They believe in human depravity because of a historic Fall and original sin.
 - c. They assert the Virgin Birth, deity, atonement and resurrection of Jesus Christ.
 - d. A new birth and a life of righteousness become a reality through faith in Christ.
 - e. Although they insist on the priority of the proclamation of the gospel, they have often been leaders of social action in America.
 - f. They have opposed biblical criticism, evolution and the social gospel.
 4. Until the end of WWI evangelicals fell into two groups, which often cooperated in some areas.
 - a. The followers of the Princeton school of theology of Archibald A. Hodge (1823-86) and Benjamin B. Warfield (1851-1921), Presbyterians such as Francis L. Patton and Robert Wilson, Baptists such as Edgar Y. Mullins and the notable Greek scholar A.T. Robertson (1863-1934) were Calvinists who fall into this category.
 - b. Several Arminian groups such as some of the Mennonites and the Church of the Nazarene should also be included.
 - c. The Nazarene denomination began in Los Angeles in 1895 under the leadership of Phineas F. Bresee. By 1908 many other churches who were dissatisfied with the Methodists united under the name Church of the Nazarene. They emphasize a second work of grace for sanctification as do most in the Wesley tradition.
 5. A second large category includes mainly premillennialists and dispensational premillennialists who were often called "Fundamentalists." This term was first used in the July 1, 1920 issue of the Baptist *Watchman Examiner* to designate those who held to the fundamentals of the historic faith.

6. Both categories often cooperated in Bible conferences. These conferences were tied to the dispensational theology spread by J.N. Darby (1800-82).
 7. Some of the participants of these conferences helped to found Bible schools such as Moody Bible Institute.
 8. Cyrus I. Scofield (1843-1921) popularized dispensational premillennialism in the footnotes of the Scofield Bible which was published in 1909.
 9. Billy Sunday, R.A. Torrey, and Rodney "Gipsy" Smith adopted the urban mass evangelistic campaigns developed by Dwight L. Moody.
- E. Between 1919 and 1945 this pattern of "Fundamentalists" and evangelicals continued in opposition to liberalism. Increasing tensions over such theological issues as prophecy often created internal problems in these two groups.
1. Fundamentalists such as W.B. Riley (1861-1947), John B. Straton (1874-1929), Henry Ironsides (1876-1951), and T.T. Shields opposed liberalism and evolution.
 2. Nondenominational colleges were formed by evangelicals, such as Wheaton College (1860), Bob Jones University (1926) and Columbia Bible College (1923).
 3. Dallas Seminary was founded by Lewis Sperry Chafer (1871-1952) in 1924 and became a center of dispensational premillennialism. Chafer wrote a multivolume Systematic Theology setting forth this theology.
- F. Evangelicals who were not dispensational, or in some cases, even premillennial actively opposed liberalism in the denominations between the two world wars.
1. J. Gresham Machen's *Origin of Paul's Religion* (1921) and his *Virgin Birth of Christ* (1930) ably met liberal challenges to these doctrines.
 2. Robert Dick Wilson excelled in his writings in the field of archaeology.
 3. More militant evangelicals supported the evangelical cause both in civil and church courts. They responded to Baptist Harry Emerson Fosdick's sermon "Shall the Fundamentalists Win?" by action in the general assembly of the PCUSA, to force him to leave the Presbyterian church he was pastoring. He became a popular liberal preacher later in the Riverside Church in New York City which John D. Rockefeller helped build.
 4. The liberals turned the tables and put J. Gresham Machen on trial in a church court and forced out of his denomination.

5. Those who were forced out of the liberal denominations formed new denominations and educational institutions. J. Gresham Machen (1881-1937) helped to organize the Orthodox Presbyterian Church in 1936 having earlier helped to found Westminster Theological Seminary in Philadelphia.
 6. Baptists broke with their liberal denomination to create the General Association of Regular Baptists in 1932 and the Conservative Baptist Association in 1947.
 7. Bitter opposition to the teaching of evolution in public schools brought about the Scopes trial in 1925 in Dayton, Tennessee, where William Jennings Bryan (1860-1925) was the prosecutor, and Clarence Darrow (1857-1938) defended John T. Scopes. Scopes lost the case and several southern legislatures passed laws banning the teaching of evolution in public schools.
- G. Between the end of WWII and the present the evangelical spectrum has widened into at least four major orientations. All uphold the authority of the Bible for faith and practice and the deity of Christ and other doctrines, but they differ on how these doctrines are to be perceived and how evangelicals are to relate to nonevangelicals. Evangelical parachurch organizations, charismatic groups, the Jesus People, and intradenominational lay groups must be considered a part of the evangelical spectrum.
1. Evangelical diversity. The older "Fundamentalism" is expressed by contemporary right wing separatism of such groups as those led by Bob Jones, Carl McIntire, John R. Rice, and others. The *Christian Beacon* of Dr. McIntire and the *Sword of the Lord* by John R. Rice represent these groups. The American Council of Christian Churches (1941) and the International Council of Christian Churches, which McIntire organized in 1948 in Amsterdam, links people in the U.S. with other countries.
 2. Somewhat to the right of center are those who have been called the "Evangelical Establishment." This group emphasize the verbal inspiration and inerrancy of Scripture without excluding social action. Leaders include Carl F.H. Henry, Harold Lindsell, and Francis Schaeffer. Schools are Moody Bible Institute, Trinity and Dallas Seminaries, and Wheaton. *Christianity Today*, Billy Graham, the Southern Baptists and Lutherans (Missouri Synod) all would fit in this category.

3. Another grouping to the left of the center looks to Fuller Seminary (1947) for leaders and are called neoevangelicals. They hold the Bible to be infallible for faith and practice. They raise questions concerning verbal inspiration and inerrancy. These two groups differ on how far evangelicals should engage in dialogue with liberal and neoorthodox groups, the nature and extent of social action and whether any form of evolution can be reconciled with creationism.
4. A smaller grouping is farther left over the issues of social action and feminism.

CHURCH HISTORY-LESSON 47

CHURCH AND SOCIETY IN TENSION SINCE 1914

CHANGES IN THEOLOGY AND STRUCTURE

I. THE DISSOLUTION OF LIBERALISM AND NEOORTHODOXY:

- H. Evangelical parachurch organizations.
1. The borders of these four groups are somewhat fluid since 1945 and an evangelical may fit into more than one group. All would want to be classified as evangelicals and except for those on the far right would want to cooperate with each other and with parachurch organizations.
 2. The desire for cooperation is seen in the ecumenical organizations that have been formed, including the American Council of Christian Churches, the National Association of Evangelicals and the National Council of Churches.
 3. With the exception of some persons on the far right, evangelicals have worked together to reach youth with the gospel.
 4. Inter-Varsity Christian Fellowship, which began in England in 1923, was organized in Canadian universities by 1928. It developed in the U.S. until it was large enough to incorporate in 1941.
 5. The Student Foreign Missions Fellowship, created to spark student interest in missions, affiliated with it in 1945.
 6. Campus Crusade was organized by Bill Bright in 1951 to present the gospel to students at U.C.L.A. This

- businessman and seminary student promoted a more aggressive type of discipling for converts. His organization set up Explo 72 which brought 70,000 young people together in Dallas in 1972 for intensive short-term training in evangelism.
7. Youth for Christ first appeared with a rally promoted by Roger Malsbury in 1943 in Indianapolis. Torrey Johnson became the first president in 1944, and Billy Graham its first traveling representative.
 8. Young Life was created in 1941 by James Rayburn to reach high school students via Bible study groups.
 9. The Torchbearers, with headquarters in Capernwray, England, was formed by Ian Thomas after WWII. Through personal witnessing of its members and short-term Bible schools, it has reached thousands all over the world.
 10. Other organizations have been formed to meet the needs of special groups, such as The Officer's Christian Fellowship, organized in the U.S. in 1943 ministers to over 350,000 officers in the armed forces.
 11. Dawson Trotman founded the Navigators in WWII to win sailors to Christ and to disciple them. Billy Graham enlisted the aid of the Navigators in the development of the follow-up program for his converts.
 12. In 1898 the Gideons were founded.
 13. The Christian Businessmen's Committee International began in 1931 and was incorporated in 1937 to help businessmen in evangelizing and discipling their colleagues. This organization is now worldwide.
 14. International Christian Leadership under the guidance of Abraham Vereide has through prayer breakfasts since 1954 sought to reach political leaders in all levels of government with the gospel.
 15. Francis Schaeffer, through people studying at his home in L'Abri, Switzerland, and through his writings and movies, has reached many of the upper-class intellectual dropouts and disenchanted students with the gospel which he presents at a highly intellectual and philosophical level.
 16. James Kennedy originated Evangelism Explosion in his Coral Ridge Presbyterian Church in Ft. Lauderdale. He trains the laity through teaching and practice in the art of home visitation and presentation of the gospel.
 17. Donald McGavran, combined evangelism, especially on the mission field, with scientific crosscultural research and in 1965 became the head of the School of World Mission at Fuller Seminary. His method is used to

- measure the demographics of a particular area and develop a relevant message for church growth.
18. Billy Graham (1918-) launched his ministry with a tent crusade in Los Angeles in 1949. Since then over 3,000,000 people have come to the Lord through his crusades.
 19. Graham supported the World Congress on Evangelism sponsored by Christianity Today in the fall of 1966. About 1,200 evangelicals from all over of the world met to discuss and pray about the task of worldwide evangelism. Asian evangelicals met in Singapore in 1968 to discuss evangelism in Asia.
 20. The largest conference on evangelism was held at Lausanne in July 1974 with over 2,400 delegates, of whom 1/3 came from Third World countries. There were 150 countries represented. The resultant Lausanne Covenant emphasized loyalty to the inspired Scriptures as the infallible rule of faith and practice and also stated under pressure from the Third World delegates that social concern and action were a relevant part of the gospel.
 21. The Consultation on World Evangelization, with 600 participants and 300 others from 87 countries at Pattaya, Thailand, in June 1980 discussed both the present situation concerning evangelism in various lands and techniques to reach 3 billion non-Christians with the gospel.
 22. Evangelicals have successfully used radio and television in evangelism as well.
 23. Several evangelical parachurch organizations have promoted social action.
 - a. World Vision International was organized in 1951 by Bob Pierce, and supports orphanages in many lands and provides food, medicine and shelter for refugees from war and natural disasters.
 - b. The Medical Assistance Plan has also provided medicine and supplies for missionary hospitals after disasters.
 - c. Charismatic David Wilkerson's Teen Challenge in New York reaches young drug addicts and claims 70% success.
 24. Missions or various forms of evangelism abroad have been well supported by evangelicals. A Congress on the Church's Worldwide Mission held in Wheaton, Illinois in April 1966 discussed the state of missions and future strategies. It brought together 938 delegates from 150 missions boards representing 13,000 missionaries in 71

- countries. The final Wheaton Declaration held up the Bible as the source of the gospel of the cross, which is the message of the church.
25. Wycliffe Translators has since 1942 sponsored many missionary linguists who have reduced tribal languages to writing and translated parts or all of the Bible into those languages.
 26. Missionary organizations have also creatively used radio to spread the gospel.
 27. Harry Strachan of the Latin American Mission developed Evangelism-in-Depth in 1960 in Guatemala, the first it was tried in an entire nation. It involved enlisting national Christians into prayer bands and training them how to reach their neighbors.
 28. Theological Education by Extension (TEE) was first developed in 1962 by Presbyterian missionaries in Guatemala. This program permits the local lay pastor to study the Bible and related subjects from programmed materials, supplemented by occasional visits from trained teachers, while he earns his living by a vocation and carries on the work of a pastor in the local church. This has been a successful method all over the world.
 29. Evangelicals are also producing literature for both the layman and scholarly specialist.
- I. Both the classical Pentecostal churches and the newer charismatics in the denominations form a large part of what has become known as the "Third Force." The increasingly cooperate with other evangelicals while stressing the role of the Holy Spirit in individual life.
1. The earlier group emphasized speaking in tongues according to Acts 2 as evidence of the baptism of the Holy Spirit. They drew their membership from Wesleyan holiness churches and in many cases from Reformed groups when they began. Perhaps the opening of Charles Parham's Bethel Bible College in Topeka, Kansas in October 1900 began this movement.
 2. On January 1 the following year, students were studying the work of the Holy Spirit in Acts, and one student, Agnes Ozman, asked others to lay hands on her so that she would receive the Holy Spirit. She spoke in tongues and later other students also spoke in tongues.
 3. Parham opened another school in 1905 in Houston.
 4. William Seymour, a black student, later became the leader of a mission at 312 Azusa Street in Los Angeles in 1906.

5. Speaking in tongues became common to the mission.
 6. The Assemblies of God was founded in Arkansas in 1914.
 7. A group insisting on baptism in Jesus' name only, broke off to form the Jesus Only or the New Issue church.
 8. Thomas B. Barratt carried the message and experience from Los Angeles to Norway and Lewi Pethrus became the leader in Sweden.
 9. Pentecostalism spread in England through the work of an Anglican pastor, Alexander A. Boddy.
 10. They now claim a following of over 10 million worldwide.
- J. Classic Pentecostals at first looked askance when the charismatic movement began in the older denominations in California in 1960.
1. Dennis Bennett of Van Nuys spoke in tongues in 1949 and others in his Episcopal church had the same experience.
 2. Larry Christensen was the leader in the Lutheran churches.
 3. The Roman Catholic charismatic movement first emerged in a student-faculty retreat in 1967 at Duquesne University in Pittsburgh. Ralph Keifer carried the message to Notre Dame in 1967 and many faculty members and student spoke in tongues. When 10,000 of them met in Rome in 1975, Pope Paul spoke appreciatively to this assemblage. In 1976, 35,000 of them met at Notre Dame to consider their growing power in the church.
 4. Most charismatics have remained in their own denominations.
 5. They are usually middle class, nonseparatist, urban, ecumenically minded, and fundamentalist in theology. They are aggressively evangelistic.
- K. The Jesus People were young, middle-class dropouts from society in the 1960's, but have now been absorbed into the churches. This movement was strongest on the West Coast.
- L. Evangelical organizations have emerged in many denominations in order to call the churches back to their former evangelical doctrine and life.
- M. This discussion shows the strength, zeal, and influence of evangelicals as well as their diversity. Hopefully, all of these groups, while maintaining their identity, will enlarge areas of cooperation and minimize their differences.

II. ROMAN CATHOLICISM:

- A. The 732 Million Catholics throughout the world have been subjected to great changes since Vatican II.
- B. Benedict XV (1914-22) sought to develop more uniformity in the church with the completion of the codification of canon law by 1917.
- C. In 1943 Pius XII (1876-1958) in *Divino Afflante Spiritu* encouraged Roman Catholic scholars to make more use of the findings of archaeology and textual criticism. Bible reading on the part of the laity was encouraged by Vatican II decisions.
- D. Pius XII, who became pope in 1939, reinforced the link with the past in 1950 by his proclamation of the bodily assumption of Mary into heaven by miraculous means after her death. There is also a tendency to associate Mary with Christ in His redemptive work.
- E. In January 1959 Pope John XXIII (1958-63) announced a new ecumenical council which met from 1962 to 1965 and was to advance renewal.
 - 1. He wanted Vatican II to be pastoral rather than doctrinal or governmental.
 - 2. This created new attitudes that affected relations with Protestant and Orthodox denominations.
 - 3. John also asserted that while the doctrines should not change, the forms should be open to change.
 - 4. The importance of the laity was recognized in many references to them as the "people of God" and assertions were made of their spiritual priesthood.
 - 5. They were encouraged to read the Bible and to participate in the Mass which was now allowed to be carried out in the vernacular of each country.
 - 6. The Bible and tradition were considered to be one expression of the Holy Spirit.
 - 7. Protestants were described as "separated brethren" rather than heretics.
 - 8. Cooperation was encouraged.
 - 9. Liberty of worship for all was proclaimed.
 - 10. The pope opposed birth control and clerical marriage.
- F. Pope John Paul I seemed to follow the informal approach of John XXIII. Pope John Paul II is a more colorful and popular pope, but is more conservative than his predecessor.