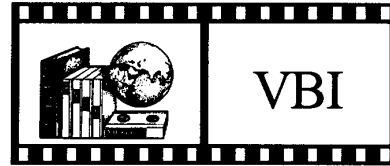
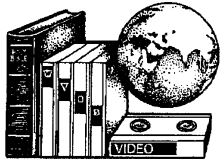


World Video Bible School®

Established 1986



CHURCH HISTORY

This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.



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SYLLABUS

I. GENERAL INFORMATION.

- A. Instructor: Chuck Horner.
- B. This course consists of 54 lessons on 18 DVDS.
- C. Each class is approximately 38 minutes long.

II. PURPOSE.

- A. To know the facts of church history in their time frame.
- B. To recognize religious trends and their results.
- C. To recognize how reaction to false doctrine also created false doctrine.
- D. To be able to recognize and correct unlawful trends in the church today.
- E. To be able to teach these facts, trends, consequences and corrections to others.

III. INSTRUCTIONAL MATERIALS.

A. Required.

- 1. Bible (A.S.V., K.J.V. or N.K.J.V.).
- 2. 54 video lessons.
- 3. Spiral bound class notes.

B. Optional:

Mattox, F. W. *The Eternal Kingdom*, Gospel Light Publishing Co. Delight, AR. 1961.

IV. MEMORY WORK.

There are no memory verses from the Bible for this course. However, there will be many *names*, *dates* and *facts* to memorize. The tests will be very technical. If you wait until the night before you take a test to study, you may very well fail – unless you have an outstanding memory.

V. TESTS.

- A. There are two written tests.
- B. When you near the halfway point, contact us and request the mid-term exam. When you near the end of the course, request the final exam. When you receive a test you have permission to look at it and study it prior to taking it.
- C. However, when you actually take a test, you must do so completely from memory with no help from notes, Bible, textbook or tapes.

VI. TERM PAPER.

- A. Write a paper on the early departures from the Gospel that culminated in the formation of the Roman Catholic Church.
- B. The paper should be a minimum of seven pages, typed and double spaced. If handwritten, the paper should be a minimum of ten pages, single spaced.
- C. The paper is due when you mail VBI your second test.

VII. GRADING.

- A. Memory work, term paper and tests will be graded separately.
- B. Final grade is based on an average of all assigned work with the written tests counting twice.
- C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

VIII. SUMMARY OF REQUIREMENTS.

- A. Read the course notes in their entirety.
- B. View each video lesson in its entirety.
- C. Submit a term paper (explained under point VI).
- D. Take two written tests (explained under point V).
- E. Have a combined grade average of at least 70.

IX. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all invoices for this particular course have been paid in full.
- B. Thank you for studying in the Video Bible Institute, we pray it is a blessing to your life on your way to eternity!

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CHURCH HISTORY

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A. THE GREEK INFLUENCE.

1. PRELUDE.

- a. The beginnings of Greek history are veiled in myth.
- b. The Trojan War and Homer were about 1,000 B.C. This was the time of David and Solomon.
- c. The beginning of Authentic Greek history is usually counted from the first Olympiad in 776 B.C.
- d. Formation of the Hellenic States was 776-500 B.C.
- e. Persian Wars 500-331 B.C.

2. ALEXANDER THE GREAT.

- a. He assumed command of the Greek army in 336 B.C. at the age of 20.
- b. In 333 B.C. he met King Darius at Issus in Cilicia and inflicted an overwhelming defeat on his forces.
- c. He was victorious again in 331 B.C. and occupied Babylon, Susa, Persepolis and Ecbatans.
- d. An expedition in India (327-325 B.C.) brought territory as far as Punjab into his empire.
- e. He died in Babylon in 323 B.C.

3. THE EMPIRE WAS DIVIDED.

By 315 B.C., after seven years of struggle, four outstanding leaders appeared.

- a. Antigonus - ruled from the Mediterranean Sea to central Asia.
- b. Cassander - ruled Macedonia
- c. Ptolemy Lagi - ruled Egypt and southern Syria.
- d. Lysimachus - ruled the Trace.

4. FOUR MACEDONIAN WARS 215-148 B.C.

5. ROME DEFEATS MACEDON IN 146 B.C.

Greece is placed under control of their governor in Macedonia.

6. DIRECT INFLUENCES.

- a. Alexander founded the city of Alexandria in Egypt. It became the most important city in the Greek world for centuries.
- b. Perhaps Alexander's greatest contribution was his concept of a wide-flung empire with one common civilization for all of its peoples.
- c. Alexander founded more than 70 cities throughout the East which became centers of Hellenic influence. The entire area west of the Euphrates was Hellenized.
- d. Alexander was also responsible for introducing to the Greek world the idea that the king was a god and had a divine right to rule.
- e. In Alexandria, Ptolemy Philadelphus created a great library with over 50,000 volumes. This attracted scholars and scientists to Egypt from all parts of the world.
- f. Alexander granted the Jews concessions after he had conquered them.
 - 1) To continue to enjoy the laws of their fathers.
 - 2) To pay no tribute on the 7th year.
 - 3) These concessions were also extended to the Jews in Babylon and Media.
- g. The Septuagint, a translation of the Hebrew Old Testament into Greek, was made in Alexandria in 247 B.C.
 - 1) 70 Jews did this at the request of Ptolemy Philadelphus.
 - 2) The Pentateuch was done first, the rest of the books were added later.
- h. Antiochus Epiphanies came upon the Jews with a great army in 168 B.C. He slaughtered them and plundered without mercy. He also put a stop to the daily sacrifices for 3 ½ years.

B. THE ROMAN INFLUENCE.

1. THE ROMAN GOVERNMENT WAS A VERY STRONG CENTRAL GOVERNMENT.

- a. There was peace throughout the empire
- b. There was world trade.
- c. There was interchange of cultures, ideas, etc.
- d. Common coinage.
- e. Good roads.
- f. Pirates were removed from the Mediterranean.

2. SOME REASONS WHY THE ROMAN EMPIRE COULD NOT CONTINUE:

- a. The economy was built on slavery.
- b. The extravagance of the emperors.
- c. The system of taxation was too burdensome.
 - 1) Annual tax on the whole community.

- 2) Direct tax on the individual.

3. THE ECONOMY.

- a. True Romans, having grown up in Roman thinking, had a dislike for learning any trade.
- b. Those who had a smooth tongue could flatter their way into leaching off the rich (a minority).
- c. Those who refused to work (majority) were kept by the government. They received their "Daily Bread."
- d. Slavery.
 - 1) Many slaves were more educated than their masters.
 - 2) Some slaves held high positions of responsibility.
 - 3) How slaves were made:
 - a) Captives (foreign conquests),
 - b) Children of slaves,
 - c) Because of debt (selling themselves into slavery) and
 - d) Children thrown away (babies).

4. MORAL CONDITIONS.

- a. Conquests resulted in wealth and luxury.
- b. Slaves were treated like dogs.
- c. Marriage:
 - 1) The first marriage was arranged by the parents.
 - 2) Divorce was commonplace and granted on the slightest pretext.
 - 3) Women as well as men could get a divorce.
 - 4) Women counted their age by the number of husbands (John at age 22, Pete at age 24, etc.)
- d. The idea that life itself was sacred was foreign to the Roman mind.
- e. Destruction of the newborn and abortion was a common practice.
- f. Abandonment of newly born girls was so common some men gathered them and raised them for slaves.
- g. Suicide was considered an open door, an honorable escape from life's woes and problems.
- h. In Rome, one of the main amusements was the spectacle of human bloodshed.
 - 1) Combat was practiced as a spectator sport.
 - 2) The Trojans in 112 A.D. had 10,000 gladiators in one game.

C. RELIGIOUS INFLUENCE.

1. GENTILE.

- a. IDOLS

- 1) Their gods provided no moral code, offered no reward for virtue and shrugged at sin.
- 2) The divine family of twelve Olympians and their Roman counterparts were:

<u>Greek</u>		<u>Roman</u>
Zeus	Father and king of gods	Jupiter
Hera	Marriage	Juno
Poseidon	Sea	Neptune
Hades	Underworld	Pluto
Hestia	Hearth	Vesta
Apollo	Light, Truth, Love	Apollo
Athena	Wisdom	Minerva
Aphrodite	Love and Beauty	Venus
Ares	War	Mars
Hermes	Travel, Trade and Thieves	Mercury
Artemis	Youth and the Hunt	Diana
Hephaestus	Fire, the divine Smith	Vulcan

- 3) The Olympians were humans who were idealized and transported to their heaven on Mt. Olympus. There they were freed from the problems of life and separated from mankind by an impassable gulf.

b. SOCRATES (470-399 B.C.)

- 1) He believed the only possible virtue was true knowledge.
- 2) He also believed right actions were based on knowledge.
- 3) His philosophy opened the door for gnosticism in the 2nd century A.D. because he connected knowledge with virtue.
- 4) He was prosecuted for “corrupting” the youth of Athens and condemned to death by a poisonous drink of hemlock in 399 B.C.

c. PLATO (427-347 B.C.)

- 1) Founded the philosophical school of the “Academy” which lasted 900 years.
 - 2) The only real things were ideals, which were changeless universal patterns and which exist in an invisible spiritual world known by reason rather than by the senses.
 - 3) The soul existed before the body, therefore, it must be independent of it and is not effected by the body’s decay.
 - 4) “Good” rules the world, not chance, and it is the source of lesser “goods” which men do.
 - 5) The realm of “ideas” is the true home of the soul.
 - 6) Salvation was the recovery of the vision of eternal goodness and beauty.
 - 7) Salvation of the soul “idea” entered here in the thinking of the Greeks.
- d. ARISTOTLE (384-322 B.C.)
- 1) He had been the tutor of Alexander the Great for several years.
 - 2) The visible world is the unquestioned reality. Ideas do not exist without the phenomena.
 - 3) The world is eternal since matter is not dependent on previous “ideas.”
 - 4) Therefore, the world is the prime object of knowledge.
 - 5) The world’s changes demand the existence of a “Prime Mover” who is himself unmoved. (This is the “causal argument” for the existence of God.)
 - 6) Man belongs to the world, but there is more. He calls it the “logos” - a divine spark shared with the eternal god. But, it is impersonal.
 - 7) The Golden Mean: Happiness (well being) is the aim of man for which he is to reach.
- e. EPICURUS (342-270 B.C.)
- 1) Mental bliss is the highest aim of man.
 - 2) Gods exist, but do not govern and did not create the world.
 - 3) He condensed his message into four maxims:
 - a) God is not to be feared.
 - b) Death cannot be felt.
 - c) The “Good” can be won.
 - d) All that we dread can be borne and conquered.
 - 4) Everything is physical including man’s soul and the gods.
 - 5) Death ends everything.
- f. STOICISM (301-180 B.C.)
- 1) Zeno is accredited with this philosophy.
 - 2) All that is real is physical.
 - 3) There is an intelligent, self-conscious “world-soul” which he identifies as indwelling reason (logos).
 - 4) Cleanthes (301-232 B.C.) wrote of Zeus, “We too are thy offspring” - Acts 17:28.

- 5) Stoicism emphasized the brotherhood of man regardless of station in life.
 - 6) To obey reason (logos) is the sole object of life.
 - 7) When you have kept perfect obedience to logos you deserve pride.
 - 8) This philosophy was so influential that it helped remove slavery in the Roman Empire in the A.D.'s.
- g. ZOROASTER - ZOROASTRIANISM.
- 1) Origin:
 - a) By Zoroaster.
 - b) About 700 B.C.
 - c) In Persia (modern day Iran).
 - 2) Today:
 - a) 100,000+ followers.
 - b) Located in India since c. 400 B.C.
 - 3) Other names:
 - a) Mazdeism,
 - b) Magism,
 - c) Fire-worship,
 - d) Parsiism and
 - e) Dualism.
 - 4) Holy writings: Zend-Avesta (the Law and the Commentaries).
 - 5) Beliefs:
 - a) Creation - "There are two creators. In the beginning there were two spirits: one Good and one Evil. And the Good Spirit said to the Evil Spirit, 'Your ways are not my ways, your thoughts are not my thoughts, your words are not my words, and your deeds are not my deeds. Let us separate!' Then the Good Spirit created all good in the world, and the Evil Spirit made all evil in the world."
 - b) Follow the Good Spirit not the Evil Spirit - Even though they are both great spirits the Good Spirit will win over the Evil Spirit in the end. This is true because the Evil Spirit does not have foresight - "The Wise Lord remembers the past and understands the future. But the Evil Spirit does not know the past nor the future. Evil lives only for the profits of the present."
 - c) Ahura Mazda, the God Spirit, created man.
 - d) But man follows the ways of Angra Mainya, the Evil Spirit. "That is because Man was created with a free will to choose between good and evil. But all the thoughts a man thinks and all the words a man speaks and all the deeds a man does each day of his life are written down in the Book of Life. The good thoughts, words and deeds are written down on one side, and the bad thoughts, words and deeds are written down on the other side. When man dies his soul comes up to the Keeper of the Book of Life. If his good thoughts, words and deeds are

greater than his evil thoughts, words and deeds, then his soul goes to Heaven. Otherwise the soul must go down to the tortures of Hell.”

- e) There is a Day of Judgment. “And on that Day of Days the Wise Lord will triumph over the Evil Spirit. Good will triumph over Evil. Then all the dead will come to life again. The good souls and the bad souls will be tried. They will pass through a flow of molten metal. To the good it will seem like passing through warm milk. But the evil will burn everlastingly. And then the Good Lord will banish the Evil Spirit and all the evil souls into the middle of the earth and keep them there forever. And on that Day of Days the good and happy world without evil will begin to last forever.”
- f) To be on the side of Ahura Mazda, man must cleanse his heart and mind of all evil.
- g) Truth is the first virtue.
- h) Charity to all in need is the next virtue.
- i) Man must discipline himself by:
 - Good thoughts,
 - Good words and
 - Good deeds.
 - (1) What is the thought well thought? It is thought the holy man thinks and which he holds holy before all other things.
 - (2) What is the word well spoken? It is the word conceived in reason.
 - (3) What is the deed well done? It is the deed which received the praise of all who regard righteousness above all.
- j) The man who has a wife is far above him who lives in continence; he who has children is far above him who is childless.
- k) A man may pray to Ahura Mazda to make him better, to make him happier, but not for evil to befall an enemy.
- l) Because Ahura Mazda created fire, water and earth, they must not be polluted and burial by cremation. Throwing the body into water, or by burial in the ground, is forbidden.
- m) At the end of time there will appear a savior, a Sayoshant, to receive all the dead, to reward the good and to punish the evil-doers. Then Ahura Mazda will reign eternally.

2. JEWISH.

a. POLITICS.

- 1) The kings of the Medo-Persian era allowed the Jews to return home ending the 70 year captivity.
- 2) Alexander the Great conquered all of Palestine.
 - a) The Jews had surrendered peacefully.

- b) As a result they enjoyed much freedom and peace.
- 3) PTOLEMYS (301-198 B.C.)
 - a) Again, the condition of the Jews was mainly happy and peaceful.
 - b) The LXX was translated during this time.
- 4) THE SANHEDRIN.
 - a) Originated about the 3rd century B.C.
 - b) It was the ruling body of the Jews.
 - c) It was composed of 70 members.
 - d) The members were made up from:
 - (1) Priests,
 - (2) Sadducees,
 - (3) Pharisees,
 - (4) Scribes and
 - (5) Elders.
 - e) It was presided over by the High Priest.
- 5) ANTIOCHUS THE GREAT
 - a) Reconquered Palestine in 198 B.C.
 - b) Palestine then passed back to the kings of Syria called the Seleucids.
- 6) ANTIOCHUS EPIPHANES (176-164 B.C.)
 - a) He was violently bitter against the Jews and sought to exterminate them and their religion.
 - b) He devastated Jerusalem in 168 B.C.
 - c) Defiled the Temple.
 - d) Offered a sow on the altar.
 - e) Erected an altar to Jupiter.
 - f) Prohibited Temple worship.
 - g) Forbade circumcision on penalty of death.
 - h) Sold thousands of Jewish families into slavery.
 - i) Destroyed all the copies of the Scripture he could find.
 - j) Killed all he found in possession of copies of Scripture.
 - k) Tortured them to get them to renounce their religion.
- 7) ROMAN RULE (63 B.C. through 70 A.D.)
 - a) Pompey conquered Palestine in 63 B.C.
 - b) There were three Jewish revolts from 57-55 B.C.
 - c) Antipater, an Idumean (Edomite), was appointed ruler.
 - d) Antipater and his sons, Phadael and Herod, successfully changed allegiances with each change in Rome.
 - e) Herod the Great (37-4 B.C.)
 - (1) He proved to be an able king.
 - (2) He brought great wealth through agriculture and commerce.
 - (3) He was intensely jealous of his position and killed several members of his own family.

- (4) He rebuilt the Temple with great splendor.
 - (5) He was a cruel, brutal ruler.
- f) Procurators, ruled by Rome, were set up as rulers from 6 to 66 A.D.
 - (1) The best known of these was Pontus Pilate (26-36 A.D.).
 - (2) These rulers after him steadily got worse.
- 8) THE DISPERSION.
 - a) This is the name given to the Jews living outside Palestine.
 - b) 7% of the total population of the Roman Empire was Jewish.
 - c) They remained a distinctive people even after they had lived abroad for many generations.
 - d) They preferred to live in the cities.
 - e) There were two elements that preserved the Jewish character:
 - (1) The Law and
 - (2) The Temple.
 - f) However, the institution that meant more to their day-to-day life was the Synagogue.
 - g) The Romans were tolerant with the Jews as they were with all other cults.
- 9) MACCEBEAN PERIOD (167-63 B.C.).
 - a) Judas recaptured Jerusalem in 165 B.C.
 - b) He purified and rededicated the Temple. This began the Feast of Dedication.
 - c) He united the priestly and civil authorities.
 - d) These Hasmonean rulers governed for 100 years.
- b. SECTS OF THE JEWS.
 - 1) PHARISEES.
 - a) Originated in the 3rd century B.C.
 - b) They originated as a reaction to the Greek influences.
 - c) They were not a political party.
 - d) Beliefs:
 - (1) The existence of good and bad souls,
 - (2) Resurrection of the body,
 - (3) Future punishments and rewards.,
 - (4) They ascribed all to fate (providence) and
 - (5) All souls will exist eternally.
 - e) Failures:
 - (1) Religion was the keeping of the external law.
 - (2) They shut out from the Divine promises those who did not keep their interpretation of the Law perfectly.
 - 2) SADDUCEES.
 - a) Originated about the same time as the Pharisees.
 - b) They favored Greek customs.
 - c) They were a priestly clique and the religious officials of the Jewish nation.

- d) They controlled the Sanhedrin.
 - e) Small in number, but wealthy and influential.
 - f) Beliefs:
 - (1) No fate or providence,
 - (2) God was not interested in whether men did good or evil,
 - (3) To be good or evil was man's choice and he could do as he pleases,
 - (4) No immortality of the soul and
 - (5) No punishments nor rewards.
 - 3) SCRIBES.
 - a) Of very early origin.
 - b) They studied, interpreted and copied the Scriptures.
 - c) They were also called lawyers.
 - d) Their decisions became oral law (tradition).
 - e) They were very numerous and influential.
 - 4) ZEALOTS.
 - a) They were off-shoots of the Pharisees.
 - b) Did not recognize any legal authority - "No king but the Lord!"
 - c) It was the fanaticism of this group that led to the destruction of the Jewish nation.
 - 5) ESSENES.
 - a) Rejected pleasure as evil.
 - b) Continence and conquest over passions was virtue.
 - c) They had a greater love for each other than the other sects had.
 - d) They neglected wedlock, but sought out other's children to raise and train in their own ways.
 - e) Beliefs:
 - (1) Matter including the body is corruptible.
 - (2) Souls are immortal and released by death.
 - 6) HERODIANS.
 - a) A political party devoted to the Herod family and eager to return them to power.
 - b) They were a religious party only in that all Jews were more or less religious.
 - 7) THE MULTITUDES.
 - a) Estimated: 6,000 Pharisees
 4,000 Sadducees
 _____ ? Other Sects were very small
 11,000
- BUT: 5 to 7,000,000 = total number of Jews.
- b) In view of the great mass of Jews this left most of them NOT belonging to any sect.

- c) The mass of people found it impossible to keep the strict discipline of the Pharisees and had grown disgusted with the Sadducees.
- d) They were ready for a great religious movement, like that of John the Baptist, which would open its doors to them, into which they could enter.
- e) They were anxiously awaiting the coming of the Messiah.
- f) These were the people whose homes John the Baptist, Jesus and His disciples were born into.
- g) Here was the nucleus of the church of Christ.

II. THE NEW TESTAMENT CHURCH ESTABLISHED.

A. IN PROPHECY.

1. JEREMIAH.

- a. 31:31-34 – Jeremiah makes 8 very specific prophecies concerning the church:
 - 1) It will be in the future - v. 31,
 - 2) It will be a new covenant - v. 31,
 - 3) It will not be like the old covenant - v. 32,
 - 4) It will be a new law on the mind and heart - v. 33,
 - 5) God will be their God and they shall be His people - v. 33,
 - 6) Those in the covenant will not have to be taught to know the Lord - v. 34,
 - 7) All in the covenant shall already know Him - v. 34 and
 - 8) Their sins shall be forgiven - v. 34.
- b. Heb 8:6-13; 10:16,17 – The Hebrew writer applies this prophecy directly to the church.
 - 1) “But now He (Christ) has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises” - 8:6.
 - 2) Then the Hebrew writer quotes Jeremiah’s passage as proof - 8:7-12; 10:16,17.
 - 3) The Old Covenant is done away - “In that He says, ‘A new covenant,’ He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away” - 8:13.

2. REMEMBER THE NUMBER TWO!

- a. Prophecies of the church:
 - 1) Isaiah chapter 2,
 - 2) Daniel chapter 2,
 - 3) Joel chapter 2 and

- 4) Zechariah chapter 2.
- b. Prophecies fulfilled - Acts chapter 2.

3. THE CHURCH WAS IN THE MIND OF GOD.

- a. Before the birth of the apostle Paul.
 - 1) Gal 1:15,16a. Separated = set aside, devoted.
 - 2) Preach the word of God. Cf: Lk 8:11; Mt 13:18-23.
 - 3) To believe that God knew Paul would preach the gospel, but did not know that would make Christians is ridiculous.
- b. In the time of Moses.
 - 1) Acts 26:22,23. Moses knew that Christ would suffer (die), be raised from the dead and show light (God's truth) to both the Jews and the Gentiles.
 - 2) Acts 20:28. Christ purchased the church with the blood He shed in His suffering (death).
 - 3) To believe that God knew at the time of Moses that Jesus would suffer and die, but not know that He would purchase the church with His blood is ridiculous.
- c. In the time of Abraham.
 - 1) Gal 3:6; Eph 3:16. Abraham knew that all peoples would be blessed through Christ his seed.
 - 2) Eph 1:22. God also made Christ to be head of the church.
 - 3) To believe God knew He would bless all peoples of the earth through Christ and did not know that it would be fulfilled through Christ becoming the head of the church is foolishness.
- d. Before the foundation of the world.
 - 1) Eph 1:4. God chose us (Christians) before the foundation of the world.
 - 2) 2 Tim 1:9,10. It was God's purpose before the world began to call and save those who would be Christians.
 - 3) 1 Pet 1:18-20. God knew before the foundation of the world that Christians would be redeemed with the precious blood of Christ.
 - 4) Eph 3:10,11. It was God's eternal purpose, in Christ, that His wisdom would be made known to the world by the church.
 - 5) IT WAS in the mind of God, before the foundation of the world, that He would save men by the precious blood of Christ and that He would make His wisdom known to the world through those Christians who are His church!

B. IN REALITY.

1. THE LORD'S PROMISE.

- a. THE TIME OF THE PROMISE.

- 1) John the Baptist was put to death by Herod in 27 A.D. - Mt 14:1-12.
 - 2) About 6 months later, in 28 A.D., Jesus promised to build His church - Mt 16:15-19.
 - 3) Some have the idea that John the Baptist baptized Jesus and all His apostles into the church. But this could not be possible because Jesus did not even promise to build His church until after John had been dead for six months.
- b. THE BUILDER OF THE CHURCH.
- 1) Jesus said, "Upon this rock I will build My church" - Mt 16:18. So, according to Jesus' own statement He was to be the builder of the church.
 - 2) Daniel said that God of heaven would set up a kingdom and Isaiah said Jehovah would establish the Prince of peace upon a kingdom - Isa 9:6,7. Jesus is that Prince of Peace.
 - 3) Certain denominational churches recognize men as their founders and builders, such as Luther, Wesley, Smith and others. BUT, any church which has an ordinary man as its builder is not the church which Jesus promised to build.
- c. THE FOUNDATION OF THE CHURCH.
- Jesus said, "Upon this rock I will build my church." The foundation of the church Jesus built is a rock. NOT a mere stone, but a rock, a foundation rock.
- 1) Our Catholic friends say that the rock is Peter because his name means "stone, pebble." Therefore, according to them, the church is built on him as the first pope.
 - 2) Buildings are as durable as their foundation. We know that Peter was faulty and wavering years after he received the baptism of the Holy Spirit - Gal 2:11-21. In order for the church to be indestructible it must have an indestructible and enduring foundation. NO HUMAN can come up to that standard. Therefore Peter could not be the foundation of the church.
 - 3) Others contend that Jesus is the foundation, the rock on which the church is built. Paul refers to Jesus being the foundation of the church in 1 Cor 3:11. BUT, in any word picture, such as this, one person or one thing can be represented only once, otherwise the illustration becomes confused. So, Jesus cannot be both the builder and the foundation in Mt 16.
 - 4) The TRUTH which Peter confessed is the foundation. Upon this truth, that Jesus is the Christ and the Son of God, rests the church. If this confession is the truth, the church is indestructible. If this confession is NOT the truth, the church will and should be destroyed.
 - 5) Another verse which has given some trouble is Paul's statement that the church is built "Upon the foundation of apostles and prophets" - Eph 2:20. But Paul IS NOT saying that the foundation con-

sists of apostles and prophets, but is that foundation which was laid by them.

2. THE PROMISE FULFILLED.

- a. A promise is not fulfilled before it is made! Jesus' promise to build the church was made in Caesarea Philippi in 28 A.D. To say it was built before that time is to affirm that the church existed before our Lord promised to build it.
- b. Promise fulfilled in that generation.
 - 1) The kingdom was promised during the lifetime of some of the apostles - Mk 9:1.
 - 2) Jesus also said, in this same verse, some of them would see that kingdom come with power. Since the kingdom is the church, the establishment of the church came during the lifetime of those who heard Him.
- c. The church in reality after Pentecost - Acts 2.
 - 1) Before this time the church (kingdom) is always mentioned as being in the future.
 - a) The mother of James and John wished that her sons might have the first and second places next to Jesus when the kingdom came - Mt 20:20ff.
 - b) Joseph of Arimathea was still waiting for the kingdom to come when he placed the body of Jesus in his new tomb - Lk 23:50-52.
 - c) The thief on the cross asked to be remembered when Jesus would come in His kingdom - Lk 23:42.
 - d) After the disciples had been with Jesus forty days after His resurrection they asked Him if He would restore the kingdom to Israel - Acts 1:6.
 - e) If the kingdom had already come, none of these knew anything about it.
 - f) If something was said about the church before the death of Jesus, it was either promised (Mt 16:18), or they were told how to conduct themselves in it when it should be established (Mt 18:17).
 - 2) BUT, on the day of Pentecost and ever afterward the church (kingdom) was spoken of as something already in existence.
 - a) The obedient were added to the church - Acts 2:41,47.
 - b) Fear came upon the church when Ananias and Saphira died for lying - Acts 5:11.
 - c) A great persecution arose against the church - Acts 8:1.
 - d) People were translated into the kingdom - Col 1:13.
 - e) They had received a kingdom - Heb 12:28.
 - f) The Lord had made them to be a kingdom - Rev 1:6,9.

- 3) Since all references to the church (kingdom) before Pentecost speak of it as something in the future, and all references to it on or after Pentecost speak of it as in actual existence, we are forced to conclude the church (kingdom) was established on the day of Pentecost following the resurrection and ascension of our Lord.

III. THE EARLY CHURCH.

A. The differences between Christianity and Pagan religions and five reasons why Christianity could not have been derived from them.

1. Christianity is based on historical fact as testified to by public documents and eyewitnesses.
2. With the exception of Zoroastrianism there was no concept of guilt in the Christian sense, or of God's forgiveness through a divine sacrifice.
3. Christians not only taught there was a great difference between them and other religions, they were also against all other religions.
4. If Christianity was the offspring of pagan religions, why did they persecute Christians and how did Christianity conquer them?
5. No Christian ever referred to any pagan religion as the source of Christianity.

B. The influence the Jews had on the early church.

1. Their widespread contact throughout the Roman Empire had a leavening affect on morality.
2. They took the name of the one true God throughout the Roman Empire and that He had revealed Himself through the written word.
3. The prophecies of the Old Testament were wide-spread outside Palestine concerning the coming Messiah.

C. Historical evidence concerning Jesus.

1. **TACITUS** (Born in 59 and wrote c. 100).
 - a. He wrote of Nero's treatment of the Christians - Annals 15,44.
NOTE: See Bettenson's translation.
 - b. He states seven matters as fact:
 - 1) Christ is founder of the denomination of Christians.

- 2) Christ was put to death by Pontus Pilate.
- 3) Christ's death took place while Tiberius was Emperor.
- 4) Christianity began in Judea and reached Rome sometime prior to 100.
- 5) Christians were persecuted as early as 64 in Rome.
- 6) Vast multitudes were executed to gratify Nero's desires.
- 7) Tacitus did not feel they were guilty enough for these punishments.

2. SUETONIUS (65-135 - wrote about 120).

- a. In "The Twelve Caesars" he wrote - Christus expelled the Christians from Rome in about 54 because of their disturbances. Cf: Acts 18:2.
- b. In the lifetime of Nero - punishments were afflicted on Christians.
- c. Two things we learn from him:
 - 1) Christians were in Rome as early as 54 and
 - 2) Christianity was a new religion.

3. PLINY (wrote c. 112).

- a. He was sort of a governor over Bithynia.
- b. He wrote a letter to Trajan explaining his plight in trying to punish Christians as there were too many of them.
- c. Trajan replies and tells him he is doing well.
- d. Some conclusions:
 - 1) Christianity was in all of the empire.
 - 2) In some places pagan worship was being neglected because Christianity was so wide spread.
 - 3) The person behind this was Christ even though he had been killed years earlier.

D. THE CHURCH (33-99).

1. WORSHIP OF THE CHURCH.

- a. Met on the first day of the week.
- b. Generally met in private homes.
- c. Informal but highly devotional and sincere.
- d. Consisted of:
 - 1) Songs,
 - 2) Prayers,
 - 3) Reading of Scripture,
 - 4) Lord's Supper and
 - 5) Giving.
- e. Acapella singing.

2. SPREAD OF THE CHURCH.

- a. Through providence the church spread very quickly.
- b. Throughout every city and village churches were abounding and were filled with members from every people.
- c. Cornelius was the first of Caesarea in Palestine.
- d. Great numbers of Greeks responded in Antioch and it flourished and grew in numbers - the greatest number of their teachers came from Jerusalem.
- e. The gospel was taken from Jerusalem by Christian Jews throughout Judea and Samaria.
- f. When the first persecution came the church was spread as a result:
 - 1) They went everywhere preaching the word.
 - 2) The apostles remained at Jerusalem for a while, but they were soon making evangelistic tours.
- g. The church met with great success.
- h. The Jews began organizing opposition.
- i. The gospel, however, took root in many places:
 - 1) Paul made three missionary journeys from Antioch and later went to Rome as a prisoner.
 - 2) Tradition tells us the early evangelists deliberately went to various parts of the world to establish congregations:
 - a) Thaddeaus went to Edessa.
 - b) Mark went to Alexandria.
 - c) Bartholomew preached in India.
 - d) John went to Ephesus.
 - e) Matthias preached in Ethiopia.
 - f) Thomas in Parthia and India.
 - g) Andrew in the Near East.
 - h) James the Less in Egypt.
 - i) Peter preached through Pontus, Galatia, Bithynia, Cappadocia and Asia.

3. PERSECUTIONS OF THE CHURCH.

- a. The policy of Rome was tolerant. It was repressive but not preventive. Freedom of thought was not checked by censorship and education was left alone. Education was to be arranged between the student and the teacher.
- b. The ancient religions of the conquered peoples were tolerated as long as they did not interfere with the interests of the empire. As long as Christianity was considered a part of Judaism it received legal protection.
- c. The differences between Christianity and Judaism soon became apparent.

- d. The policy of the Roman government, the fanaticism of the superstitious people and the self-interest of the pagan priests conspired for the persecution of a new religion which threatened to demolish the tottering fabric of idolatry.

They left no expedients of legislation, violence, craft or wickedness untried to blot it from the earth.

- e. Treatment under the emperors:

- 1) Gaius (Caligula), 37-41. There were no official persecutions, but groundwork was laid that later brought them.
- 2) Claudius, 41-54. Opposition to the Christians had reached Rome. Riots of some sort had broken out "at the instigation of Christians" and he expelled them from the city.
- 3) Nero (came to power in 54). The fact that Christians became associated with revolutionary movements in the minds of the rulers proved injurious to the Christian cause.

On the night of July 6, 64 fire broke out in Rome. It destroyed 3/4 of the city. Nero had desired to rebuild the city around his palace and he was under suspicion as having caused the fire. In order to remove this suspicion he blamed it on the Christians and began a very cruel persecution.

This was the first to be instituted by government officials. It was severe but local in nature.

- a) Nero was the first of the emperors who showed himself to be an enemy of God and His followers. He was publicly announcing himself as the chief enemy of God and was led on in his fury to slaughter the apostles.
- b) Tacitus: Annals XV, 44. "All the endeavors of men, all the emperor's largesse and the propitiation of the gods, did not suffice to allay the scandal or banish the belief that the fire had been ordered. And so, to get rid of the rumor, Nero set us as the culprits and punished with the utmost refinement of cruelty a class of hatred for their abominations, who are commonly called Christians. All of this persecution gave rise to a feeling of pity, even towards men whose guilt merited the most exemplary punishment; for it was felt they were being destroyed not for the public good, but to gratify the cruelty of an individual."
- 4) Vespasian, 69-79. There is no record of Christians suffering for their faith under his rule.
- 5) Domitian, 81-79. He was the son of Vespasian but considered himself as divine. He persecuted the Christians.
 - a) He unjustly slew many at Rome, sent many into exile and confiscated their property.
 - b) He established himself as Nero's successor in his hatred and hostility to God.

- 6) Trajan, 98-117. The Christians were viewed as a separate sect and punished for no other crime than that of being a Christian. Under him the existing laws which made Christianity illegal were interpreted in a way as to make possible the destruction of the Christian religion.
- a) Pliny, ruler of Bythinia, wrote to Trajan for a decision as to the extent of the persecution.
 - b) Trajan wrote back, "You have taken the right line, my dear Pliny, in examining the cases of those denounced to you as Christians, for no hard and fast rule can be laid down, of universal application. They are not to be sought out; if they are informed against, and the charge is proved, they are to be punished, with this reservation: that if anyone denies that he is a Christian, and actually proves it, that is by worshiping our gods, he is to be pardoned as a result of his recantation, however suspect he may have been with respect to the past.
"Pamphlets published anonymously should carry no weight in any charge whatsoever. They constitute a very bad precedent, and are also out of keeping with this age."

4. LIFE OF THE EARLY CHRISTIANS.

- a. The transforming spiritual power of Christianity appears first in the lives of the individuals. The Apostles and primitive Christians rose to a morality and piety far above that of the heroes of heathen virtue and even of that of the Jewish saints. Their daily walk was a living union with Christ, ever seeking the glory of God and salvation of men. Many of the cardinal virtues, humility, for example and love for enemies, were unknown before the Christian day.
- b. They customarily shared their:
 - 1) Faith,
 - 2) Hope and
 - 3) Possessions.
- c. Love feasts.
 - 1) The entire congregation brought their food to the place of worship and ate together a common meal.
 - 2) This meal was eaten apart from the Lord's Supper and the poor were invited to share.
- d. Because of the many poor, it was necessary for those with possessions to care for those without.

5. GENERAL VIEW OF CHRISTIANITY IN THE ROMAN EMPIRE.

- a. At first Christianity was considered a branch of Judaism and received legal protection.

- b. But the Jews showed hostilities toward the Christians which drew the line between them for the Romans.
- c. The Romans accused the Christians of many things, including:
 - 1) Just being a Christian,
 - 2) Arson,
 - 3) Atheism,
 - 4) Anarchy,
 - 5) Cannibalism,
 - 6) Licentiousness and
 - 7) Mob actions (because of group meetings.)
- d. Christians were not to be hunted out.
- e. If willing to recant by sacrifice they were to be acquitted.
- f. Only if they persisted were they to be punished.
- g. For a Christian this test could only be met by martyrdom.
- h. No general persecution in the empire before 250.

IV. THE CANON OF SCRIPTURE.

A. THE SOURCE OF THE SCRIPTURES.

- 1. The Church did not give us the Bible!
- 2. It was the "Oral Word of God" that gave us the church!
- 3. God selected men in the church who would write down what He wanted in His Bible.

THIS IS CALLED INSPIRATION.

- 4. The church DID NOT pass judgment on what Truth was to be included in the Bible.

THE HOLY SPIRIT HAD ALREADY MADE THAT DECISION.

- 5. All the church could do was to apply certain tests to the writings that were available to see whether or not any particular writing was from God or not.
- 6. Sometimes, at first, uninspired works were accepted as inspired AND sometimes inspired works were rejected as uninspired.
- 7. Those finally accepted were called Canonical and the others Apocryphal.

B. PROOF OF INSPIRATION.

No autographs are extant of any portion of scripture in either the Old Testament or the New Testament.

1. OLD TESTAMENT.

- a. The integrity of the Old Testament text was established primarily by the fidelity of the transmission process which was later confirmed by the Dead Sea Scrolls.
- b. The method of copying along with the Jews' almost superstitious attitude toward the physical scrolls themselves also insures us of their accuracy.
- c. Method of copying:
 - 1) A synagogue roll must be written on the skins of clean animals.
 - 2) Prepared for the particular use of the synagogue by a Jew.
 - 3) These must be fastened together with strings taken from clean animals.
 - 4) Every skin must contain a certain number of columns, equal throughout the entire codex.
 - 5) The length of each column must not extend over less than 48 or more than 60 lines; and the breath must consist of thirty letters.
 - 6) The whole copy must be first-lined; and if three words be written without a line, it is worthless.
 - 7) The ink should be black, neither red, green, nor any other color and be prepared according to a definite recipe.
 - 8) An authentic copy must be the exemplar, from which the transcriber ought not in the least deviate.
 - 9) No word or letter, not even a yod, must be written from memory, the scribe not having looked at the codex before him...
 - 10) Between every consonant the space of a hair or thread must intervene;
 - 11) Between every new parashah, or section, the breath of nine consonants;
 - 12) Between every book, three lines.
 - 13) The fifth book of Moses must terminate exactly with a line; but the rest need not do so.
 - 14) Besides this, the copyist must sit in full Jewish dress,
 - 15) Wash his whole body,
 - 16) Not begin to write the name of God with a pen newly dipped in ink,
 - 17) And should a king address him while writing that name he must take no notice of him.

2. NEW TESTAMENT.

- a. The integrity of the New Testament text was established by the multitude of copies available.

- b. Tests were applied to the books, or letters, to establish whether or not they were inspired.
- c. The tests:
 - 1) Does the book claim inspiration?
 - 2) Is it written by an apostle?
 - 3) If not, is its content in keeping with apostolic teaching - whether orally or in books already written by apostles?
 - 4) Is it accepted by loyal congregations (i.e.: loyal to apostolic teaching) and read in their worship services?
 - 5) Does it have the "ring of genuineness"?
- d. See Appendix "A" for chart showing acceptance of the New Testament books as canonical during the first four centuries.

V. APOSTASY.

A. IN PROPHECY.

1. 2 Thess 2:1-12,15.

- a. To precede the day of Christ's return - vv. 2,3.
- b. To happen to the church - v. 4.
- c. To continue until Christ returns - v. 8.
- d. Do not be deceived! - vv. 9-11.
- e. Therefore stand fast - v. 15.

2. 1 Tim 4:1-6.

- a. The Holy Spirit Himself gives the warning - v. 1.
- b. Some shall fall from grace - v. 1.
- c. How? - vv. 2,3.
- d. Warn the brethren! - vv. 4-6.

3. 2 Tim 4:1-5.

- a. A solemn charge - v. 1.
- b. Convince, rebuke, exhort - v. 2.
- c. Why? - vv. 3,4.
- d. But be watchful - v. 5.

4. Acts 20:26-32.

- a. Free from the blood of all men! - vv.26,27.
- b. Elders, take heed to yourselves! - v.28.
- c. Apostasy is coming - v. 29.
- d. It will start among elders! - v. 30.

- e. Therefore watch - v. 31.
- f. Stay in God's word! - v. 32.

B. THERE WERE NEW TESTAMENT WRITINGS TO OFFSET APOSTASY.

- 1. Judaizing - Galatians.
- 2. Second coming - Thessalonians and 2 Peter.
- 3. Returning to Judaism - Hebrews.
- 4. Gnosticism - 1,2,3 John and Jude.
- 5. Internal divisions - Corinthians.
- 6. Throughout the New Testament epistles.

C. THE BEGINNINGS.

1. DEPARTURE IN ORGANIZATION.

- a. Some distinctions in terms with regard to the eldership:

episkopos = Overseer
 Guardian
 Bishop

Acts 20:17,28

presbuteros = Elder
 Presbyter

1 Peter 5:1-4

poiman = Shepherd
 Pastor

 episkopos = presbuteros
 poiman = presbuteros
 Therefore episkopos = poiman

A distinction in MEANINGS, NOT distinction in OFFICES!

- b. Using the distinctions between the above terms the churches began calling them and using them as different offices.

2. DEPARTURE IN DOCTRINE.

- a. For approximately fifty years after the deaths of the apostles, the church tried to keep itself pure (with the exception of Ignatious).

- b. Some of the forces during this time:
 - 1) Externally:
 - a) Greek philosophy and
 - b) Paganism.
 - 2) Internally:
 - a) Judaism and
 - b) Teachings of men (favorite doctrines). Cf: Heb 2:1.

VI. THE SECOND CENTURY (100-199).

A. EXTERNAL INFLUENCES ON THE CHURCH.

1. WHY THE CHURCH WAS BEING PERSECUTED.

- a. The teachings that Christ was the King of Kings was a threat to any uniformed leader.
- b. Only Christians were to be the leaders in this new kingdom.
- c. There had been illegal pagan societies which practiced crime and had met in secret meetings.
 - 1) Druids.
 - a) Practiced magic and
 - b) Offered human sacrifices.
 - 2) Bacchantes.
 - a) Considered nothing immoral,
 - b) Met secretly at night,
 - c) Met with the purpose of vowing to practice crime and
 - d) Murdered, forged wills, practiced cannibalism and were opposed to all law and order.

2. ROMAN EMPERORS.

- a. Trajan (98-117).
 - 1) His was the first reign in which it became a crime to be a Christian.
 - 2) Romans thought the deification of the emperor was necessary to the existence of the empire under him.
 - a) To be a proper citizen you must recognize the emperor had the authority of god in human form.
 - b) Anyone opposing this was in conspiracy against the emperor.
 - c) Therefore Christians had to be eliminated as a national threat.
 - 3) His assistants were Pliny, Seutonius and Tacitus.
- b. Hadrian (117-138).
 - 1) No severe persecutions under him.
 - 2) But, Trajan's laws were not repealed.
- c. Antonius Pius (138-161).

- 1) Wrote a letter stating there were to be no violent measures against Christians.
- 2) There are no accounts of persecution against the Christians in his reign.
- d. Marcus Aurelius (161-180).
 - 1) He felt Christians were dangerous to the state.
 - 2) Justin Martyr and others were killed in Rome in 166.
 - 3) Polycarp and eleven others were killed in Smyrna in 165.
 - 4) It was during this time informers were accusing people of being Christians in order to claim their property.
 - a) This became so popular that Melito, bishop of Sardis, wrote to Marcus Aurelius and asked him to investigate murders and robberies carried on in the name of loyalty.
 - b) Marcus Aurelius blamed all the calamities during his reign on the Christians.
 - c) He instigated the loyalty oath. This oath required you to swear loyalty to their gods.
- e. Commodus (180-192).
No persecution noted.
- f. Pertinax (193).
No persecution noted.
- g. Didius Julian (193)
No persecution noted.
- h. Severus (193-211).
 - 1) He forbade conversion to Christianity.
 - 2) But the Christians carried on their missionary activities anyway.

B. APOSTASY.

1. ELDERS TO “BISHOPS” TO “BISHOP.”

- a. From the first, leaders were appointed in the churches whose biblical functions were largely comparable to those “elders” of the Jewish synagogues.
- b. The language of the New Testament, as we have already seen, does not allow for a distinction between bishop, elder, presbyter or pastor.
- c. Monarchal Episcopate (Bishop).
 - 1) 100-150. The rule of one man over a congregation began as a distinction between the terms “bishop” and “presbyter” arose.
 - 2) Some local congregations started to be ruled by one “bishop” with a group of presbyters (elders) and deacons under him.
 - 3) The chairman of the elders was called by many the “president” of the elders. This position soon became the president of the congregation.

- 4) For another 100 years (150-250) there was no authority above the Monarchal Bishop (President) and he had no authority outside the local congregation.
- d. Expansion of the Monarchal Bishop.
 - 1) As the leader of the congregation he had much influence over the congregations they started around them.
 - 2) These congregations eventually came under his full authority. These evolved into large territories.
 - 3) After 150 there began to be meetings called among these bishops and they were called "synods."
 - 4) The large city bishops had the greatest influence and the small congregation bishops began to disappear.
- e. Universal Bishop.
 - 1) By 190 Victor of Rome claimed to be "Universal Bishop." BUT nobody paid much attention to his claim.
 - 2) However, the church at Rome had an excellent reputation as one of the most conservative congregations.
 - 3) Because Rome was looked to for political leadership it was also looked to for spiritual leadership.
 - 4) By the end of the 200's all large congregations had a bishop as its head with a group of elders under him.
 - 5) Each province looked to one bishop as greater than the rest with authority to call synods or councils.
 - 6) The bishops of Rome, Antioch and Alexandria (by tradition) were looked on to be more significant because of their apostolic origin.
 - 7) Later, Jerusalem, Ephesus and Constantinople became part of this class.
- f. Ignatius of Antioch was the champion of this departure.
- g. Clement, as a Roman bishop, wrote several letters but they gave no hint that he might be writing in any episcopal capacity.
- h. The writings at the end of the first and the beginning of the second centuries reflect the brief period of transition leading to the single bishop.

2. SUCCESSION OF AUTHORITY.

- a. The Roman church claims both human and divine right for the papacy (Universal Supreme Bishop).
- b. They trace its institution directly to Christ:
 - 1) Peter, by the Lord's appointment, had supremacy of jurisdiction over the apostles.
 - 2) The privileges of this primacy and supremacy are:
 - a) Personal,
 - b) Official,
 - c) Hereditary and

- d) Transferable.
- 3) They were transferred, by Peter, to the bishop of Rome.
- 4) Peter was a bishop at Rome until his martyrdom and had appointed a successor.
- 5) Therefore, the bishops of Rome, as Peter's successors, have universal jurisdiction over the Christian church.

3. SYNODS.

- a. After the year 150 synods began to be called.
- b. The large city bishops were the most influential and their prominence was increased.
- c. They began to oversee the country bishops and as a result these country bishops began to disappear.
- d. The synods were an important means of maintaining and promoting ecclesiastical unity.
- e. They decided questions on faith and discipline.
- f. They had a precedent in the Jerusalem conference on Gentile circumcision.
- g. The first disputes covered were:
 - 1) Montanism and
 - 2) Easter.
- h. There were several types of synods according to their size.
 - 1) Diocesan:
 - a) Consisted of the bishop with his presbyters and deacons.
 - b) The people assisted.
 - 2) Provincial (Metropolitan):
 - a) Originated in Greece.
 - b) Were held once or twice a year.
 - 3) National.
 - 4) Patriarchal.
 - 5) Ecumenical (Universal).
- i. Extraordinary sessions were called in special emergencies.
- j. The meetings of the synods were public.

4. DEVELOPMENT OF THE PRIESTHOOD.

- a. There had been by 150 a gradual distinction between the members of the congregation and those who served as ministers.
- b. There were two major influences on the growth of the priesthood.
 - 1) The Roman government and pagan philosophies.
 - a) The Roman government's position on the deity of the emperor.
 - b) The structure of the government itself.
 - c) The gnostic philosophy of "carnals" and "spirituals."
 - 2) The Jewish background.

- a) The bishop served as the antitype of the high priest.
 - b) The elders were equal to the regular priests.
 - c) The deacons were equal to the regular Levites.
- c. Along with this separation came the requirement that religious things could be done by religious officials only. This led to two heresies:
 - 1) Ceremonialism and
 - 2) Sacradotalism.

5. GROWTH OF SECTS.

- a. General:
 - 1) From about 130 on there was a great number of cults developing in the church.
 - 2) It seems in every generation there are those with leadership qualities who are not satisfied to leave the church as God intended it.
 - 3) They tried to remain in the church and spread their influence.
 - 4) However, many sects were soon thrown off and they formed their own societies.
 - 5) The old religions did not die without a last desperate effort to save themselves by appropriating Christian ideas.
- b. Gnosticism.

This took many forms. Each group's beliefs were similar to others, but had their own variations.

 - 1) Paganizing or pseudo-Pauline Christianity.
 - 2) Fanatical idealism.
 - 3) Spiritualism.
 - 4) Reveled in licentious freedom.
 - 5) Salvation depended on speculative knowledge.
 - 6) Denies the true humanity of Jesus.
 - 7) Made the person and works of Jesus mere phantom, a Docetic illusion.
- c. Ebionites.
 - 1) They were mainly east of the Jordan in the early 100's.
 - 2) They taught that Jesus was the human son of Mary and Joseph and the Holy Spirit came upon him in the form of a dove at his baptism because he had kept the Law perfectly.
 - 3) They taught that the Mosaic Law, especially circumcision, was equal in authority with Christianity.
 - 4) They used the Gospel of Matthew only and rejected the Pauline epistles.
 - 5) They were poor and ascetic. "Ebionite" means "poor man."
 - 6) Judaizing, pseudo-Petrine Christianity.
 - 7) Gross realism.
 - 8) Literalism.
 - 9) The Spirit is bound in outward forms.

- 10) Salvation depended on the observance of the Law of Moses.
- 11) They saw the gospel as a new law only.
- d. Monarchianism.
 - 1) They believed Jesus was just a man, but he had lived so perfectly he was accepted as the Son of God by God Himself.
 - 2) This was the foundation for Arianism in the fourth century.
 - 3) Two major groups:
 - a) Adoptionism.
 - (1) They believe Jehovah adopted Jesus as His Son.
 - (2) Also called Dynamic Monarchianism.
 - b) Modalistic Monarchianism.
 - (1) Almost identical with Docetic beliefs.
 - (2) Also called Sabellianism or Patripassianism.

6. DEPARTURES IN DOCTRINE.

- a. **MILLENNIALISM** (Premillennialism).
 - 1) Cerinthus was the first to advocate this in 95.
 - 2) Papius was the second.
 - 3) Irenaeus was the third.
 - 4) It was found in the Epistles of Barnabas, Shepherd of Hermas and Second Clement.
 - 5) This seems to have been borrowed from the Jewish religion in the first century.
 - 6) Many Jews had expected the Messiah to come and set up an earthly kingdom.
 - 7) This kingdom was to last 1,000 years.
 - 8) It would be at that time when God's land promise to Abraham would be completed.
 - 9) There are many forms of this theory still being taught today among the denominations. There is even some of this still in the Lord's church.
- b. **EASTER.**
 - 1) This was a direct result of the church trying to be like the world.
 - 2) At a very early date Christians tried to work out a calendar with all the important events of Christ's life placed on it.
 - 3) This gave Christians special holidays and festivals just like the pagans and Jews around them.
 - 4) As time went on these holidays became more and more elaborate.
 - 5) Easter soon became the high holiday of the year.
 - 6) However, a controversy arose over when to celebrate Easter: "There was considerable discussion raised about this time, in consequence of a difference of opinion respecting the observance of the paschal season. The churches of all Asia, guided by a re-

moter tradition, supposed that they ought to keep the fourteenth day of the moon for the festival of the Savior's passover, on which day the Jews were commanded to kill the pascal lamb; and it was incumbent to them, at all times, to make an end of the feast on this day, on whatever day of the week it should happen to fall. But, as it was not custom to celebrate it in this manner in the churches throughout the rest of the world, who observes the practice that has prevailed from apostolic tradition until this present time, so that it would not be proper to terminate our fast on any other but the day of the resurrection of our Savior" - Eusebius' *Ecclesiastical History*, p. 207.

- 7) This difference of observance created violent controversies in the church.
- 8) The difference came into discussion for the first time when Polycarp, bishop of Smyrna, visited Anicetus, bishop of Rome, between 150-155. It was not settled but the bishops parted as friends.
- 9) About 170 the controversy broke out in Laodicea but it was confined to Asia.
- 10) In 190-194 the controversy extended over the whole church. Many synods and synodical letters resulted.

c. PENTECOST.

- 1) Also called Quadragesimal and lasted fifty days.
- 2) It was celebrated as a continuous Sunday by:
 - a) Daily communion,
 - b) Standing posture in prayer and
 - c) The absence of all fasting.

d. EPIPHANY.

- 1) It began in the East and spread to the West.
- 2) It was the feast of the appearance of Christ in the flesh.

e. JUDAISM.

- 1) Judaism and gnosticism are opposite poles, but meet in the same type of apostasy:
 - a) Both deny the incarnation.
 - b) In both, Christ is neither mediator nor reconciler.
- 2) Nazarenes.
 - a) They lasted until the fourth century.
 - b) United the observance of the Mosaic ritual Law with their belief in Christ.
 - c) Used the Gospel of Matthew in Hebrew.
 - d) Deeply mourned the unbelief of their brothers in the flesh and hoped for their future conversion in total.
 - e) Millennialists.
 - f) Held no antipathy against Paul.
 - g) Did not denounce the Gentiles for not observing the Law.

- h) They were not heretics, but were separationist Christians not being full grown in the faith.
- 3) Ebionites (additional information).
These are given here again because they were a strong Judaizing force.
 - a) They continued into the fourth century.
 - b) There were three major sects:
 - (1) Pharisaism.
 - (a) They had the largest number.
 - (b) Jesus' messianic call came at His baptism.
 - (c) Paul was a heretic and his epistles to be discarded.
 - (d) A millennial reign in Jerusalem.
 - (2) Elkesaites.
 - (a) Date back to 101 with Elxai as their founder.
 - (b) Represented Jerusalem as the religious center of the world.
 - (c) The Holy Spirit is female.
 - (d) Required circumcision and baptism.
 - (e) Rejected Paul.
 - (f) Justified the denial of faith during persecution.
 - (3) Mandeans.
 - (a) Also called Sabians and Mughtasilahs.
 - (b) Great reverence for John the Baptist.
 - (c) Their origin is uncertain.
 - (d) Comes close to Manicheism.

f. GNOSTICISM.

- 1) In general, they believed matter is evil and spirit is good; no resurrection of the dead; Christ did not come in the flesh; God is in heaven and has no contact with the world.
- 2) They addressed the problems of:
 - a) God and providence,
 - b) Origin and destiny of the universe,
 - c) Christ,
 - d) Intermediaries,
 - e) Redemption and
 - f) Revelation.
- 3) They were finally defeated about 200 A.D., and they began forming their own societies outside the church.
- 4) For a time Christians had referred to themselves as "true gnostics" with the implication that, through Christ, they had learned the true wisdom.
- 5) Gnosticism reached its greatest height about 150.
- 6) Many Christians were lead away by their teachings.
- 7) Their ideas exerted great influence on the church in many ways.

- 8) In meeting their threats the Christians were forced to distinguish very carefully between genuinely inspired letters and forged works as well as heretical writings.
- 9) The Greek and Roman gods were identified with their beliefs.
- 10) Cult practices from all parts of the empire were either adopted or adapted.
- 11) Some of their theories go back into antiquity from Greece, Egypt, Mesopotamia and India.
- 12) They pictured the spirit of man, stripped of all foreign accretions, finally reaching God, an idea which is comparable to the Hindu doctrine of Nirvana.
- 13) Add to the Greek mythology and philosophy the Old and New Testaments, along with a body of apocryphal and pseudopiographical literature (which developed immediately before and after the time of Christ), you have the immediate background for gnosticism.
- 14) Basically, Gnosticism is a dualism in which the material world is evil and the spiritual is good.
- 15) Dualism was an important element and can be traced to Persian Zoroastrianism.
- 16) It appears no gnostic group claimed any exclusiveness as opposed to any other group.
- 17) They also adopted the Docetic teaching which claimed Christ only "seemed" to dwell in a body of flesh and blood. He just had the appearance of being human.
- 18) They divided men into three categories:
 - a) Animals (or material men) predestined to destruction (non-Christians).
 - b) Psychic men who could attain salvation with the help of ordinary Christians.
 - c) The spiritual men who were destined to eternal life.
- 19) Jesus is the revealer of gnostic wisdom. He taught these secret traditions to the elect (apostles).
- 20) They claimed their secret knowledge was superior to the Old and New Testaments.
- 21) Man was saved by specific knowledge NOT by faith. NOT general knowledge BUT knowledge of the Gnostic Myth. THIS WAS ESSENTIALLY SELF KNOWLEDGE.
- 22) All gnostic teachings are a part of the redeeming knowledge, which gathers together:
 - a) The object of knowledge (the divine nature),
 - b) The means of knowledge (the redeeming gnosis) and
 - c) The knower himself.
- 23) Many gnostics insisted that ignorance, not sin, was what involved a person in suffering.

- 24) All who had gone beyond gnosis had gone beyond the church's teaching and had transcended the authority of the hierarchy.
- 25) Whoever achieves gnosis becomes "no longer a Christian, but a Christ."
- 26) Only one's own personal experience offered the ultimate criterion of truth. AND this took precedence over all secondhand testimony and all tradition - EVEN gnostic tradition.
- 27) Jesus was also in need of salvation in order that he might not be held back by the "deficiency in which he had been placed."
- 28) Doctrines common to most gnostics, from the "Gospel of Truth":
 - a) Not-knowing, forgetfulness, oblivion of the Father was the "original sin."
 - b) Jesus is a savior by gnosis, NOT by vicarious suffering.
 - c) Man is saved by knowledge - "Whosoever has knowledge understands from whence he come and whither he goes."
- 29) Their god was an ineffable, transcendent god. "Above the universe dwells the prime Father who is also called Bythos and Chaos. He is invisible, incomprehensible, above time and dwells unbegotten in eternal peace."
- 30) If an ineffable god is to have contact with a material world, it must come through a chain of intermediate beings, each one being a link in this chain, but being less divine and more earthly than the one before it.
- 31) The lowest god in this chain of 15 pairs of gods is the Jehovah of the Old Testament.
- 32) Therefore, the material universe and man were created by this inferior god named Jehovah.
- 33) Unbeknown by Jehovah, the Ineffable God placed a spark of the divine in man (known as "a spark of light"). This spark of light is described as being in "ignorance," or "oblivion," or "forgetfulness," or "drunkenness." This meant that man's soul was unconscious of its true nature and destiny. From this state man can be redeemed only by having the ignorance removed, the oblivion or forgetfulness changed to wakefulness and awareness, the drunkenness replaced by sobriety. In other words, the Gnostic must come to himself, know himself and thus be redeemed.
- 34) The redemption guaranteed by gnosis is realized for the first time at death. This is when they are actually released from their physical bodies and are able to set out on their way to their true home. This is called the "ascent of the soul" or the "heavenly journey of the soul."
- 35) The planets were often viewed as seven heavenly wardens who attempted to keep the soul from completing its journey to "bliss."
- 36) The soul must overcome these wardens, or give the magic pass-word which enabled it to pass on to the next sphere.

- 37) See Appendix "B" for the Ophite Diagram.
- 38) The Gnostic religions failed to establish a safe basis for practical morals:
 - a) On the one extreme, spiritual pride obscured the sense of sin. This brought about antinomianism which often ended in sensuality and debaucheries.
 - b) On the other extreme, an over-strained sense of sin often led the Gnostics to ascribe nature to the Devil, to abhor the body as the seat of evil and to practice extreme asceticism.

g. ASCETICISM.

- 1) As a result of gnosticism, the human body was considered evil.
- 2) Eating, marrying and even childbirth were considered evil by these groups.
- 3) Later, even contact with normal society was contaminating.
- 4) This gave rise to:
 - a) Self-starvation,
 - b) Bodily abuse and
 - c) Withdrawal to wilderness living.

h. CELIBACY.

- 1) It was argued from Scripture that Paul was not married and he encouraged others to remain single.
- 2) As a result celibate life was often considered superior to marriage.
- 3) It developed to the point where ministers were considered unfit to serve if they were married.
- 4) The pressure for celibacy among the clergy came from the general public.
- 5) The public felt demons could control a married person easier.
- 6) During the first three centuries most of the ministers were married as there was no general rule against it.
- 7) It was at this time hermits began to appear and others organized themselves into monasteries.

i. MARCIONISM.

- 1) Marcion was born in 85.
- 2) He was an elder, rich, intelligent, zealous and a skillful organizer.
- 3) His movement lasted into the fifth century.
- 4) He felt the church was drifting into cold legalism.
- 5) He gave \$10,000 to the Roman church for benevolence.
- 6) He was the most practical and the most dangerous among the gnostics. He was full of energy and zeal for reforming, but was restless, rough and eccentric.
- 7) He could see only the superficial differences in the Bible and not the deeper harmony.
- 8) He was utterly destitute of historical sense and put Christianity into a radical conflict with all previous relationships with God.

- 9) He represents an extreme anti-Jewish, pseudo-Pauline tendency and a magical supernaturalism.
- 10) He was a son of a bishop in Sinope in Pontus, but was excommunicated by his father.
- 11) He supposed three primal forces:
 - a) The good or gracious God whom Christ made known,
 - b) The evil matter, ruled by the Devil, to which heathenism belonged and
 - c) The righteous world-maker, who is the finite, imperfect, angry Jehovah of the Jews.
- 12) He was chiefly zealous for the consistent practical enforcement of the irreconcilable dualism which he established between:
 - a) Gospel and Law,
 - b) Christianity and Judaism and
 - c) Goodness and Righteousness.
- 13) He formed a canon of his own which consisted of eleven books:
 - a) A mutilated Gospel of Luke and
 - b) Ten of Paul's epistles.
- 14) He taught and practiced the strictest ascetic self-discipline which revolted from:
 - a) All pagan festivities,
 - b) Marriage,
 - c) Flesh and wine, but
 - d) Allowed fish.
- 15) He excluded wine from the Lord's Supper, but retained:
 - a) Sacramental bread,
 - b) Water baptism,
 - c) Anointing with oil and
 - d) A mixture of milk and honey given to the newly baptized.
- 16) The sect spread in:
 - a) Italy,
 - b) North Africa,
 - c) Cyprus and
 - d) Syria.
- 17) These heretics were especially dangerous to the church because of their severe morality and the number of martyrs.

j. MONTANISM.

- 1) This cult originated in Asia Minor.
- 2) They were absorbed into the Novationists in the third century.
- 3) Montanus had been a priest in a pagan temple in Cybele.
- 4) He was opposed to the growing importance of bishops in the local congregation.
- 5) He claimed to be first to receive the Holy Spirit in completeness.
- 6) They made the possession of spiritual gifts the test of a true Christian.

- 7) Marriage was permissible, but it was a lower state than celibacy.
- 8) One could never be married a second time.
- 9) If one fell into sin, after becoming a Christian, there was no possibility of forgiveness or fellowship in the church.
- 10) All worldly enjoyments were forbidden and strict asceticism was enforced.
- 11) Montanus considered himself greater than the apostles and his visions more important than their writings.
- 12) There were two prophetesses connected with him who had left their husbands:
 - a) Priscilla and
 - b) Maximilla.
- 13) They proclaimed the near approach of the age of the Holy Spirit and the Millennial reign in Pepuza, a small village in Phrygia, upon which the New Jerusalem was to come down.
- 14) They practiced:
 - a) Speaking in tongues and
 - b) Prophesying.
- 15) They called themselves Spiritual Christians, but were also called:
 - a) Mantanists,
 - b) Phrygians,
 - c) Cataphrygians,
 - d) Pepuziani,
 - e) Priscillianists (not the group of this same name in the fourth century) and
 - f) Tertullianists.
- 16) They spread to:
 - a) Africa,
 - b) Phrygia,
 - c) Cappadocia,
 - d) Galatia,
 - e) Cilicia and
 - f) Constantinople.
- 17) In doctrine they agreed on most essential points with the Catholic Church and held very firmly to the traditional rule of faith.
- 18) He opposed infant baptism.
- 19) He contributed to the development of the orthodox doctrine of the Trinity.
- 20) He sought forced continuance of the miraculous gifts of the apostolic church.
- 21) He taught the universal priesthood of Christians, even females, against the special priesthood of the Catholic Church.
- 22) He was a visionary millennialist.
- 23) Taught fanatical severity in asceticism and church discipline.

C. EARLY WRITERS.

1. SIGNIFICANCE OF THIS SECTION.

- a. Apostasy was prophesied. Cf: Mt 20:25-28; Acts 20:26-32; 2 Thess 2:1-12,15; 1 Tim 4:1-6; 2 Tim 4:1-5; 3 Jn 3; etc.
- b. These writings show the growth of the apostasy.
- c. Some of their writings were good and some bad.
- d. They wrote to defend the faith.
- e. At the time of their writings:
 - 1) Judaism was still strong,
 - 2) Pagan philosophies were coming in and
 - 3) Persecution from outside the church.
- f. These men were NOT inspired but are historical and as such should NOT be used as doctrinal.

2. CLEMENT OF ROME.

- a. He was probably a Jew or a proselyte (there is no conclusive evidence on this).
- b. About 96 there were rebellious young men in the church at Corinth so the church in Rome wrote to the church at Corinth to settle its difficulties.
- c. It is believed Clement, as elder, wrote this letter.
- d. This letter was written in Greek and is believed to be the earliest writing after the inspired work of the apostles.
- e. It was read publicly in the church at Corinth.
- f. Copies were sent to the other congregations.
- g. It was accepted a part of the canon for a while.
- h. Clement makes the distinction that his authority came from Paul and the New Testament writings and he considered his writing to them just admonitions.
- i. It has 150 Old Testament quotations and many New Testament quotations, especially from Hebrews.
- j. In 1 Clement 44:1,2 he tells of the continuancy of the eldership.
- k. He shows that the terms "bishop" and "elder" mean the same thing. "So preaching everywhere in the country and town, they appointed their first-fruits, when they had proved them by the Spirit, to be bishops and deacons unto them that should believe. And this they did in no new fashion."

3. IGNATIUS OF ANTIOCH.

- a. Born in 35 and did his writing 115-117.

- b. Believed to be an elder at Antioch and advocated acknowledgement of a difference between the bishop and the presbyters.
- c. Not all of his statements should be taken as the true condition of the church BUT as he wished them to be.
- d. Because of great differences between what he wrote and actual conditions there had been doubt if his letters were authentic or not.
- e. Many believe his letters are not in their original form, but have been changed by the Catholic Church to prove doctrine.
- f. He was arrested and taken to Rome by ten soldiers to be slain.
- g. Reasons for e and f being true:
 - 1) His writing about his treatment as a prisoner was too good to be true:
 - a) A parallel with Paul's treatment is not possible as Paul had not yet been sentenced at this time.
 - b) There was no persecution during Paul's time, but there was during Ignatious' time.
 - 2) It is doubted that he would have been allowed to talk to or write to other Christians as they would also have been under persecution.
 - 3) To be allowed to have secretaries in a condemned condition and under persecution was unknown.
 - 4) The content of his letters does not seem genuine.
 - a) Why did he ask the Christians not to stop him from being martyred? What could they have done to stop it anyway?
 - b) His attitude toward martyrdom and the office of bishop shows pride and a quest for power.
 - c) No other writer of this period indicates in any manner that there might be a difference between bishops and elders or that one might have power over the other. And most of the writers of this time had written about bishops.
- h. He believed the church could only be protected and unified by one person in each congregation assuming a position of authority.
- i. He did not indicate any bishop's authority went beyond the one congregation in which he worshiped.
- j. His writings and thinking became the basis for the departure from the New Testament pattern into a succession of bishops.
- k. He was strongly opposed to Docetism.
- l. His position on the "Bishop" is strongly stated in his letter to the Smyrneans, "Shun divisions, as the beginnings of evils. Do ye all follow your bishop, as Jesus Christ followed the Father, and the presbyter as the apostles; and to the deacons pay respect, as to God's commandment. Let no man do ought of things pertaining to the church apart from the bishop. Let that be held a valid eucharist which is under the bishop or one whom he shall have committed it. Wheresoever the bishop shall appear, there let the people be; even as where Jesus may be, there is the universal church. It is not lawful apart from the bishop either to

baptize or to hold a lovefeast; but whatsoever he shall approve, this is well pleasing also to God; that everything which ye do may be sure and valid.”

4. THE EPISTLE OF BARNABAS.

- a. This is not the Barnabas who was with Paul.
- b. His writing was either in 70-100 or 70-131 and was in the Codex Sinaiticus in 350.
- c. Its theme: Dealing with the Law of Moses.
 - 1) It shows the Law was abolished.
 - 2) The word gnosis shows true knowledge.
- d. Things wrong with the letter:
 - 1) Animal sacrifices and the Temple were mistakes due to Jewish blindness and were not God’s will.
 - 2) The Scriptures were often used allegorically and their true meanings were destroyed.
 - 3) His arguments mixed Greek philosophy and Scripture.
- e. There was strong encouragement for purity of life.
- f. The letter is chiefly doctrinal.
- g. It has the same subject as the Epistle to the Hebrews, but falls way below it in depth and originality.
- h. The author is unknown, but probably a converted Jew from Alexandria.
- i. The epistle has value:
 - 1) Historically,
 - 2) Doctrinally and
 - 3) Apologetically.

5. DIDACHE.

- a. The author is unknown.
- b. Conservative scholars date the work at 150.
- c. The name basically means “Twelve.” It is also called, “The teaching of the Lord through the twelve apostles to the Gentiles.”
- d. It warns about being ready for the second coming of Christ.
- e. It gives regulations regarding the ministry.
- f. It teaches that elders and deacons are officers of the church.
- g. This is the earliest statement of any mode of baptism other than immersion.
- h. “Concerning baptism, baptize in this way. Having first rehearsed all these things, baptize in the name of the Father and of the Son and of the Holy Ghost, in living water. But if you have not living water, baptize into other water; and, if thou canst not in cold, in warm. If you have neither, pour water thrice on the head...”
- i. It gives instructions on morality and Christian living.

- j. Christians were encouraged to meet on the Lord's Day and break bread.

6. PAPIUS.

- a. He lived in Heirapolis in Phrygia and was a bishop of the church.
- b. He wrote about the year 140.
- c. His work is no longer in existence, but it is quoted extensively.
- d. He gathered up all the oral statements of the apostles he could hear and put them into writing.
- e. He claimed to be a disciple of John but Eusebius doubts it.
- f. Eusebius claims he was the originator of premillennialism and that most of the church did not believe the doctrine - Eusebius' *Ecclesiastical History* 3:39.
- g. Eusebius: "In these he says there would be a certain millennium after the resurrection, and there would be a corporeal reign of Christ on this very earth."
- h. He claims Mark wrote his gospel while he was with Peter and it is an exposition of Peter's preaching.
- i. He refers to the officers as presbyters and makes no distinction between bishops and presbyters.

7. POLYCARP (115-156).

- a. He was best known as the aged bishop of Smyrna who was martyred for his faith on February 22, 156.
- b. Irenaeus said he was a champion of the apostles.
- c. Eusebius: "He always taught what he had learned from the apostles, what the church had handed down, and what is the only true doctrine."
- d. In his letter to the Philippians:
 - 1) Mainly exhortations,
 - 2) No unscriptural teachings and
 - 3) Quotes at least 60 New Testament passages.
- e. He shows no difference between elders and bishops and tells them to correct backsliding. This shows the "once saved, always saved" doctrine is error.
- f. He refuted the Marcionites and the Valentinians.

8. SHEPHERD OF HERMAS (140-150).

- a. Written about 150.
- b. The author was a brother of Pius, bishop of Rome.
- c. He had been a slave but was freed.
- d. His writings fall into three categories:
 - 1) Visions (four visions and revelations),

- 2) Mandate or twelve commandments and
- 3) Similitudes or ten parables.
- e. He taught forgiveness of sins in baptism.
- f. He wrote to some elders and the theme was: If you committed sin after baptism you could be forgiven, if you repent.
- g. Things wrong:
 - 1) He apparently identified the Holy Spirit as being the Son of God before incarnation and the trinity began after Christ's birth and resurrection.
 - 2) He began a doctrine which later became the Catholic Church's doctrine of "penance."
- h. Shepherd-Vision 2-4-3: "The elders who are in charge of the church," shows no separation of elders and bishops.
- i. Mandate 4-3-1: "We went down into the water and received the remission of our former sins."
- j. Parable 9-16-4: "They go down into the water dead but come up alive."
- k. Shepherd of Hermas is placed after the New Testament book in the Codex Sinaiticus.

D. THE APOLOGISTS (125-250).

1. GENERAL INFORMATION.

- a. When the Romans took over a land they had a threefold policy on religion.
 - 1) Licensed - enforced, used troops even if needed.
 - 2) Unlicensed - allowed to worship if there was no conflict with the government.
 - 3) Illegal - any new religion, not already in existence, could not be started.
- b. At first Christianity was considered a part of Judaism. But the Jews quickly made sure the Roman government understood that it was not and that it was a new religion.
- c. Apologists were the ones who defended the good of the faith. They also wrote to government officials even as high as the emperor. There was great danger to their lives because of these defenses.
- d. There were five emperors who had the policy of putting Christianity down, but not necessarily to go out and find Christians.
 - 1) Trajan 98-117.
 - 2) Hadrian 117-138.
 - 3) Antonius Pius 138-161.
 - 4) Marcus Aurelius 161-180.
 - 5) Commodus 180-192.
- e. There was no general persecution until 250.
- f. There were very few martyrs 250-315.

- g. Charges against Christians:
 - 1) Arson,
 - 2) Just being a Christian,
 - 3) Atheism,
 - 4) Anarchy,
 - 5) Cannibalism,
 - 6) Licentiousness and
 - 7) Mob action (because of group meetings).
- h. The Christians knew their lives were better than the lives of the Romans around them and their defense was:
 - 1) Origin of Christianity,
 - 2) Doctrines of Christianity and
 - 3) Worship.

2. **QUADRATUS** (earliest known writing 125-129).

- a. He was one of the first to write a defense of Christianity.
- b. His composition was addressed to Hadrian the emperor and was delivered to him when he visited Athens in 129.
- c. He was a disciple of the apostles.
- d. He was a bishop (presbyter) in Athens.
- e. His work is not extant.
 - 1) We learn of him in Eusebius' *Ecclesiastical History* (4-3-2).
 - 2) Some were still alive who could testify.
 - 3) Those who were raised from the dead did in fact die again.

3. **ARISTIDES** (writings 138-147).

- a. His apology gives us the first complete document in defense of Christianity.
- b. The closing chapters contain valuable information on the practices of the church in the middle of the second century.
- c. He divided mankind into four parts:
 - 1) Barbarians,
 - 2) Greeks,
 - 3) Jews and
 - 4) Christians.
- d. In 1878 archaeologists discovered parts of his defense in three languages:
 - 1) Armenian,
 - 2) Syrian and
 - 3) Greek.
- e. It quotes from:
 - 1) The four gospels,
 - 2) Acts,

- 3) Romans and
- 4) 1 Peter.
- f. He also wrote to the emperor Hadrian (or possibly to Antonius Pius).

4. JUSTIN MARTYR (lived approximately 103-165).

- a. Native of Palestine and became a Christian in 133.
- b. Before he was a Christian he studied philosophy and attended their schools.
- c. After he became a Christian he opened a school.
- d. Tatian was one of his students.
- e. He was an itinerant evangelist, or teaching missionary, with no fixed abode and no regular office in the church.
- f. He is the first who could be called a learned theologian and a Christian thinker.
- g. He used Greek philosophy and the allegorical method of interpreting the Bible.
- h. He quoted from memory and accordingly was not accurate in his Scripture quotations.
- i. He believed all Christians are priests.
- j. He set forth Christ as the Logos who had existed as God's faculty of reason and that He, by voluntary process, was caused to be generated as the Christ.
- k. He wrote eight books, but we have only two of them:
 - 1) Apology.
 - a) Addressed to Antonius Pius about 150 or 160.
 - b) He defended six things:
 - (1) To get the emperor to investigate Christianity to see it was not bad,
 - (2) To show Christians are not atheistic,
 - (3) To show they are not idolaters,
 - (4) They are not immoral,
 - (5) Christianity is more noble than pagan religions and
 - (6) Christ was described in prophecy.
 - c) Chapters 65-67 are key chapters.
 - 2) Dialogue with Trypho the Jew.
 - a) The longest book written up to this time.
 - b) He showed Christian views were from prophecies in the Law of Moses.
 - c) The prophecies of the Old Testament were fulfilled in Jesus the Messiah.
 - d) The God of the Old Testament is the God of the Christians.
- l. He and some of his disciples were denounced by the Roman government for refusing to offer sacrifices to the Roman gods and were then scourged and beheaded.

- m. The record of his death is in the official Roman court record.
- n. He taught some error:
 - 1) He subordinated Jesus,
 - 2) He taught a form of millennialism and
 - 3) Using the allegorical method of interpretation gave him some strange ideas.

5. **TATIAN** (125-200).

- a. Known for his Diatessaron (the first harmony of the four gospels).
- b. He had traveled throughout Greece and studied their philosophies.
- c. Converted by Justin in about 150 in Rome.
- d. His first writing, "Address to the Greeks" shows three things:
 - 1) The Greeks were immoral in:
 - a) Sports,
 - b) Sculpture,
 - c) Art and
 - d) Religion.
 - 2) Moses was more ancient than Homer, therefore, his teachings influenced Homer and other Greek writers, not Greek writers influencing the Old Testament.
 - 3) Christianity, as a religion through prophecy, as older than the Greek religion.
- e. The Diatessaron was written in Greek. Almost at the same time it was written in Syriac and used widely in the Syriac speaking churches.
- f. After the death of Justin, he became a gnostic and taught three major errors:
 - 1) The Old Testament was not from God,
 - 2) Adam was lost beyond salvation even through Christ and
 - 3) Marriage was sinful (which eventually lead to monasteries).
- g. He taught Clement of Alexandria but Clement turned away from him and called him a heretic.

6. **MELIOT** (169-190).

- a. He was a bishop of Sardis.
- b. He wrote about 20 compositions, some of which are:
 - 1) "On the Lord's Day,"
 - 2) "On Baptism" and
 - 3) "Apology," written about 170, covered five things:
 - a) The church was a positive force for good in the empire.
 - b) Instead of persecuting Christians the empire should use its influence for good.
 - c) Christianity is the final revelation of God to man and it had been foreshadowed in the Old Testament.

- d) Sacrifices were all typical of the sacrifice of Christ.
- e) The Law was a forerunner of the gospel.
- c. He strongly influenced the apologists who followed him.
- d. He compiled the first Christian list of the Hebrew Scriptures.
- e. He also wrote a commentary on the Apocalypse.
- f. Eusebius: "But in the book addressed to the emperor, he relates the following transaction against those of our faith, under this emperor. 'What, indeed, says he, never before happened, the race of pious is now persecuted, driven out of Asia, by new and strange decrees. For the shameless informers, and those that crave the property of others, taking occasion from the edicts of the emperors, openly perpetrate robbery; night and day plundering those who are guilty of no crime.'"

7. ATHENAGORAS (177-180).

- a. One of the earliest examples of a person being converted by reading the Scriptures.
- b. He knew the Greek philosophers' writings and quoted them in defense of Christian principles.
- c. He wrote "Supplication for the Christians."
 - 1) Written about 180,
 - 2) Refutes charges against Christianity and
 - 3) Proved pagan gods were human inventions.
- d. He wrote "On the Resurrection of the Dead."
 - 1) He sets forth the reasons for believing in the resurrection.
 - 2) He states that the resurrection of the dead is not only a reality but it is also a necessity.

8. THEOPHILOS OF ANTIOCH (190).

- a. He was also converted from his own studies.
- b. He is the sixth bishop of Antioch.
- c. His major writing was to Autolycus, a learned pagan official.
- d. He taught six major points:
 - 1) The existence of God.
 - 2) The absurdities of a man-made God.
 - 3) The fact of the resurrection.
 - 4) He contrasted the defense the Greeks made for their gods and religions with that made in the Old Testament.
 - 5) He shows Christianity is the true development of God's plan of which Judaism was the first phase.
 - 6) Christianity is superior to paganism and the pagans are wrong in their attacks against Christians.
- e. He quotes freely from the Old and New Testaments and feels they are both inspired by the Spirit of God.

9. IRENAEUS (115-200, writes 185-200).

- a. He was a disciple of Polycarp.
- b. His greatest work was "Against Heresies."
 - 1) There were five books in this work.
 - 2) Until the Nag-Hammadi Gnostic Texts were found this was the only text we had on gnostic teachings. It also taught against them.
 - 3) He gave the best description of gnosticism we have.
- c. Born in Asia Minor (possibly Smyrna).
- d. He was very intelligent and quoted almost every Christian writer prior to his time.
- e. Widely traveled, and settled in Lyons, Gaul.
- f. He became a presbyter there in 177.
- g. While there he was commissioned to take letters to the bishop of Rome asking for toleration for the Montanists.
- h. While he was gone a persecution broke out in Lyons and the bishop was killed. He was made bishop there in 198.
- i. He was extremely well organized and presented a systematic statement of faith.
- j. We learn from him:
 - 1) Scripture should not be ambiguous.
 - 2) Any apparently ambiguous passage or parable should not be made the source of doctrine.
 - 3) He showed that Matthew, Mark, Luke and John are the only inspired gospels.
 - 4) He denies there was any antagonism between Paul and the other apostles.
 - 5) He defended the interpretation of Isa 7:14 to be a "virgin" rather than "young woman" and defended the virgin birth of Jesus.
 - 6) He shows a continuation of God's plan from the Old Testament to the New Testament, but believed the sacrifices were continued in the Lord's Supper.
 - 7) The resurrection of Christ was defended in order to refute the dualistic idea that the material body itself was sinful.
 - 8) He proved Christ recognized only one God and Father who is the Jehovah of the Old Testament.
 - 9) He showed the congregations were still independent and there was no organization outside the local congregation.
 - 10) He believed the dividing sects which were beginning in the church were wrong and in order to overcome them he advocated central authority.
 - a) In order to do this he traced the bishops from the beginning of the church down to his day, especially those churches which were begun by the apostles.

- b) He basically appealed to Scripture as authority. But three opponents claimed the Scripture was incomplete and needed verbal tradition. So he used his order of bishop to show what he was teaching had oral sanction.
- k. He is the first to list the bishops and he did NOT list Peter as the first bishop of Rome (this was not done until the third century).

Eight fallacies of Peter being the first pope (bishop) of Rome:

- 1) The New Testament tells of his work in Cesseria and Babylon, but never in Rome.
- 2) Peter was in Jerusalem when Paul and Barnabas went up to Jerusalem (50-51) to see if the Judaisers where from them - Acts 15.
- 3) Peter's work was to be among the Jews not the Gentiles - Gal 2:8.
- 4) Peter writes to the Dispersion in Asia Minor but never to the Romans just as if he had never worked with them.
- 5) When Paul wrote to the Romans he greeted 27 brethren, but not Peter.
- 6) After about 60 Paul was in Rome for four of the next eight years and sent greetings back to the churches from those who were with him. But Peter WAS NOT among those from whom the greetings were sent.
- 7) In 2 Tim 4:10 Paul said, "All have forsaken me," so if Peter was there he would have forsaken Paul.
- 8) In Rom 1:11 Paul wanted to go to Rome to impart spiritual gifts to them. If Peter were there then Peter could not, or would not, pass on spiritual gifts.
- l. He is neither very original nor brilliant, but he is eminently sound and judicious.
- m. He was an enemy of all error and schism and, on the whole, the most orthodox of the Ante-Nicean fathers.
- n. He is the first writer to make full use of the New Testament.

10. CLEMENT OF ALEXANDRIA (150-215).

- a. Titus Flavius Clement was a native of Athens.
- b. He became known as Clement of Alexandria because of his writings while connected with the famous Alexandrian Bible School.
- c. Eusebius claims Mark started that school - *Ecclesiastical History* 5-10-1.
- d. He studied under Pentaenus its famous teacher.
- e. He succeeded his teacher as head of the school in 190.
- f. He was well versed in Greek philosophy, used it to refute the Greek philosophers, and to defend the Scriptures.
- g. He had three outstanding works:

- 1) The "Address" or "A Hortatory Word to Gentiles" aimed at the unconverted.
- 2) "The Instructor" to a new convert.
- 3) "Clothes Bags (Gk - long bags)" to the mature Christian.
- h. He is a good example of the intellectual Christian of his day.
- i. Besides the three principle works he wrote an able and moderately ascetic treatise on the use of wealth.
- j. He wrote the oldest Christian hymn that has come down to us; an elongated but somewhat turgid song of praise to the Logos, as the divine educator and leader of the human race.
- k. He believed:
 - 1) Ignorance and error were a more fundamental evil than sin.
 - 2) A study of philosophy was useful (this was contrary to the common Christian thinking).
 - 3) He showed the philosophers basically got their material from Moses and therefore there was some truth in their thinking. By this he converted some of the Greek scholars.

11. TERTULLIAN (155-223).

- a. He was born in Carthage, Africa about 155.
- b. He was a lawyer and teaching in Rome when he was converted in 195.
- c. He then returned to Carthage to help spread the gospel.
- d. He was the first Christian to write in Latin.
- e. He was zealous and possessed the qualities that placed him in leadership in the church.
- f. He wrote on all issues facing the church.
- g. Under persecution, he wrote a defense to the emperor and said, "We multiply whenever we are mown down by you; the blood of Christians is seed."
 - 1) About 12 men had been martyred by Commodius.
 - 2) He requested justice, not mercy, for Christians and their lives should be examined before being condemned.
 - 3) They will not call the emperor god, but they will be good citizens.
- h. His known works number 43.
- i. His life was divided into two parts:
 - 1) At first he was a staunch defender of the strong organization idea.
 - a) Without realizing it he had built a strong tradition around Rome.
 - b) To him the Scriptures were the final authority.
 - 2) By 202 the movement toward legalism caused him to move toward the opposite extreme of Montanism.
 - a) He accepted the earthly millennium theory.
 - b) He became ascetic.
 - c) He wrote "Against Marcion."

- j. He reacted to the extremes of Montanism and organized a congregation close to the New Testament pattern.
- k. This congregation lasted 200 years until Augustine influenced them to enter the Catholic Church.

12. ARISTO OF PELLA.

- a. He was a Jewish Christian.
- b. He lived in the first half of the second century.
- c. He was the author of a lost apology of Christianity against Judaism.

13. HIPPOLYTUS (170-236 writing 215-236).

- a. He was the last Roman writer to use Greek.
- b. He studied under Irenaeus.
- c. He lived in Rome.
- d. He preached a series of sermons against the Roman bishop which caused a split in the church.
 - 1) Some followed Hippolytus.
 - 2) Others followed Calixtus who was followed by Urbanus and then by Pontianus.
 - 3) In 235 both Hippolytus and Pontianus were seized and taken to the Sardinian mines of Maximian.
 - 4) The church came back together when this happened.
- e. Things peculiar to him:
 - 1) He opposed the laxness characteristic of church leaders.
 - 2) He opposed internal heresies.
 - 3) He contrasted philosophy, mystery religion, magic and astrology with Christianity.
 - 4) He was against the idea of a pope.

14. ORIGEN (185-254 writing 215-254).

- a. He studied under Clement of Alexandria.
- b. His father was martyred. He wanted to die with his father but his mother hid his clothes.
- c. From 203 to 215 he taught at the Alexandrian school and taught new converts.
- d. In 215 he went to Palestine and preached until another persecution had ceased. The bishop of Alexandria (Demetrius) asked him to come back and teach. He then taught for 13 more years.
- e. He converted Ambrose and became his patron.
- f. He wrote many books. He had seven secretaries and seven scribes and a number of assistants who did nothing but copy his work.

- g. He produced an Old Testament in six languages in parallel columns totaling 9,000 pages.
- h. He wrote a commentary on every book in the entire Bible which took 291 scrolls.
- i. Errors:
 - 1) He was very dogmatic.
 - 2) He included many visions and allegorical interpretations of Scripture to fit his theories.
 - 3) He tried to show that Christianity was essentially a philosophy.
 - 4) He believed God made all of the souls in the beginning that were ever to be made.
 - a) Part of these souls followed righteousness and became angels.
 - b) Part of them followed evil and became Satan and evil spirits.
 - c) Part of them sinned and were sent down to earth in men as they were born.
 - d) Therefore, all are sinners because their souls sinned in the pre-existent state.
 - e) Since there is salvation from sin, he felt there was salvation for the evil spirits, including Satan, because the spirits had freedom of choice.
- j. In 235 he wrote "Exhortation to Martyrdom" to Ambrose who had been imprisoned.
- k. He also wrote "On Prayer."
- l. Both of the above showed a strong faith in God and in the truth of the Scriptures.
- m. Because of the amount of error most of his work is not available today.
- n. He is accused of mutilating ancient texts (not proved).
- o. In 250 he was jailed and tortured in Decius' reign and died a few years later.

15. CYPRIAN OF CARTHAGE (200-258).

- a. He had wealth and education.
- b. He taught rhetoric prior to becoming a Christian.
- c. He was converted in 246.
- d. He was made bishop three years later.
- e. He fled persecution in 250 then returned, but was beheaded in 258 in another persecution.
- f. He was very highly regarded by the church but had a strong emphasis on the prestige of the bishop.
- g. He is primarily responsible in making a historical break between bishops and elders (250).
- h. He did not, however, admit Rome had judicial authority over all of the churches. But, he did consider Rome doctrinally first among equals.

E. GROWING IMPORTANCE OF ROME.

1. According to Eusebius, Rome was the most benevolent church - *Eccl Hist* 4-23-10.
2. The destruction of Jerusalem decreased the importance of the eastern division of the church.
3. Rome had successfully fought off Montanism, Marcionism and Gnosticism in general.
4. Creeds had come to Rome as early as 200.
5. Those who opposed heresy appealed to the beliefs of the church in Rome because it was the only church in the west that the apostles had had any contact with as far as the New Testament was concerned.
6. Irenaeus in 185 traced its bishops back to the apostles.
7. Irenaeus also claimed in 185 "that all churches should agree with this church" in *Against Heresies* - 3-3-2.

VII. THE THIRD CENTURY (200-299).

A. "CHURCH FATHERS."

1. **ORIGEN** (185-254).
 - a. Born in Alexandria in 185.
 - b. In 203 at the age of 18 he became president of the catechetical school of Alexandria.
 - c. At one time he had seven stenographers and a number of copyists to reproduce his work.
 - d. He was an ascetic.
 - e. His great defect was the neglect of the grammatical and historical sense of scripture and his constant desire to find hidden mystic meanings.
 - f. Among his errors were:
 - 1) Denial of the material resurrection.
 - 2) Pre-existence and pre-temporal fall of souls.
 - 3) Eternal creation.
 - 4) The work of redemption extended to the inhabitants of the stars.
 - 5) The final restoration of all men and the fallen angels.
 - g. His works were very numerous and are divided into three categories:
 - 1) Critical,

- 2) Exegetical and
- 3) Hortatorical.

2. HIPPOLYTUS (170-236).

- a. He studied under Ignatius in Gaul, but spent his mature life in Rome.
- b. He was a very fiery preacher and a puritan in morals.
- c. He opposed the Roman bishop Zephrynus because of his laxity and the church divided as a result.
- d. In 235 he and a fellow bishop named Pontianus were seized during persecution under the Emperor Maximin and sent to the Sardinian mines.
- e. His writings consisted of:
 - 1) Biblical interpretation,
 - 2) Opposition to laxity in the church and
 - 3) Any heresy.
- f. He was the last writer in Rome to write in the Greek language.

3. NOVATIAN.

- a. The second anti-Pope (Hippolytus was probably the first).
- b. Founded the sect which carried his name.
- c. He was converted as an adult.
- d. Received clinical baptism by sprinkling while on a sick bed.
- e. After the persecution under Decius he would not restore those who had lapsed into church fellowship, and accepted no proof of repentance.
- f. He later revised his position while in Rome.
- g. He was excommunicated by a Roman council over this discipline problem.
- h. The Novation schism spread both East and West.
- i. It maintained its severe discipline and orthodox creed.
- j. The sect lasted until the sixth century.

4. CYPRIAN (195-268).

- a. He was born in Carthage to wealthy parents.
- b. He was the greatest bishop of the third century.
- c. Under Velerian he was sent into exile for eleven months and then tried, condemned and beheaded.
- d. He did more to establish the hierarchy than any other person.
- e. He agreed with Ignatius in that, "Apart from the bishop there is no church."
- f. He accepted the premise that the Roman church was founded by Peter and that Peter was the chief of the apostles.
- g. He believed, however, all bishops were of equal rank.

- h. He distinguished between clergy and laity and encouraged the acceptance of the clergy as actual priests with special powers.

5. OTHERS.

- a. Ammonius Saccas in about 240 began to teach in Alexandria a new type of mysticism, attempting to harmonize pagan philosophy with Christianity.
- b. Plotinius (205-270) studied under Saccas and started an neo-Platonic school in Rome.
- c. Porphyry (233-300) gathered up the ideas of Saccas and Plotinius, put them into logical order and attempted to substitute neo-Platonism for Christianity.
- d. Mani (216-276) of Mesopotamia, in about 250 formulated a philosophical system mixing the teachings of Zoroastrianism and Christianity.

B. EMPERORS AND PERSECUTIONS.

1. A SERIES OF EMPERORS CALLED BAROCK.

The army ruled and appointed emperors 211-249. Origen said there were very few martyrs during the reign of the Barocks (Celsus 3-8).

- a. Caracalla.
 - 1) 211-217.
 - 2) Persecution was carried on in North Africa only.
- b. Elagabalus.
 - 1) 218-222.
 - 2) No persecution of any significance.
- c. Alexander Ceverus.
 - 1) 222-235.
 - 2) He favored Christianity.
- d. Maximinus.
 - 1) 235-238.
 - 2) Persecution was around Rome only.
- e. Gordian.
 - 1) 238-244.
 - 2) No persecution.
- f. Philip of Arabian.
 - 1) 244-249.
 - 2) He was favorable to Christianity.

2. DECIUS (249-251).

- a. He declared everyone in the empire had to sacrifice to the Roman gods and issued certificates to each when they had complied.
- b. He then checked for the certificates in order to identify Christians as they would not have one.
- c. He had determined to eliminate Christianity in this fashion.
- d. He died one year after he made the edict and persecution stopped.

3. GALLUS.

- a. 251-253.
- b. Mild persecution.

4. VALERIAN.

- a. 253-260.
- b. He went back to Decius' methods, plus:
 - 1) No assemblies,
 - 2) Church buildings and cemeteries were confiscated,
 - 3) Church officials were killed and
 - 4) Christians in high positions were disgraced, banished and their goods confiscated.

5. GALIENUS.

- a. 260-268.
- b. Favored Christianity.

6. AURCLIAN.

- a. 270-275.
- b. He persecuted the Christians.

7. UP TO 284 SPORADIC PERSECUTIONS.

8. DIOCLETIAN.

- a. 284-305.
- b. A good politician.
- c. There were various power splits in the empire.
- d. He ruled with the most power since Augustus Caesar.
- e. In 303 he began to suppress all illegal religions.
- f. The decree was complete:
 - 1) The church buildings were to be razed to the ground.
 - 2) The Scriptures were to be burned.
 - 3) Those holding public office were to be deposed.

- a) All in their households were deprived of their freedoms if they did not give up their Christianity.
- b) The rulers of the churches were to be imprisoned.
- c) After imprisonment every means was to be taken to force them to sacrifice.

9. REASONS FOR THEIR PERSECUTIONS.

- a. Christians:
 - 1) They refused to compromise with any form of idolatry.
 - 2) They refused to pay divine honors to the emperors.
 - 3) They had aversion to imperial military service.
 - 4) Had a disregard for politics.
 - 5) They had a very close brotherly union.
 - 6) Their meetings were frequent.
- b. Non-Christians:
 - 1) They believed they were atheists and enemies of the gods.
 - 2) Gave credit to slanderous rumors of:
 - a) Incest,
 - b) Cannibalism and
 - c) All sorts of abominations.
 - 3) Regarded the frequent public calamities as punishment justly inflicted by their angry gods for the disregard of their worship.
 - a) In North Africa a proverb arose: "If god does not send rain, lay it to the Christians."
 - b) At any undesired happening, the people would cry, "Away with the atheists! To the lions with the Christians!"
 - 4) Persecutions were sometimes started by pagan priests, jugglers, merchants and others who derived their living from idolatrous worship.

10. GENERAL OBSERVATIONS ON THEIR PERSECUTIONS.

- a. By 250 it is estimated that at least 10% of the Roman Empire was Christian.
- b. Persecution did not keep the church from growing.
- c. Persecution did two things for the church:
 - 1) It deterred the insincere from becoming Christians, and
 - 2) Their faith impressed the unbelievers.
- d. Why Christians were victorious during persecution:
 - 1) God was with them,
 - 2) Their pure morals backed their belief,
 - 3) Their zeal was greater under adverse pressure,
 - 4) Unity among congregations,
 - 5) The examples shown by the apostles and

- 6) The strong Christians hope of eternal life if they remained faithful until death.

C. CHURCH ORGANIZATION.

1. Between 200 and 260 the church, as an organization, took on most of its constitutional features.
2. The greatest single development was in the increase in the power of the “bishops.”
3. The “gifts of the Spirit” had ceased but the clergy, especially the bishops, claimed these “gifts” were their official possession.
4. They had disciplinary officers, but their exact duties are not clear to us today.
5. Any particular city and its adjacent country district were considered as a single community and were ruled by one bishop.
6. To Cyprian, the episcopate was a unit and each bishop was a representative of all its powers.
7. The clergy was sharply distinguished from the laity.
8. The bishop was nominated by the other clergy, especially the presbyters of that city, then received the approval of neighboring bishops, and, finally, ratified by the local congregation.
9. The presbyters were in charge of the surrounding congregations.
10. The deacons worked directly for the bishops.
11. There were also sub-deacons. There were to be no more than seven, the original number in Jerusalem.
12. A sub-order was the “exorcist.” It was his task to drive out evil spirits. It was necessary for one to hold this position in order to become a bishop.
13. Another sub-order was the “acolyth.” They were nothing more than aides.
14. The “janitors” were especially important. They saw to it that no one but the baptized were admitted into the more sacred parts of the service.

D. WORSHIP AND CEREMONIES.

1. PLACE OF WORSHIP.

- a. In the beginning they met primarily in homes or where ever they could under the circumstances.
- b. About 230 Severus granted the Christians the right to have public meeting houses.
- c. With this peace from persecution (160-303) many public meeting houses were built.

2. THE CELEBRATION OF THE LORD'S DAY CONTINUED.

3. YEARLY FESTIVALS WERE:

- a. Easter,
- b. Pentecost and
- c. Epiphany.

4. THE WORSHIP SERVICE CONSISTED OF:

- a. Scripture reading. There was no uniform system of selection before the Nicean age.
- b. The sermon. In the beginning preaching was given to any male Christian who had the gift of public speaking. This gradually became the privilege of the clergy, especially the bishop.
- c. Prayer. It was an essential part of the service and the usual posture was standing with the arms outstretched in Oriental fashion.
- d. Songs. The church inherited the psalter from the synagogue. Tradition says the antiphonies (responsive songs) were introduced by Ignatius of Antioch.
- e. Lord's Supper.
 - 1) It had become more ceremonial by this time.
 - 2) They began to use gold and silver vessels giving it a ritual look.
 - 3) They were assigning it more power than just an ordinary communion and it was even used just before death to remove sin.
 - 4) Soon only the priests could give communion. It also began to have the idea of sacrifice in it.
 - 5) As early as Ignatius it was called "the medicine of immortality."

5. The Lord's Supper and the common meal were completely separated at this time.

6. Sundays were the main days of worship but weekdays were also beginning to be used.

7. **The services** of the church became more elaborate.
8. **The simple ordinances** Jesus left became strangely interpreted and ceremoniously performed.

E. DOCTRINES AND THEOLOGY.

1. SCHOOLS OF THEOLOGY.

- a. Alexandrian School.
 - 1) In Alexandria the religious life of Palestine and the intellectual culture of Greece commingled preparing the way for the first school of theology.
 - 2) It was originally designed for the purpose of preparing willing heathen and Jews for baptism.
 - 3) It soon acquired a learned nature and became a type of theological seminary.
 - 4) The teachers gave the instruction in their homes.
 - 5) Superintendents:
 - a) The first was Pantenus - 180.
 - b) Clement to 202.
 - c) Origen to 232. He raised the school to the peak of its prosperity.
 - d) Heracles to 248.
 - e) Dionysius to 265.
 - f) Didymus to 295 - the last.
 - 6) The school ended among strife.
 - 7) Its theology was aimed at the reconciliation of Christianity and philosophy.
- b. Antiochian School.
 - 1) The founders were:
 - a) Diodorus, bishop of Tarsus, and
 - b) Theodorus, bishop of Mopsuestia.
 - c) Both were former presbyters of Antioch.
 - 2) It was not a regular school with a continuous succession of teachers.
 - 3) Its exegesis were grammatical and historical not allegorical like Alexandria.
 - 4) They did not, however, ignore the spiritual and divine elements of Scripture but were more conservative.
- c. African School.
 - 1) The teachings of Tertullian were the basis of the school.
 - 2) He adopted and adapted supernatural principles such as attributing a physical body to God.

- 3) His theology revolved around the Pauline antithesis of sin and grace.

2. CONTROVERSIES.

a. MELETIAN.

- 1) Peter, bishop of Alexandria, took flight from persecution under Diocletian.
- 2) While he was gone Meletius, bishop of Lycopolis, took advantage of the situation and assumed the position of primate of Egypt.
- 3) Peter deposed him in 306 for insubordination.
- 4) Much of the attention of the council of Nicea was directed toward this problem.

b. NOVATIAN.

- 1) "About this time appeared Novatus, a presbyter of the church of Rome, and a man elevated with haughtiness against these (that had fallen), as if there was no room for them to hope salvation, not even if they performed everything for a genuine and pure confession."
- 2) They considered themselves the only true communion.
- 3) They unchurched all churches that readmitted those who had lapsed during the persecution, or any other gross offenders.
- 4) They admitted the possibility of mercy for a mortal sinner but denied the power, and the right of the church to decide on it, and to prevent by absolution the judgment of God on such offenders.
- 5) They rejected heretical baptism and rebaptized all who came over to them from other communions that were not so rigid.
- 6) The church of Rome was split and Novatian, against his will, was chosen bishop by the opposition.
- 7) Cornelius excommunicated him.
- 8) Both churches courted the recognition of the churches outside Rome.
- 9) In spite of the strong opposition the sect propagated itself down to the sixth century.
- 10) Constantine dealt lightly with them at first but prohibited them to worship in public and ordered their books burned.

c. DONATIST.

- 1) The major problem was the confusion of Christianity with the "Church." AND confusion of the "Church" with a particular outward organization.
- 2) The church is not so much a school of holiness but a society of those who are already holy.
- 3) They said that unholy priests were incapable of administering sacraments. HOW could regeneration proceed from the unregenerated OR holiness from the unholy?

- 4) They rejected the election of Cecelian because he had been ordained by an unworthy person.
- 5) They refused to recognize the Catholic baptism as baptism at all.
- 6) They insisted on rigorous church discipline and demanded the excommunication of all unworthy members, especially those who denied their faith or gave up the scriptures during persecution.
- 7) The ones who had given up their faith were called "Lapsi."
- 8) There were three groups of Lapsi:
 - a) Those who had offered incense to gods,
 - b) Those who had false certificates and
 - c) Those who had given up the holy Scriptures to be destroyed.
- 9) Augustine laid the chief stress on the catholicity of the church and derives the holiness of the individual members from it. He also derives the validity of the ecclesiastical functions from the universal church.
- 10) Augustine also found the essence of the church, not in the personal character of the several Christians, but in the union of the whole church with Christ.

d. EASTER.

- 1) A quarrel arose between Asia Minor and Rome over the time of the observance of Easter.
- 2) The practice of Asia Minor, probably the most ancient, was to observe Easter with a vigil, terminating with the Lord's Supper. This was through the night of the fourteenth of the month of Nisan, like the Jewish passover, regardless of the day of the week on which it might fall.
- 3) The Roman custom was to hold the Easter feast always on Sunday.
- 4) Polycarp and Anicetus could not agree but did remain friends.
- 5) In Laodicea (167) the controversy broke out heavily.
- 6) About 190 the controversy was so strong that many synods were held to try to settle it.
- 7) Throughout all of this, the Roman church became stronger and stronger.
- 8) In the Nicean Council (325) the decision was made that all churches would celebrate Easter on Sunday. Constantine sent out a letter to all the churches saying it was not right for differences of custom to prevail and called upon them to "obey this decree."

3. TRINITARIAN CONCEPTS.

a. LOGOS.

- 1) It comes from the Logos-doctrine of John.
- 2) The term has a double meaning:
 - a) Reason (ratio), and

- b) Word (oratio), which is John's sense of the word.
- 3) JUSTIN MARTYR.
He distinguishes two elements:
 - a) The Immanent (absolute): That which determines the association of God to Himself within Himself.
 - b) The Transitive (relative): In virtue of that which God reveals Himself outwardly.
- 4) CLEMENT OF ALEXANDRIA.
He understands the logos as the ultimate principle of all existence,
 - a) Without beginning and timeless,
 - b) The revealer of the Father,
 - c) The sum of all intelligence and wisdom,
 - d) The personal truth,
 - e) The speaking as well as the spoken word of creative power,
 - f) The proper author of the world,
 - g) The source of light and life,
 - h) The great educator of the human race,
 - i) At last becoming man and
 - j) To draw us into fellowship with Him and make us partakers of His divine nature.
- 5) ORIGEN.
 - a) He makes the Son the essence of the Father and the absolute personal wisdom, truth and righteousness.
 - b) He describes generation, not as a single instantaneous act, but, like creation, ever going on.
 - c) He makes the Son decidedly inferior to the Father.
- 6) IRENAEUS.
 - a) He keeps more within the limits of the simple biblical statements and does not venture any bold speculations.
 - b) He used "Logos" and "Son of God" interchangeably.
 - c) To him the incarnation of the Logos represented:
 - (1) Restoration, and
 - (2) Redemption from sin and death.
 - d) The Logos is the complete revelation of God and the creation of man.
- 7) TERTULLIAN.
 - a) He calls the Father the whole divine substance and the Son is a part of it.
 - b) He propounds a three-fold existence of the Son:
 - (1) The pre-existent, eternal immanence of the Son in the Father.
 - (2) The coming forth of the Son with the Father for the purpose of creation.
 - (3) The manifestation of the Son in the world by the incarnation.

b. MONARCHIANISM.

- 1) Also called:
 - a) Antitrinitarians, or
 - b) Unitarians.
- 2) There are two classes:
 - a) Rationalistic, or dynamic Monarchians, who denied the divinity of Jesus.
 - b) Patripassian, or Modalistic Monarchians, who identified the Son with the Father. That there is a threefold mode of revelation but not a tri-personality.
- 3) Paul of Samosata (160), bishop of Antioch, was the most famous advocate.
 - a) He was a high public official at the same time he was a bishop.
 - b) He denied the personality of Christ and the Holy Spirit considering them merely as powers of God.
 - c) The bishops under him in Syria accused him of heresy.
 - d) His overthrow decided the fall of the Monarchianists. And as condemned heretics they remained as small groups until the end of the fourth century under the names of:
 - (1) Samosatians,
 - (2) Paulianists or
 - (3) Sabellians.

c. ARIANISM.

- 1) In order to defend the idea of the oneness of God, Arius believed Christ was above man but below God.
- 2) Alexander and Athanasius challenged this theory.
- 3) Alexander wrote a letter on the views of Arius and in it stated that Arius denied the divinity of Christ.
- 4) Arius wrote a letter stating his position as: "the Son is begotten, or in any way unbegotten, even in part; and that he does not derive his substance from any matter; but that by his own will and counsel he has subsisted before time, and before ages, as perfect God, only begotten and unchangeable, and that he existed not before he was begotten, or created, or proposed, or established, for he was not unbegotten. We are persecuted because we say that the Son had a beginning."
- 5) These differences of opinion caused so much dissension that Constantine wrote letters requiring the two parties to come to an understanding.
- 6) When this did not work he called the first general council (The Nicean Council).
- 7) Arius was excommunicated and only two bishops continued with him.
- 8) This council, with unanimous consent, adopted a creed.

- 9) After Constantine changed some of the wording it became the adopted creed.
- 10) The Nicean Creed:
 “We believe in one God and Father all sovereign, maker of all things visible and invisible; And in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is, of the substance of the Father, God of God, Light of Light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made, things in heaven and on earth; who for us men and for our salvation came down and was made flesh, and became man, suffered, and rose on the third day, ascended into the heavens, is coming to judge living and dead. And in the Holy Spirit. And those that say, ‘There was when he was not,’ and, ‘Before he was begotten he was not,’ and that, ‘He came into being from what is not,’ or those that allege, that the son of God is ‘Of another substance or essence,’ or ‘created’, or ‘changeable’, or ‘alterable’, these Catholic and Apostolic Church anathematizes.”
- 11) The council and its creed did not remove Arianism.
- 12) The Arians changed Constantine’s mind and he reversed the Nicean Council’s decision and he had Athanasius sent into exile.
- 13) By 359 the entire church seemed to be in the hands of the Arians.
- 14) Strong men finally arose and defeated him.
- 15) The traces of this theory are still in existence in Unitarianism.

4. THE RISE OF CREEDS.

- a. Some felt a few New Testament passages gave the needed background for the creation of creeds:
 - 1) 1 Cor 3:15,
 - 2) Rom 1:3,4,
 - 3) 2 Tim 2:8 and
 - 4) 1 Pet 3:18ff.
- b. By Hippolytus’ time (early 200’s) a three question creed had started in Rome and became the basis for the Nicean Creed:
 - 1) Do you believe in God the Father Almighty?
 - 2) Do you believe in Jesus Christ the Son of God who was born of the Holy Spirit and the virgin Mary, who was crucified under Pontius Pilate and died and rose the third day, living from the dead and ascended unto heaven and sat down at the right hand of God and will come to judge the living and the dead?
 - 3) Do you believe in the Holy Spirit and the holy church and the resurrection of the flesh?
- c. Various phrases were added as the need arose in order to guard against heresies.

- d. Later as the church grew these questions became a declaration of belief.
- e. As adult baptism began to decline in the fifth century it became a part of the catechetical ceremony.
- f. Councils and synods began to adopt creeds in order to serve as tests of orthodoxy.
- g. The Apostles' Creed goes back to the Old Roman form of question-answer and had its basic material in it by 400 but it did not have its final form that it is in now until 800.

5. ORIGINAL SIN AND INFANT BAPTISM.

- a. There is nothing found in the extant works of the Apostolic Fathers about infant baptism or original sin.
- b. Origen, in about 250, gives the first real basis for this teaching, but he did not teach the theory itself.
- c. Tertullian, in about 220, said the soul of man shares in Adam's guilt.
- d. Cyprian of Cathage, in about 250, said that even though the infant had committed no sin, he needed baptism for the forgiveness of Adam's sin. This was not accepted as a general practice for another 150 years.
- e. Augustine, in about 400, is the one who popularized this idea.
- f. This shows two things:
 - 1) The early church knew that baptism was for the forgiveness of sins, and
 - 2) This theory laid the groundwork for the Sacraments.
- g. What happened to baptism in the 200's:
 - 1) It began to be a ritualistic ceremony performed by the Bishop, or his appointed assistants.
 - 2) It began to be practiced only twice a year.
 - 3) Water began to take on sacramental powers.
 - 4) Candidates for baptism went through a required trial period and preparation.
 - 5) Just before baptism the candidate would renounce the Devil. His friends would stand around and shout and wave in order to drive out the evil spirits.
 - 6) Following their baptism the candidates would receive milk and honey, a white robe, a crown on the head and a victory parade.

6. ASCETICISM AND CELIBACY.

- a. ASCETICISM.
 - 1) Christian life was viewed as:
 - a) Consisting mainly in certain outward exercises rather than an inward disposition, and

- b) In a multiplicity of acts rather than a life of faith.
- 2) Virtue was, according to the notion of the fathers and councils:
 - a) Not so much to transform the world and sanctify the natural things and relationships created by God, but
 - b) To flee from the world into monastic seclusion and voluntarily renounce property and marriage.
- 3) It was, in general, a rigid outward self-discipline, by which the spirit of man strove for full dominion over the flesh, and therefore a superior grade of virtue.
- 4) It was not limited to the Christian faith, but it developed its highest and noblest form within the church.
- 5) Heretical asceticism was strong in the Gnostics and Manicheans.
- b. CELIBACY.
 - 1) The old Catholic exaggeration of celibacy attached itself to four passages of Scripture:
 - a) Mt 19:12,
 - b) Mt 22:30,
 - c) 1 Cor 7:7 and
 - d) Rev 14:4.
 - 2) Heathenism, because of its own degradation of women, and sensual conception of marriage, frequently included celibacy in its ideals of morality and associated it with worship.
 - 3) As a result the ascetic depreciation of marriage was due to this influence of heathenism.
 - 4) The excessive regard for celibacy and the accompanying depreciation of marriage date from the middle of the second century and reach their height in the Nicean age (300's).
 - 5) Celibacy was most common with pious virgins who "married" themselves only to God or Christ.
 - 6) However, the inscriptions of the catacombs bear testimony of clerical marriages down to the fifth century.
 - 7) Clergical celibacy took three steps:
 - a) The prohibition of a second marriage for the clergy,
 - b) The prohibition of marriage and conjugal intercourse after ordination and
 - c) The absolute prohibition of clerical marriage including the lower orders.
 - 8) Celibacy was gradually enforced in the West under the combined influence of the sacerdotal and hierarchal interests to the advantage of the hierarchy but to the injury of morality.

F. CHURCH LIFE.

1. CATACOMBS.

- a. The name was first used for the Christian cemeteries in the neighborhood of Rome. It was later applied to those of Naples, Malta, Sicily, Alexandria, Paris and other cities.
- b. The catacombs, with few exceptions, are of Christian origin and were excavated for the express purpose of burying Christians.
- c. They were enormous in extent and had a mixture of heathen and Christian symbols and inscriptions.
- d. The mythological features were few, but adapted to Christian ideals.
- e. The Christians probably enjoyed, from the beginning, the privilege of common cemeteries, like the Jews.
- f. It was in their catacombs that the Christians could take refuge and assemble for worship during times of persecution. Very rarely were they ever pursued in these silent retreats.
- g. Most of the catacombs were constructed during the first three centuries.
- h. They started using the catacombs for devotional purposes in the Nicean age. This greatly stimulated the worship of saints and martyrs.
- i. The Roman catacombs are long and narrow passages, or galleries, with cross-galleries. They were excavated in the hills outside and around the city.
- j. Their combined length is counted in the hundreds of miles, and the number of graves in the millions.

2. OTHER.

- a. In thankful remembrance; recognition of the unbroken communion of saints; and in prospect of the resurrection of the body, the church paid a lot of veneration to the martyrs. They even extended this to their mortal remains.
- b. This, of course, exceeded scriptural limits and degenerated into the worship of saints and relics.
- c. The heathen hero-worship silently continued in the church and was honored with Christian names.

G. THE INCREASING IMPORTANCE OF ROME.

1. PRIMARY REASONS.

- a. The long antiquity of the Roman church.
- b. The labors, martyrdom and burial at Rome of Peter (?) and Paul.
- c. The political preeminence of Rome.

- d. The executive wisdom and orthodox stand of the Roman church.

2. SECONDARY REASONS:

- a. Her firmness under persecutions.
- b. Her benevolent care, even in distant places.
- c. It naturally grew in importance and influence with the spread of Christianity in the empire.

VIII. FOURTH CENTURY CHRISTIANITY.

A. ROMAN EMPERORS FROM DIOCLETIAN TO CONSTANTINE.

1. It is a possibility Diocletian had been a slave who rose to power.
2. He first became a soldier-emperor.
3. He believed the Roman Empire needed to be reorganized with emphasis in three areas.
 - a. A stronger military defense,
 - b. To prevent army conspiracies trying to change emperors and
 - c. To make more efficient internal administration within the empire.
4. He appointed Maximian regent in the West in 285. They shared the title of Augustus.
5. In 293 he appointed two Caesars:
 - a. Constantius on the Rhine frontier, and
 - b. Galerius on the Danube frontier.
6. Rome was almost abandoned as the capital in favor of Nicodemia in Asia Minor.
7. The church with highly organized and centralized government seemed to him to be a threat:
 - a. He could form an alliance with it, or
 - b. Force it into submission.
8. Diocletian was not at all religious, and Galerius did not like Christianity.
9. In February 303 the following edict was made:

- a. Church buildings to be destroyed,
 - b. All sacred books to be confiscated,
 - c. All religious leaders imprisoned and forced to sacrifice by means of torture and
 - d. In April 304 it was added that all Christians had to offer sacrifices.
- 10. The Christians had become better known now throughout the empire than they had in Decius' time. Not everyone wanted to persecute them.
 - a. Constantius Chlorus destroyed only the church buildings.
 - b. The Western part of the empire had more peace and did not persecute the Christians.
 - c. The Eastern part had turmoil and persecuted Christians.
- 11. Diocletian voluntarily retired in 305 and Maximian was forced to in the same year.
- 12. This left Constantius and Galerius to be Augustuses.
- 13. The two Augustuses appointed two Caesars:
 - a. Ceverus, and
 - b. Maimunus Daia.
 - c. They were friends of Galerius.
- 14. During this time most persecutions ceased in the West, but got worse in the East.
- 15. In 306 Constantius and Constantino took over.
- 16. Maximian's son, whose name was Maxentius, defeated Ceverus and ruled Italy and North Africa.
- 17. Licinius, another friend of Galerius, ruled some of the rest of Ceverus' rule.
- 18. Galerius issued the Edict of Toleration in April 311.
 - a. He probably realized the futility of persecution.
 - b. He had a fatal illness and wanted the Christians to pray to their God for him.
 - c. He died in May 311.
- 19. Licinius and Constantine joined together against the other two rulers.
- 20. Daia restarted persecution in Egypt and Asia.

21. Licinius defeated Daia in April 313.
22. Constantine defeated Licinius in the West first and then completely in 323.
23. Constantine then became the sole ruler of the Roman Empire.

B. CONSTANTINE AND HIS INFLUENCE.

1. The last great imperial persecution was under Diocletian and Galerius, then ended with the Edict of Toleration in 311.
2. Constantine was the chief instrument for raising the church from the low estate of oppression to honor and power.
3. He was the first representative of "Christian theocracy" and regarded the church and the state as the two arms of one and the same divine government on earth.
4. Christianity did not give him a thorough moral transformation.
5. He was the son of the co-emperor Constantius Chlorus and was probably born in Britain in about 272.
6. He first distinguished himself in the service of Diocletian in the Egyptian and Persian wars.
7. The story of the Miraculous cross:
 - a. On his march from Gaul to Italy to do battle with Maxentius, while praying to the true God for help, he saw together with his army, in clear daylight towards evening, a shining cross in the heavens above the sun, with the inscription, "By this conquer."
 - b. In that night Christ appeared to him while he slept and directed him to have a standard prepared in the form of this sign of the cross and to proceed with it against Maxentius and all other enemies.
 - c. He had this sign put on all helmets and shields of his soldiers.
 - d. On October 28, 312 Constantine, with 40,000 men, won over Maxentius with 170,000. He believed the God of the Christians gave him the victory.
8. With Licinius, his eastern colleague, he issued an edict of religious toleration from Milan in 313.
 - a. This allowed every subject of the Roman Empire to choose his own religion.

- b. The property and church buildings confiscated by Diocletian were ordered restored.
 - c. The present owners were reimbursed from the imperial treasury.
- 9. He showered further favors on the Christians:
 - a. He issued decrees that ministers should be freed from all public service in order to work full time for the church. He said, "Divine providence was the thing that provided the wealth of the Empire."
 - b. Abolished various customs and laws offensive to the Christians in 315.
 - c. Facilitated the freeing of Christian slaves (this was prior to 316).
 - d. Legalized bequests to Catholic Churches in 321.
 - e. Enjoined the civil observance of Sunday in 321.
 - f. Contributed liberally to the building of churches and supporting the clergy.
 - g. Gave his sons a Christian education.
 - h. Removed heathen symbols from the coins in 323.
 - i. He authorized salaries to ministers by the state (this was done in Northern Africa only).
 - j. He encouraged the building of church buildings at the expense of the state.
- 10. In 325, as patron of the church, he summoned the council of Nicea and attended it personally.
- 11. Constantine's personal convictions:
 - a. He was more concerned over the unity of the empire than the growth of the church.
 - 1) In 326 he had his son put to death on the charge of treason.
 - 2) Later, he became displeased with his wife (who had turned in his son) and had her executed.
 - 3) He kept his position as a chief priest of the pagan state religion.
 - b. His personal attitude toward Christianity was favorable:
 - 1) He issued an edict against soothsayers.
 - 2) He abolished crucifixion.
 - 3) He discouraged infanticide.
 - 4) Gladiatorial games were forbidden in the Hippodrome in Constantinople in his time, and later in Rome in about 404.
- 12. He postponed his baptism until his last illness:
 - a. He wished to secure all the benefits of baptism with as little risk as possible.
 - b. This way he could make the best of both worlds.

C. THE RESULTS OF CONSTANTINE'S FAVORS.

1. The church gave up her independence and began to rely on the head of state for its organization and authority.
2. Everybody sought membership in the church for political gain or popularity.
3. Pagan practices came over into the church's worship:
 - a. The adoration of Mary was merely a substitute for the worship of Venus or Diana.
 - b. The Lord's Supper became a sacrifice.
4. The church became worldly because of its unconverted members.
5. Caused the church in the East to be dominated by the state until it lost its power.
6. In the West the church usurped power over the state and ended up as a corrupt hierarchy controlling nations mainly as a political machine (especially in Europe).
7. By 375 Theodosius had accomplished an East-West power split.
8. The church basically split along the boundaries of the Empire although this was not complete until 1054.

D. NICEAN COUNCIL AND AFTER.

1. In Alexandria, Alexander, the bishop had preached a sermon on the unity of the trinity.
2. Arius, one of the elders, took issue with the sermon. He believed that Christ was a man, but below God.
3. Alexander called a synod to consider the matter.
4. Arius said that Christ existed long before the world began, but he had not existed eternally as had the Father. He also contended Christ was of different essence than the Father.
5. The synod condemned Arius as a false teacher.
6. These differences of opinion caused so much dissension that Constantine wrote letters requiring them to come to an understanding.

7. The letters did not work so Constantine called the first general council.
8. Nicea was a town about 50 miles south of Constantinople.
9. Constantine paid the expenses of the delegates.
10. He was more concerned with the solidarity of the empire than the church's theological accuracy.
11. Although Constantine had not been baptized and held no church office, he took a very active part in discussing this difficult theological problem.
12. 318 bishops came:
 - a. 308 were from the East, and
 - b. 10 were from the West.
13. Constantine called for the Scripture to be the basis of unity during his keynote address.
14. Arius was excommunicated and only two bishops stood by him.
15. The council adopted a final form of a creed with unanimous consent.
16. After Constantine changed some of the wording it became the adopted creed.
17. After the council the Arian bishops, who were then in greater number, succeeded in gaining the Emperor's ear.
18. The council of Tyre sent Athanasius into exile:
 - a. He was an archdeacon in Alexandria, and
 - b. He was the foremost defender of the bishop Alexander's position.
19. The Arians then held a council in Jerusalem and readmitted Arius to their fellowship.
20. Arius died the day before he was to be received in triumph and receive the communion.
21. The council of Constantinople in 381 confirmed the stand of Nicea against Arius.
22. The Easter controversy:

- a. The council settled in favor of the Western tradition.
 - b. Constantine sent a letter about this decision to all the churches in the Roman Empire saying it was not right to have different customs and that they must all obey his decree.
- 23. Before the bishops left, Constantine gave all of them gifts and banquets.
- 24. He wrote letters that all widows and orphans were to receive public money and that all bishops and ministers were to receive an annual allowance from the state.
- 25. He wrote a letter to the Empire at large to renounce superstition and accept Christianity.
- 26. He commissioned Eusebius to make 50 copies of the Scripture in Greek for the churches in Constantinople.
- 27. He, soon after the council, began to be considered as an authority in the church and was looked to as a decision maker by the bishops.
- 28. He was baptized just before his death by Eusebius in Nicodemia.
- 29. This council created the office of Metropolitan (Patriarch) making the bishops of Rome, Alexandria and Antioch superior to the rest of the bishops of the world.
- 30. Some enforcement:
 - a. Death penalty for those who were disobedient to their decisions.
 - b. They burned the books of Arius.

E. CONSTANTINE'S SONS.

- 1. Upon Constantine's death his kingdom was divided among his three sons:
 - a. Constantine II,
 - b. Constans and
 - c. Constantius.
- 2. Three years later the sons went to war for the sole supremacy.
- 3. Constantine II was slain by Constans in 340.
- 4. Constans was murdered by a barbarian field officer and rival, Magnentius, in 350.

5. After the defeat of Magnentius, Constantius became the sole emperor.
6. He ruled until 361 when he died of natural causes.
7. Constantius was temperate, chaste, jealous, vain and a weak prince.
8. He suppressed heathen religions.
9. Constantius was a fanatical Arian, but his brothers had been supporters of Athanasius.
10. He summoned a multitude of councils.
11. He also postponed baptism until just before his death.

F. EUSEBIUS AND HIS ECCLESIASTICAL HISTORY.

1. He was bishop of Caesarea.
2. He is called the "Father of Church History."
3. He was confidant, friend, adviser and eulogist of Constantine the Great.
4. "Whatever may be said of the defects of Eusebius as a historical critic and writer, his learning and industry are unquestionable, and his Church History and Chronicle will always remain an invaluable collection of information not attainable in any other ancient author. The sarcastic contempt of Gibbon and charge of willful suppression of truth are not justified, except against his laudatory overestimation of Constantine, whose splendid services to the church blinded his vision" - Shaff - *History of the Christian Church*.

G. THE PAGAN REVIVAL.

1. The emperor Julian brought the last direct and systematic attack on the Christian religion.
2. He wrote at Antioch in 363.
3. He had no sense for the fundamental ideas of sin and redemption, nor the value of humility and love.
4. His stand was entirely in the realm of naturalism.
5. He endeavored to expose all manner of contradictions and absurdities in the Bible.

- a. He felt that Christianity was absurd. Especially if it were able to forgive gross sins.
- 6. He accused the Christians with:
 - a. Ignorance,
 - b. Intolerance,
 - c. Worshiping bones,
 - d. Worshiping dead persons and
 - e. Worshiping of the wood of the cross.
- 6. Julian undesignedly furnished some valuable arguments for the historical character of the religion he hated and assailed.

H. INFLUENCE OF THE ALLIANCE OF CHURCH AND STATE.

- 1. Advantages:
 - a. The exemption of clergy from public burdens.
 - b. The enrichment and endowment of the church.
 - c. Better support for the clergy.
 - d. Episcopal jurisdiction (also civil jurisdiction).
 - e. Intercession with secular powers granted.
 - f. The right of asylum of churches.
 - g. The civil sanction of the observance of Sunday and other festivals of the church.
 - h. The laws on treatment of women improved.
 - i. Changing the laws from heathen laws and customs.
 - j. The marriage laws improved the dignity and sanctity of marriage.
 - k. The laws favored gradual abolition of slavery.
 - l. Abolition of gladiatorial shows.
- 2. Evils:
 - a. Secularization of the church.
 - b. Worldliness.
 - c. Extravagance.
 - d. The supremacy of the state over the church.
 - e. Restriction of religious freedom.
 - f. Beginning of the persecution of heretics.

I. ASCETIC AND MONASTIC PROTESTS.

- 1. It started out as a layman's movement.

2. Anthony, born in Koma of central Egypt about 259, is the founder of Christian monasticism.
3. Anthony practiced the strictest self-denial and had been a hermit.
4. Pochomius established the first Christian monastery in Tabennisi of southern Egypt about 315-320.
5. Pochomius also established the first convent.
6. This pattern spread into the west on two forms:
 - a. Hermit, and
 - b. Monastic.
7. The great reformer of Western monasticism was Benedict of Nuria, born about 480.
8. Benedict's rule was characterized by great moderation and good sense in its requirements on food, labor and discipline.
9. Monasticism and asceticism took the place of martyrdom by providing a gradual self-destruction (a sort of religious suicide).

J. SELECTION OF THE BOOKS IN THE NEW TESTAMENT CANON.

1. **Canon (Kaneh)** = "reed" or "measure."
2. **The New Testament canon** was based on the Old Testament canon.
3. **Background on inspiration:**
 - a. Christianity is a revealed religion:
 - 1) Jesus taught only what was given to him by the Father - Jn 8:28.
 - 2) The Holy Spirit guided the apostles into what they taught:
 - a) This was promised by Jesus - Jn 14:26; 16: 13.
 - b) The apostles claimed the Holy Spirit was guiding them into all truth - Gal 1:12; Eph 3:3,4; Heb 2:3,4.
 - b. It was first given in oral form.
 - c. The written took the oral's place - 1 Cor 14:37.
 - d. Some results in the transfer to the written:
 - 1) All churches did not have access to the written word and still relied on the oral.

- 2) Uninspired writings about Christianity began to appear and the oral teaching was used (at first) to test to see which were inspired and which were not - 1 Jn 4:1.
- 3) Even though there was from the beginning a big difference between the inspired and uninspired there was some confusion as to which was which.
- 4) The accepted writings were called canonical, the rejected were called apocryphal.
- e. The church (Catholic or otherwise) did not give the world the Bible!
 - 1) It was the Bible in oral form that gave us the church - Acts 2ff.
 - 2) God selected men in His church as His instruments to record His revelation.
 - 3) The church did not pass judgment on what truth was to be included in the Bible, the Holy Spirit had already done this!
 - 4) The church merely applied certain tests to see whether or not a writing was from God.

4. METHOD OF DISTRIBUTION.

- a. Inspired writings were soon collected by the churches.
- b. Instructions concerning universal use of each writing are in Col 4:16.
- c. They also collected uninspired writings. It is recorded in the Ante-Nicean Fathers that Polycarp had letters from Ignatius and the Philip-pian church wanted them.
- d. Some churches accepted the writings of uninspired men and read them in their worship assemblies. They were given apostolic authority if they were reputed to have been written by a disciple of an apostle.
- e. The result was a collection of books greater than the New Testament that we have today.

5. EARLY REFERENCES TO NEW TESTAMENT LETTERS.

- a. In the early church writings (up to about 325) the entire New Testament could be reconstructed in its entirety except for eight verses.
- b. Eusebius lists the undisputed books as:
 - 1) The four Gospels,
 - 2) Acts,
 - 3) Thirteen epistles of Paul,
 - 4) 1 John,
 - 5) 1 Peter and
 - 6) Revelation (?).
- c. Eusebius then lists the disputed, but NOT rejected, books as:
 - 1) Hebrews,
 - 2) James,
 - 3) 2 Peter,

- 4) 2,3 John,
- 5) Jude and
- 6) Revelation (?).
- d. The very fact that the early church questioned these seven books shows how serious the problem of inspiration was considered.
- e. The fact they did finally accept them is a very strong argument in their favor.
- f. The early churches ended up rejecting 75% of the “Christian” writings as being uninspired!

6. TESTS APPLIED TO QUESTIONED BOOKS:

- a. Does the book claim inspiration (authority)? 1st Clement does not claim or assume authority.
- b. Is it written by an apostle? Most of the apocryphal writing claimed apostolic authority and authorship.
- c. If neither of the above, is its content in keeping with the other known apostolic teaching, oral or written (was it authentic)?
- d. It is accepted by a church loyal to apostolic teaching and read in its worship services?
- e. Does it have the “ring” of true genuineness?
- f. Was it dynamic? Does it come with the transforming power of God?

7. THE PART CHURCH COUNCILS PLAYED.

- a. They merely put the stamp of approval on that which had already been gathered, checked on and accepted for centuries.
- b. They did not determine which books would or would not be accepted by the churches.
- c. Canonicity is determined by God. A book is not inspired because they made it canonical, it is inspired because God inspired it!

8. By 175 twenty New Testament books are specifically named as canonical by the Muratorian Fragment.

9. By 250 the 27 New Testament books plus the Epistle of Barnabas and the Shepherd of Hermas were listed.

10. By 367 Athanasius lists our 27 books only. From this time on there is no controversy.

11. Apocryphal writings.

- a. They were considered to be pseudopigraphal (forged), but they still had their influence on the beliefs of the church in their time.

- b. They are sometimes called, "The Lost Books of the New Testament."
- c. As applied to early Christian writings the term "apocryphal" has the secondary but conventional meaning of "extra canonical" or "outside the canon."
- d. Apocryphal Gospels:
 - 1) Heretical Gospels:
 - a) Gospel of the Ebionites,
 - b) Gospel of the Egyptians,
 - c) Gospel of Marcion,
 - d) Gospel of Peter,
 - e) Gospel of the Twelve Disciples and
 - f) Gospel of Barnabas and Bartholomew.
 - 2) Legendary Gospels:
 - a) Gospel of the Nativity:
 - (1) Protevangelium of James,
 - (2) Pseudo-Matthew,
 - (3) The Nativity of Mary,
 - (4) Gospel of Joseph the Carpenter and
 - (5) The Passing of Mary.
 - b) Gospels of the Infancy or Childhood:
 - (1) Gospel of Thomas, and
 - (2) Arabic Gospel of the Childhood.
 - c) Gospels of the Passion and Resurrection:
 - (1) Gospel of Peter, and
 - (2) Gospel of Nicodemus, containing:
 - (a) Acts of Pilate, and
 - (b) Descent of Jesus into the Lower World.
 - (3) Other fabrications.
 - d) Gospel According to the Hebrews.
 - e) Apocryphal Acts:
 - (1) General Characteristics:
 - (a) Romance,
 - (b) The supernatural,
 - (c) Sexual asceticism,
 - (d) Heretical teachings and
 - (e) Religious "feelings."
 - (2) Origin:
 - (a) Reverence for the apostles.
 - (b) Pious curiosity.
 - (c) Apostolic authority desired.
 - (d) Interests of local churches.
 - (3) Sources:
 - (a) Canonical Acts.
 - (b) Traditions.
 - (c) Romances of travel.

- (4) Ecclesiastical testimony:
 - (a) Eastern.
 - (b) Western.
 - (c) Photus.
 - (d) Ecclesiastical condemnation.
- (5) Value:
 - (a) As history.
 - (b) As records of early Christians.
- (6) The separate Acts:
 - (a) Acts of Paul,
 - (b) Acts of Peter,
 - (c) Acts of John,
 - (d) Acts of Andrew and
 - (e) Acts of Thomas.
- f) Apocryphal Epistles:
 - 1) Letter attributed to Jesus.
 - 2) Letter attributed to Peter.
 - 3) Letters attributed to Paul:
 - (a) Epistle to Laodicea.
 - (b) Lost Epistle to the Corinthians.
 - (c) Epistle to the Alexandrians.
 - (d) Letters of Paul to Seneca.

K. STATE OF THE BISHOPS IN THE 300's.

- 1. The bishop in Rome was not in a position above others in major cities.
- 2. Constantius and those who followed him called all major meetings or synods. They did not allow the bishops to call any major meetings.
- 3. Eusebius, in about 325, listed the bishops of a number of cities in the Empire, but none of them had any authority outside their own district.
- 4. Theodoret, just after 430, puts the bishops of Antioch, Constantinople, Alexandria, Jerusalem and Rome on a higher level, but on a par with each other.
- 5. Constantinople almost became the head of the Roman Church.
 - a. Emperor Justinian, in 527, gave the bishop of Constantinople the title of Ecumenical Patriarch.
 - b. The bishops who followed him tried to hold this same title until about 600.
 - c. It was then that John the Faster claimed he was the world bishop and that his honor belonged only to the bishop at Constantinople.

- d. Gregory I had enough power to keep him from making his claim good.

L. THE FOURTH CENTURY FATHERS.

1. JEROME (340-420).

- a. As a monk:
 - 1) Sophronius Eusebius Hieronymus (Jerome) was born in Stridon.
 - 2) After baptism he divided his life between:
 - a) East and West.
 - b) Ascetic discipline and literary labors.
 - 3) He was the most zealous promoter of the monastic life.
 - 4) He traveled much for education and was the connecting link between Eastern and Western learning and religion.
 - 5) On one of his travels he became ill and claimed Christ appeared to him and scolded him for reading the classics so he began studying the Scriptures and the Hebrew language.
 - 6) About 373-379 he spent some time as an ascetic in the Syrian desert of Chalis.
 - 7) His active and restless spirit soon brought him back into public life.
 - 8) He was ordained an elder in Antioch in 379.
 - 9) He returned to Rome in 382 and tried to convert people to monasticism.
 - 10) He met with violent opposition even among the clergy.
 - 11) However, he had his eye on the most wealthy and honorable classes and met with great success among them.
 - 12) Most of these distinguished patrician converts were women.
 - 13) After the death of his patrician Damasus in 384 he left Rome and made a pilgrimage to Jerusalem.
 - 14) In Jerusalem he presided over a monastery until his death.
- b. As a Scholar:
 - 1) He had a burning desire for knowledge.
 - 2) The Catholic Church gave him the title of "Doctor."
 - 3) His works can be divided into four parts:
 - a) Exegetical:
 - (1) These were his best works.
 - (2) Bishop Damasus of Rome had him translate the entire Bible into Latin.
 - (a) The New Testament as finished in 388.
 - (b) The Old Testament was finished in 395.
 - (c) This is called the Latin Vulgate.
 - b) Historical works:
 - (1) "Catalogue of Illustrious Authors."
 - (2) Biographies of celebrated hermits.
 - (3) Many commentaries and exegetical works.

- c) Polemic, doctrinal and ethical works.
- d) Epistles (about 150 in all).

2. AMBROSE.

- a. Born in Treves about 340.
- b. Son of the governor of Gaul.
- c. Educated in Rome for high civil offices.
- d. Was elected imperial president of Upper Italy.
- e. The episcopal chair of Milan was made open by the death of Auxentius. He was called to be the next bishop, but he tried every means to avoid it.
- f. After he submitted to the request he was baptized and eight days later he was consecrated as bishop of Milan in 374.
- g. From that day forward he devoted all of his life to the church and even gave up all of his wealth.
- h. He opposed the Arians and contributed to the victory of the Nicean faith in the West.
- i. His writings include works on:
 - 1) Persecution,
 - 2) Monasticism,
 - 3) The papacy,
 - 4) Church discipline,
 - 5) Worship of saints and relics and
 - 6) Many hymns.

3. CHRYSOSTOM.

- a. Born in Antioch in 347.
- b. The heathen rhetorician Libanius commented on Chrysostom's mother, "Ah! What wonderful women there are among the Christians."
- c. He was the greatest expositor and preacher of the Greek church.
- d. After his mother died he spent six years in monastic solitude.
- e. Because of health he returned to Antioch in 380.
- f. In 397 he was made the Patriarch of Constantinople.
- g. He was involved in the Origenistic controversy and was exiled.
- h. He died in exile in 407.

4. ARNOBIUS.

- a. At first he was an enemy of Christianity and later became an advocate for it.
- b. He wrote an apology of Christianity in seven books.
- c. His work is a rich source of antiquarian and mythological work.
- d. He was better at refuting error than defending the truth.

5. LACTANTIUS.

- a. His theological views were anti-Nicean.
- b. He was a student of Arnobius.
- c. His best known work is "Symposium," a collection of one hundred riddles in hexameters for table entertainment.
- d. Constantine brought him to his court in Gaul to educate his son Crispus.
- e. His most important work is "Divine Institutes," a comprehensive refutation of heathenism.

6. AUGUSTINE.

- a. Born in Tagaste, North Africa in 354.
- b. After he was baptized in 387 he devoted his life to the church.
- c. He was elected bishop of Hippo Regius in 395.
- d. He lived an extremely simple and mildly ascetic life.
- e. He was the intellectual head of the entire Western church.
- f. He wrote:
 - 1) Autobiographical books.
 - 2) Philosophical treatises.
 - 3) Apologetic works against Pagan and Jews.
 - 4) Religious and theological works of a general nature.
 - 5) Polemic-theological works:
 - a) Anti-Manichaean,
 - b) Anti-Priscillianists,
 - c) Anti-Donatistic,
 - d) Anti-Arian and
 - e) Anti-Pelagian.
 - 6) Exegetical works.
 - 7) Ethical, practical and ascetic works.
- g. He contributed much to the development of the doctrinal basis upon which both Catholicism and Protestantism will hold in common.
- h. He is the principle theological creator of the Latin-Catholic system as opposed to the Greek-Catholic system.
- i. He is called the first forerunner of the Reformation.

IX. THE IMPERIAL DECLINE OF THE ROMAN EMPIRE.

- A. After Constantine's time all emperors were "Christians." The exception was Julian "The Apostate."
- B. They continued Constantine's policy of being the top men in church affairs.
- C. The controversy between the Athanasians and the Arians continued until 381.

- D. Constantine's empire was divided between his three sons at his death:
1. Constantius,
 2. Constantine II and
 3. Constans.
- E. Julian was the next emperor.
1. Raised up as a Christian but did not like it.
 2. Fought it, but not openly.
 3. He was impartial judiciously.
 4. He died in 363.
 5. He was killed in battle against the Persians and tradition claims that he said, "You have won, O Galilean."
- F. VALENTINIAN (364-375).
1. He was an army man and felt he could not rule absolutely, so he named his brother Valens to rule the East.
 2. Valens was used as a tool by the Arians.
 3. Valens allowed the Goths to settle within the empire.
 - a. The Goths were pagans, but when they came into the empire they became "Christianized."
 - b. Ulfilas was made their bishop. He translated the Bible into their language.
 - c. The great number of Goths coming into the Empire will create future problems.
- G. In 387 Gratian became emperor when Valens died fighting in the East. He appointed Theodocius to then rule in the East.
- H. In 383 the army in Britain turned against Gratian and made a Spaniard named Magnus Maximus emperor over the West.
- I. Gratian was assassinated.

- J. Theodocian agreed to work with Magnus Maximus.
- K. Maximus put to death a man named Priscillian who was trying to reform the church “according to the word of God.”
 - 1. This was done at the request of the Catholic Church.
 - 2. But, it was done by the power of the state!
- L. Maximus tried to enlarge his part of the empire by invading Italy in 387.
 - 1. He was defeated and killed by Theodosius.
 - 2. Theodosius then made Valentinian II emperor of the West.
 - 3. Valentinian died five years later.
 - 4. Theodosius then put his own son Honorius in as emperor of the West.
 - 5. When Theodosius died his other son became emperor in the East.
- M. The Roman Empire fell in 476.

A reason given was that the people had been convinced that the outrages of the barbarians would be more tolerable than the oppression brought on by their present government.
- N. Rome is not the capital of the West after the fall.
 - 1. It was first changed to Milan.
 - 2. Then it was moved to Ravenna.
- O. When Rome was taken by the Goths it was the first time a non-Roman army had occupied it for 800 years.
- P. While Ravenna was the capital the emperors were German military leaders.
- Q. There was no emperor in the West from the time Zeno began to rule the empire from Constantinople in about 476 until about 800 in Charlemagne’s time.
- R. Rome is no longer the political center of the empire BUT remained the spiritual capital of Western “Christianity.”
 - 1. This meant the emperor was no longer the head of the church.

2. The Roman bishop is now in charge.
- S. The Franks conquered north Gaul and Clovis became their king.
1. He became a Christian.
 2. In 496 he stated that the whole kingdom was Christian.
- T. The Franks united with the Kents in the 500's and as a result England started to receive Christian missionaries.
- U. The Franks considered themselves as orthodox. There was a group in Gaul called the Visigoths.
- V. The "Holy Roman Empire" begins:
1. The Frankish kingdom was very valuable to the Catholic Church.
 2. This was because the Franks were powerful.
 - a. Their power gave them the strength to be conquerors, and
 - b. This would spread "Christianity."
 3. Therefore the Roman Pope crowned Charlemagne emperor.
 4. This created the "Holy Roman Empire."

X. THE ADVANCEMENT OF THE HIERARCHY AS PROMOTED BY THE BISHOPS.

A. VICTOR OF ROME.

In 190 he claimed to be world bishop, but nobody listened to him.

B. LEO I (LEO THE GREAT).

1. Pope 440-461.
2. He stressed Rome's supremacy on the basis of apostolic secession.
3. He taught that the Lord held the Roman church responsible for the care of all the churches and that all other bishops were assistants to the Roman bishop in administration, BUT not in authority.
4. He wrote to the bishop of Constantinople, "Your city is royal, but you cannot make it apostolic."

5. He convinced emperor Valentinian III to give him jurisdiction over all the western provinces.
6. He persuaded Attila the Hun to withdraw beyond the Danube in 452.
7. When the Vandals from North Africa took Rome he persuaded them not to destroy any important sections of the city. These acts won him great favor with the people.
8. Many called him the first pope.

C. GALASIUS I.

1. Pope 492-496.
2. "There are two by whom principally this world is ruled, the sacred authority of the Pontiffs and the royal power. Of these the importance of priests is so much the greater as even for kings of men they will have to give account in the divine judgment."

D. ENNODIUS.

1. Bishop of Pavia.
2. In 502 he said, "The pope can be judged by God alone."

E. GREGORY I (GREGORY THE GREAT).

1. Pope 590-604. There were no significant people between Leo I and Gregory the Great.
2. He had a good educational background.
3. Before 573 he had been governor of Rome being appointed by emperor Justin II.
4. Before he was a bishop he spent a great deal of his wealth building monasteries.
5. After he became pope (bishop) he used the monastic orders to strengthen his position.
6. Because of his background he reorganized church finances, organized an army and paid for a war.

7. Also, because of his army, he was able to make peace with the Lombard king which strengthened his secular powers.
8. He personally governed very large estates which were very profitable and used the money for benevolent works.
9. Some of his teachings:
 - a. Peter was the most important apostle.
 - b. The Roman bishop, as his successor, was the most important bishop.
 - c. People (Christians) in general could approach God only through the priesthood of which he was the head.
 - d. He denied that John the Faster could claim the title of universal bishop, but could only call himself the servant of the servants of God.
 - e. He established the doctrine of Purgatory.
 - 1) Meritorious good works are not just the good works in the Bible. Instead, when you did these good works you were earning good points in heaven.
 - 2) Later on, those who were sainted had to have what they called "works of arrogation." In other words, you could pray to them and their extra good works could make up for what you were not capable of doing.
 - f. He put a great emphasis on Mass.
 - g. He did not believe in Original Sin.
 - h. He did not believe in Satisfaction and Penance.
 - i. He believed in the aid of saints.
 - j. He did not believe in predestination.

F. NICHOLAS I.

1. 858.
2. There were 41 popes between Gregory I and Nicholas I.
3. He was able to put the bishops more under his subjection because of the information contained in the Pseudo-Isidorian Decretals.
4. He claimed supreme court power over the bishops. When there was a problem with a bishop, or between bishops, the case could be referred to the pope.
5. He was able to get Thotius deposed.

G. LEO IX.

1. 1046-1054.
2. It was during his time the East and West split into two different churches.
 - a. Greek Orthodox Catholic Church - East, and
 - b. Roman Catholic Church - West.
3. Bruno was his real name.
4. He was appointed by Henry III, an emperor, his cousin.
5. He advanced his power in spite of the split.

H. GREGORY VII.

1. His real name was Hildebrand.
2. He had power before he became pope. He was literally the power behind the throne and the two or three popes that preceded him.
3. He said, "The Roman church was founded by God alone, the Roman pope alone can with right be called universal, he alone may use the imperial insignia, his feet alone shall be kissed by all the princes, he may depose the emperor, he himself may be judged by no man, the Roman church has never erred nor will it err in all eternity."
4. He caused the Latran council of 1074 to declare all clergy had to be celibate. Up to this time all of the popes had wives and, or, concubines. The office of pope was often passed from father to son. See the book, *Catholicism Against Itself*.
5. During this same council he had it announced that a priest or a bishop could not be appointed by a secular prince. This was called "Investiture." The pope was the only one who could appoint princes, rulers, etc.

I. INNOCENT III.

1. 1198-1216.
2. He was personally a great man (not scripturally).
3. He accepted the established claim that the pope was the supreme power on earth. Everything that he did was based on that assumption.

4. He claimed he had the power to depose any emperor on earth, whether they were Holy Roman or not. He used the illustration that he was like the sun and any emperor or prince was a moon, and derived his light from him.
5. During his reign the papacy was stronger than at any other time in history.
6. He used an interdict on Philip Augustus of France. This was over Philip forcing a bishop to annul his marriage.
 - a. The interdict forbade any priest or bishop to do anything for the people (marriages, mass, funerals, etc.).
 - b. The pope won and Philip took his wife back.

J. BONIFACE VIII.

1. 1294-1303.
2. He was characterized by, "He came in like a fox, ruled like a lion and died like a dog."
 - a. He believed that he should be pope.
 - b. Each night he went to the previous pope's bedroom wall and put a reed between the cracks and said, "It is God's will that you should resign."
 - c. The pope resigned.
3. He tried to be as powerful as Innocent III.
4. The Catholic Church owned 1/3 of all the land in France and western Europe.
5. Philip of France, as well as England, declared a tax on the Church's lands.
6. The pope refused to pay and the French government would not allow any money to leave the country.
7. That brought about the Unam Sanctum in 1302 which declared that outside the Catholic Church there is neither salvation nor remission of sins. This did not work as there was a strong national movement going on.
8. The power of the pope suffered and was never to be as strong again at any other time.
9. He is credited as being the first truly universally acknowledged pope and was uncontested.

XI. EARLY BISHOPS OF ROME.

A. The Roman Catholic list of popes includes the bishops of Rome from the first century onward. But for the first 500 years the bishops were not popes. The idea that the bishop of Rome should have authority over the whole church was a slow growth. It was bitterly contested at every stage.

B. List of Bishops:

1. Linus (67-79)?
2. Cletus (79-91)?
3. Clement (91-100).

He wrote a letter to the Corinthian church in the name of the Roman church, not in his own name or authority, with no hint of papal authority.

4. Evaristus (100-109).
5. Alexander I (109-119).
6. Sixtus I (119-128).
7. Telesphorus (128-139).
8. Hyginus (139-142).
9. Pius I (142-154).
10. Anicetus (154-168).
11. Soter (168-176).
12. Eleutherus (177-190).
13. Victor I (190-202).

He threatened to excommunicate the Eastern churches over the Easter question.

14. Zephyrinus (202-218).
15. Calixtus I (218-223).

The first to base his claim on Matthew 16:18. Tertullian of Carthage called him a usurper in speaking as if he were bishop of bishops.

16. Urban I (223-230).
17. Pontianus (230-235).
18. Anterus (235-236).
19. Fabian (236-250).
20. Cornelius (251-252).
21. Lucius I (252-253).
22. Stephen I (253-257).

He objected to certain baptismal practices in the North African church. Cyprian answered that each bishop was supreme in his own diocese and refused to yield to Stephen I.

23. Sixtus II (257-258).
24. Dionupius (259-269).
25. Felix I (269-274).
26. Eutychianus (275-283).
27. Caius (283-269).
28. Marcellinus (296-308).
29. Marcellus (308-309).
30. Eusebius (309-310).
31. Miltiades (311-314).
32. Silvester I (314-335).
33. Marcus (336-337).
34. Julius I (337-352).

- 35. Liberius (352-366).
- 36. Damasus (366-398).
- 37. Siricius (385-398).
- 38. Anastasius (398-402).
- 39. Innocent I (402-417).

He claimed the right to settle major matters of the whole church.

- 40. Zosimus (417-418).
- 41. Boniface I (418-422).
- 42. Coelestine I (422-432).
- 43. Sixtus III (432-440).
- 44. Leo I (440-468).

Called the first pope by some.

- 45. Hilarus (461-468).
- 46. Simplicius (468-483).
- 47. Felix II (483-492).
- 48. Gelasius I (492-496).
- 49. Anastasius II (496-498).
- 50. Symmachus (498-514).
- 51. Hormisdas (514-523).
- 52. John I (523-525).
- 53. Felix IV (526-530).
- 54. Boniface II (530-532).
- 55. John II (532-535).

- 56. Agapetus I (535-536).
- 57. Silverius (536-540).
- 58. Vigilius (540-554).
- 59. Pelagius I (555-560).
- 60. John II (560-573).
- 61. Benedict I (574-478).
- 62. Pelagius II (578-590).
- 63. Gregory I (590-604).

Generally regarded as the first pope.

XII. HIERARCHY AND CHURCH POLICIES.

- A. Roman Catholicism** is based on a sharp cleavage between clergy and laity.
- B. The clergy is carefully classified** according to several divisions and standards.

1. The Regular Priests:

- a. The priests who took up monastic life were called regular priests.
- b. The word “regular” comes from the Latin word “regula,” which means “under rule.”
- c. They would be sent out as missionaries, or as special teachers.
- d. They could also be assigned to care for the sick, or minister to the poor.

2. The Secular Clergy:

- a. They worked with the people in everyday religious duties.
 - 1) Baptizing babies,
 - 2) Performing Mass,
 - 3) Heard confessions,
 - 4) Buried the dead and
 - 5) Performed marriages.
- b. They were limited in their services by:
 - 1) Powers of Orders, and
 - 2) Powers of Jurisdictions.

3. Power of Orders.

a. Minor clerical orders:

- 1) Janitor - kept the church roll and knew the members.
- 2) Reader - reads Scripture in the services.
- 3) Exorcist - holds the water while the priest sprinkles babies.
- 4) Acolyth - becomes closer associated with sacred things and allows him to handle the vessels and assist in the Mass.
- 5) Sub-Deacon - the stage just prior to ordination.

b. Rural Dean:

- 1) He has the added responsibility to checking on seven to twelve parish priests.
- 2) He checks on their work and their financial records.

c. Vicar General:

- 1) He checks on Rural Deans and on parish priests.
- 2) Appointed by the bishop and is his personal representative.
- 3) Can hold court and judge church officials, audit accounts and remove incompetent personnel.

d. Bishop:

- 1) He is the highest ranking official in the diocese.
- 2) He is the only one who can administer the two sacraments of confirmation and ordination.
- 3) He holds court on cases appealed from the Vicar General.
- 4) He is superintendent of education in his diocese.
- 5) He is to maintain an institution for training priests.

e. Archbishop:

- 1) He is a regular bishop with the added responsibility to check on twelve other bishops.
- 2) He is selected by the pope.
- 3) His territory may be as large as an entire nation.

f. Papal Legate:

- 1) Selected by the pope and is his personal representative.
- 2) He checks on archbishops and anyone under them.

g. Cardinal.

- 1) These are the pope's advisory cabinet. They were looked upon as "hinge men" and given the name Cardinal which comes from the Latin word "cardo" which means "hinge."
- 2) There were to be seventy cardinals:
 - a) Fifty are cardinal priests.
 - b) Fourteen are cardinal deacons.
 - c) Six are cardinal bishops.
 - d) All are either bishops or archbishops.
- 3) Their chief function is to elect a pope from their number when there is a vacancy.

h. Curia:

- 1) All of the administrators and business personnel.
- 2) They are the directors of missions, education, publications, etc.
- 3) Their number runs into the thousands.

I. Pope:

- 1) He is the elected monarch.
- 2) He rules by “divine right,” and is an autocrat.

C. THE IDEA OF ROMAN SUPREMACY.

1. From the first distinction between elder and bishop there is seen a steady development in organization in the direction of the universal head of the church.
2. The patriarchs at Nicea, who were authorized, were given territory identical to that of their provincial governors.
3. With this development it was easy and natural for the church to organize itself exactly like the government of the Roman Empire. This developed even to the appointment of one bishop to be equal to the emperor as head of the church.
4. Rome and Constantinople were natural opponents.
5. The reasons Rome was chosen:
 - a. Rome’s prestige was greater,
 - b. The false idea that Peter was the first bishop was now widely accepted,
 - c. They had twisted Scripture (Mt 16:28; etc.) to prove Peter’s primacy,
 - d. Rome had been the mother church of much missionary activity,
 - e. Many supported the Roman bishop out of resentment to the undue exaltation of the Eastern bishop and
 - f. Prominent personalities in the Roman bishop office.
6. The pattern set by paganism that priests were representatives of the gods, and the emperor as high priest, had become a part of the Roman church.
7. This all resulted in destroying the New Testament teachings that all men may approach God directly.

D. LATER CHURCH FATHERS.

1. Greek:

- a. Eusebius of Caesarea.
 - 1) The “Father of Church History.”

- 2) A great supporter of Constantine.
- b. Basil the Great.
 - 1) One of the "Great Cappadocians."
 - 2) Distinguished himself as a pulpit orator and theologian.
- c. Gregory of Nyssa.
 - 1) Also one of the "Great Cappadocians."
 - 2) He was one of the most eminent theologians of his time.
- d. Gregory Nazianzen.
 - 1) The third "Great Cappadocian."
 - 2) He was one of the greatest orators of the Greek church and also a great writer.
- e. Cyril of Jerusalem.
 - 1) He was anti-Arian.
 - 2) He predicted the futility of the Jews rebuilding the Temple.
- f. Epiphanius.
 - 1) He defended orthodox theology.
 - 2) He wrote "The Medicine Chest," which contains antidotes for the poisons of heresies.
- g. Cyril of Alexandria.
 - 1) Was ruled by his passions.
 - 2) He opposed dyophysitism.
- h. Ephraem the Syrian.
 - 1) A pillar to the Syrian church.
 - 2) He was a great writer.

2. Latin:

Hilary of Poitiers.

- a. Opposed Arianism.
- b. He wrote twelve books on the trinity.

E. CONTROVERSIES OF THE PERIOD:

1. MONOPHYSITISM.

- a. The Council of Chalcedon did not accomplish its intended pacification of the church.
- b. The doctrine of two natures necessarily led to a doctrine of two persons, or subjects, and thereby severed the one Christ into two Sons of God.
- c. It was during the reign of Justin I (518-527) that the authority of the Council of Chalcedon was established.

2. PELAGIANISM.

- a. The controversy over sin and grace.
- b. The problem includes the whole cycle of the relationship of man to God and includes:
 - 1) The doctrine of human freedoms,
 - 2) The primitive state,
 - 3) The fall,
 - 4) Regeneration and conversion,
 - 5) The eternal purpose of redemption and
 - 6) The nature and operation of the grace of God.
- c. This theory credited man with meriting his salvation and reduced grace to a mere external auxiliary.
- d. The third Council of Ephesus (431) condemned this theory.
- e. Pelagius and Augustine were opponents.
- f. Pelagius, if he had not been wrong in a couple of points, would have changed the Catholic Church.
 - 1) He said man could live a perfect life without the atoning blood of Christ.
 - 2) He said man was born free of sin and chose how he would live.

F. MONASTIC DEVELOPMENTS.

- 1. Started in Egypt with Anthony (250-350) who retired to the desert and lived in solitude.
- 2. The movement spread to:
 - a. Palestine,
 - b. Syria,
 - c. Asia Minor and
 - d. Europe.
- 3. In the East each lived in his own cave or hut, or on his own pillar.
- 4. This was not new as the heathens had also had them.
- 5. In Europe they lived in communities called monasteries.
- 6. Pachomius was the first to organize a monastery as a society.
- 7. The monasteries did their best work for the church in the Middle Ages in:
 - a. Philosophy,
 - b. Philanthropy,

- c. Literature,
 - d. Education and
 - e. Agriculture.
8. Mani developed a different kind of Monasticism. He believed that being in the flesh was evil.
9. Simeon Stylites lived on a pinnacle for 36 years.
10. Basil of Caesarea formulated the "Rule" which consisted of three areas:
- a. Study,
 - b. Prayer and
 - c. Helping others.
11. The three in the West who helped monasticism:
- a. Jerome,
 - b. Augustine and
 - c. Ambrose.
12. Benedict of Nursia (480-543) developed the basic Catholic monasticism. In 529 he organized the foundation monastery at Monte Cassino and his twin sister Scholastica founded the first convent. They were added to the monasteries for life. He had a three point rule:
- a. Declare absolute poverty,
 - b. Chastity and
 - c. Obedience.
13. The life of a monk under Benedictine:
- a. Work,
 - b. Time each day in study and worship,
 - c. Time each day in quiet time (sleep, rest, study),
 - d. Their food was vegetarian and
 - e. They were not necessarily ascetic.
14. Monks were divided into two classes:
- a. Cenobites.
They lived under a common and regular discipline.
 - b. Anachorets.
They indulged in unsocial, independent fanaticism by renouncing the monastery as they had renounced the world.

15. Results of early Monasticism:

- a. In twenty-one years over 100 monasteries began on the Monte Cassino style.
- b. The devout men all moved to the monasteries leaving no leadership and no morality in the mainstream of the church.
- c. The monasteries kept the educational part of the church alive and produced some of the best manuscripts we have today.

G. MISSIONARY ACTIVITIES.

1. The progress of Christianity had been marked by two victories:
 - a. Over the learned and luxurious citizens of the Roman Empire, and
 - b. Over the barbarians of Scythia who subverted the empire and embraced the religion of the Romans.
2. The Goths were the foremost of these savage proselytes. They displayed an ardent and successful zeal in the propagation of the faith.
3. The Merovingian kings and their successors, Charlemagne and the Othos, extended by their victories and laws the dominion of the cross.
4. Their evangelism gradually went from the Rhine to the nations of the Elbe, Vistula and the Baltic.

XIII. LIFE, WORSHIP AND DOCTRINES IN THE EARLY CATHOLIC CHURCH.

A. THE INTERPRETATIONS OF THE BISHOPS in their synods became the official doctrines.

1. The first to use "Catholic" as meanings "universal" was Ignatius in "Smyrna Right."
2. Polycarp, in about 156, was the second.
3. The Catholic Church, as such, began developing its distinguishing characteristics between 160-190.

B. DOCTRINES.

1. Sacradotalism.

Priests were the only ones who could perform certain duties:

- a. Lord's Supper.
- b. Baptism.

2. Baptism.

- a. They baptized only two times a year:
 - 1) Easter, and
 - 2) Pentecost.
- b. It became a ritual.
- c. By 220 some churches were practicing triune baptism.
- d. Sprinkling began in the 300's and the 400's in emergency cases only.

3. Lord's Supper.

- a. It became an offering and is found in the writings of Irenaeus and Justin Martyr.
- b. Later it became the idea of the sacrifice.
- c. Tertullian felt the wine and bread were symbols only.
- d. Cyprian, about 250, believed the Lord's Supper was a reenactment of the sacrifice of Christ.
- e. Cyril of Jerusalem, about 375, believed it had the power to help the dead.
- f. Chrysostom, about 400, said it was a sacrifice. He also maintained it was two different things at the same time:
 - 1) When the priest offered the sacrifice it was to God.
 - 2) When the people participated it was only communion.
- g. Augustine, about the same time, also believed it was a sacrifice.
- h. Gregory the Great established it as the Catholics know it today.
- i. John of Damascus, about 750, established the idea of transubstantiation.

4. Sacraments.

- a. Every sacrament consists of two elements:
 - 1) "FORM": This is the formula which is to be said which indicates its sacred use.
 - 2) "MATTER": These are the physical elements which are used in the sacrament.
- b. The one who administers these sacraments must have the intention of doing what Christ and the church wanted to be done, AND the recipient, if he is old enough, must have the desire to receive the benefits of the sacrament.
- c. If these conditions are met the sacrament conveys grace by the fact of its reception.
 - 1) This is called "Ex Opere Operato."

- 2) God is the principle cause of this grace AND the sacrament is the instrumental cause.
- 3) It is the means by which the virtue of Christ's passion is conveyed to His members.
- 4) The sacraments are effective from their objective nature totally apart from the subjective attitude or character of either the administrator or the recipient.
- d. The seven sacraments are:
 - 1) Baptism.
 - 2) Mass (Lord's Supper).
 - 3) Confirmation.
 - 4) Penance:
 - a) Contrition - you say you are sorry.
 - b) Confession.
 - c) Retribution.
 - d) Absolvement - declared as forgiven.
 - 5) Ordination.
 - 6) Extreme unction - last rites - Jas 5:14.
 - 7) Marriage.

C. INSTRUMENTAL MUSIC.

1. No early mention of any instrumental music, but many of vocal music.
2. The earliest writing we have is from Basil, about 400, and he condemns it!
3. Also about 400 Chrysostom wrote against it.
4. The first recorded date of the use of an organ is by the pope Vitalian (657-672).

D. PUBLIC WORSHIP.

1. The public worship was coming under the influence of a secret discipline which the Catholics borrowed from mystery religions.
2. Under this the services were divided into two parts:
 - a. Open services including:
 - 1) Bible reading,
 - 2) Singing,
 - 3) Sermon and
 - 4) Prayer.
 - b. The true Christian mystery:
 - 1) Only the baptized were allowed.

- 2) The Lord's Supper.
3. In the Arian struggle the use of hymns other than psalms grew common.
4. The sermons were expository and highly rhetorical. The listeners showed their approval by applause.
5. Both the Eastern and Western churches held that by divine power Christ was actually present in the sacramental elements, but differed on the exact moment it took place.
6. Besides Sunday, there was also a morning and evening worship every day.
7. The church still observed both Easter and Pentecost.
8. The church had by now added Epiphany and Christmas.

E. EAST AND WEST.

1. Eastern church and its problems:
 - a. The Mohammedans were conquering their area.
 - b. The Monophysite problem was raging.
 - c. The Iconoclastic controversy was beginning.
2. The Western church:
 - a. They contributed much to the official decisions in the Arian and Christological controversies.
 - b. They produced no significant theology from 258-397.
 - c. A stronger control of the daily lives of the people was achieved than in the East.
3. East-West tensions:
 - a. The second Tullan Council was entirely Eastern.
 - b. Many ancient cannons were renewed in the East.
 - c. Several new enactments directly contradicted Western practices.
 - d. Some of their enactments were:
 - 1) Marriage for deacons and presbyters,
 - 2) Condemned Roman celibacy and
 - 3) Forbade Roman custom of Saturday fasting in Lent.
 - e. The decisions were not great in themselves, but served to divide the East and West more.

F. TRANSITION TO THE MIDDLE AGES.

1. After the extinction of paganism the Christians should have enjoyed peace and piety, but the seed of discord was alive in them.
2. They were more inclined to explore the nature of their religion than to practice its God given laws.
3. The disputes of the Trinity were followed by those over the Incarnation.
4. The Mohammedans are on the move and a religious war of 250 years is about to begin.

XIV. ECUMENICAL COUNCILS.

A. THE COUNCIL OF NICEA.

1. Date: 325.
2. The major purpose was to settle the Arian controversy over the nature of Christ.
3. It also determined the date to celebrate Easter.
4. It created the office of Metropolitan (Patriarch) making the bishops of Rome, Alexandria and Antioch superior to the rest of the bishops in the world.
5. Theodoret took over church history from 322 to 427. He takes over where Eusebius leaves off and he is the one who tells us about the council.

B. COUNCIL OF CONSTANTINOPLE (381).

1. Emperor Theodosius called this council.
 - a. His attitude was strenuous against heathenism and he forbade heathen worship under severe penalties.
 - b. Heathen worship persisted but gradually died out.
2. 150 bishops came and the "Great Cappadocians" were among them:
 - a. Basil of Caesarea in Cappadocia.
 - 1) Born about 330.
 - 2) Highly educated and a bishop.

- 3) He opposed the Homoiousian party who did not believe the Holy Spirit was fully God.
 - b. Gregory of Nyssa (bishop).
 - 1) Basil's younger brother.
 - 2) He brought Hellenistic philosophy to the support of Christian truth.
 - c. Gregory of Nazianus (bishop of Sasima).
 - 1) A great teacher.
 - 2) Also a great writer.
 - d. To these three, more than to any others, was the intellectual victory of the New-Nicean faith due.
3. Three major decisions were made:
- a. They agreed with the Nicean decision on Arianism.
 - b. They council condemned Macdonius who had taught the Holy Spirit was only equal to angels.
 - c. They decided Christ was human as well as divine. This was called Apollinarianism:
 - 1) Named after Apollinarius, bishop of Laodicea in Syria.
 - 2) He supported the Nicean decision.
 - 3) He believed the mind of Jesus was replaced by the Logos.
 - 4) Rome, Antioch and Constantinople all decided against him.

C. COUNCIL OF EPHESUS.

1. Nestorius believed Mary gave birth only to the body of Jesus and His divine side was sort of two different natures fused together.
2. This caused Theodocius, the emperor, to call this third council at Ephesus in 431.
3. They called Mary the Mother of God (this is the very first time).
 - a. This was intended only to show that Jesus was both God and human.
 - b. This was not to revere or elevate Mary at all!
 - c. As the divinity of Jesus became more accepted the emphasis was changed and they began to exalt Mary as though she were the source of His divine nature.

D. COUNCIL OF CALCEDON (451).

1. The controversy over the nature of Christ continued in the church.
2. Maosian, the emperor, called the council.

3. Eutychus taught that after the incarnation the two natures were fused into one and this became divine only. He was condemned.
4. It was during this council that Pope Leo said, "Peter had spoken through Leo" and the council agreed.
5. They place an anathema on all who did not confess that Mary was the "Mother of God."
6. The bishop of Constantinople was equal in power and rights with the bishop of Rome.
 - a. Leo was opposed to this but he was outnumbered.
 - b. This fact alone shows the Roman bishop was not a pope!
7. The definition of Calcedon: "Therefore, following the holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body: of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer one and the same Christ, Son, Lord, Only-begotten, recognized IN TWO NATURES, WITHOUT CONFUSION, WITHOUT CHANGE, WITHOUT DIVISION, WITHOUT SEPARATION; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and substance, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him and our Lord Jesus Christ himself taught us, and the creed of the Fathers handed down to us" - *Documents of the Christian Church*, Bettenson, p. 73.

E. COUNCIL OF CONSTANTINOPLE (555).

1. Also called the Fifth General Council.
2. Basically this was merely a repetition of the Council of Calcedon.
3. Emperor Justinian called this council.
4. Eutychus' doctrine is now called "Monophysitism."

5. The bishops strongly condemned this theory again.

F. COUNCIL OF CONSTANTINOPLE (680).

1. Called over Monotheletism - Christ had two natures but only one will.
2. This was condemned.
3. But the emperor disagreed with the decision and had those who opposed him exiled.
4. After a short time a new emperor came into power and he reversed the decision back to the original.

G. COUNCIL OF NICEA (787).

1. The iconoclastic controversy (worship of any image, picture or representation of any kind).
2. This is where the crucifix came into use as an aid to worship. The study of the Bible had lessened and gave the opportunity for this error to creep in.
3. This problem was never solved.
4. Constantine VI called the council because he could see a split coming over the problem.
5. God alone was to receive worship BUT objects could be venerated.
6. There had to be another council called in 860 and it was decided at that time that images could be revered on the same level with the books of the gospel.

H. MINOR COUNCILS.

1. SARDICA (343).

- a. The council was called by two emperors, Constantius in the East and Constans in the West.
- b. The purpose was to settle the Arian problem again and confirm the Nicene stand.
- c. The opposing bishops held a council in neighboring Philippopolis and confirmed the Antioch stand.
- d. These opposing councils inflamed the existing discord.
- e. Decrees:

- 1) A deposed bishop may apply, out of reverence to the apostle Peter to the Roman bishop for arbitration or a decision.
- 2) The vacant bishopric must not be filled until a decision was received from Rome.
- 3) The Roman bishop may set a new council or send his own representative with full authority to settle the matter.

2. LAODICEA (date unknown).

- a. Held in Phrygia.
- b. Sixty canons issued.
- c. Some of which were:
 - 1) Communion was offered to persons married a second time, after a period of penance.
 - 2) Forbade usury among the clergy.
 - 3) No heretic to enter within the church building.
 - 4) Forbade women preachers.

3. HIPPO (393).

- a. Held under the influence of Augustine.
- b. Fixed the Catholic scripture canon:
 - 1) The Old Testament plus Apocrypha.
 - 2) The New Testament (same as ours today).

4. CARTHAGE (397).

- a. It was also held under the influence of Augustine.
- b. It made the same declaration on the canon.

I. The emperors called the councils not the bishops.

J. Their purpose was to solidify the empire not for the settling of doctrinal questions.

K. The emperors took an active part by heading up the councils.

XV. THE FALL OF THE ROMAN EMPIRE.

- A. Charlemagne's great power was personal and as soon as he died the empire began to fall apart (843).
- B. As national unity and defense became impossible, feudalism developed very quickly.

- C. Churches and monasteries become largely the prey of local nobles or they defended themselves with their own armies.
- D. With the decline of imperial power the independence of the papacy grew rapidly. The popes themselves were the most powerful men in Italy.
- E. THE SPLIT EMPIRE:
 - 1. EASTERN.
 - a. Became the Byzantine Empire.
 - b. It was the more compact and economically resilient than the West.
 - c. It survived until 1453.
 - 2. WESTERN.
 - a. It was impoverished and could not defend itself.
 - b. Goths, Vandals and others overran Italy and the western provinces.
 - c. The Visigoths rule Spain.
 - d. German mercenaries placed their leader, Odoacer, on the Western throne in 476.
- F. When the German Teutonic tribes placed Odoacer on the Western throne he informed Constantinople that there was an emperor in the West. This was the end of the Western Roman Empire.

XVI. SEVENTH AND EIGHTH CENTURIES.

A. Succession of the Papacy.

The numbers are in succession as the Roman Catholic Church listed them and are a continuation of the previous section listing the prior popes.

64. Sabinianus (604-606).

65. Boniface III (607).

Declared himself "Universal Bishop."

66. Boniface IV (609-614).

67. Deusdedit (615-618).

68. Boniface V (619-625).

- 69. Honorius I (625-638).
- 70. Severinus (640).
- 71. John IV (640-642).
- 72. Theodore I (642-649).
- 73. Martin I (649-653).
- 74. Eugenius I (654-657).
- 75. Vitalianus (657-672).
- 76. Adeodatus (672-676).
- 77. Donus I (676-678).
- 78. Agatho (678-682).
- 79. Leo II (682-683).

Pronounced Honorius I a heretic.

- 80. Benedict II (684-685).
- 81. John V (685-686).
- 82. Cono (686-687).
- 83. Theodorus (687).
- 84. Sergius I (687-701).
- 85. John VI (701-705).
- 86. John VII (705-707).
- 87. Sisinnius (708).
- 88. Constantine (708-715).
- 89. Gregory II (715-731).
- 90. Gregory III (731-741).

91. Zacharias (741-752).

He was instrumental in making Pepin, the father of Charlemagne, king of the Franks.

92. Stephen II (752-759).

At his request, Pepin led his army into Italy, conquered the Lombards and gave their lands, a large part of central Italy, to the pope. This was the beginning of the Papal States, or Temporal Dominion of the popes. Civil control of central Italy and Rome by the popes was later confirmed by Charlemagne in 774. This temporal kingdom lasted until 1870.

93. Paul I (757-767).

94. Stephen III (768-772).

95. Adrian I (772-795).

96. Leo III (795-816).

In return for Charlemagne's recognition of the pope's temporal power over the Temporal States, he conferred the title of Roman Emperor on Charlemagne in 800. This combined the Roman and Frank realms into the Holy Roman Empire.

B. THREE THINGS THAT SUPPORTED THE PAPACY.

1. Secular rulers of the world.

- a. Theodotious, emperor in 392, declared all heathen sacrifices illegal and Christianity as the official state religion.
- b. The fall of Rome had occurred by 476 and there were many other countries coming into their own.
 - 1) Visigoths (415-711).
 - a) Spain and southern France.
 - b) They were Arians until 587.
 - 2) Ostrogoths (493-544).
 - a) Controlled Italy.
 - b) They were Arians.
 - 3) Burgandians (443-554).
 - a) Southeastern France.
 - b) They were Arians until 517.
 - 4) Vandals (492-533).
 - a) Ruled North Africa.

- b) They were Arians at first.
- 5) Lombards (586-774).
 - a) Ruled northern Italy.
 - b) They were Arians at first.
- c. The nations outside the Roman Empire were Arians because the Arians had been forced out of the Catholic Church and they had been very evangelistic.
- d. By 660 all Arianism had disappeared.
- e. Cloris, king of the franks (481-511).
 - 1) He was typical of the Christians of that day.
 - 2) He was baptized on December 25, 496 and then decided that his army should also be Christian.
 - 3) As a result they were all baptized also.
- f. Charles Martel was able to defeat the Moslems with the aid of the pope's army. He then gave some secular powers to the pope in appreciation.
- g. Pepin, as emperor, protected the pope and also gave him secular powers.
- h. In 756 the pope was made the official of some land and his title was called the "Pope Of Rome."
- i. Pepin died in 786.
 - 1) Charlemagne and Karloman split the empire.
 - 2) Karloman died and left the entire area to Charlemagne.
- j. The Lombards invaded but Charlemagne was victor.
- k. Charlemagne's rule:
 - 1) He gave more secular powers to the pope.
 - 2) He was active in the church, especially in evangelism as he conquered peoples.
 - 3) He was opposed to image worship.
 - 4) He divided his possessions into twenty-one metropolitans and set up bishops over them.
 - 5) At his death his three grandsons divided the kingdom and ruled until 962.
- l. Otto the Great was then crowned emperor of the Romans and solidified the kingdom into the Holy Roman Empire.
- m. Three questions arose:
 - 1) Was the pope equal to the emperor?
 - 2) Was the pope over the emperor?
 - 3) Should the emperor be over the pope?
- n. From 936 to 1200 the emperor appointed people to the major offices in the church.
- o. A secular leader appointing leaders in the church is called "Investiture."

2. From the Pseudo-Isidorian Decretals.

- a. These are false documents!
- b. The popes used them purely to get power.
- c. They were named after archbishop Isidore, a Spanish historian who died in 636.
- d. After his death these papers were placed in his works.
 - 1) They were claimed to be his work and authentic.
 - 2) Nicholas I was the first to use them.
- e. The Decretals were divided into three parts:
 - 1) Writings of the bishops of Rome starting with Clement I to a bishop that ruled in the 300's.
 - 2) Actual decision of synods and councils.
 - 3) This section had 35 false documents mixed in with true ones dating from the first third of the 300's to 731.
- f. One of the most important false papers was called the "The Donation of Constantine."

"In the name of the holy and undivided Trinity, the Father, the Son and the Holy Spirit. The Emperor Caesar Flavius Constantinus in Christ Jesus (one of the same Holy Trinity our Saviour, Lord and God) faithful, merciful, mighty, beneficent, Alamannicus, Gothicus, Sarmaticus, Germanicus, Brittanicus, Hunicus, pious, fortunate, victorious, triumphant, ever August; to the most holy and blessed father of fathers, Silvester, Bishop of the Roman city and Pope; and to all his successors, the pontiffs, who shall sit in the chair of blessed Peter to the end of time; as also to all the most reverend and God-beloved Catholic bishops, by this our imperial constitution subjected throughout the world to this same Roman Church, whether they be appointed now or at any future time – Grace, peace, love, joy, long-suffering, mercy from God the Father almighty and Jesus Christ His Son and the Holy Spirit be with you all.... For we wish you to know... that we have forsaken the worship of idols... and have come to the pure Christian faith, the true light and everlasting life....

"For when a horrible and filthy leprosy invaded all the flesh of my body and I was treated by many assembled doctors but could not thereby attain to health, there came to me the priest of the Capitol, who said I ought to erect a font on the Capitol and fill it with the blood of innocent children and that by bathing in it while it was warm I could be healed. According to their advice many innocent children were assembled; but, when the sacrilegious priests of the pagans wished them to be slaughtered and the font filled with their blood, our serenity perceived the tears of their mothers and I thereupon abhorred the project; and, pitying them, we ordered their sons to be restored to them, gave them vehicles and gifts and sent them back rejoicing to their homes. And when the day had passed, and the silence of night

had descended upon us and the time of sleep had come, the apostles SS. Peter and Paul appeared to me saying, 'Since thou hast put an end to thy sins and has shrunk from shedding the blood of the innocent, we are sent by Christ, our Lord God, to impart to thee a plan for the recovery of thy health. Hear therefore our advice and do whatever we bid thee. Silvester, bishop of the city of Rome, flying from thy persecutions, is in hiding with his clergy in the caverns of the rocks on the Mount Serapte. When thou hast called him to thee, he will show thee the pool of piety; and, when he has thrice immersed thee therein, all the strength of this leprosy will leave thee. When that is done, make this return to thy Saviour, that by thy command all the churches throughout the world be restored; and purify thyself in this way, by abandoning all the superstition of idols and adoring and worshipping the living and true God, who alone is true, and devote thyself to His will.'

"Therefore I rose from sleep and followed the advice of the holy apostle.... The blessed Silvester... imposed on me a period of penance... then the font was blessed and I was purified by a triple immersion. And when I was at the bottom of the font I saw a hand from heaven touching me. And I rose from the water cleansed ...from the filthiness of leprosy....

And so the first day after my reception of the mystery of Holy Baptism and the cure of my body from the filthiness of leprosy I understood that there is no other God than the Father, the Son and the Holy Spirit, whom most blessed Silvester, the Pope, preaches, a Trinity in unity and Unity in trinity. For all the gods of the nations, whom I have hitherto worshipped, are shown to be demons, the works of men's hands. And the same venerable father told us clearly how great power in heaven and earth our Savior gave to His Apostle, blessed Peter, when in answer to questioning He found him faithful and said: 'Thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it.' Attend, ye mighty, and incline the ear of your heart to what the good Lord and Master gave in addition to His disciple when He said: 'I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' And when I learned these things at the mouth of the blessed Silvester, and found that I was wholly restored to health by the beneficence of blessed Peter himself, we - together with all our satraps and the whole senate, and the magnates and all the Roman people, which is subject to the glory of our rule - considered that, since he is seen to have been set up as the vicar of God's Son on earth, the pontiffs who acts on behalf of that prince of the apostles should receive

from us and our empire a greater power of government than the earthly clemency of our imperial serenity is seen to have conceded to them; for we choose the same prince of the apostles and his vicars to be our constant witnesses before God. And inasmuch as our imperial power is earthly, we have decreed that it shall venerate and honor his most holy Roman Church and that the sacred see of blessed Peter shall be gloriously exalted above our empire and earthly throne. We attribute to him the power and glorious dignity and strength and honor of the Empire, and we ordain the decree that he shall have rule as well over the four principal sees, Antioch, Alexandria, Constantinople, and Jerusalem, as also over all the churches of God in all the world. And the pontiff who for the time being presides over that most holy Roman Church shall be the highest and chief of all priests in the whole world, and according to his decision shall all matters be settled which shall be taken in hand for the service of God or the confirmation of the faith of Christians. For it is right that the sacred law should have the centre of its power there where the Founder of the sacred laws, our Savior commanded blessed Peter to have the chair of his apostolate, and where, bearing the suffering of the cross, he accepted the cup of a blessed death and showed himself an imitator of his Lord and Master; and that there the nations should bow their necks in confession of Christ's name, where their teachers, blessed Paul, the apostle, offered his neck for Christ and was crowned with martyrdom. There for ever let them seek a teacher, where lies the holy body of that teacher; and there, prone in humility, let them perform the service of the heavenly King, God, our savior, Jesus Christ, where proudly they used to serve the empire of an earthly king....

“To the holy apostles, my lords the most blessed Peter and Paul, and through them also to blessed Silvester, our father, supreme pontiff and universal pope of the city of Rome, and to the pontiffs, his successors, who to the end of the world shall sit in the seat of blessed Peter, we grant and by this present we convey our imperial Lateran palace, which is superior to and excels all palaces in the whole world; and further the diadem, which is the crown of our head; and the mitre; as also the super-humeral, that is, the stole which usually surrounds our imperial neck; and the purple cloak and the scarlet tunic and all the imperial robes; also the rank of commanders of the imperial cavalry....

“And we decree that those most reverend men, the clergy of various orders serving the same most holy Roman Church, shall have that eminence, distinction, power and precedence, with which our illustrious senate is gloriously adorned; that is, they shall be made patricians and consuls. And we ordain that they shall also be adorned with

other imperial dignities. Also we decree that the clergy of the sacred Roman Church shall be adorned as are the imperial officers....

“Wherefor that the pontifical crown should not be made of less repute, but rather that the dignity of more than earthly office and the might of its glory should be yet further adorned - lo, we convey to the oft-mentioned and most blessed Silvester, universal pope, both our palace, as preferment, and likewise all provinces, palaces and district of the city of Rome and Italy and the regions of the West; and, bequeathing them to the power and sway of him and the pontiffs, his successors, we do (by means of fixed imperial decision through this our divine, sacred and authoritative sanction) determine and decree that the same be placed at his disposal, and do lawfully grant it as a permanent possession to the holy Roman Church.

“Wherefore we have perceived that our empire and the power of our government should be transferred and removed to the regions of the East and that a city should be built in our name in the best place in the province of Byzantium and our empire there established; for it is not right that an earthly emperor should have authority there, where the rule of priests and the head of the Christian religion have been established by the Emperor of heaven....

“Given at Rome, March 30th, when our lord Flavius Constantinus Augustus, for the fourth time, and Galliganus, most illustrious men, were consuls” - *Documents of the Christian Religion*, Selected and Edited by Henry Bettenson, 2nd Ed., London, Oxford University Press, New York, Toronto, pp. 136-140.

- g. The conclusion from this false document is that the bishop of Rome is successor of Peter and Paul and that he should be recognized above the Emperor.
- h. Nicholas of Cues, in 1433, was the first to suspect these documents.
- i. The second to suspect them was Lorenzo Valla in 1440.
 - 1) He is called the developer of Historical Criticism.
 - 2) He also denied the Apostles' Creed was written by the apostles.
- j. People at this time did not question anything handed down to them.
- k. These Pseudo-Isidorian Decretals' effect had lasted almost 900 years.
- l. It was also in these documents that the separation of clergy and laity became firm. They were called the “spirituals” versus the “carnals.”
- m. It was not until in the 1600's that Blondel came up with the absolute proof of the falsity of these documents.

3. THE HIERARCHY OF THE CATHOLIC CHURCH.

- a. The continued emphasis on the bishop of Rome being the successor of Peter.
- b. Obedience to your superior was an absolute requirement.
- c. The pope had two powers:
 - 1) Excommunication, and
 - 2) Interdict.
- d. The priest administered the sacraments and were dependent on the pope to ordain them and, therefore, making their work valid.
- e. The monastic priests were chartered by the pope and were therefore dependent upon his authority for his continued support and orders.
- f. The college of cardinals helped support the pope because they served as his official delegates throughout the church.
- g. Papal legates strengthened the papacy because they made alliances with kings, princes and feudal lords.
- h. Because of "scholasticism" scholars began to defend the structure and power of the Catholic Church by logic.
 - 1) They organized the faith and doctrine combining scripture and tradition.
 - 2) They worked out the system of legalism.
 - 3) They defended the sacerdotal system.
 - 4) They developed the arguments in favor of transubstantiation, confessions to a priest, absolute power of the pope, laity's submission to the clergy and the regular use of sacraments.

C. MONASTICISM.

- 1. The eastern monks lost themselves in idle contemplation and ascetic extravagances.
- 2. The western monks, on the whole, were more sober-minded, practical and useful.
 - a. Monasteries were started by the missionaries among all the barbarous nations of Europe.
 - b. They received special privileges and endowments from princes, nobles, popes and bishops.
 - c. They saved the remnants of ancient civilizations for future use.
 - d. Every large monastery had a library and a school.
 - e. Scribes were employed in copying manuscripts of the ancient classics, the Bible and the writings of the Fathers.
 - f. They preserved and transmitted nearly all the learning, sacred and secular, of ancient times.

D. CONTROVERSIES.

1. MONOTHELITES.

- a. This "one-will" controversy is a continuation of the Christological contests of the post-Nicean age and is clearly connected with the Monophysitic controversy.
- b. It had two aspects:
 - 1) Metaphysical - the relationship of the will to nature and the person.
 - a) Monothelitism - regarded the will as the attribute of the person.
 - b) Dyothelitism - regarded the will as the attribute of nature.
 - 2) Practical - the nature of the Redeemer and of the redemption.
 - a) Monothelitism - regarded Christ as but one person and that He can have only one will. Two wills would necessarily be in conflict with each other.
 - b) Dyothelitism - the incarnation must be complete in order to have complete redemption; that a complete incarnation implies the assumption of the human will into union with the pre-existent divine will of the Logos.
- c. The Sixth Ecumenical Council.
 - 1) Also called the First Trullan Synod.
 - 2) They held 18 sessions from November 7, 680 to September 16, 681.
 - 3) They sanctioned the two-will doctrine.

2. ADOPTIONISM.

- a. It was a revival of the Nestorian controversy and was over whether Christ, as to His human nature, was the Son of God in essence or only by adoption.
 - 1) Adoptionists taught that Christ, as to His divinity, is the true Son of God, the Only Begotten of the Father; but as man He is His adopted Son, the First-born of Mary.
 - 2) The orthodox opponents held that Christ was the one undivided the indivisible Son of God; that the Virgin Mary gave birth to the Eternal Son of God, and for this reason she is called the Mother of God.
- b. The Council of Toledo in 675 declared that Christ is the Son of God by nature not by adoption.

E. ECUMENICAL COUNCILS.

1. COUNCIL OF CONSTANTINOPLE (680).

- a. Emperor Constantine Pogonatus called the council.
- b. The Emperor presided as president.

- c. The idea that Christ had two wills was sustained.
- d. Those who said Christ had one will were condemned.

2. COUNCIL OF NICEA (787).

- a. It was called over the iconoclastic controversy.
- b. The people had begun to worship icons (paintings, crucifixes, etc.) just as the pagans were accustomed to doing.
- c. The emperor had ordered all of the icons destroyed.
- d. The council restored the images and said that the worship should be to God only and the images could receive no more than adoration.
- e. The council, however, did not solve the problem.
- f. They felt the honor given to the images passes on to the original object of worship and that he who adores an image adores it in the person depicted thereby.

F. EAST-WEST DIVISION.

- 1. The procession of the Holy Spirit.
 - a. East - taught that the Holy Spirit proceeded from the Father only.
 - b. West - taught that the Holy Spirit proceeded from both the Father and the Son.
- 2. The universal authority and infallibility of the pope.
- 3. The immaculate conception of the Virgin Mary was taught by the East.
- 4. The marriage of the lower clergy was allowed by the East.
- 5. The withdrawal of the cup (in the Lord's Supper) from the laity in the West.
- 6. Many ceremonies by the church in the East.

G. PUBLIC WORSHIP AND SACRED SEASONS.

- 1. Public worship was centered in the celebration of the Mass as an actual repetition of the sacrifice of Christ for the sins of the world.
- 2. Masses for the dead in connection with the doctrine of purgatory.
- 3. The doctrine of transubstantiation of the eucharist.
- 4. The sermon was the weakest part of the public worship.

5. The seven sacraments were regarded as the channels of all grace and the chief food of the soul.
6. The use of organs in churches is ascribed to Pope Vitalian (657-672).
7. The use of the bell was also added.

H. SPREAD OF CATHOLICISM.

1. France.

- a. During this period the Roman bishop was a stabilizing influence in society.
- b. Charles Martel (714-741) unified the surrounding forces and with the aid of the pope stopped the Moslems.
- c. His son Pepin became king when he died. Pepin gave the pope territory to rule and the pope gave him his blessings.
- d. This was the beginning of the strong church-state and the pope was called the "Duke of Rome."
- e. Pepin died in 768 and the kingdom went to Charlemagne and his brother Karloman.
- f. When Karloman died Charlemagne ruled alone.
- g. Charlemagne defeated the Lombards in Italy and enlarged the pope's temporal kingdom.
- h. On Christmas day, 800, Pope Leo III proclaimed Charlemagne was crowned by God.

2. Ireland.

- a. During the sixth and seventh centuries Ireland excelled all other countries in Christian piety.
- b. The missionary activities of the Irish church is prominent during the period of her independence from the Roman church.
- c. There were missionaries there but they were open village type communes.
- d. The monasteries were the seat of learning.

3. Scotland.

- a. The Celtic history of Scotland is full of fable and is not too reliable.
- b. The arrival of Columba in Iona in 563 was the beginning of the Celtic church in Scotland.
- c. The monastery at Iona held the pre-eminence over the Scots for a long time.
- d. In 715 this monastic church was broken up.

- e. The Culders succeeded the Columban monks.
- f. Their leading peculiarities were:
 - 1) Independence from the people.
 - 2) Monasticism ruled supreme.
 - 3) Bishops without diocese, jurisdiction and secession.

4. England.

- a. Augustin, with the aid of the king Etherkbert, arranged a conference with the English bishops in Sussex in 602 (or 603) where he admonished them to conform to Romanism.
- b. The British refused.
- c. They again refused at a second conference.
- d. Later they did confirm the Roman way.
- e. But later they broke with Rome altogether and vainly tried to force Protestantism on the people.

I. HOLY ROMAN EMPIRE.

- 1. Pepin appealed to Pope Zacharias for confirmation of his kingship from the church. The approval was quickly granted.
- 2. To return the favor, Pepin went to war twice with the Lombards. The Lombards surrendered in 756 and their lands became the property of the pope.
- 3. This was the beginning of the Church-State which lasted until 1870.
- 4. From this the conclusion was made that the pope had the power to give and to withhold kingdoms.
- 5. This was considered the most important event in medieval history.

XVII. MOHAMMEDANISM.

A. GENERAL INFORMATION.

- 1. Mohammedanism is also known as "Islam," which means "Submission."
- 2. The followers of Islam are called Moslems. There are two major groups:
 - a. Sunnites, and
 - b. Shi'ites.

3. Islam proved to be the greatest threat to Christianity. Up to the 12th century they had taken more territory from “Christianity” than from all others.
4. From the 7th to the 16th centuries Islam got more of its followers from Christianity than from any other rival.
5. “Allah” is their word for God.

B. BIRTH OF MOHAMMED.

1. Mohammed was born in 570 and lived until 632. He was born in Mecca, Arabia.
2. It is claimed that at his birth he said, “God is great, there is no God but God, and I am his prophet.”

C. SHEPHERD TO MERCHANT.

1. By the age of six he had lost both his father and mother and was taken into the home of his uncle, Abu Talib.
2. This uncle was very rich and he made many trips with him. It is said that an angel hovered over him on his first journey.
3. As soon as he was old enough he hired out as a shepherd’s helper.
4. Later he became a camel driver.
5. His reputation as a caravan leader gained him much favor among the wealthy merchants of Mecca.
6. A wealthy widow named Kadijah employed him.
7. At the age of 25 he married Kadijah and became one of the richest merchants in Mecca.

D. MERCHANT TO PROPHET.

1. For 15 years Mohammed lived happily with Kadijah and increased her wealth.
2. He began leaving the city and going into the surrounding hills. He spent this time brooding over the conditions of his country and how they might be changed for the better through prophetic leadership.

3. While spending this time in a cave near Mecca he received many revelations from the angel Michael.
4. Slowly the idea that he was a prophet chosen by God grew and he began to preach.
5. The people scoffed at him.

E. THE YEARS OF STRUGGLE.

1. He preached again and again whenever the spirit moved him.
2. For many years he preached a message that was a mixture of:
 - a. Old established beliefs of the Arabs.
 - b. Judaism.
 - c. Christianity.
 - d. His own ideas of reform.
3. Only a small group followed him:
 - a. His wife,
 - b. His freed slave and
 - c. His nephew.
4. At the age of 38 he went to a cave for two years and then at the age of 40 assumes the title of "Apostle of God."
5. The leaders and rich people of Mecca passed a law that anyone who accepted Islam should be driven out of Mecca.
6. Depressed by his failure he went to Taif, a city 70 miles away, and spread his teaching there.
7. No sooner had he begun to preach than the merchants attacked him and drove him out with stones.
8. He returned to Mecca.
9. One day 12 pilgrims from Yathrib came and asked him to explain his teachings to them.
10. The next year 75 came from Yathrib asking him to accept them into his religion.

11. From these he chose 12 men and appointed them as Apostles.
12. The people of Mecca planned to kill him but he escaped from them that night and went to Yathrib.
 - a. This is a very important date in the Islam religion (July 16, 622). It is called Hegira, the Night of the Flight.
 - b. They calculate their time from A.H. (Anno Hegira, the Year of the Flight).

F. FROM PROPHET TO RULER.

1. Up to the time of his flight he had been a prophet of a new religion. After the flight he became the founder of its church.
2. When he came to Yathrib he was received with open arms and made the ruler of the city.
3. While there he converted all but the Jews and virtually became director of the city.
4. He became murderous and claimed all who died in battle would be saved.
5. He set up a six-fold program in Yathrib:
 - a. We will not worship any but the one God.
 - b. We will not steal.
 - c. We will not commit adultery.
 - d. We will not kill our children.
 - e. We will not slander.
 - f. We will not disobey the Prophet in anything that is right.
6. He now wished to reform all the people of Arabia.
7. In order to establish his power he organized an army.
8. To support his army they would go out and plunder caravans.
9. The Meccans then declared war on Yathrib, Mohammed and all those who followed him.
10. With every success in battle the faith of his followers increased.
11. When the war with Mecca was over he settled in Medina (formerly Yathrib) to further the spreading of his religion.

12. He was now preaching that the true follower would:

- a. Believe in Allah and Mohammed as his prophet.
- b. Pray five times a day facing Mecca on a prayer rug.
- c. Be kind to the poor and give alms (either freewill or forced).
- d. Keep the fasts during the Month of Fasts.
- e. Make a yearly pilgrimage to Mecca, the Holy City (but no less than once in your lifetime).
- f. They must worship on Fridays and each Moslem is a priest.
- g. They can drink no wine, cannot gamble, cannot eat pork and cannot have any images.
- h. They can only have four wives at a time (but they can change wives).

13. Conquest of Mecca.

- a. Eight years after his flight he gathered an army of 10,000 and marched to Mecca.
- b. The people of the city fled to the hills in terror.
- c. He entered the town and went from idol to idol until every one of the 360 idols were destroyed.
- d. He ordered his men not to destroy anything in the city other than the idols. He also ordered them not to plunder the markets or to commit any wrong.
- e. When the people came back to town they accepted his teachings.
- f. He declared the road between Mecca and Medina as Holy Ground and no non-Muslim could walk on it.
- g. He persecuted the Jews and made the Christians almost like slaves.

14. To Foreign Lands.

- a. Mohammed was beginning to grow old.
- b. He organized his missionaries in order to spread his teachings in foreign lands.
- c. Within three years his armies had brought all of Arabia under his control plus many neighboring tribes.
- d. His rule and religion were wide spread:
 - 1) In 634 he had taken all of Syria.
 - 2) By 638 he had taken Egypt.
 - 3) By 640 he had taken Persia.
 - 4) All of the North Africa was his by 689.
 - 5) By 711 they were into all of Spain.
 - 6) All of this was accomplished with the sword.
 - 7) His influence was felt in Europe, India and even China.
- e. The battle of Tours, France.

- 1) It was fought in 732 and was the most important battle to involve Christianity.
- 2) Charles Martel defeated the Moslem army and prevented them from taking over the country and possibly all of Europe.
- f. When the Moslems took over a land their policy was that each person was to be converted or killed.
 - 1) This became unworkable.
 - 2) The third alternative was for them to pay tribute.
 - 3) This was one of the major causes of the Crusades.

XVIII. NINTH AND TENTH CENTURIES.

A. COLLAPSE OF THE EMPIRE.

1. In the semi-barbarious state of the society during the middle ages a strong central power was needed in the state and therefore, many felt, in the church also.
2. Charlemagne's successors had neither his talents nor his energy so they sank almost as low as the Merovingians in incapacity and debauchery.
3. The Norman pirates from Denmark and Norway infested the coasts and rivers of Germany and France. They were the terror of all Europe until they accepted Christianity and settled down in Normandy.
4. Kings and nobles quarreled among themselves, oppressed the people, distributed bishoprics and abbeys among their favorites or kept them for themselves and pocketed the income.
5. The Metropolitans oppressed the bishops, the bishops the priests and the priests the laity.
6. Bands of robbers roamed over the country and defied law and punishment.
7. "Might made right!" ruled.
8. From 924 the empire remained vacant for nearly forty years until Otho, a descendent of the Saxon duke Windukind, whom Charlemagne had conquered, raised it to new life.
9. Italy was invaded by Hungarians and Saracens. This, along with the distraction of war between rival kings and petty princes, made it hard for any to survive.

10. The bishops and nobles alike were corrupt and the whole empire was a moral wilderness.

B. CONTROVERSIES.

1. Nature of Christ's presence in the Lord's Supper:

- a. The contesting parties agreed in the belief that Christ is present in the eucharist as the bread of life to believers. But they differed widely in their conception of the mode of that presence.
 - 1) One group held that Christ was literally and bodily present and was communicated to all who partook through the mouth (transubstantiation).
 - 2) The other group held that Christ was spiritually present only.
 - 3) Both of these views had been held by the ancient fathers.
- b. In the 16th century the controversy was revived by the reformers and resulted in three theories:
 - 1) Roman Catholic dogma of transubstantiation.
 - 2) Lutheran theory of the real presence of Christ in the elements - but the elements retained their substance (consubstantiation).
 - 3) The Reformed Church (Calvinistic) theory of a spiritual or "dynamic presence" for believers.

2. Double Destiny.

- a. Also called Predestination.
- b. Beliefs:
 - 1) All men are sinners and justly condemned in consequence of Adam's fall.
 - 2) Man in his natural state has no freedom of choice but rather is a slave to sin.
 - 3) God, out of free grace, elected, from eternity and unalterably, a part of mankind to salvation.
 - 4) God had condemned the rest of mankind to everlasting punishment.
 - 5) Christ died for the elect only!

C. THE POPES.

The numbers are in secession as the Roman Catholic Church lists them and are a continuation of the section listing the previous popes.

97. Stephen IV (816-817).

98. Pascal I (817-824).

99. Eugene II (824-827).
100. Valentine (827).
101. Gregory IV (827-844).
102. Serguis II (844-847).
103. Leo IV (847-855).
104. Benedict III (855-858).
105. Nicholas I (858-867).

Here begins the darkest period of the papacy (870-1050). The 200 years between Nicholas I and Gregory VII are called by historians the "Midnight of the Dark Ages." Bribery, corruption, immorality and bloodshed make it just about the "Blackest Chapter" in the whole of Church History.

106. Adrian II (867-872).
107. John VIII (872-882).
108. Marinus (882-884).
109. Adrian IV (884-885).
110. Stephen V (885-891).
111. Formosus (891-896).
112. Boniface VI (896).
113. Stephen VI (896-897).
114. Romanus (897).
115. Theodore II (898).
116. John IX (898-900).
117. Benedict IV (900-903).
118. Leo V (903).

119. Christopher (903-904).

120. Sergius III (904-911).

He is said to have a mistress named Marozia. She, her mother Theodora, and her sister filled the papal chair with their paramours and bastard sons and turned the papal palace into a den of robbers. This is called the "Rule of the Harlots" (904-963).

121. Anastasius III (911-913).

122. Lando (913-914).

123. John X (914-928).

He was brought from Ravenna to Rome and made pope by Theodora for the more convenient gratification of her passion. He was smothered to death by Marozia. She then appointed the next three popes in succession.

124. Leo VI (928-929).

125. Stephen VII (929-931).

126. John XI (931-936).

He was one of Marozia's illegitimate sons. Another of her sons appointed the next four popes.

127. Leo VII (936-939).

128. Stephen VIII (939-942).

129. Martin III (942-946).

130. Agapetus (946-955).

131. John XII (955-963).

He was a grandson of Marozia and was guilty of almost every crime. He violated virgins and widows of both high and low estate. He lived with his father's mistress and made the papal palace into a brothel. He was killed, while in the act of adultery, by the women's enraged husband.

132. Leo VIII (963-965).

133. John XIII (965-972).
134. Benedict VI (972-974).
135. Donus II (974).
136. Benedict VII (975-983).
137. John XIV (983-984).
138. Boneface VII (984-985).

He murdered John XIV and maintained himself as pope by a lavish distribution of stolen money. The Bishop of Orleans referred to John XII, Leo VII and Boneface VII as “monsters of guilt, reeking in blood and filth; Antichrist sitting in the Temple of God.”

139. John XV (985-996).
140. Gregory V (996-999).
141. Sylvester II (999-1003).

D. EARLY REFORM MOVEMENTS.

1. The convent of Cluny at Macon, France became a center of a monastic revival which spread all over Europe.
2. The Cluniacs strengthened the Benedictine rule into a greater austerity.
3. William the Conqueror thought so much of them that he offered one of them, Hugh, the supervision of the religious affairs of his realm.

E. THE GREEK CHURCH.

1. Worship.

- a. Uses leavened bread in the Lord's Supper.
- b. Practices triune immersion and had never practiced sprinkling for baptism.
- c. Permit no images in worship. However they do allow pictures with flat surfaces to be used.
- d. Did not accept the use of mechanical instruments in worship.

2. Beliefs.

- a. Recognizes four Patriarchs with equal authority.
- b. The Holy Spirit proceeds from the Father only.
- c. Permits the clergy, with the exceptions of the bishops, archbishops and patriarchs to marry.

F. SPREAD OF THE ROMAN CATHOLIC CHURCH.

1. Hungary.

- a. The Hungarians (Magyars) were compelled in 950 by emperor Otto I to allow the bishop of Passau to send missionaries into their country.
- b. The peoples the Magyars had subdued and the captives they had taken were Christians.
- c. Their acceptance of Christianity was great.
- d. Political disturbances afterwards interrupted this progress for a short time.
- e. When Stephanus became king in 997 he borrowed the whole ecclesiastical organization from the German church.

2. Poland.

- a. The gospel was preached there first by Slavic missionaries.
- b. Christianity became so strong the pagans resisted them violently.
- c. Duke Mieczyslaw was converted in 966 and he demanded that all of his subjects follow his example.
- d. Duke Mieczyslaw borrowed the organization of the Polish church from the Germans also.

3. Russia.

- a. The apostle Andrew is said to have been the first to bring Christ to Russia.
- b. Acceptance was slow at first.
- c. The Grand-duke Vladimir (980-1015) with one sweep established it as the religion of the country.
- d. Christianity penetrated deeper into the lives of the Russian people than it did any other country.

4. Scandinavian Countries.

- a. They covered the present Denmark, Sweden and Norway.
- b. The Viking robber campaigns became organized expeditions for conquest.
- c. Kingdoms were founded in Russia, England France and Sicily.

- d. The northern Vikings soon forgot their native language and gods. They became strong bearers of Christianity.
- e. Scandinavian paganism had never become an organized religion.
- f. The first and hardest work Christianity had to do was humanitarian rather than specifically religious.

XIX. ELEVENTH, TWELFTH AND THIRTEENTH CENTURIES.

A. THE CRUSADES.

1. General.

- a. These were the Catholics and the Mohammedans at war with each other throughout the 11-13th centuries.
- b. They were theoretically for the possession of the Holy Lands.
- c. Pilgrimages to the Holy Lands were looked upon as a means of acquiring merit in heaven.
- d. The Seljuk Turks had captured the Holy Land in 1073 and it was no longer safe to visit there.

2. Reasons for joining the Crusades.

- a. From 970 to 1040 there were 48 years of famine and from 1085 to 1095 there was a famine that was worse than the previous ones.
- b. The Normans were plundering the land.
- c. The people were not able to move around the country as freely as they wanted to, so this gave them the opportunity to do so.
- d. There was a true increase in religious zeal.
- e. There was a "pilgrimage" spirit.
- f. There was a feeling the Christianity was strong enough to defeat and eradicate the Mohammedans.
- g. There was religious hatred.
- h. Certain ones wanted to be feudal lords over the Mohammedans.
- i. There was a desire to establish trade.
- j. Love for military adventure.
- k. There was a desire to obey the pope's requests.
- l. Escape from boredom of domestic life.
- m. Soldiers of fortune.
- n. Some to escape the punishment for crimes.

3. The First Crusade.

- a. Organized under Pope Urban II.
 - 1) This was in 1095.
 - 2) His motives:

- a) To make the Holy Lands available to Christian pilgrimages.
 - b) The thought that this would unite the Eastern and Western churches.
 - c) This would extend his power into the East.
 - d) This was an opportunity to raise an army which could continue to be maintained and bring more secular power to the pope's office.
- b. The leaders were:
 - 1) Walter the Penniless,
 - 2) Gottschalk (a priest) and
 - 3) Peter the Hermit.
- c. If one was killed in battle the pope promised to absolve him from all sin.
- d. They were basically a peasant army taking their wives and children with them.
- e. They slew Jews by the thousands as well.
- f. In 1094 they got to Constantinople and began their attack on Nicea.
 - 1) They captured it in one month.
 - 2) Because of internal fighting it took 2 1/2 years to get to Antioch.
- g. Antioch was captured in 6-3-1098.
 - 1) But it was lost again on 6-6-1098.
 - 2) Then they retook it on 6-28-1098.
- h. Jerusalem was captured on 7-15-1099.
- i. They finally defeated the Egyptian-Mohammedan army on 8-12-1099. This was the last battle of this crusade.
- j. Of the 30,000 to 50,000 that went only 10% to 25% remained alive.
- k. Palestine actually became a feudal system.
 - 1) Godfrey of Baouillon and his brothers Baldwin and Eustance also came along as leaders.
 - 2) Godfrey set up Baldwin as king of Jerusalem with the title of "Defender of the Holy Sepulcher."
- l. While the conquerors were there they set up new Orders of Knights.
 - 1) They were called:
 - a) The Knights of St. John (or Hospitaliers).
 - b) The Templars - founded by Hugo de Payens to be defenders of the Temple.
 - 2) They were both military Orders and stayed in control until 1144.
 - 3) These Knights were monks and they had three main functions:
 - a) Fight infidels.
 - b) Defend the Holy Land.
 - c) Protect pilgrims.
 - 4) Knights were given land by the rich and this was their source of income.
 - 5) The Knights, after the fighting was over, had so much land they had to be held in check by the king.
- m. The Moslems had retaken the city of Edessa by 1144.

4. The Second Crusade.

- a. Bernard of Clairvoux with the permission of the Emperor and the king of France led this crusade in 1147.
- b. Louis VII (1137-1180) king of France and Conrad III (1138-1152) king of Germany were the leaders of the armies.
- c. They lost thousands in their battles in Asia Minor.
- d. They got as far as Damascus in 1148.
 - 1) They could not take Damascus.
 - 2) They turned around and went home.
- e. This actually widened the split between the East and West as the West felt there was a lack of support from the East.

5. The Third Crusade.

- a. From 1189 to 1192.
- b. Was called the "Kings' Crusades."
- c. The leaders were:
 - 1) Philip Augustus of France (1179-1223).
 - 2) Richard (the Lion Hearted) from England (1189-1199).
 - 3) Emperor Barbarosa of Germany (1152-1190).
- d. Emperor Barbarosa was accidently drowned and many of his troops went home.
- e. After they captured a town the remaining two kings fought over who was to rule so Philip went home.
- f. Richard stuck it out but could not win therefore he made treaties for the Christians so they could visit there on pilgrimages.

6. The Fourth Crusade.

- a. Pope Innocent III was behind this crusade.
- b. From 1202 to 1204.
- c. This brought the Eastern and Western churches together under the papacy for a short time.
- d. No kings were involved.
- e. The Eastern church saw the pope's power plunge during this time and this caused the split to widen again.
- f. There were no lasting results from this crusade.

7. The Fifth Crusade.

- a. Led by Frederick II of Germany (1212-1250).
- b. Basic results:
 - 1) In 1229 a treaty was made that brought Jerusalem, Bethlehem, Nazareth and a path to the coast under Christian control.

- 2) The one exception was the Mosque of Omer in Jerusalem.
- c. The Moslems got control over the Turks who had been ruling and as a result Palestine was controlled by Moslems from 1244 on.

8. The Children's Crusade.

- a. The feeling that sin was the cause of their defeats gave birth to the idea of children fighting.
- b. Nicholas of German and Stephen of France were the leaders.
 - 1) They started out with Jerusalem as their goal.
 - 2) They were also children.
- c. This crusade was a complete failure.

9. Results.

- a. There was a total of nine crusades.
- b. Overall they did much harm to the East and West.
- c. Their so-called benefits were actually logical developments which would have come about without the crusades (according to historians).
- d. There were four major results:
 - 1) Feudalism in Europe was weakened.
 - 2) Growing nationalism took away part of the papal power.
 - 3) Trade with the Near-East increased.
 - 4) An intellectual awakening began.
- e. The Crusades developed into the Inquisitions.
 - 1) The Pope used troops against rulers, and
 - 2) Against heretics.

B. THE INQUISITION.

1. Purpose.

- a. To rid the medieval church of heresies and heretics.
- b. The papacy soon learned that some organization must be developed which could deal with individual heretics before they had a large number of followers.

2. Background.

- a. The legal foundations was founded in the decrees of the Latern Council of 1215.
- b. The earliest known case of the state punishing a heretic was Pricillian.
- c. The bishops liked the idea.
- d. At first they did not look for heretics but only handled the cases brought to them.

- e. Pope Lucius (c. 1208) was the first to say heretics should be sought out.
 - 1) Pope Innocent III agreed with this idea.
 - 2) Thomas Aquinas strongly supported this idea.
 - f. The burning of witches in the 1300's and the 1400's was closely related to this.
 - 1) It was felt these people had the power of Satan.
 - 2) They were condemned by the church BUT put to death by the state.
3. **The method** of the Inquisition was to force admission of guilt, NOT to determine guilt.
4. **There were attempts to justify** the Inquisitions on the theory that it was not to be used on Non-Catholics.
- a. This was to be used by the church as punishment of her own children.
 - b. Since all were declared to be subject to the pope this argument has no validity.
5. **Thomas Aquinas' defense** of the Inquisition:

"I reply that, with regard to heretics, two considerations are to be kept in mind: (1) on their side, (2) on the side of the church.

"(1) There is the sin, whereby they deserve not only to be separated from the church by excommunication but, also to be shut off from the world by death. For it is a much more serious matter to corrupt faith, through which comes the soul's life, than to forge money, through which temporal life is supported. Hence if forgers of money or other malefactors are straightway justly put to death by secular princes, with much more justice can heretics, immediately upon conviction, be not only excommunicated but also put to death.

"(2) But on the side of the church there is mercy, with a view to the conversion of them that are in error; and therefore the Church does not straightway condemn, but 'after a first and a second admonition,' as the Apostle teaches (Tit. iii. 10). After that, if he be found still stubborn, the Church gives up hope of his conversion and takes thought for the safety of others, by separating him from the Church by sentence of excommunication; and further, leaves him to the secular court, to be exterminated from the world by death..."

6. **Any individual could accuse any one of heresy** and when the accused was called for trial he was not allowed to defend himself NOR to know who his accuser was.
7. **The laws governing these trials** were later incorporated into Corpus Juris and made part of the canon law.
8. **All of this lead to the Spanish Inquisition.**
 - a. This was directed toward:
 - 1) Jews,
 - 2) Moslems,
 - 3) Protestants and
 - 4) Those who practiced black arts.
 - b. Methods used:
 - 1) Burn them to death at the stake,
 - 2) Boil them in oil,
 - 3) Tear them apart by tying their arms and legs to four horses,
 - 4) Pull them apart over a wheel and
 - 5) Beat them to death with whips.
9. **The Roman Catholic Church has never renounced the idea** of inquisition nor created a law against it.
10. **Arguments over the Inquisitions:**
 - a. The argument over whether the Catholics had killed these people:
 - 1) The Catholics claimed they were killed by the state.
 - 2) But the state officials were Catholic.
 - b. The argument whether the Catholics were persecuting their own people only or just anybody.
 - 1) The Catholic Church claimed the right to rule all peoples everywhere.
 - 2) Therefore anyone, Catholic or not, was subject to the Catholic Church for rule and punish.

C. SCHOLASTICISM.

1. It is a system of philosophy.
2. Their purpose was to defend the Catholic Church with cold logic.
3. They were mostly monks from various monasteries who spent their time:
 - a. Organizing the faith and the doctrine of the church.

- b. This was done on the basis of the Scripture as interpreted in the light of tradition.
- 4. The doctrine of transubstantiation came from their efforts.
- 5. They reorganized and systemized canon law to give absolute power to the pope.
- 6. The three founders were:
 - a. Anselm (1033-1109).
 - 1) He was from Italy but became Archbishop of Canterbury.
 - 2) "I believe in order that I may understand."
 - b. Abelard (1079-1142).
 - 1) Lectured in theology at the University of Paris.
 - 2) "I understand that I may believe."
 - 3) "Doubt leads to inquiry and inquiry leads to belief."
 - 4) He believed Christ merely died in order to be an example.
 - c. Thomas Aquinas (1225-1274).
 - 1) He was the most important of the three.
 - 2) He was an Italian who became a Dominican monk.
 - 3) "Faith and reason must go together." He used reason to argue for the existence of God. He believed God created both so there could be no conflict.
 - 4) His major work was "Summa Theologica," which was a summary of Catholic theology. By declaration of pope Leo XIII (1878-1893) this work was made the basis of Catholic theological instruction.

D. THE STRUGGLE FOR POWER BETWEEN CHURCH AND STATE.

- 1. Pope Urban II stirred up dissatisfaction toward Henry IV.
- 2. In 1093 Urban took possession of Rome and drove Wilbert out.
- 3. Urban's rise to power was very rapid.
- 4. He brought about a crusade in 1095 and was at once in a position of leadership in Europe.
- 5. Henry V rebelled against Henry IV and was successful.
- 6. He claimed his rights of investiture just as quickly as his father had done.
- 7. Henry V marched on Rome and overpowered Pope Paschal II. Paschal II then resigned investiture to Henry V.

8. He took it back later.
9. Two French leaders, Iro bishop of Chartres and Hugo of Fleury, both argued that church and state each had their own rights of investiture. One with spiritual authority and the other with temporal.
10. This compromise between Henry V and Pope Calixtus II came in 1122 at the Concordat of Worms.
11. The church had vindicated its equality with the temporal power.

E. CONCORDAT OF WORMS.

1. The investiture controversy was finally settled by a compromise. The church would supervise spiritual matters with the state giving legal and secular sanction.
2. "I, Calixtus, Bishop, servant of the servants of God, do grant to thee, beloved son, Henry - by the grace of God Emperor of the Romans, Augustus - that the elections of bishops and abbots of the German kingdom, who belong to that kingdom, shall take place in thy presence, without simony or any violence..."
3. "In the name of the holy and indivisible Trinity I, Henry by the grace of God emperor of the Romans, Augustus, for the love of God and of the holy Roman church and of our lord Pope Calixtus, and for the salvation of my soul, do surrender to God, and to the holy apostles of God, Peter and Paul, and to the Holy Catholic Church, all investiture through ring and staff; and do grant that in all the churches that are in thy kingdom or empire there may be canonical election and free consecration."

F. NEW RELIGIOUS MOVEMENTS.

1. Cistercians.

- a. These monks shared with the Cluniacs the distinction of being the most numerous and the most useful monastic order of the Middle Ages.
- b. They were Benedictines.
- c. Its convents set an example in skilled industry in fields and gardens.
- d. They spread all over Western Europe.

2. Cathari.

- a. They date back to the 800's
- b. They were also called Cathorists (cleaners).

- c. They were found especially in Greece, Italy, Germany, France and Holland.
- d. Different groups were called:
 - 1) Paulicans,
 - 2) Arnolians,
 - 3) Petrobusians,
 - 4) Albigenses and
 - 5) Waldenses.
- e. Similar beliefs:
 - 1) Opposed Roman hierarchy.
 - 2) Scripture is the only authority.
 - 3) Claimed to be the only true Christians in their generation.
 - 4) Lived puritanical lives.
 - 5) Denounced the ignorance and vice of the clergy.
 - 6) Some were extreme ascetics.
 - 7) Some rejected the Old Testament.
 - 8) Many believed marriage was from Satan.
- f. Worship.
 - 1) Read Scriptures aloud.
 - 2) Had the Lord's Supper every service.
 - 3) Refused infant baptism and would baptize only believers.
 - 4) No formal creed or confession.

3. Waldenses.

- a. Started by Peter Waldo who was a wealthy merchant of Lyons. About 1160 he had the Bible and some teachings of the early fathers translated into his language.
- b. In order to oppose more effectively the rich and the corrupt clergy they decided to abandon all property and preach the gospel.
- c. They were called the "Poor men of Lyons."
- d. They were trying to reform the church not start a new one.
- e. Beliefs:
 - 1) Priestly ordination was unnecessary.
 - 2) The doctrine of purgatory not taught in the Scriptures.
 - 3) The Bible is the only authority.
 - 4) Against the worship of saints.
 - 5) Against the idea that a priest could absolve anyone of his sins.
 - 6) Against the belief that salvation was dependent on the Catholic clergy.
 - 7) The church was not infallible and neither were its leaders.
 - 8) Christian laymen and laywomen can preach.
 - 9) Selling one's goods and giving it to the poor is the initial step of Christian consecration.

- 10) They taught that the church should abandon its hierarchy, corruptness and elaborate ritual.
- 11) Secret prayer was a valuable aid to piety.
- f. Its members should be characterized by:
 - 1) Humility,
 - 2) Industriousness,
 - 3) Chastity,
 - 4) Temperance in eating and drinking,
 - 5) Refusal to go to taverns and dances,
 - 6) Truthfulness in speech,
 - 7) Avoided anger and
 - 8) Avoided the accumulation of wealth.
- g. The Catholics and the civil authorities tried to persuade or force them to give up all they were doing.
- h. They then fled to the Italian Alps.
- i. They continued secretly until the Reformation.

4. Arnoldians.

- a. Started by Arnold of Brescia about 1100.
- b. Their influence was mostly in France and Switzerland.
- c. When he returned to Rome he denounced the hierarchy.
- d. As a result they:
 - 1) Hanged him,
 - 2) Burnt his body and
 - 3) Threw his ashes in the river.

5. Albigenses.

- a. Named for a town in France (Alby).
- b. Beliefs:
 - 1) There were two Gods, Jehovah and Satan.
 - 2) All material things are evil.
 - 3) They renounced all seven Catholic sacraments.
 - 4) They rejected the Catholic clergy and their claims.
 - 5) They used the Bible but not all of the books.
 - 6) They liked the book of John especially.
 - 7) They were ascetic.
 - 8) They openly criticized the wealth and power of the Catholic Church.
- c. In 1181 Pope Alexander III and Pope Innocent III in 1182 had crusades against them.

6. Peter of Bruys, France.

- a. He was a strict ascetic.

- b. Denied infant baptism, mass and prayers for the dead.
- c. He was burned at the stake.

7. William Occam (1280-1339).

- a. An English Franciscan monk.
- b. His two major teachings:
 - 1) Scriptures and not the decisions of councils nor popes should be binding on Christians.
 - 2) The civil authorities were independent from ecclesiastical authority.

G. DOMINICANS AND FRANCISCANS.

1. Dominicans.

- a. A Spaniard named Dominic founded this order of preachers.
- b. Dominic devoted himself to the movement to suppress heresy.
- c. In 1217 he sent out monks to start colonies.
- d. The order took quick root in large cities:
 - 1) Paris,
 - 2) Bologna,
 - 3) Rome, etc.
- e. They did not combine manual labor with the regular duties of their monks.
- f. They substituted study and preaching instead.
- g. Preaching and saving souls were the chief aims of the order.
- h. Their mission was predominantly with the upper classes. They represented the patrician element among the orders.
- i. In 1232 the conducting of the Inquisition was largely committed to their care.

2. Franciscans.

- a. "The Brethren Minor," or "Minorities" was their official title.
- b. They spread rapidly in Italy and then elsewhere.
- c. The order was torn by continual strife due to their attempts to conserve the principles originally laid down by Francis.
- d. They accompanied Columbus on his second journey to the new world and became active in American missions.
- e. In the Rule of 1223 monastic discipline had replaced their original freedoms. The strong hold of the hierarchy was showing itself.
- f. Most of the great English schoolmen had belonged to the Franciscan order.
- g. They fell from their original high calling when their lands and honors caused demoralization.

- h. They became known as the collectors of papal revenues.

H. UNIVERSITIES.

1. Origin.

- a. A product of the medieval mind.
- b. They grew independently of each other.
- c. They were not the immediate creation of the church.
- d. They owe their growth and popularity to the enthusiasm of the individual teachers who attracted students.
- e. The organization of the guilds provided their pattern.
- f. They first arose in Italy.

2. Organization.

- a. It was originally not a body of students but a collection of teachers and students.
- b. A full university required four disciplines:
 - 1) Arts,
 - 2) Law,
 - 3) Medicine and
 - 4) Theology.
- c. They had their own:
 - 1) Government,
 - 2) Endowments and
 - 3) Privileges.

3. Teachers and studies.

- a. At first teaching was done in:
 - 1) Convents, or
 - 2) Private quarters.
- b. Most teachers were:
 - 1) Ecclesiastics, or
 - 2) Unmarried laymen.

4. Discipline and influence.

- a. Discipline was non-existent as we know it today.
- b. As an agent of culture and progress the Middle Ages made no contributions to modern times comparable to the usefulness of the universities.

I. THOMAS AQUINAS.

1. He was called the “Angelic Doctor,” the “Prince of Schoolmen.”
2. Born about 1225 in the territory of Naples.
3. His writings fall into four classes:
 - a. Philosophical,
 - b. Metaphysics,
 - c. Politics and
 - d. Other treatises.
4. His works on dogmatic theology were his most important.
5. He made clearer distinctions than any other schoolman before him on:
 - a. Philosophy and religion,
 - b. Reason and revelation.
6. He was the greatest influence in making the persecution of heretics unto death the settled policy of the Catholic Church and the civil governments.

J. THE MYSTICS.

1. Mysticism aims at the immediate personal communication of the soul with the Infinite Spirit.
 - a. Through inward devotions and spiritual aspirations.
 - b. By abstract rather than logical analysis.
 - c. By adoration rather than logical argument.
 - d. With the heart rather than with the mind.
 - e. Through spiritual feelings rather than intellectual reasoning.
 - f. Through immediate contact of the soul with God rather than through rites and ceremonies.
2. The mystical element was strong in:
 - a. Anselm,
 - b. Thomas Aquinas and
 - c. Bonaventura.

K. THE PAPACY.

1. Benedict VIII (1012-1024). He bought the office of Pope. This is called Simony.
2. John XIX (1024-1033). He also bought the office of Pope and passed through all necessary clerical degrees in one day.
3. Benedict IX (1033-1035). Worst of all Popes. Through simony he became the Pope at the age of 12.
4. Hildebrand (1073-1085). His biggest object as Pope was to reform the clergy. He was overlord to princes and kings.
5. Urban II (1088-1099). He became leader in the crusade movement.
6. Innocent II (1130-1143). Maintained his office by armed force.
7. Adrian IV (1154-1159). The only English Pope.
8. Alexander III (1159-1181). Waged wars (slaughter) with the German emperors for supremacy.
9. Innocent III (1198-1216). Most powerful of all popes and brought the church into supreme control over the state.
10. Innocent IV (1216-1227). Sanctioned torture for heretics.
11. Boniface VIII (1294-1303). Received the papacy at its height of power. But Philip the Fair, king of France, humbled the papacy and began the papacy's era of decline.

L. CAUSES OF THE EAST-WEST SPLIT.

1. The jealousy between the bishops of Rome and Constantinople.
2. The Second Trullian Council.
 - a. Called in 692.
 - b. Decisions:
 - 1) The clergy could marry except for the offices of bishop and higher.
 - 2) The Patriarch of Constantinople was equal with the bishop of Rome.
 - 3) It was illegal to require fasting on Saturdays during Lent.
 - 4) No one could eat animals that were strangled or suffocated.

- 5) Forbade the representation of Christ as a lamb in paintings, etc.
3. The difference over the source of the Holy Spirit.
 - a. Called the "Filioque" controversy and means "and the Son."
 - b. Photius, patriarch of Constantinople (about 858) believed the Holy Spirit came from the Father only.
 - c. Nicholas I, the Roman Catholic Bishop, believed He came from the Father and the Son.
4. At Constantinople in 869 a council was held and a compromise was reached so that the churches became one for a period of 100 years.
5. In 1054 the split widened again.
 - a. Constantine IX, emperor of the East, had been attacked and asked Leo IX for the support of the papal army.
 - b. In return he said he would recognize Leo IX as the universal bishop.
 - c. Cerularius, Metropolitan of Constantinople, did not like this so he closed down all of the Roman Catholic churches in the East.
 - d. To solve the problem Pope Leo IX sent legates to the East to "talk it out."
 - e. No settlement was reached so the two churches excommunicated each other on July 16, 1054.
6. Differences (then and now).

<u>Roman Catholic</u>	<u>Orthodox Catholic</u>
Ruled by the Roman Pope.	Ruled over by four Patriarchs.
The Holy Spirit comes from both Father and Son.	Comes from the Father only.
Uses unleavened bread in communion.	Uses leavened bread in communion.
Began accepting sprinkling 1307 (even though practiced occasionally).	Immersion only (triune method)
Believes all of its hierarchy should refrain from marriage.	Everyone under bishop can be married.

Have used both paintings and images.

Have used paintings only.

Began instrumental music in the 7th century.

Never did use the instrument.

M. THE DARK AGES (600-1300).

1. Also called:
 - a. Middle ages.
 - b. Medieval.
2. The Eastern church did not go through this period.
3. Characteristics of the age:
 - a. The papacy grew stronger because of the ignorance of both the clergy and the laity.
 - b. It was a period of superstition and legendary miracles.
 - c. Religion was the major power in everyone's life.
 - d. The papacy was morally corrupt.

XX. THE FOURTEENTH AND FIFTEENTH CENTURIES.

A. THE RENAISSANCE.

1. **The Renaissance began in the early 1300's** in Florence, Italy and went into the middle of the 1600's.
2. **Renaissance means:**
 - a. Rebirth, or
 - b. Revival.
3. **It was also called:**
 - a. The Age of Enlightenment, or
 - b. The Age of Humanism.
4. **Characteristics:**
 - a. Rationalism.
 - b. The rise of the middle class with wealth which they chose to spend on:
 - 1) Literature,

- 2) Art and
- 3) Education.
- 4) All of this as opposed to the church.

5. The need for Renaissance.

- a. The papacy and the state had both become so weak that at one time the papal offices were moved to Avignon, France in the 13th century.
- b. Schoolmen had established arguments which crystallized Catholic doctrine.
 - 1) This thinking had taken over the minds of the people.
 - 2) They had become ignorant of the Bible's teachings.
 - 3) The people were unwilling and perhaps even afraid to seek further truth.

6. Causes:

- a. The crusades brought new ideas from the eastern world and the desire for cultural advancement.
- b. The rise of the cities produced a new kind of men who were interested in intellectual pursuits and developing new ideas.
- c. The growth of humanism which was universally based.
- d. Mysticism.
- e. Universalism.
- f. Individualism.
- g. A return to the original Bible languages.

7. Conditions which helped the Renaissance.

- a. The rise of national states made the papacy weaker in many areas.
- b. Cities began to replace monasteries and manors.
- c. Increase in:
 - 1) Exportation.
 - 2) Trade.
 - 3) Discovery.
- d. The rise and spread of capitalism.
 - 1) Printing money.
 - 2) Minting coins.
 - 3) Starting banks, etc.
- e. Renewal of science and industry, i.e. the invention of the printing press in about 1445.
- f. Asceticism was breaking down.
- g. Great works of literature and masterpieces of art were being produced.
- h. The establishment of universities.
 - 1) This was probably the most important.

- 2) The reformers were a product of the universities.

8. Outstanding men of the time.

- a. Roger Bacon (1294).
- b. Raphael (1520).
- c. Michael Angelo.
- d. Reuchlin (1522).
- e. Erasmus (1536).
- f. Dante (1321).
 - 1) He wrote in the common language of the people not the ecclesiastical.
 - 2) His "Divine Comedy" attacked:
 - a) Purgatory.
 - b) Loose living of the popes.

9. Results of the Renaissance.

- a. Classical culture became very popular again.
- b. Writers began to imitate the style of the classical writers such as Aristotle, Plato, etc.
- c. It brought advances in:
 - 1) Art,
 - 2) Science and
 - 3) Literature.
- d. The revival of learning produced a critical mind.
 - 1) It produced a spirit of skepticism which can be either good or bad.
 - 2) Rejection of Catholicism.
 - 3) Beginning of liberal theology.
- e. The Bible was readily available to the common people.

B. DEVELOPMENTS THAT CAUSED THE REFORMATION.

1. Veneration of saints.

- a. They saved relics connected with these persons and considered them sacred.
- b. They had pictures and images made of these people and used them in their worship.
- c. Supererogation - the idea that when someone was living they had more good works than they needed to go to heaven and one could call on them for help.

2. Mariolatry.

- a. It started as early as 185 with Irenaeus.
- b. In the 400's Augustine did not consider her as a sinner and her perpetual virginity became a firm doctrine.
- c. Ambrose, in the last part of the 4th century, said, "Mary cooperated with Christ in His atonement."
- d. A legend arose that Mary was carried to heaven by angels when she died. She then became a heavenly queen.
- e. As a result she became a real helper in heaven and one prayed to Jesus through her.
- f. This was done as a partial reaction to the pagan charges that Christianity had no female deity.

3. Sacramental system.

- a. Transubstantiation became official at the fourth Lateran Council in 1215.
- b. Penance was formally made a sacrament in the 13th century. However, indulgences first came about in France in 1016.
- c. One could not be married and then be ordained.

4. Purgatory.

- a. Was not declared official until the Council of Trent in 1545.
- b. The church is one in:
 - 1) Heaven,
 - 2) Earth,
 - 3) Purgatory and
 - 4) Hell.

5. Simony.

- a. Named for Simon the Sorcerer in Acts 8.
- b. It is the buying of spiritual advantages with physical possessions.
- c. Here it is used specifically of the buying of offices in the Catholic Church.
- d. The clergy, in addition to buying their offices, also paid annual dues.
- e. The priests reimbursed themselves by charging very high fees for their services.
- f. Pope Leo X (1513-1528) made one million dollars per year on this system.
- g. Many church offices were held by men who did not even live in the city of the office nor did they care for the church.
- h. The offices were often purchased by noblemen for their sons as a form of scholarship.
- i. The people finally rebelled against the great riches of the Catholic Church.

6. Indulgences.

- a. The theory:
 - 1) God would forgive sin but the church must require temporal punishment.
 - 2) This indulgence would shorten the sinner's stay in purgatory.
 - 3) The sinner was:
 - a) The purchaser, or
 - b) The purchaser's designate.
 - 4) All of this is based on a "Treasury of Merits."
 - a) All of the good Christ did is stored there.
 - b) All of the good all of "Saints" did is also stored there.
 - c) This treasury is at the pope's disposal.
 - d) Therefore, an indulgence is like a check which is drawn against this bank or great treasury.
- b. The pope, therefore, claimed to have the power to lessen, or altogether remit, these sufferings by the sale of indulgences.
- c. They were offered as inducement to go on crusades or to war.
- d. They were also sold for money.
- e. Pope Sixtus IV (1476) was the first to apply them to the souls in purgatory.
- f. The indulgences were assigned (farmed out) in order to be sold retail.
- g. This is literally selling the privilege to sin.
- h. It became one of the main sources of income for the papacy.

7. Other causes:

- a. The actual East-West split.
- b. Individualism.
- c. Renewal learning.
- d. Growing nationalism (one-third of Europe's land was owned by the Catholic Church).

C. REFORMS WITHIN THE CATHOLIC CHURCH.

1. In discipline.

- a. After the eighth century the discipline within became very poor.
- b. Duke Williams the Pious founded a monastery at Cluny that was free of Papal and secular control and reenforced the strict lives of the earlier ways.

2. In Simony.

- a. Benedict IX was driven out of Rome because he sold his office to John Gregory who became Gregory VI.
- b. Silvester III did not like this so he claimed the office of Pope in 1046. This created three Popes at the same time!
- c. Leo IX and Gregory VIII worked against simony because they could see what it was leading to.
- d. Leo IX while fighting simony organized the cardinals into an international organization.

3. Prior to Luther there were others who wanted to reform the Catholic Church.

a. William of Occam (1300-1349).

- 1) One of the most influential thinkers of his time.
- 2) Teachings:
 - a) A general council is higher than the pope.
 - b) The Bible is the only authority in the church.
 - c) In secular matters the church and the pope are subordinate to the state.
 - d) The pope is not infallible.
 - (1) In 1331 he challenged the pope on a question of poverty.
 - (2) He was sentenced to expulsion from his order, perpetually imprisoned and excommunicated.
 - (3) The pope had correctly understood this to be a challenge to his infallibility.

b. Petrarch (1304-1375).

- 1) He was interested in the revival of Latin literature.
- 2) Despised scholasticism.
- 3) Condemned Aristotle.
- 4) Aroused men to a new interest in life and a new world outlook.

c. John Wycliffe (1320-1384).

- 1) His name is also spelled Wycliff.
- 2) He was born in Yorkshire.
- 3) He said that the Scripture alone is authoritative in religious matters.
- 4) He taught that Christ is the only head of the church.
- 5) He declared there were only two offices in the Scriptures for the church:
 - a) Elders, and
 - b) Deacons.
- 6) While in Rome in 1374 he saw the corruption of the priesthood and began to speak and write against the pope as the anti-christ.
- 7) In 1377 Gregory XI issued five bulls for his arrest and examination. He condemned 19 points in Wycliffe's writings.

- 8) In 1392 the archbishop of Canterbury condemned 24 of his ideas of heresy.
- 9) In 1410 anyone who had copies of his writings was subject to death.
- 10) In 1415 the Council of Constance condemned 267 of his errors and condemned him as a heretic.
- 11) John Gaunt, the emperor, like him and protected him from the Pope which made him very bold.
- 12) His followers were called:
 - a) Lollards, or
 - b) Two by Twos.
- 13) In 1382 he translated the first complete Bible in English.
- 14) He opposed:
 - a) The clergy interfering in secular rule, especially the Pope.
 - b) He believed the Pope could be the head of the earthly church if he were like Peter and one of the elect.
 - (1) The sure test was to see if the Pope was after worldly power and/or taxes.
 - (2) If he was after these things he was not of the elect and was the Anti-christ-Christ.
 - c) The use of images and relics.
 - d) Latin in the services.
 - e) Recognition of festivals.
 - f) Private masses.
 - g) Extreme Unction.
 - h) Monasticism - he said it opposed the spirit of Christianity.
 - i) Doctrine of Transubstantiation.
 - j) Indulgences.
 - k) Interdicts.
 - l) Purgatory.
- 15) He has been called the "Morning Star of the "Reformation."
- 16) There are four reasons why he was not personally attacked during his lifetime.
 - a) He was probably the most intellectual man of his time.
 - b) He was one of the most pious men of his time.
 - c) He was an extraordinary patriot.
 - d) He was merely expressing the views of an increasing number of people.

d. John Huss.

- 1) Born in Husinec, Bohemia.
- 2) In Bohemia the church owned more land and the clergy owned more worldly goods than anywhere else.
- 3) He had been called the "John the Baptist" of the Reformation.
- 4) Because of the split between the popes, the Bohemian king put him in as head of the University in 1409.

- 5) He was educated at the University of Prague and became a professor there as well as a preacher.
 - 6) He became an active leader in the Reformation.
 - 7) He did not deny transubstantiation.
 - 8) He agreed with Wycliffe that the pope needs to be one of the elect.
 - 9) He opposed indulgences.
 - 10) He encouraged a return to the study of the Scriptures.
 - 11) He opposed the corruptness of the clergy.
 - 12) After 1409 he became the head of the National Bohemian Party.
 - 13) He was excommunicated in 1411 by the archbishop of Prague and later by the Pope.
 - 14) In order to appeal he had to go before the Council of Constance in 1415.
 - 15) Emperor Sigismund told him if he went he would give him a safe journey to and from the trial.
 - 16) The Catholics convinced Sigismund that he need not protect a heretic.
 - 17) He was burned at the stake on July 6, 1415.
 - 18) Huss opposed Pope John XXIII (1410-1415) particularly in these areas:
 - a) The Pope should not have the physical force to conduct a crusade.
 - b) Many payments made to the Pope had no connection with forgiveness of sins and unless the Pope was one of the elect any indulgence he granted was useless.
 - 19) At his death his followers split into two groups:
 - a) Taborites - militant.
 - b) Utraquists - believed all should take part in both elements of the Lord's Supper, not just the bread.
 - 20) From Huss' movement came the Moravian Group (Bohemian Brethren).
 - 21) The killing of Huss caused the Bohemians to become independent of the Catholic Church.
 - 22) A number of educators followed him.
- e. Jerome Savonarola (1452-1498).**
- 1) He was spurned by a girl at age 20 and this lead him to abandon his plans to become a doctor and to enter a monastery instead.
 - 2) He began to preach from the Bible itself and became very popular.
 - 3) He was bold in his attacks on the wickedness of the priests.
 - 4) In 1492 he began to tell that he had had a vision of Rome with a cloud over it raining swords.
 - 5) In a second vision he saw a black cross over Rome and a pretty cross over Jerusalem.

- 6) When Charles VIII of France led his army into Italy in 1494, he welcomed him to the city of Florence and made him dictator of the city.
 - 7) This gave him the power to reform the church within the city.
 - 8) The pope offered him the position of Cardinal if he would stop his reforms but he told the pope he preferred a cap of blood to the cap of a Cardinal.
 - 9) The pope then demanded that he stop preaching but he refused.
 - 10) He had no desire to leave the Catholic Church but only wanted to reorganize in on a scriptural basis.
 - 11) Pope Alexander VI threatened him with an interdict and the people rebelled.
 - 12) He was condemned as a heretic.
 - 13) He organized the youth of the city and sent them through the city as reformers and they met with some success.
 - 14) He was condemned and did confess under torture, but when he was released he retracted his confession.
 - 15) He was then hanged and his body burned in 1498.
- f. **Gonzales Zimenes (1436-1517).**
- 1) He studied law but gave it up in order to become a Franciscan monk.
 - 2) He had great abilities and was made head of his order.
 - 3) In 1492 he was made chief adviser to Queen Isabella in matters of both chamber and state.
 - 4) He was made archbishop of Toledo, the highest church position in Spain.
 - 5) With all this power he began to reform the church in the whole area.
 - 6) He drove out all unworthy clergy which involved over 1,000 priests.
 - 7) He tried to teach the idea that the church should help instead of exploiting the people. "The shepherd should not shear the sheep, but feed them."
 - 8) He felt the clergy should be well educated even though he was not.
 - 9) He improved the universities and authorized a project on textual criticism.
 - 10) He authorized a group of Spanish scholars to revise the Greek texts of the New Testament. This was called the Complutensian Polyglot and had the following languages in it:
 - a) Greek,
 - b) Latin,
 - c) Hebrew and
 - d) Chaldean.
 - 11) His was the first Greek New Testament ready to be printed, but while he was getting the Catholic Church's approval another man named Erasmus printed a different one first.

- 12) He forced Moslems to convert.
- 13) He was a moral reformer as opposed to a doctrinal reformer.

g. Erasmus (1466-1536).

- 1) He was a leading factor in the emancipation of the minds of Europe.
- 2) He broke away from the ecclesiastical system of the Dark Ages in four ways:
 - a) He condemned the monks for:
 - (1) Ignorance,
 - (2) Pride,
 - (3) Unchastity and
 - (4) Ceremonialism without heart in religion.
 - b) He practiced the critical method in interpretation of the Scriptures.
 - c) He issued the first Greek New Testament.
 - d) He advocated that the Bible be translated into the language of the people of his day.
- 3) He never intended to separate from Rome, but they condemned his writings.
- 4) He edited a history of early church fathers. This caused unrest when they saw that the early church fathers did not teach what they had been taught.
- 5) Erasmus "laid the egg which Luther hatched."

D. DECLINE OF PAPAL AUTHORITY.

- 1. In 1303 there was a papal bull issued called the Unam Sanctum. If one were not subject to the Roman Pope he could not have salvation.
- 2. King Philip of France attacked the Pope in Italy and defeated him.
 - a. The papacy was moved to Avignon, France.
 - b. The Catholics call this their Babylonian Captivity (1309-1377).
- 3. Gregory XI (1377) brought the papacy back to Rome.
- 4. The Great Schism:
 - a. Two popes ruled at the same time.
 - b. The countries of Europe split as to whom they would honor as pope.
 - c. These two popes excommunicated each other.
 - d. Then a council named a third pope and further split was the result.
 - e. The Council of Constance (1414-1418) deposed all three popes and named another new pope (Martin V).
 - f. The council of Basil (1449) declared the French pope was not a pope.

5. John XXIII (1410-1415) has been called by some the most depraved criminal to set foot on the papal throne.
6. From 1447 to 1455 Nicholas V was the pope at Rome and he was more interested in libraries than he was in the church. He authorized the king of France to go to war against the African peoples, take their property and enslave them.

E. COUNCILS.

1. Constance (1414-1418).

- a. The council started on 1-11-1414 and lasted nearly four years.
- b. The subject was the reunion of Christendom under one head.
- c. They did act against heresy and condemned:
 - 1) John Huss, and
 - 2) Jerome of Prague.
- d. All three popes resigned.
- e. They raised the civil states to a measure of equality with the papacy in the administration of church affairs.
- f. It was the most important council of the Middle Ages.
- g. It was not restricted by any papal program and exercised its freedom from the office of pope.
- h. It named Martin V pope and ended the schism that had existed for forty years.

2. PISA.

- a. It was the first council to revolt against the theory of papal absolution.
- b. It made disposition of the rival popes Gregory and Benedict III.
- c. Alexander V was elected pope.
- d. At the opening of the council there were two popes and at the end there were three.

3. THE UNAM SANCTUM.

- a. One-third of all the land in Europe was church owned and tax-exempt.
- b. The governments began taxing these lands because there was not enough support from the rest of the land.
- c. Pope Boniface III attempted to bring the kings under control with his bull of 1302.
- d. Philip of France along with the French knights fought against the pope, captured him and brought Italy into subjection.
- e. Declarations:

- 1) The kings would be judged by the pope but the pope could be judged by God alone.
- 2) It is necessary that every human creature must be subject to the pope in order to be saved.

4. BASEL.

- a. Its task was to complete the work of Constance in instituting reforms.
- b. It failed to gain papal favor.
- c. It turned into a battle over papal absolution and conciliar supremacy.

5. FERRORA FLORENCE.

- a. The Greeks submitted to Romans.
- b. Articles decided:
 - 1) The Holy Spirit proceeds both from the Father and the Son.
 - 2) Purgatory exists.
 - 3) Leavened bread to be used in the Lord's Supper.

F. HUMANISM.

1. Insisted on the rights of life.
2. Dignified man's total sphere.
3. Recognized man as the proprietor of the earth.
4. Substituted the enlightened observer for the monk.
5. It honored human sympathies.
6. It called on man to admire his own creativity.

G. TRANSLATIONS OF THE BIBLE.

1. **Wycliffe (1382)** translated the first English Bible. It was in manuscript form and from the Latin Vulgate.
2. **Tyndale (1525)** translated from the original Hebrew and Greek:
 - a. It was more accurate than the Wycliffe Bible.
 - b. It was in printed form.
3. **Coverdale (1535)** translated from Dutch and Latin sources.

XXI. SIXTEENTH, SEVENTEENTH & EIGHTEENTH CENTURIES - THE REFORMATION.

A. CAUSES.

1. Long range.

- a. Celibacy,
- b. Simony,
- c. Indulgences,
- d. Hagiolatry (worship of departed saints) and
- e. Power of the papacy over the minds of men.

2. Immediate.

- a. The church was morally bankrupt.
- b. There was growing nationalism.
- c. A growing interest in mysticism.
- d. Individualism.
- e. A secularization of thought that caused religion to be considered as secondarily important.

B. PRINCIPLES THAT HELPED TRIGGER THE REFORMATION.

- 1. The priesthood of all believers became recognized as opposed to the Catholic clergy. This eliminated the need for a hierarchy.
- 2. The belief of the all sufficiency of the Scriptures as the rule of faith and practice.
- 3. The biblical teachings of “salvation by faith” as opposed to “salvation by works.”
- 4. The belief that there should be no intermediators (physical or spiritual) between the believer and Christ such as:
 - a. Mary,
 - b. Saints,
 - c. Idols,
 - d. Money,
 - e. Priests, etc.
- 5. The idea that, “What is not contrary to Scripture is for Scripture and Scripture is for it.” Theories based on this:

- a. Instrumental music,
- b. Sprinkling,
- c. Easter, etc.

6. It can be truly said it came “at a ripe time.”

C. MEN AND MOVEMENTS OF THE REFORMATION.

1. Martin Luther (1483-1546).

- a. Born and died in Eisleben, Prussian Saxony.
- b. He was baptized the day after his birth.
- c. He came from a poor but devout family.
- d. They were honest and industrious people. His father was a miner.
- e. He had a hard youth and was brought up under stern discipline.
- f. These hardships showed in his writings and actions.
- g. He took grade school in Latin only.
- h. He entered the University of Erfurt at age 18 and studied classic philosophy. He began to prepare for a law degree.
- i. He became very ill and almost died and changed his course of studies to religion.
- j. His moral conduct was unblemished.
- k. He earned a B.A. and an M.A. and became interested in the study of salvation.
- l. In 1505 he entered the Augustinian convent at Erfurt and became a monk. He later became a lecturer at two universities.
- m. In 1507 Johann Von Staupitz convinced him to enter the priesthood and to take the degree of Doctor of Divinity.
- n. He studied himself into the belief that the sinner is justified by “faith alone,” without works.
- o. He upheld his position, not dreaming it conflicted with the traditional creeds of the Church.
- p. On a mission to Rome he got the impression that “Rome, once the holiest city, was now the worst.”
- q. At the University of Wittenberg, he combined the three-fold office of subprior, preacher and professor.
- r. He passed through the three grades of bachelor, licentiate and doctor of divinity and then his teaching began in earnest in 1512.
- s. He acquired knowledge of Hebrew and learned Greek. This gave him command of four languages:
 - 1) German,
 - 2) Latin,
 - 3) Greek and
 - 4) Hebrew.
- t. He contributed three things while lecturing:

- 1) First lectures in the German language,
 - 2) Based his lectures on the Bible text and
 - 3) Translated the Bible into the common German language.
- u. In 1506 the building of St. Peter's Cathedral in Rome was begun by Pope Leo X. When the funds ran short the sale of indulgences was encouraged in order to provide funds.
- NOTE: Indulgence:
- 1) God would forgive sin but the Church must require temporal punishment.
 - 2) This indulgence would shorten the sinner's stay in purgatory. (Sinner = either the purchaser or his designate).
 - 3) All of this is based on a "Treasury of Merits." All of the good of Christ and the saints was stored in this "treasury" and was at the disposal of the pope.
- v. John Tetzel came through Germany selling these indulgences at this time.
- w. Luther violently opposed this sale of indulgences. He was a parish priest and a lecturer at the University of Wittenberg at this time which gave him double influence.
- x. Many of the people in his parish purchased these indulgences.
- 1) Luther had succeeded in getting opposition to them and they were not allowed to be sold there in town.
 - 2) So Tetzel set up a booth just outside of Luther's town and sold them anyway.
- y. On October 31, 1517 Luther nailed 95 antiindulgence propositions to the door of Castle Church in Wittenberg.
- 1) These were debate propositions.
 - 2) He also sent a copy of these to his archbishop.
- z. The news spread rapidly.
- aa. These theses were assailed by the champions of scholastic theology and traditional orthodoxy.
- bb. Luther felt he had begun this in the name of and for the glory of God and was ready to sacrifice his life for his convictions.
- cc. John Eck, a professor of theology at Ingolstadt, wrote a pamphlet against these theories.
- dd. In 1518 Luther was summoned before the Augustinian Order to stand trial.
- 1) This he did very successfully.
 - 2) He won additional support.
- ee. By October 1518 the pope had heard of these propositions and had sent Cardinal Cajetan to Augsburg to meet with Luther.
- 1) Cajetan demanded Luther recant or be excommunicated.
 - 2) Luther said he could not go against his conscience.
- ff. In June and July of 1519 Luther debated John Eck.
- 1) Luther denied the infallibility of the pope.

- 2) He affirmed the sufficiency of the Scriptures.
- gg. They held a second heresy trial from January 5 through June 15, 1520.
 - 1) He was declared a heretic.
 - 2) They ordered all of his writings to be burned.
 - 3) He was again threatened with excommunication if he did not recant.
- hh. On December 10, 1520 Luther took some of his students and went through the city burning this papal bull and some of the canon laws.
- ii. Philip Melanchthon joined with Luther about this time in 1520.
- jj. Melanchthon appealed to the scholars while Luther appealed to the common people.
- kk. Luther wrote three books in 1520:
 - 1) Address to the German Nobility,
 - 2) Babylonian Captivity of the Church and
 - 3) Freedom of a Christian Man.
- ll. A bull of excommunication was drawn up in June 1520.
- mm. Luther was prepared for the bull and could see nothing but blasphemous presumption and pious hypocrisy in it.
- nn. On January 3, 1521 he was formally excommunicated.
- oo. Luther felt this freed him from all restraints of monasticism and the papacy.
- pp. At the Diet of Worms (1531) Luther was called upon to recant. Charles V, the emperor of Germany, had promised Luther safe journey to and from the Diet.
- qq. After being condemned again he was captured and protected by friends.
- rr. His students and the secular princes began to teach his views.
- ss. From this point on Luther was opposed to monasticism.
 - 1) Several nuns and priests left the monasteries and came to Luther.
 - 2) Most of the nuns married the priests and monks who were also leaving the monasteries.
 - 3) Katherine von Bora was the nun who married Luther. They had three sons and two daughters.
- tt. Many left the Catholic Church but did not go into any other belief.
 - 1) This is still a common problem when people leave the Catholic Church.
 - 2) This movement developed into the Peasant War against the feudal lords.
- uu. Luther observed the brutality of those who were fighting against the feudal lords.
 - 1) He concluded such brutality could only come from Satan.
 - 2) He therefore changed his views and backed the feudal lords instead of the peasants.
 - 3) This was the background for Lutheranism becoming the state religion.

- vv. Diet of Speier (1526).
 - 1) This Diet decided that each prince could support any religion they desired in their own area.
 - 2) This was very advantageous to Lutheranism.
 - 3) Another Diet was held at Speier in 1529.
 - a) They reversed the previous decision.
 - b) They also enforced Catholicism.
 - 4) The Lutheran princes protested this reversal.
 - 5) This is the basis for the name "Protestant."
 - 6) The Schmalkaldic League was formed by the Lutheran princes in opposition to Charles V.
- ww. The Lutherans met in Augsburg in 1530.
 - 1) Under the direction of Melanchthon they drew up what is known as the Augsburg Confession.
 - 2) Luther could not attend because he was under an imperial ban.
 - 3) It has 21 articles that lay out basic Lutheran doctrine.
 - 4) A second part lists 7 major abuses Luther saw in the Roman Catholic Church.
 - 5) This creed was a major downfall for Luther because it forced him to spend all of his time defending his creed.
 - 6) Charles V was opposed to all of this but was at war with the Turks and could not put this rebellion down.
- xx. Luther died of natural causes in 1546.
- yy. In 1547 Charles V met the Lutheran princes in battle and defeated them.
- zz. Price Maurice had been with Charles V but switched sides and five years later defeated Charles V.
- aaa. In 1555 they drew up the Peace of Augsburg.
 - 1) This was basically the original Diet of Speier.
 - 2) If one of the subjects did not like the religion of his prince, he was free to sell his property and move peaceably.
- bbb. In 1577 (or 1580?) the Augsburg Confession was modified into the Formula of Concord.
 - 1) There were 35 cities represented.
 - 2) There were 51 princes present.
 - 3) These, along with about 89,000 ministers, approved it.
- ccc. The people put their faith in this creed and did not study the Scripture.
- ddd. The Lutheran Church became the official State Church in most of Europe.
 - 1) Sweden 1526.
 - 2) Finland 1528.
 - 3) Norway 1536.
 - 4) Denmark 1539.
- eee. Originally Luther had not wanted to start a new church.

2. Ulrich Zwingli (1484-1531) and the Swiss Reformation Movement.

- a. Switzerland was ready for the Reformation Movement.
 - 1) Humanism had come to the towns.
 - 2) Local selfgovernment allowed freedom from the Holy Roman Empire.
 - 3) There was actual hatred of the Catholic Church's restraints.
 - 4) There was resistance to monastic orders, especially when they owned much land.
- b. He came from a wealthy family and his mother was a sister of a priest.
- c. He had a good education.
 - 1) He was educated at the Universities of Basel, Bern and Vienna.
 - 2) He had both a B.A. and an M.A.
- d. Wyttenbach at Basel University influenced him in three ways:
 - 1) The sole authority is Scripture.
 - 2) The death of Christ as the only basis for forgiveness of sins as opposed to works.
 - 3) The worthlessness of indulgences.
- e. When he graduated in 1506 he became a parish priest.
- f. In 1513 he studied Greek and began corresponding with Erasmus.
- g. By reading the New Testament in the original language he found the need for reform.
- h. The pope had granted him a special annual pension because he taught that you could be a mercenary only to and for the pope.
- i. He was made parish priest in Einsiedeln in 1516.
- j. At Einsiedeln there was a statue named the "Black Mary." He opposed the use of this statue as an attraction.
- k. He began to study Hebrew in 1516. This gave him the mastery of:
 - 1) German,
 - 2) Latin,
 - 3) Greek and
 - 4) Hebrew.
- l. He was promoted in 1519 to Zurich as a priest.
- m. Contrary to custom he began to preach sermons on the books of the Bible.
- n. In his sermons he condemned practices not found in the Bible.
- o. While in Zurich he heard of Luther's work and began to read all of his writings.
- p. By 1520 two things had happened to him:
 - 1) He read too much to remain a good Catholic so he rejected the pension the pope had given him.
 - 2) After his brother died he began to criticize the Catholic system openly.
- q. In 1522 he began to live with a widow.
 - 1) They were not married.

- 2) But on 4-2-1522 he did marry her.
- 3) It had been customary for priests to live in that manner.
- r. In 1522 he also wrote a list of propositions (67) for debate on Catholicism. Some of these are:
 - 1) The gospel derives no authority from the Church.
 - 2) Salvation is by faith.
 - 3) Mass is not a sacrifice.
 - 4) Works are not meritorious.
 - 5) Saints are not intercessors.
 - 6) Monastic vows were not binding.
 - 7) There is no purgatory.
 - 8) Christ is the only head of the church.
 - 9) The clergy ought to marry so as not to sin.
 - 10) You do not have to observe Lent.
- s. The City Council was to be the judge in any debate regarding these matters.
- t. In August 1522 the Burgomaster, sitting in on the debates, decided in favor of Zwingli.
 - 1) He ruled that the word of God alone was to be preached in Zurich.
 - 2) This was made law.
- u. Zwingli's teachings:
 - 1) Services should be conducted in the language of the people.
 - 2) Pictures of idols were to be removed from church buildings.
 - 3) Organs were also to be removed.
 - 4) Transubstantiation was also repudiated.
 - 5) The Lord's Supper is a memorial.
- v. After a debate in 1524 the Council made him the virtual dictator of the city.
- w. The results in Zurich:
 - 1) The priests and nuns began to marry.
 - 2) Fees for baptism and funerals were no longer charged.
 - 3) Services were held in the German language.
 - 4) Monasteries were confiscated in 1524 and turned into schools.
 - 5) The inside walls of the church buildings were whitewashed and all images were removed.
 - 6) Organs were removed in July 1524.
 - 7) In 1525 the Lord's Supper became a memorial instead of a sacrifice.
- x. He wrote a commentary on the True and False Religions. Essentially what he said was, "Be silent where the Bible is silent."
- y. Strausberg and much of southwest Germany went with Zwingli.
- z. Luther would remove only what the Bible condemned but Zwingli would approve only what the Bible set forth.
- aa. The Catholics began waging war against the Protestants.
- bb. Out of necessity Luther and Zwingli combined forces.

- cc. They met at Merberg and agreed on 14 out of 15 points.
- dd. The remaining point was consubstantiation:
 - 1) Luther held to this point so a final complete joining of forces was not possible.
 - 2) This is now called "Impanation."
- ee. Luther then wrote "The Great Compassion" to Zwingli as his answer concerning the Lord's Supper.
- ff. In reaction to Zwingli, the Catholics formed the Christian's Union of Catholic Canton.
- gg. Zwingli had named his group the Christian Civil League.
- hh. In 1529 and in 1531 the Catholics and Protestants came to the agreement that each area should choose their own religion.
- ii. Zwingli was killed in battle with the Catholics in 1531.
- jj. Zwingli was succeeded by Heinrich Bullinger, his son-in-law.
- kk. Zwingli was politically oriented and depended on councils for the power of the Reformation.

3. John Calvin (1509-1564).

- a. Born in an uppermiddle class family in Noyon, France.
- b. He was sent to live with nobles when his mother died.
- c. While being raised there he received the best education in humanities, law, theology and philosophy available in France.
- d. He entered the University of Paris at age 14. While there he spent:
 - 1) Five years in humanities,
 - 2) Two years in law and
 - 3) Two years in the Greek and Hebrew Classics.
- e. While he was in school his father was excommunicated over an administrative problem.
 - 1) Because of this he switched his studies to law.
 - 2) But when his father died he switched back to religion.
- f. His mastery of languages included:
 - 1) French,
 - 2) German,
 - 3) Latin,
 - 4) Greek and
 - 5) Hebrew.
- g. In 1532 he wrote "Seneca's Treatise on Mercy." This included quotes from:
 - 1) 55 Latin writers and
 - 2) 22 Greek writers.
- h. It was in 1532 that he was converted to Zwingli's style of protestantism.
- i. He immediately began to preach protestant theology.
- j. When his friend Nicholas Cop became a university president he wrote his inaugural speech.

- 1) As a result they were both imprisoned for opinions that were too strong for that time.
- 2) The imprisonment only lasted a short time.
- k. In March 1536 he published his first edition of "The Institutes of the Christian Religion."
 - 1) Originally this was a defense of French Protestantism to King Francis I.
 - 2) This is the detailed argument for "Calvinism."
 - 3) He continued to enlarge and publish it until 1559.
- l. When he left Paris he went to Geneva.
 - 1) He met William Farel who wanted him to stay and help him reform Geneva.
 - 2) He was still too radical for Geneva and they forced him to leave in 1538.
 - 3) He then went to Strausberg, Germany.
- m. He was very successful in Strausberg.
- n. In Strausberg he met Martin Buser who taught him more reformation ideas.
- o. In 1541 he went back to Geneva:
 - 1) The mood of the city had changed considerably.
 - 2) For all practical purposes he was made the dictator of the city.
 - 3) As the dictator he began his own inquisition.
- p. His main rival in Geneva was Servetus.
 - 1) Servetus wrote on the trinity but this contained much error.
 - 2) Servetus was defeated by Calvin.
 - 3) Servetus was then burned at the stake.
- q. During the time Calvin was the dictator he had a religious spy system.
 - 1) The beer gardens had to be closed at a certain time each night.
 - a) Spies were sent into these establishments.
 - b) They not only checked on the closing times, but also reported anyone using bad language.
 - 2) There was a curfew for the town and his spies roamed the streets to find whom they could who were not obeying the laws.
 - 3) This was from 1542 to 1546.
- r. All of this established Calvin as a strong civil leader.
- s. Results from these extremes:
 - 1) 57 executions and
 - 2) 76 banishments.
- t. In 1559 Theodore Beza became the head of the Geneva Academy.
 - 1) It was created in order to spread "Calvinism."
 - 2) It soon became the center of Calvinistic doctrine.
 - 3) It later became known as the University of Geneva.
- u. Beliefs and teachings:
 - 1) The Bible is the infallible guide.
 - 2) Placed the Ten Commandments high in theology.

- 3) The purpose in life is to glorify God.
- 4) The sacraments are for the “elect” only.
- 5) The absolute sovereignty of God:
 - a) God has only one will,
 - b) That will is called “absolute” and
 - c) There is no such thing as a “permissive will.”
- 6) He basically believed the protestant views of his time.
- 7) The Bible can be interpreted by the elect only.
- 8) The Holy Spirit creates faith and repentance in the elect (and in them only).
- 9) The civil government had the divinely appointed task of:
 - a) Fostering and protecting the churches.
 - b) Punishing church offenders if their crimes were beyond excommunication.
- 10) The Five Points of Calvinism:
 - a) Were first developed by Augustine.
 - b) Foreknowledge = predestination (force).
 - c) Total hereditary depravity.
 Unconditional election.
 Limited atonement.
 Irresistible grace.
 Perseverance of the saints.
- 11) He claimed God decreed an individual’s condemnation prior to his birth.
- 12) Christians cannot take interest.
- 13) Christians cannot celebrate “Pope-ish” holidays.
- 14) The Lord’s Supper:
 - a) It is closed communion and
 - b) The elect must participate four times a year.
- v. Theodore Beza took Calvin’s place in Geneva when he died.
 - 1) This was in 1564.
 - 2) Calvin had been physically weak.
- w. Jacob Arminius, a professor at the University of Lyden, said that:
 - 1) Calvinism was unscriptural.
 - 2) God’s will is restricted by his justice.
 - 3) God will not do anything contrary to that which is good.
 - 4) Therefore, God would be unjust to condemn anyone he had made without freedom of choice.
 - 5) This resulted in two things:
 - a) Supra-lapsarian: the idea that God created election and reprobation and then permitted the fall of man in sin as a means for which the decree could be carried out.
 - b) Infra-lapsum: the idea that God foresaw and permitted man to fall and decreed election as a means of saving some.
 - 6) He believed those who are in Christ are the elect.

- 7) Predestination to election is based on God's foreknowledge of those who would:
 - a) Believe and
 - b) Persevere.
 - c) This was stated at Remonstrance in 1610.
- x. Arminius' decree was rejected by the Synod of Dordrecht (Dordt or Dort) in 1610.
- y. Calvin was a strong influence on John Wesley.

4. Anabaptists.

- a. This name means "one baptism on top of another" or "baptism upon baptism."
- b. Started by B. Hubmaier (1480-1528?).
- c. He had studied under John Eck.
- d. He did not feel the reform movement was going back close enough to the Bible standards.
- e. They rejected infant baptism but differed on the mode.
- f. He and 300 others were sprinkled on Easter Sunday in 1525.
- g. They were persecuted by Catholics, Lutherans and the followers of Zwingli.
- h. The next generation was called "baptists."
- i. Beliefs:
 - 1) Rigid discipline for church members.
 - 2) Separation of church and state.
 - 3) Rejected predestination.
 - 4) Local autonomy.
 - 5) They stressed the Holy Spirit as working in them separate and apart from the Bible in bringing them to truth.
 - 6) They believed each local congregation should have its own officers.
- j. Due to persecution they almost died out.
- k. There were only two major groups out of the several that had existed:
 - 1) Quietists (Hubmaier's group), and
 - 2) Revolutionary (Munzer's group).
 - a) Their second leader was Meno Simon (who originated the Mennonites).
 - b) Beliefs:
 - (1) Opposed infant baptism.
 - (2) Denied original and transmitted sin.
 - (3) Refused to:
 - Bear arms,
 - Hold civil office,
 - Take oaths or
 - Partake in any worldly amusements.

- (4) Obedience to civil government in all things not contrary to God.
- (5) Rejected state control over the church.
- (6) Footwashing.
- (7) A low estimate of the sacraments.
- (8) Almost a unitarian view of the incarnation of Christ.
- (9) The Bible is the sole authority in religious matters.
- (10) The Lord's Supper is a memorial and should be administered by the elders.
- (11) Local autonomy.
- c) They took the name of "Brethren" but also adopted the name "Mennonites."
- d) Many of these went to America and established the Mennonite church there.
- e) In England they called themselves "Baptists" because the second generation had not been baptized twice.
- I. Many groups came from the anabaptists:
 - 1) Quakers,
 - 2) Mennonites,
 - 3) Dunkards and
 - 4) Baptists.

5. Socinians.

- a. Faustus Socinius (1539-1604), an Italian, founded this group.
- b. Its more common name is Unitarianism.
- c. Beliefs:
 - 1) God's plan of salvation is revealed in the New Testament not the Old Testament.
 - 2) The plan of salvation supplements human reason.
 - a) But the plan of salvation does not contradict human wisdom.
 - b) Therefore all religious teachings must be tested by human reason.
 - 3) The doctrine of the trinity and the eternal divinity of Jesus conflicts with reason, therefore must be rejected making Christ only a man but divine honors are due him.
 - 4) Man had no original sin and guilt therefore the reality and the necessity of the atonement is denied.
 - 5) The natural worth and dignity of man make it possible for him to obtain salvation provided he gets proper instruction in truth.
 - 6) Truth has been imported by man (Jesus Christ).
 - 7) No predestination.
 - 8) No eternity in hell.
 - 9) Today, they deny all supernatural concepts.

6. The Catholic “Counter Revolution.”

a. Goals:

- 1) To bring about reforms in the life, teaching and discipline of the Catholic Church.
- 2) To arrange the teaching of the Catholic Church into a compact authoritative system as opposed to the loosely organized doctrines of the Protestants.
- 3) To organize a whole political and institutional machinery to meet the new thinking.

b. The two great events:

1) The Council of Trent.

- a) It was held intermittently from 1545 to 1563.
- b) Purposes:
 - (1) To define and codify Catholic doctrine.
 - (2) To define the reforms necessary in the life of the Catholic Church.
 - (3) To suppress heresy.
- c) The council was called by pope Paul III.
- d) They decided the following:
 - (1) Tradition is equal to Scripture as a source of truth.
 - (2) The apocryphal Old Testament is authoritative and belongs in the canon.
 - (3) The Latin Vulgate is the Official Version of the Scriptures.
 - (4) The doctrine of the seven sacraments was very clearly declared and upheld.
 - (5) The place of Mary, saints and relics were all reaffirmed.
 - (6) The efficacy of the indulgences was reaffirmed but not to be sold and to be received by good works only.
 - (7) The purpose of Mass is to repeat the sacrifice of Jesus.
 - (8) The Mass benefits both the living and the dead.
 - (9) Priests are mediators administering God’s grace to men.
 - (10) Purgatory exists.
 - (11) Images are not to be worshipped but to be used as aids.
 - (12) Justification comes from a combination of faith and good works.
 - (13) All books must be approved and receive the stamp: “Imprimature.”
 - (14) An index of prohibited books was issued.
 - (15) The Mass should be in Latin NOT the language of the people.
 - (16) The Lord’s Supper is a miracle (transubstantiation).
 - (17) The laity could receive only the bread in communion.
 - (18) The clergy only were to drink the blood.

- (19) The clergy may not marry.
- (20) The inquisition was placed under the pope.
- (21) Priests were to be trained and educated for at least 6 years.
- e) Special things passed in order to improve the Church.
 - (1) Regulations were put on the lives of the clergy.
 - (2) Each person in the hierarchy was to live in the territory of his authority.
 - (3) Bishops and priest were now under the obligation to prepare themselves to preach and teach.

SPECIAL NOTE: If Philip II of Spain had defeated England in 1588 all of North America would have been settled as Roman Catholic.

2) The establishment of the Society of Jesus.

- a) Better known as the Jesuits.
- b) Pope Paul III authorized this organization in 1540.
- c) Founded by Ignatius Loyola (1491-1556).
- d) Loyola was a schoolmate of John Calvin.
- e) This was an order of monks.
- f) Their major function was to be missionaries.
- g) They had no special dress (uniform).
- h) They had no special hours set aside for worship.
- i) They had a special vow of absolute obedience to the pope.
- j) They were called the "Shock Troops" of the pope.
- k) They developed three special ideas:
 - (1) INTENTIONALISM - the end justifies the means.
 - (2) MENTAL RESERVATION - you do not need to tell everything even when you are under oath. It also means you can conform outwardly but not internally. If you do this for a "higher purpose" then you are not guilty of any sin.
 - (3) PROBABILISM - if an authoritative writer defended a certain action that has in itself enough probability of being right it can be made the basis for action.
- l) "Rules of Thinking with the Church" by Ignatius Loyola in "Spiritual Exercises, Part ii."
 - (1) Always be ready to obey with mind and heart, setting aside all judgment of one's own, the true spouse of Jesus Christ, our holy mother, our infallible and orthodox mistress, the Catholic Church, whose authority is exercised over us by the hierarchy.
 - (2) To commend the confession of sins to a priest as it is practiced in the Church; the reception of the Holy Eucharist

once a year, or better still every week, or at least once a month, with the necessary preparation.

- (3) To commend to the faithful frequent and devout assistance at the holy sacrifice of the Mass, the ecclesiastical hymns, the divine office, and in general the prayers and devotions practiced as stated times, whether in public in the churches or in private.
- (4) To have a great esteem for the religious orders, and to give the preference to celibacy or virginity over the married state.
- (5) To approve of the religious vows of chastity, poverty, perpetual obedience, as well as the other works of perfection and supererogation. Let us remark in passing, that we must never by vow to take a state (such e.g. as marriage) that would be an impediment to one more perfect....
- (6) To praise relics, the veneration and invocation of saints: as the stations, the pious pilgrimages, indulgences, jubilees, the custom of lighting candles in the churches, and other such aids to piety and devotion.
- (7) To praise the use of abstinence and fast as those of Lent, of Ember Days, of Vigils, of Friday, of Saturday, and of others undertaken out of pure devotion: also voluntary mortifications, which we call penances, not merely interior, but exterior also.
- (8) To comment moreover the construction of churches, and ornaments; also images, to be venerated with the fullest right, for the sake of what they represent.
- (9) To uphold especially all the precepts of the Church, and not censure them in any manner; but, on the contrary, to defend them promptly, with reasons drawn from all sources, against those who criticize them.
- (10) To be eager to commend the decrees, mandates, traditions, rites and customs of the Fathers in the Faith of our superiors. As to their conduct; although there may not always be the uprightness of conduct that there ought to be, yet to attack or revile them in private or public tends to scandal and disorder. Such attacks set the people against their princes and pastors; we must avoid such reproaches and never attack superiors before inferiors. The best course is to make private approach to those who have power to remedy the evil.
- (11) To value highly the sacred teachings, both the Positive and the Scholastic, as they are commonly called....

- (12) It is a thing to be blamed and avoided to compare men who are still living on earth (however worthy of praise) with the Saints and Blessed, saying: This man is more learned than St. Augustine, etc....
- (13) That we may be altogether of the same mind in conformity with the Church herself, if she shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it black. For we must undoubtingly believe, that the Spirit of our Lord Jesus Christ, and the Spirit of the Orthodox Church his Spouse, by which Spirit we are governed and directed to salvation, is the same;..
- (14) It must also be borne in mind, that although it be most true, that no one is saved but he that is predestined, yet we must speak circumspection concerning this matter, lest perchance, stressing too much the grace or predestination of God, we should seem to wish to shut out the force of free will and the merits of good works; or on the other hand, attributing to these latter more than belongs to them, we derogate meanwhile from the power of grace.
- (15) For the like reason we should not speak on the subject of predestination frequently; if by chance we do speak, we ought so to temper what we say as to give the people who here no occasion of erring and saying, 'If my salvation or damnation is already decreed, my good or evil actions are predetermined'; whence many are wont to neglect good works, and the means of salvation.
- (16) It also happens not infrequently, that from immoderate preaching and praise of faith, without distinction or explanation added, the people seize a pretext for being lazy with regard to any good works, which precede faith, or follow it when it has been formed by the bond of charity.
- (17) Nor any more must we push to such a point the preaching and inculcating of the grace of god, as that there may creep thence into the minds of the hearers the deadly error of denying our faculty of free will. We must speak of it as the glory of god requires....that we may not raise doubts as to liberty and the efficacy of good works.
- (18) Although it is very praiseworthy and useful to serve God through the motive of pure charity, yet we must also recommend fear of God; and not only filial fear, but servile fear, which is very useful and often even necessary to raise men from sin ... Once risen from the state, and free from the affection of mortal sin, we then may speak of that filial fear which is truly worthy of God, and which gives and

preserves the union of true love” Bettenson, H.,
Documents of the Christian Church, pp. 364-367.

- m) Obedience of the Jesuits. Const. vi. I {Institutum I, 407 f.}:
Mirbt, 431.

“Let us with the utmost pains strain every nerve of our strength to exhibit this virtue of obedience, firstly to the Highest Pontiff, then to the Superiors of the Society; so that in all things, to which obedience can be extended with charity, we may be most ready to obey his voice, just as if it issued from Christ our Lord..., leaving any work, even a letter, that we may have begun and have not yet finished; by directing to this goal all our strength and intention to the Lord, that holy obedience may be enjoined on all of us with great readiness, with spiritual joy and perseverance; by persuading ourselves that all things [commanded] are just; by rejecting with a kind of blind obedience all opposing opinion or judgement of our own; and that in all things which are ordained by the Superiors where it cannot be clearly held [determinari] that any kind of sin intervenes. And let each one persuade himself that they that live under obedience ought to allow themselves to be borne and ruled by divine providence working through their Superiors exactly as if they were a corpse which suffers itself to be borne and handled in any way whatsoever; or just as an old man’s stick which serves him who holds it in his hand wherever and for whatever purpose he wishes to use it... Bettenson, H., *Documents of the Christian Church*, p 367.

D. THE ENGLISH (SPEAKING) REFORMATION.

- 1. The break with Rome** did not come all at once.
- 2. Henry VIII’s problems with Rome:**
 - a. Henry VII had two sons:
 - 1) Arthur (the eldest son), and
 - 2) Henry VIII.
 - b. Arthur.
 - 1) He was married to Catherine of Aragon while still a boy.
 - 2) He died before consummating the marriage.
 - c. Henry VII did not want to send her back to Spain along with the very rich dowry that came with her.
 - d. Henry VII asked the pope to let his younger son Henry marry her.
 - e. Pope Julius II investigated and approved the marriage.

- f. Henry VIII was never really happy with his marriage.
 - 1) In eighteen years they had seven children.
 - 2) Only one survived infancy Mary.
- g. Mary's marriage to a French prince was prevented because Henry VIII's marriage to Catherine was questioned.
- h. Henry VIII asked pope Clement VII to declare pope Julius' ruling on his marriage to Catherine to be set aside.
- i. Emperor Charles V was Catherine's nephew and asked the pope to rule in Catherine's favor.
- j. Pope Clement VII agreed with Charles V and denied Henry VIII's request.
- k. Henry VIII had found a girl he wanted to marry by the name of Ann Boleyn.
- l. Henry VIII broke with Rome over this and set himself up as head of the Church of England.
- m. He really only wanted to change the head of the church, not to make a complete break with Rome.

3. In 1533 Thomas Cranmer was made archbishop of Canterbury as a reward for his support of Henry in his request to the pope.

- a. He declared the marriage to Catherine void.
- b. He declared the marriage to Ann Boleyn as valid even though it had taken place three months earlier.
- c. Cranmer begins to spread Reformation concepts.

4. In 1534 Henry VIII is declared the supreme head of the Church of England.

- a. Two prominent men remained loyal to the pope:
 - 1) Sir Thomas Moore, and
 - 2) Bishop Fisher.
- b. They rebelled against Henry and were killed.

5. Henry VIII was excommunicated by Rome and an interdict was placed against England.

- a. The interdict did work.
- b. England was ready for the Reformation.

6. Henry VIII had more wife trouble.

- a. He got tired of Ann Boleyn, accused her of adultery and had her beheaded.
- b. He divorced his next wife.

- c. He beheaded his next wife.
- d. Wife #5 outlived him.

7. The noblemen backed Henry VIII in his break with Rome.

- a. They received many of the estates which had previously belonged to the Catholic Church.
- b. Parliament became the head of the church as far as power was concerned.
 - 1) All power was theirs to legislate any law.
 - 2) In 1542 they wrote a declaration breaking with Rome.
 - a) Henry VIII temporarily withholds his approval.
 - b) He still hoped that Rome would have approved his marriage changes.
 - 3) In 1544 Henry VIII approved the declaration and break with Rome.
 - a) "The bishop of Rome has no greater jurisdiction conferred on him by God than any other foreign bishop over this country."
 - b) "No English law, canon, statute, or decree had ever given the pope authority over this country."
 - c) The monasteries were confiscated and sold at a personal profit of \$250 million to Henry VIII.
 - d) Parliament recognized only three sacraments:
 - (1) Lord's Supper,
 - (2) Baptism and
 - (3) Penance.

8. The next king was Edward VI.

- a. He was Henry VIII's son.
- b. He was only 9 years old when he came to the throne.
- c. The Duke of Somerset ruled as regent.
 - 1) He was reformation minded.
 - 2) Cranmer went along with him.
 - 3) In 1549 he had the first prayer book printed.
 - a) It was required by Parliament.
 - b) It told what must be done in worship.
- d. Edward VI died at age 15.

9. Mary Tudor comes to the throne.

- a. She is the daughter of Catherine of Aragon.
- b. She had been raised as a strict Catholic.
- c. She sent word to the pope she wanted England to be Catholic again.
 - 1) The pope sent Cardinal Pole to work out the details.

- 2) They left all confiscated property to the present owners as a missionary price for conversion.
- d.. In her six-year rule 288 were slain for not submitting to Rome.
- e. Thomas Cranmer was imprisoned and killed for his “crimes.”

10. Elizabeth becomes Queen in 1558.

- a. Public sentiment was so strong for the Reformation she backs it.
- b. In 1559 an act was passed making her Supreme Governor of all things Ecclesiastical, Spiritual and Temporal.
- c. This was a claim of headship but not like the pope's.
- d. All had to agree with three things:
 - 1) Scriptures were the authority not the pope.
 - 2) The decision of the first four councils.
 - 3) The decisions of the Parliament.
- e. In 1570 pope Pius V excommunicated Elizabeth.
 - 1) He declared the throne of England vacant.
 - 2) He declared all Catholics were absolved from loyalty to the English throne.
 - 3) This caused the English Romanish Church to be founded.
- f. Declarations of Elizabeth:
 - 1) The second Prayer Book was the official liturgical document.
 - 2) If you did not attend services you were fined.

11. England becomes the refuge for Protestants from all of Europe.

12. Bibles are being printed in various English translations.

- a. **Tyndale.**
 - 1) The first printed English New Testament.
 - 2) Printed about 1525.
 - 3) About 90% of the King James Bible comes from this translation.
- b. **Coverdale.**
 - 1) Printed about 1535.
 - 2) The first printed English Bible with:
 - a) No opposition.
 - b) Both the Old and New Testaments.
- c. **King James.**
 - 1) Printed in 1611
 - 2) Completed by a committee.
- d. **English Revised Version.**
 - 1) Printed in 1881.
 - 2) It is the next significant English Bible.

E. GROUPS WITHIN THE REFORMATION.

1. Dutch Reform.

- a. In 1567 there was a persecution of protestants in the Netherlands. Many went to England and started the Dutch Reform Church.
- b. At first there was peace in England but a mild persecution was levied against them.
- c. They eventually split into five major groups.
- d. They are Calvinists.

2. Congregational Church.

- a. Robert Brown, who previously preached for the Dutch Reform Church, became the minister of a large group in Norwich.
- b. Many of these had also come from Holland.
- c. His work began in about 1581.
- d. His system spread in England and then became known as the Congregational Church.

3. Presbyterian Church.

- a. Thomas Cartwright helped them get their start in 1572.
- b. He had issued some pamphlets called "Admonitions to the Parliament."
 - 1) They opposed the Episcopal system.
 - 2) They supported the Presbyterian system.
 - 3) This was in essence the beginning of the Presbyterian Church.
- c. In 1570 he lectured at Cambridge against the Episcopacy.
- d. He was expelled from the University then moved on to Antwerp.
- e. At this time John Knox, a great preacher, was teaching very radically against the official church.
 - 1) The largest group to follow him were Scots.
 - 2) His preaching was so strong war broke out against them in France and England.
- f. When the war settled down Scotland was separated from England.
- g. John Knox was then made head of both the country and the church.
- h. His teachings were made official through the Scottish Parliament.

4. Puritans.

- a. This was another group, in the late 1500's, who only wanted to purify the Church of England.
- b. They were forced to leave England and ended up in Holland.
- c. In 1620 they sailed from Leyden, Holland and landed at Plymouth Rock in America.

5. Quakers.

- a. They began in England about 1650.
- b. Their leaders were:
 - 1) George Fox, and
 - 2) James Nailer.
- c. Nailer was radical with few restrictions.
- d. Fox was the opposite and very devout.
- e. The people followed Fox rather than Nailer.
- f. They opposed:
 - 1) The Church of England.
 - 2) The Catholic Church.
 - 3) All forms of hierarchy.
- g. They relied on the Holy Spirit within each individual for personal guidance.
- h. Their official title is "Society of Friends."
- i. From 1650 to 1689 they were so hated and persecuted that 3,000 were either killed or put in jail.
- j. Yet by 1691 they had grown to over 50,000.

6. Baptists.

- a. John Smyth and Thomas Helwys were their originators.
- b. There was constant conflict over their creed.
- c. Helwys set up the first Baptist church in England in 1611.
- d. Helwys was Arminian.
- e. Smyth was closer to the Mennonites.
- f. Helwys believed anyone could be saved. His followers received the name "General Baptists" because of this position.
- g. Smyth's group believed in the Calvinistic position of particular election and became known as Particular Baptists.
- h. In 1644 the General Group (Helwys's) wrote a confession of faith which is the basis for the ones used today.
- i. In the middle 1600's there was a problem over baptism.
 - 1) They had begun using the method of pouring only.
 - 2) They decided to go to immersion only.
- j. There was no hierarchy.
- k. However, they do have conferences.
- l. The decisions of these councils are not binding on the local congregations.

7. Methodists.

- a. The originators were:
 - 1) John and Charles Wesley.

- 2) George Whitfield.
- b. The Wesleys were educated at Oxford University.
- c. They started many small study groups.
- d. They felt the Church of England was biblically enough based.
- e. They were called by three different names:
 - 1) Bible Baptists,
 - 2) Bible Moths and
 - 3) Methodists.
- f. They were very methodical in their observance of holy days, forms of worship, etc.
- g. They formed what became known as the "Holy Club" within the Church of England.
- h. John and Charles went to America with General Oglethorpe and his Moravian emigrants to be missionaries.
- i. This effort was named, "The Society for the Propagation of the Gospel."
 - 1) Charles went as the secretary.
 - 2) John went just as a missionary.
 - 3) They held to the strict requirements and exact forms of the Church of England.
 - 4) This was too narrow for the Indians.
 - 5) They came back to England after two years.
 - 6) They did, however, keep close contact with General Oglethorpe and his Moravian Brethren.
- j. John claimed he was converted on May 24, 1738 while he was reading Luther's preface to the Roman letter.
- k. In 1739 John Wesley drew up a set of general rules for their groups to follow.
- l. They preached freely in the pulpits of the Church of England up to 1738 when they started meeting with opposition.
- m. The Methodist Society had remained close to, but not organically attached to, the Moravian group. They had not become attached because the Moravians were not in the Church of England.
- n. In 1740 they moved into their own headquarters.
- o. George Whitfield came to them about this time.
 - 1) He was a great orator.
 - 2) It is claimed he spoke to crowds as large as 20,000 at one time.
- p. Whitfield was a strong Calvinist and John was not so they eventually split.
- q. By 1744 the Wesleyan system was thoroughly organized into a distinct system.
- r. John developed the Wesleyan Plan (sending out unordained men to preach).
- s. By 1767 they had more than 26,000 followers in:
 - 1) England,
 - 2) Ireland,

- 3) Scotland and
- 4) Wales.
- t. In 1784 they drew up a “Deed of Declaration” which gave legal status to a yearly Methodist Conference.
- u. Both John and Charles claim never to have left the Church of England.
- v. By 1795 this Conference claimed:
 - 1) It could confer priestly functions on its ministers.
 - 2) They had direct accession back to the Apostles.
- w. John Wesley.
 - 1) Traveled on horseback over 250,000 miles in order to preach.
 - 2) Preached over 42,000 sermons.
 - 3) Preached 3 or 4 times every day.
 - 4) After age 85 he slowed down to 2 sermons a day.
 - 5) He wrote over 50 books.
- x. Charles Wesley.
 - 1) Wrote more than 6,000 songs.
 - 2) Some of them are:
 - a) Love Divine,
 - b) Jesus Lover of My Soul,
 - c) Hark, the Herald Angels Sing,
 - d) A Charge to Keep I Have and
 - e) Christ the Lord is Risen Today.

8. Episcopal Church.

- a. They came directly from the Church of England.
- b. When the Colonies in America broke away from England they:
 - 1) Wrote their own constitution.
 - 2) Called themselves the Protestant Episcopal Church.
 - 3) Revised the Anglican Book of Common Prayer.
 - 4) Separated themselves from the Church of England.

9. Church of Christ.

- a. This is prior to the Campbells.
- b. In 1669, in the Furness District of Lancashire, England, there was a group of 8 congregations.
- c. There was a “minutes book” found which disclosed:
 - 1) They called themselves the church of Christ,
 - 2) Baptism by immersion,
 - 3) Lord’s Supper every Sunday and
 - 4) They had elders and deacons.
- d. In 1735, John Davis was known to be preaching for the Church of Christ in Fife District of Scotland.

- e. In 1804 there was a Church of Christ in Durgannon, Ireland and the Alington, Dengighshiere.

F. THE THIRTY YEARS OF WAR.

1. The peace of Augsburg in 1555 was only a truce between the Catholics and the Lutherans.
2. Calvinism and the Swiss Reformation began to spread into Germany and other lands.
3. By 1600 the Jesuits had had their influence spread into political powers.
4. The rulers of the Holy Roman Empire, whose names were Hapsburg, desired unity in the empire in the early 1600's.
5. At this time several countries wanted to expand their territories at the expense of the Holy Roman Empire.
 - a. Denmark,
 - b. Sweden and
 - c. France.
6. By 1608 the Protestants realized the Catholic's strength so they formed the Evangelical Union. This was an army.
7. In 1609 the pope created the "Catholic League" which was also an army.
8. The Bohemian Protestants refused a Catholic ruler over them.
9. Emperor Ferdinand, who insisted on the Bohemian ruler began Catholic, sent forces of the Catholic League against the Bohemians and won.
10. Not only was Ferdinand bent on eliminating Protestantism in Bohemia but extended his attack into the Rhineland.
11. King Christian IV, of Denmark and Norway, joined with the Protestants thinking this would stop the Catholics.
12. But Ferdinand defeated them and then overran northern Germany and, therefore, threatened Germany's independence from Catholicism.
13. Two things prevented this from happening:
 - a. There was a division among the Catholics
 - b. In 1630 Gustavus Adolphus, the Lutheran king in Sweden, invaded northern Germany and drove out the Hapsburgs.

14. The German Protestants did not like this.
 - a. They felt he only did this in order to make the Baltic Sea an inland lake for Sweden.
 - b. They were correct.
 - c. But Gustorus Adolphus was killed in battle.
 - d. This brought the Protestants and the Catholics to a stalemate.
15. In 1635 France came into the war.
 - a. They fought on the Protestant side.
 - b. This was not a religious war.
16. In 1648 they reached a compromise called "The Peace of Westphalia."
17. Some of the results were:
 - a. Those areas that were Catholic were to remain Catholic.
 - b. Those Protestant were to remain Protestant.
 - c. The independence of the Netherlands was declared.
 - d. The independence of Switzerland was declared.
 - e. Calvinists were granted freedom.
18. Results of the Thirty Year War:
 - a. Lowered morality.
 - b. Cost many lives.
 - c. It taught that religious matters could not be settled by war.

G. MAJOR CHANGES IN THE 17TH AND 18TH CENTURIES.

1. There was an intellectual emphasis which put reason and science against "Christianity." Some of the results of this:
 - a. Deism the theory where God created everything but then has left everything to run on its own. Some of the followers of this in the United States were:
 - 1) Thomas Jefferson,
 - 2) Thomas Paine and
 - 3) Benjamin Franklin.
 - b. Caused mysticism.
2. A period of religious toleration and indifference gave rise to many new sects.

3. State supported religions were being challenged in various major countries.

XXII. DENOMINATIONALISM TAKEN TO AMERICA.

A. THE EARLIEST ONES TO COME WERE THE SPANISH.

1. They brought both Jesuit and Franciscan monks.
2. This affected:
 - a. Southwestern United States,
 - b. South America and
 - c. The West Indies.
3. By 1510 papal authority had spread over all of South America.

B. THE FRENCH CAME TO CANADA.

1. They converted the Indians to Catholicism.
2. The establishment of colonies was actually part of their missionary activities to the Indians.

C. THE ENGLISH WERE NOT SO SUCCESSFUL AS THE SPANISH AND FRENCH FOR TWO REASONS:

1. They were primarily Protestants and were not organized in mission efforts.
2. The English were farmers and took land from the Indians while the French were trappers and traders.

D. SOME OF THE GROUPS COMING TO AMERICA AT THIS TIME:

1. Church of England.

- a. The first permanent colony was established in 1607 in Jamestown, Virginia.
- b. The bishop of London had complete oversight of the church in the colonies.
- c. The colonies established William and Mary College in 1693 in order to train ministers.

2. Puritans and Congregationalists.

- a. There were many different groups in England, but all had wanted to purify the Church of England from Catholicism.
- b. In 1620 Robert Brown and his whole congregation sailed to America on the Mayflower and established the first Congregational Church in the Americas.
- c. The differences they had in England melted away in America.

3. Presbyterian.

- a. This group can be traced back to the work of John Calvin in Geneva.
- b. They entered the colonies from:
 - 1) England,
 - 2) Wales,
 - 3) Northern Ireland,
 - 4) Scotland,
 - 5) The Netherlands and
 - 6) France.
- c. There are at least nine major branches of this group today.

4. Methodists.

- a. In the colonies, just as they did in England, the Wesleyan Societies sprang up in the midst of the Episcopal Churches.
- b. In December 1784 Thomas Coke read a letter from Wesley stating the churches in America were separated from any connection with:
 - 1) The government, and
 - 2) The Church of England.

5. Baptists.

- a. The Baptist Church did not exist until after the Anabaptist movement of the 16th century.
- b. The first Baptist Church was probably established by Roger Williams in Providence, Rhode Island in 1639.
- c. Immersion of penitents was adopted about 1644.
- d. They have split into more than twenty major groups.

E. THE VIRGINIAN COLONY.

- 1. The London Company was formed and made the first permanent settlement in 1607.
 - a. This was on the James River.
 - b. They brought an Anglican with them.

2. Since the church and state were connected in England it started that way in the colonies also.
 - a. Church attendance was required by law.
 - b. Those who broke the law were guilty of:
 - 1) Blasphemy,
 - 2) Sabbath breaking,
 - 3) So they were severely punished.
 - c. These laws were not closely enforced.
 - 1) As a result they were modified.
 - 2) This was the beginning of religious toleration.
 - d. The ministry of the Church was supported from two sources:
 - 1) Glebe land was set aside for them, and
 - 2) A tax levied on the people.
3. Those who were not in the Church of England were almost refused settlement in the area, especially if they were:
 - a. Catholic, or
 - b. Quaker.
4. During the English civil war the Virginian colony was sympathetic to the king.
5. Even after the Puritans took over the parliament the Anglicans were allowed freedom of worship.
 - a. At first the Anglicans were in the majority.
 - b. When they became the minority, religious freedom was increased.
6. By the time of the Revolutionary War the Protestant Episcopal Church was not the state approved religion.

F. THE NEW ENGLAND COLONIES.

1. The settling in this area was primarily along religious lines.
2. The Pilgrims came in the fall of 1620.
 - a. They were dissenters who had withdrawn themselves from the Church of England.
 - b. They had gone to the Netherlands.
 - c. When this did not work they went to America.
 - d. Each group became independent.

3. They were soon joined by the Puritans who had also withdrawn themselves from the Church of England.
 - a. Charles I would not allow their withdrawals. So between 1628 and 1640 about 20,000 Pilgrims went to America.
 - b. They became Congregationalists rather than Anglicans.
 - c. The Puritans claimed religious freedom was their policy.
 - d. The Puritans remained the minority group even in Massachusetts but:
 - 1) Exercised almost total control over the government.
 - 2) Exercised almost total control over the standards the people lived by.
 - e. The Puritans were the kind of people it took to build a new nation. They were:
 - 1) Hard workers,
 - 2) Frugal and
 - 3) Had a great concern for education.
 - f. Roger Williams was banished by the Puritans.
 - 1) He escaped into the wilderness.
 - 2) He ended up with the Narragansett Indians with whom he had already worked as a missionary.
 - 3) He established Providence, Rhode Island.
 - 4) He established the first Baptist church there.
 - 5) His colony became very popular because it stood for religious freedom.
4. The New England colonies did not begin to practice religious freedom in total until the Revolution.

G. THE MIDDLE COLONIES.

1. New York.
 - a. It was originally settled by the Dutch, so the Dutch Reform Church was strong there.
 - b. By the time the British took over New York City, it was large enough that the Church of England received no special treatment.
2. Pennsylvania.
 - a. In 1681 a charter was granted to William Penn, a wealthy Quaker.
 - b. This was called "The Holy Experiment."
 - c. This was basically set up for Quakers but he encouraged others to come, especially Germans.
 - d. Many Germans, as well as others, came including:
 - 1) Lutherans,

- 2) Dutch Reform,
- 3) Mennonites,
- 4) Brethren,
- 5) Amish and
- 6) Baptist,
- 7) These were all called "Pennsylvania Dutch."

3. Maryland.

- a. Lord Calvert, the Second Lord Baltimore, was awarded a charter to set up Maryland as a refuge for Catholics.
- b. However, he did not exclude Protestants.
- c. The English Civil War caused this colony to pass a law for religious freedom and the Anglican Church took over.

H. THE GREAT AWAKENING.

1. **After the first generation** of religious people went to America there was a strong religious decline. This was about 1660 and resulted from:

- a. Religion had become institutionalized.
- b. There is always trouble passing religion from one generation to the next.
- c. Puritans were no longer coming to America seeking refuge in a new land, but were now the rulers.
- d. The people were beginning to enjoy luxuries their grandparents never knew.
- e. Therefore, this caused a necessity for a revival.

2. **Men of this time who were influential:**

- a. Jonathan Edwards.
 - 1) He was from Massachusetts.
 - 2) He was a son and a grandson of Congregational ministers.
 - 3) He graduated from Yale University at age 17.
 - 4) He became assistant minister to his grandfather.
 - 5) When the grandfather died he became the minister.
 - 6) During 6 months in 1674 he converted 300 people.
 - 7) His best sermon was, "People in the Hands of an Angry God."
 - 8) He began to hold revival meetings.
 - 9) His kind of preaching ended Puritanism.
- b. William Tennant - Presbyterian.
- c. T. J. Frelinghuysen - Dutch Reform.
- d. George Whitfield - Methodist.

3. Results:

- a. It did not last as people were turning their attentions to politics in the 1700's.
- b. It did cause an interest in education. Some of the schools started as religious institutions were:
 - 1) Princeton,
 - 2) Rutgers,
 - 3) Brown,
 - 4) Columbia,
 - 5) Dartmouth,
 - 6) Washington and Lee and
 - 7) Yale.
- c. It began a strong interest in Indian and foreign missions.
- d. The first orphanages were established.
- e. Calvinism and other strict religions began modifying:
 - 1) More teaching on God's love, and
 - 2) Less teaching on the sovereignty of God.

I. RELIGION IN A NEW NATION.

- 1. The religious ties to the old countries were being cut because of America's freedoms.
- 2. Baptists began to work for local organization even though they did not have any old country ties.
- 3. The Catholics were in an extreme minority. In 1790 John Carroll, a Jesuit, was consecrated a bishop of Baltimore.
- 4. The churches in general were:
 - a. Poorly organized,
 - b. Financially embarrassed and
 - c. Morally weak.

J. WHAT THIS PERIOD LEFT FOR AMERICA.

- 1. The country had been founded with a background of religion.
- 2. No one church was dominate enough to have control.
- 3. The church and state were separate.
- 4. Indifference is what characterized the American population.

5. By 1800 less than 10% of the country belonged to any church organization.
6. The church was left morally weak by the war.
7. The young intellectuals were turning against religion. Some of these were:
 - a. Thomas Paine, and
 - b. Timothy Dwight.
 - 1) He took over Yale in 1795.
 - 2) While he was there only a handful of students would profess any kind of a belief in God.

XXIII. RELIGION IN THE NINETEENTH CENTURY.

A. POLITICS.

1. This is called the age of ideologies.
2. The Industrial Revolution.
 - a. Because of industrialization there was more rapid and dependable means of transportation.
 - b. There was an increase in the quality and quantity of consumer goods at lower prices.
 - c. Many believed the results of great unequal distribution of goods and property was a main source of evil.
 - d. It brought about Socialism.
 - 1) The foremost writer was Karl Marx (1818-1883).
 - 2) He wrote "Das Kapital."
 - a) It was militarily atheistic.
 - b) It had more influence in the 20th century.
 - e. The idea that man was capable of unlimited self-improvement was prominent at this time.
 - f. Results:
 - 1) People were thinking man's problems lie in his environment rather than in his spiritual life.
 - 2) They were looking for salvation from political and economic reforms rather than Christianity.
 - 3) The "church" was partially to blame because they did not properly apply the teachings of the Bible to the evils of the day.
 - 4) This resulted in men who wanted to do good finding political and secular outlets rather than the "church."

B. PHILOSOPHIES.

1. Evolution.

- a. Charles Darwin formulated the idea in 1859 in his "Origin of the Species."
- b. Two of his supporters were:
 - 1) Thomas Huxley, and
 - 2) Herbert Spencer.
- c. This provided a "scientific basis" for rejection of a special creation and the belief in God.
- d. The idea of the "survival of the fittest" was a result because of the way it affected society.
 - 1) Business competition ("dog eat dog").
 - 2) Rising nationalism.
 - 3) Racism.
 - 4) Ethics or morals.

C. BIBLICAL CRITICISM.

- 1. This is where "Higher Criticism" began.
- 2. Four basic teachings:
 - a. Mythology versus facts.
 - b. Compilation from documents (redactors).
 - c. They brought up most of the alleged "contradictions."
 - d. They tried to separate moral teachings from doctrine.

D. SECULARISM.

- 1. This is substituting world values for Christian values.
- 2. One does not have to quit "church" in order to be secular.
- 3. Causes:
 - a. There was a higher standard of living available during this era.
 - b. Urbanization:
 - 1) The people were leaving the farms for the cities.
 - 2) They were also leaving their religion back on the farm.
 - c. Culture seeking groups.
 - d. The churches did not know how to reach the city people.

E. DECLINE OF CATHOLICISM.

1. During the French Revolution and the reign of Napolian the power was taken from the Catholic Church in France. This showed the world it could be done.
2. Political circumstances were against the Catholics.
 - a. Continued nationalism.
 - b. Desire to be free from foreign control.
 - c. Desire to be free from foreign taxation.
3. Pope Pious IX (1846-1878).
 - a. In 1854 he proclaimed the Immaculate Conception of Mary.
 - b. He wrote "Syllabus of Errors" in 1864 in it attacked:
 - 1) Liberalism,
 - 2) Communism,
 - 3) Democracy and
 - 4) Separation of church and state.
 - c. He refused to accept political changes and therefore hurt the growth of the Catholic Church.
 - d. He called the Vatican Council of 1869-1870.
 - 1) This is the first ecumenical council since 1563.
 - 2) In it they claimed "papal infallibility." This means that when the pope speaks ex cathedra [from the chair (of Peter)] he cannot err in matters of faith or morals.
 - 3) "... We [i.e.: Pope Pious IX], adhering faithfully to the tradition received from the beginning of the Christian faith with a view to the glory of our Divine Saviour, the exultation of the Catholic religion, and the safety of the Christian peoples (the sacred council approving), teach and define as a dogma divinely revealed: That the Roman Pontiff, when he speaks 'ex cathedra' (that is, when fulfilling the office of Pastor and Teacher of all Christians on his supreme Apostolic authority, he defines a doctrine concerning faith or morals to be held by the Universal Church), through the divine assistance promised him in blessed Peter, is endowed with that infallibility, with which the Divine Redeemer has willed that His Church in defining doctrine concerning faith or morals should be equipped: And therefore, that such definitions of the Roman Pontiff of themselves and not by virtue of the consent of the Church are irreformable. If any one shall presume (which God forbid!) to contradict this our definition; let him be anathema." Vatican Council Session IV, cap. 4. *Collectio Lacensis*, vii. 482 sq. Denzinger, 1832 sqq.

- 4) There were a number who did not accept this and they started the "Old Catholic Church."
4. They tried to counteract the decline.
 - a. They used the greater authority, that the pope claimed for himself, to organize stronger worldwide unity.
 - b. Because of the recognition of the need for spiritual growth there was, in fact, a spiritual renewal.
 - c. Many new "orders" were formed.
 - d. A missionary activity was begun that was not surpassed for many years.

F. PROTESTANTISM.

1. Creeds began to divide the existing splits more.
2. There was the intellectual rebellion.
3. Protestantism began to develop two major divisions:
 - a. Liberals and
 - b. Evangelicals.
4. During this time there were many movements. Two of which were:
 - a. Tract-tarians (the Oxford Movement). They wanted to go back to the old ways (almost Catholic).
 - b. Non-conformists:
 - 1) Methodists,
 - 2) Baptists,
 - 3) Congregationalists and
 - 4) Presbyterians.
5. The non-conformists grew the most, and by 1815 they had all laws restricting them removed and exercised the strongest influence on England in that century.
6. Prime Minister Gladstone was a nonconformist.
7. Missionary activities.
 - a. Causes:
 - 1) Speed of travel.
 - 2) Medical advances created the medical missionary.

- 3) The great increase in wealth provided much more support.
- 4) The desire to settle new lands.
- 5) The actual desire to spread Christianity which was a result of revivalism.
- b. Outstanding men to spread "Christianity":
 - 1) William Cary (1792) in India.
 - 2) David Moffit in Africa.
 - 3) David Livingston in Africa.
 - 4) Robert Morrison in China.

G. RELIGION IN AMERICA.

- 1. By 1900 church membership had grown 40%.
- 2. Major changes were happening in the numerical growth of the denominations.
 - a. Because of emigration.
 - b. Because of new religious organizations forming.
 - c. The greater adaptability certain groups had to frontier conditions.
- 3. Christians began taking up social reforms. There were five major categories:
 - a. Peace movements,
 - b. Temperance,
 - c. Prison reforms,
 - d. Women's rights and
 - e. Slavery.
- 4. Slavery.
 - a. Three things caused pressures that ended in the American Civil War:
 - 1) Politics,
 - 2) Humanitarianism and
 - 3) Religion.
 - b. As early as 1830 the Presbyterian Church had begun to split over this issue.
 - c. The Methodist Episcopal Church in 1844 split into Northern and Southern units.
- 5. Revivalism.
 - a. In the 19th century there was another revival called the "Second Awakening."

- b. This lasted up to the time Dwight Moody began his urban preaching.
- c. The frontier camp meetings were becoming effective.
- d. One of the earliest meetings was at Cain Ridge in Kentucky. Two of the results were:
 - 1) Morals were raised in the frontier areas.
 - 2) The Methodists and the Baptists grew into the two largest groups in America.
- e. Lyman Beecher in New England started a revival against Unitarianism.
- f. A janitor accidentally left the door open on a YMCA prayer meeting and it resulted, totally, in over a million conversions(?).
- g. In 1880 the Salvation Army went to the United States.
- h. Cults that began in this era:
 - 1) Mormons,
 - 2) Jehovah's Witnesses,
 - 3) Christian Scientists and
 - 4) Seventh Day Adventists.

XXIV. THE RESTORATION.

A. MEN IN THE EARLY RESTORATION.

When studying movements in nations or religions, it is best to understand the men who made up those movements. Just as we did in the Reformation, we must now look at the men and their times, as this will help us to understand both their strong points and their frailties.

1. James O'Kelley.

- a. 1735-1826.
- b. Was raised in the Episcopal Church.
- c. In 1775 the Methodists came to town and converted some of the members of his family.
 - 1) His wife Elizabeth.
 - 2) His son William.
- d. It was not long until he was also converted to the Methodist system.
- e. Some of their preachers had given him a few of Wesley's written sermons and he was very impressed.
 - 1) He liked very much their plea for the Bible to be all authority in faith and practice.
 - 2) Later he wrote, "They (certain ministers) come to us under direction of John Wesley, whose name to me is of precious memory. His writings magnify the Bible, and give it preference and honor; he declared he regarded the authority of no writings but the inspired. He urged the sufficiency of the Scriptures for faith and practice, saying, 'We will be downright Bible Christians.'"

- f. In 1779 the separation came from the Episcopal Church and they were called the Methodist Episcopal Church.
- g. O'Kelley opposed Francis Asbury over many things:
 - 1) Church government,
 - 2) Assignment of preaching tours by Asbury and
 - 3) Asbury's dictatorial attitudes.
- h. O'Kelley had a small following and at the "Christmas Conference" in 1793 they withdrew from the Methodist Episcopal Church.
 - 1) They took the name of "Republican Methodists."
 - 2) The five to withdraw were:
 - a) James O'Kelley,
 - b) Rice Haggard,
 - c) John Allen,
 - d) John Robertson and
 - e) William McKendee.
 - 3) "Theirs was to be a Republican no slavery glorious Church, free from all the evils of misgovernment."
- i. Later William McKendee went back to the Methodist Church and John Allen became a physician. In the end only O'Kelly and Haggard remained true to the cause.
- j. O'Kelley believed "All preachers were to make it a matter of conscience to rise at four or five in the morning, and it was declared a shame for a preacher to be in bed at six."
- k. On 8/4/1794 a general meeting was held in Lebanon, Virginia:
 - 1) Haggard, referring to the Bible said "Brethren, this is a sufficient rule of faith and practice. By it we are told that the disciples were called Christians, and I move that henceforth and forever the followers of Christ be known as Christians simply."
 - 2) Following Haggard's suggestion a man by the name of Hafferty moved that they take the Bible itself as their only creed.
 - 3) From these two motions they devised what became known as the "Five Cardinal Principles of the Christian Church."
 - a) The Lord Jesus Christ as the only Head of the Church.
 - b) The name Christian to the exclusion of all party and sectarian names.
 - c) The Holy Bible, of the Scriptures of the Old and New Testament our only creed, and the sufficient rule of faith and practice.
 - d) Christian character, or vital piety, the only test of church fellowship and membership.
 - e) The right of private judgement, and the liberty of conscience, the privilege and duty of all.
- l. In 1801 they changed their name to the "Christian Church."
- m. "The significance of O'Kelley's action lies in the main, in the direction he was looking. Theirs was a movement to overthrow human elements

in religion and go only by the scriptures. That weakness appear in their five cardinal principles is evident, but that they were on the right road back to the ancient order is equally evident." *Search for the Ancient Order*, Vol. 1 p. 10.

NOTE: Church organization, not doctrine, was the dividing point in the southern United States.

2. Elias Smith.

- a. 1769-1846.
- b. Born in Connecticut and raised in the northeast.
- c. He was raised during and in the Revolutionary War.
- d. He worried constantly about his sins while a youth.
- e. His mother had him sprinkled even though he resisted.
- f. He studied his Bible intensely and came to two conclusions in 1779:
 - 1) Baptism was for believers only, and
 - 2) Immersion was the only mode.
- g. He had a Baptist preacher immerse him but later completed his entry into the Baptist Church.
- h. The entry requirements he fulfilled were:
 - 1) Gave a reason for his hope in Christ.
 - 2) Baptized.
 - 3) Gave consent to the Church Covenant and the Articles of Faith.
 - 4) Voted into the Church.
- i. By 1789 he knew he wanted to be a preacher. He was discouraged by what he saw in preachers and their apparent lack of knowledge.
- j. He felt he needed to do two things in order to be an effective preacher:
 - 1) A call from God and
 - 2) Adequately prepare himself.
- k. He went to a friend and asked for his help. He already had a Bible so his friend gave him a book of sermons and a Cruden's Concordance.
- l. In 1801 he moved to New Hampshire and began preaching against Calvinism.
- m. By 1802 they had five members and they called themselves:
 - 1) A church of Christ and
 - 2) Christians only.
- n. Also in 1802 he met Abner Jones and began working with him.
- o. They had increased their members to 22 by 1803 and to 150 by 1804.
- p. In 1805 he began to print a paper called the "Herald of Gospel Liberty."
 - 1) He had a subscription list of 1,500.
 - 2) This was very large in those days!
- q. The paper died in 1817 for two reasons:
 - 1) His debts, and
 - 2) Lack of funds.

- r. In the next year, however, he began publishing the "Christian Herald."
- s. In 1835 he sold it to the "Christian Journal."
- t. He rejected:
 - 1) Calvinism, and
 - 2) Universalism.
- u. He taught:
 - 1) No head over the church but Christ,
 - 2) No religious names but Christians and
 - 3) No confession of faith, Articles of Religion, Rubric, Canons, Creeds, etc., but the New Testament.
- v. His greatest contribution was to start the use of the printed page (religious paper) as a tool to spread their teachings.

NOTE: Doctrine (Calvinism), not church organization, was the dividing point in New England.

3. Dr. Abner Jones.

- a. 1772-1841.
- b. Born in Massachusetts but moved to Vermont when he was 8 years old.
- c. Up to age 20 he lived a very irreligious and reckless life.
- d. In 1793 he was converted to the Baptists.
- e. He wanted to preach so he studied the Scriptures with two results:
 - 1) He rejected Calvinism, and
 - 2) The Baptist Church "shunned" him because of his teachings.
- f. He became discouraged so left preaching in 1798 to began to practice medicine.
- g. In 1801 a revival was held in his town and he became interested in preaching again.
- h. He then decided to go into full time preaching and established the first "Free Church" in New England in 1801.
- i. They rejected:
 - 1) Calvinism, and
 - 2) All names but "Christian."
- j. It was in 1802 that he joined forces with Elias Smith. They continued to establish Free Churches all over the northeast United States.

4. Barton W. Stone.

- a. 1772-1844.
- b. Born in southern Maryland. When he was 3 they moved to North Carolina. His mother made this move in order to have better income as his father had died.

- c. He witnessed battles of the Revolutionary War and he wanted liberty very badly for his country. He later wrote, "From my earliest recollection I drank deeply into the spirit of liberty, and was so warmed by the soul-inspiring draughts, that I could not hear the name of British or Tories, without feeling a rush of blood through the whole system."
- d. When he would listen to the different religious men speaking, he would become unsatisfied because they were always fighting against each other. The Episcopal would argue against the Baptists then these would argue together against the Methodists.
- e. At the age of 17 he received his inheritance from his father's estate and decided to get an education with the money. He went to David Caldwell's school which was a good school as well as being famous. Caldwell was a Presbyterian.
- f. Through much inner struggle he finally accepted the Presbyterian faith and went on to receive his license to preach.
- g. He then preached in eastern North Carolina, but soon moved west and ended up in Cane Ridge, Kentucky.
- h. When he presented himself to the Presbyterian Church for ordination he was asked, "Do you receive and adopt the Confession of Faith, as containing the system of doctrine as taught in the Bible?" He answered, "I do so far as I see it consistent with the Word of God."
- i. The Presbyterian doctrine of Total Depravity and the inability of men to believe bothered Stone, creating questions in his mind.
 - 1) How could this doctrine be reconciled with the teaching in the Bible for men to repent and to believe?
 - 2) Why preach to men to believe if they were totally depraved and could not believe?
- j. After seeing some revivals held by great preachers, he began to put together a revival for Cane Ridge.
- k. "On Thursday or Friday before the Lord's Day in August 1801, the roads around Cane Ridge were crowded with carriages, horses and wagons with people hurrying to meetings. It has been estimated that from twenty to thirty thousand people were in attendance at this Great Revival at Cane Ridge. There were eighteen Presbyterian preachers plus some Methodists and Baptist preachers. Meetings were held on the Ridge at various spots and generally there were five or six preachers holding meetings at once." *Search for the Ancient Order*, Vol. 1, p. 23.
- l. When the people were converted they actually went into several different types of bodily contortions.
 - 1) Falling to the ground as if dead.
 - 2) Violent jerking of the body from side to side.
 - 3) Dancing after having gone through the violent jerking.
 - 4) Barking or grunting when having the jerks.
 - 5) Laughter and singing as if releasing pressure.

- m. This meeting lasted 6 days and nights nonstop.
- n. It was at this time he finally gave up Calvinism.
- o. He and four others came under pressure from the Presbyterians for their “heretical” preaching.
- p. When brought before the Synod of Kentucky, these men resigned. This was quite a sacrifice for Stone. It cost him the friendship of two congregations and a large salary.
- q. These men created the Springfield Presbytery and within one year had 15 congregations established.
 - 1) Eight in Kentucky, and
 - 2) Seven in Ohio.
- r. These five men were:
 - 1) Barton W. Stone,
 - 2) Robert Marshall,
 - 3) John Thompson,
 - 4) Richard McNemar and
 - 5) John Dunlavy.
- s. Barton Stone and Robert Marshall immersed each other.
- t. Robert Marshall and John Thompson returned to the Presbyterian Church.
- u. Richard McNemar and John Dunlavy were later converted to Shakerism by three traveling missionaries, Bates, Mitchum and Young.
- v. In less than a year from the time of their withdrawal these men decided what they had done was also sectarian. So they decided to dissolve the Springfield Presbytery.
- w. They then wrote what is know as “The Last Will and Testament of the Springfield Presbytery.”

“The Presbytery of Springfield, sitting at Cane Ridge, in the county of Bourbon, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily; and in perfect soundness and composure of mind; but knowing that it is appointed for all designated bodies once to die; and considering that the life of every such body is very uncertain, do make, and ordain this our last Will and Testament, in manner and form following, viz.

“Imprimis. We will, that this body die, be desolved, and sink into union with the body of Christ at large; for there is but one Body, and one Spirit, even as we are called in one hope of our calling.

“Item. We will, that our name of distinction, with its reverend title be forgotten, that there be but one Lord our God’s heritage, and his name One.

“Item. We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt the law of the Spirit of life in Christ Jesus.

“Item. We will, that candidates for the Gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple Gospel, with the Holy Ghost sent down from heaven, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth take this honor to himself, but he that is called of God, as was Aaron.

“Item. We will, that the church of Christ resume her native right of internal government - try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will, that the church of Christ look up to its Lord of the harvest to send forth laborers into the harvest; and that she resume her primitive right of trying those who say they are apostles, and are not.

“Item. We will, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free will offering, without a written call or subscription - admit members - remove offenses; and never henceforth delegate her right of government to any man or set of men whatever.

“Item. We will that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

“Item. We will, that preachers and people, cultivate a spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look up, and confidently expect that redemption draweth nigh.

“Item. We will, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and wot not that is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

“Item. We will, that the Synod of Kentucky examine every member, who may be suspected of having departed from the Confession of

Faith, and suspend every such suspected heretic immediately; in order that the oppressed may go free, and taste the sweets of gospel liberty.

“Item. We will, that Ja _____, the author of two letters lately published in Lexington, be encouraged in his zeal to destroy partyism. We will, moreover, that our past conduct be examined into by all who have correct information; but let foreigners beware of speaking evil of things which they know not.

“Item. We will, that all our sister bodies read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.”

Springfield Presbytery

L.S

June 28th, 1804

Robert Marshall

John Dunlavy

Richard McNemar Witnesses

B. W. Stone

John Thompson

David Purviance

THE WITNESSES' ADDRESS

“We the above named witnesses of the Last Will and Testament of the Springfield Presbytery, knowing that there will be many conjectures respecting the causes which have occasioned the dissolution of that body, think proper to testify, that from its first existence it was knit together in love, lived in peace and concord, and died a voluntary and happy death.

“Their reason for dissolving that body were the following: With deep concern they viewed the divisions, and party spirit among professing Christians, principally owing to the adoption of human creed and forms of government. While they were united under the name of a Presbytery, they endeavored to cultivate a spirit of love and unity with all Christians; but found it extremely difficult to suppress the idea that they themselves were a party separate from others. This difficulty increased in proportion to their success in the ministry. Jealousies were excited in the minds of other denominations; and the temptation was laid before those who were connected with the various parties, to view them in the same light. At their meeting they undertook to prepare for the press a piece entitled Observations on Church Government, in

which the world will see the beautiful simplicity of Christian church government, stripped of human inventions and lordly traditions. As they proceeded in the investigation of that subject, they soon found that there was neither precept or example in the New Testament for such confederacies as modern Church Sessions, Presbyteries, Synods, General Assemblies, etc. Hence they concluded, that while they continued in the connection in which they then stood, they were off the foundation of the Apostles and Prophets, of which Christ himself is the chief corner stone. However just, therefore, their views of church government might have been, they would have gone out under the name and sanction of a self-constituted body. Therefore, from a principle of love to Christians of every name, the precious cause of Jesus, and dying sinners who are kept from the Lord by the existence of sects and parties in the church, they have cheerfully consented to retire from the din and fury of conflicting parties - sink out of the view of fleshly minds, and die the death. They believe their death will be great gain to the world. But through dead, as above, and stripped of their mortal frame, which only served to keep them too near the confines of Egyptian bondage, they yet live and speak in the land of gospel liberty; they blow the trumpet of jubilee, and willingly devote themselves to the help of the Lord against the mighty. They will aid the brethren, by their council, when required; assist in ordaining elders, or pastors - seek the divine blessings - unite with all Christians - commune together, and strengthen each others' hands in the work of the Lord.

"We design, by the grace of God, to continue in the exercise of those functions, which belong to us as ministers of the gospel, confidently trusting in the Lord, that he will be with us. We candidly acknowledge, that in some things we may err, through human infirmity; but he will correct our wanderings, and preserve his church. Let all Christians join with us, in crying to God day and night, to remove the obstacles which stand in the way of his work, and give him no rest till he make Jerusalem a praise in the earth. We heartily unite with our Christian brethren of every name, in thanksgiving to God for the display of his goodness in the glorious work he is carrying on in our Western country, which we hope will terminate in the universal spread of the gospel, and unity of the church."

5. Other outstanding men of the Restoration:

- a. Thomas Campbell,
- b. Alexander Campbell,
- c. Walter Scott,
- d. John Wright and
- e. Many many others.

B. UNITY IN RESTORATION.

1. Of individuals.

- a. All began their move toward restoration on their own.
- b. Many simply came across others of the same mind and studied together.
- c. Some heard of others and actively sought them out.

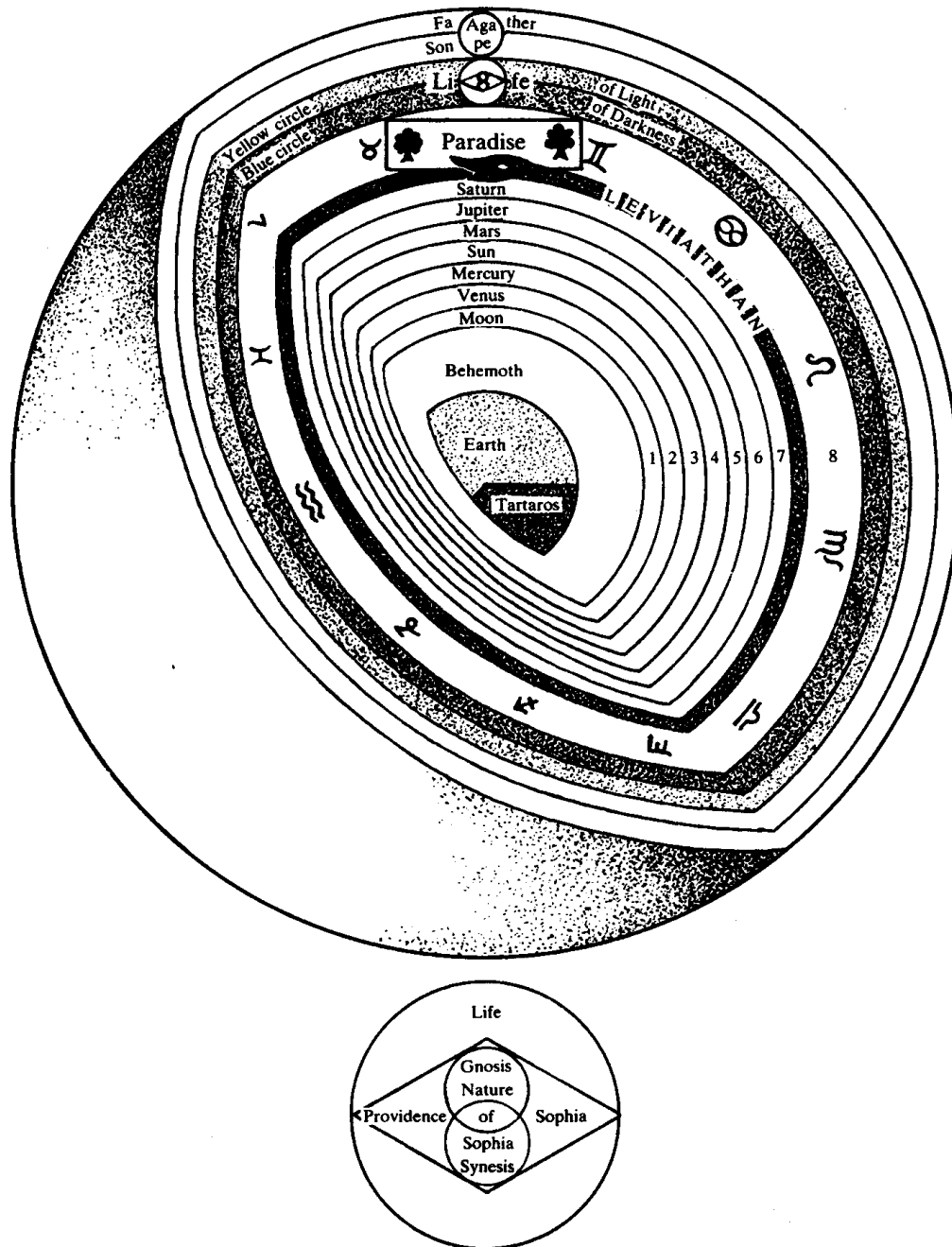
2. Only three proposed bases for unity.

- a. Authoritarian. Absolute authority (pope, etc.).
- b. Interdenominational. No pattern for:
 - 1) Organization,
 - 2) Doctrine or
 - 3) Worship.
- c. Undenominational. New Testament is the authority and pattern for:
 - 1) Organization,
 - 2) Doctrine and
 - 3) Worship.
- d. Only undenominational unity is scriptural.

C. THE RESTORATION IS COVERED BY OTHER COURSES IN WORLD VIDEO BIBLE SCHOOL.

A GENERAL INTRODUCTION TO THE BIBLE MOODY PRESS 1968
NORMAN L. GEISLER AND WILLIAM E. NIX ISBN: 0-8024-2915-7

B - "The Ophite Diagram."



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