

CHURCH HISTORY

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CHURCH HISTORY - LESSON I

- Intro: A. Sources (from Church Library)
1. Church, Falling Away, Restoration - J.W. Shepherd
 2. History of the Christ Church--Phillip Schaff (8 vols.)
- B. Sources (from preacher's library)
1. Manual of Church History--2 Vols. -- Newman
 2. History of the Christian Church -- Walker
- C. BACKGROUND
1. Greek Period - 331-167 BC (first European power to attain rule over Asia and Africa) -- Alexander the Great took Palestine in 332 and showed kindness to Jews. Died 323 -- kingdom divided among four generals.
 2. Egyptian Period 301-198 BC -- but back to Syrian control in 198 by Antiochus the Great. The Syrian Antiochus Epiphanes (175-164) anti-Jew and tried extermination of people and religion. 168--defiled the temple, devastated Jerusalem. Brought forth Maccabbean rebellion.
 3. Period of Independence--167-63 BC Mattathias and five sons-- Asmonean Priesthood.
 4. Roman Period 63 BC to about 500 AD
63--Pompey took Palestine--appointed Antipater ruler of Judea--then 37-3 BC - Herod the Great who rebuilt temple but was cruel in order to please the Jews. Christ born here.
- D. CONDITION OF THE TIMES
Culture, Education, World trade and Commerce, World order guaranteed by the Romans, much colonization, luxury, licentiousness.
- E. Church born into this Roman-Greek world.
- F. THIS CLASS WILL COVER:
1. Evangelical-Historical Expansion conversions of Jews, Romans, Romans of first three centuries, then barbarians of Europe, then the world.
 2. Theological apostasies polity, worship, morality, dogma, etc.
 3. Political relations--persecutions, compromises, etc.
- G. Brief Outline of Periods of Church History
1. Apostolic - first century
 2. Ancient - AD 101-590 (Gregory the Great)
 3. Medieval - AD 590 to 1517 (Luther-Reformation)
 4. Modern - Reformation to 1900
 5. 20th Century - the present time.

CHURCH HISTORY - Lesson I

II. THE ORIGINAL CHURCH

- A. Nature - bodies of visible, baptized believers
Acts 2, churches of Corinth, Galatia, etc.
- B. Polity - (church organization) - local autonomy under Eldershops. doctrine of universal priesthood.
- I Pet.2:5. (No clergy)
- C. Unity - Eph.4:1-16 - based on revelations of the Spirit.
Method was "teaching" - not the Sword.
- D. Worship- simple and informal and orderly.
- E. Work - Evangelism, Edification, Benevolence

III. SIMPLE APOSTOLIC CHURCH HISTORY

- A. Establishment of the Church - Acts 2
- B. Jerusalem period - Acts 2-12.
- C. Expansion thru Roman Empire Acts 13 - epistles of Paul.
- D. Asia - epistles of John and Revelation (when Ephesus seems to be the center of activity)
- E. The dispersion - Even to Babylon
(the general epistles - James, Hebrews, etc.)
- F. Two outstanding events of the period:
 - 1. Persecution under Nero - summer of AD 64 - burning of Rome - READ Newman, Vol. 1, pages 111-116 on this:
probably scattered persecutions throughout the Empire. Helps to account for the scattering of the Church, and the lack of literature of the middle of the first century.
 - 2. Destruction of The Temple - AD 70
READ Newman, Vol. 1, pages 116-122 on this.
removed Judaism as a threat to the Church, but hindered the church, too. Notice the difference in nature of the writings (Revelation) toward civil government.

CONCLUSION: Church History is the history of ERROR, Apostasy, Compromise, and Destruction. Alexander Campbell called it the "history of Sin".

OUTLINE - LESSON ONEI. THE FALLING AWAY PREDICTED

Scripture	Based on Error	Inside	Other Remarks
Acts 20:28-30	"grievous wolves" "speaking perverse things"	"will come in" "drew away the disciples"	
II Thess.2:3-4	"the falling away"	"sits in the temple as God"	principle already at work
II Cor.11:12-14	"deceit"	False apostles and workers	See Mark 7:8-13
I Tim.4:1-2	"fall away" "doctrines of demons"	"thru the hypocrisy of men"	
II Tim.4:3-4	"not endure the sound doctrine" "turn to fables"	"heap to themselves teachers"	
II Pet.2:1-2 Jude 1:4	"false teachers"	"bring in heresies"	denial of nature of Christ
I Jn.2:18,19; I Jn.4:1	"not of us"	"went out"	denial of Christ in his Nature
Rev.2:1-2	trial of false apostles	"false apostles"	

CHURCH HISTORY - Lesson Two

Intro: Review last week's lesson

Study Today - 100 AD - to Constantine - 323 AD

I. RELATIONS WITH THE STATE GOV. (Newman, Vol. 1, pp.147-172)

A. Causes of persecution (Schaff, Vol. II, pp.31-82)

1. Illegal religion
2. "universal" religion - distasteful to "national" state.
3. hated by "influential" classes at first
4. due to large numbers of "poor" - hated by the respectable people
5. hated by Romans because of Jewish background
6. conflict with temporal interests of many
7. blamed for the earthquakes, etc.

B. Brief history of the emperors

1. Trajan (98-117) persecution although did not "seek them out"
2. Hadrian (117-138)--not much
3. Antonius Pius (138-161)--not much
4. Marcus Aurelius (161-180)--no general persecution, but concentrated in Gaul, and very fierce in Asia Minor
5. Commodus (180-193)--mild
6. Severus (193-211--no persecution, but checked evangelism
7. Caracalla (211-217)--no persecution
8. Macrinus (217-218)--no persecution outright
9. Alex. Severus (222-235)--no persecution
10. Maximinus the Thracian (235-238)--killed leaders of Ch.
11. Philip the Arabian (244-249)--no persecution
12. Decius Trajan (249-251)--attempted to exterminate Ch.
13. Valerian (253-260)--at first mild--later killed leaders
14. Galienus (260-268)--no persecution
15. Diocletian (284-306)--burned churches, Bibles--compelled sacrifices--in all parts of the empire.
16. Constantine--306(four emperors at that time--the East, Rome, Britain, Illyrie)
 - A. 311--very severe persecution
 - B. 313--Edict of Milan--legalized Christianity
 - C. 323--Constantine became sole emperor of Rome and Christianity became completely free.

C. Comments on Historical aspects of this period:

1. growing importance of Rome (and Roman church)
 - a. geographical position
 - b. association with Peter and Paul
 - c. strong after conflict with Gnosticism, Montanism
 - d. strong after Jerusalem destroyed AD 135, Jerusalem church impoverished.
 - e. strong after decline of Asia minor churches.
 - f. by 200 AD--the strongest church in the world.
2. Ch. and State from 180-260 AD (Walker, pp. 83ff)
 - a. Decline of Rome--taxation, decline in population, foreign conscripts for army, leadership passed common men, army controlled emperors, inefficiency everywhere.
 - b. Growth of Ch.--by 3rd cent.--into Latin World, N. Africa, Spain, Britain, Egypt, also into higher classes of Society
 - c. 284--Diocletian--problem of the "state within a State"--decided to attack.

II. INTERNAL DEVELOPMENTS (Remember Jewish, Pagan background)A. Gnostic Heresy (Newman, Vol.1, pp.180-191)

1. Bible indications--I Jn. 1:1-4, 4:1,6
2. Nature--two-fold denial of Christ--first the Divinity, then the humanity
3. Basis--origin of evil--world evil hence could not have been created by God--Christ not the son of God (since all flesh was evil)--DUALISM, Docetism, emanations, philosophy, fatalism, asceticism.
4. Highly aggressive--gained strength (135-160 AD), but defeated by bishops of churches who held churches in check.
5. Source of Strength--"Knowledge by direct revelation"

B. Montanism (Newman, Vol. 1, 202-206)

1. a reactionary movement against worldliness--also to lost hope of speedy return of the Lord--concerned entirely with the end of the world.
2. preparation--ascetism, celibacy, fastings, etc.
3. source of strength--direct operation of H.S.
Montanus (of Phrygia) claimed to be passive instrument thru which H.S. spoke--proclaimed end of world, and heavenly Jerusalem in Phrygia.
4. persisted till around 400 AD.
5. See Newman, p. 205 for specific rules of this sect.

C. Novatianism (Newman, Vol. 1, pp. 206-207)

1. Attempt to keep church pure
2. reaction to defections during the Decian persecution
3. only difference--matters of discipline

D. Other developments

1. Reaction against Gnosticism, Montanism brought forth strong bishops, Creeds, and a Canon
2. Rise of "clergy and laity"--strong thru controversy, all members in one city "one church"--one bishop over all elders of a city, then "appointed" men becoming "clergy" and others "laity"..finally sacerdotal view of Lord's Supper by 253--"sacrifice demands a priest". (See Schaff, Vol. II, pp. 121-193)
3. Forgiveness of sins--seven unforgiveable sins--idolatry, blasphemy, murder, adultery, fornication, false witness and fraud.
one repentance after baptism--Herman, Tertullian
Restoration of sinners up to the ch. based on Mt.18:15-18 (later this authority given to the bishops--excommunication).
4. School of Alexandria--allegorical method of reading the Bible--Origen

III. LITERATURE OF THE TIMES (Newman, Vol. 1, pp. 211-290)

- A. To defend right of the Ch. to exist--against the State-"Apologists"
- B. To argue against the heretics--against Jews, Pagans, heretics

IV. CHRISTIANITY AT THE CLOSE OF THE PERIOD (Newman, I, pp. 291-302)

- A. Had permeated the whole Roman empire by then.
- B. Had gained wealth, culture, social position
- C. Internally--corrupt (see p. 292)
- D. Changes in the ministry--sacerdotalism
- E. Synods and Councils
- F. Building of Church buildings
- G. Liturgy - esp. the "Lord's prayer"
- H. Worldliness
- I. Beginning of Festivals
- J. New Testament Canon

V. SPECIAL TOPICS OF INTEREST (From Schell, Vol. II)

- A. Christian Worship--p. 198-262
- B. Ch. in the Catacombs--p. 286-306
- C. The Christian Life Contrasted with the Pagan Life--p. 311-385
- D. Development of Catholic Theology--p. 509-612.

CHURCH HISTORY - Lesson Three

Intro: Review

I. CHURCH AND STATE (cont.) 323-590 AD

A. The Emperors

1. Constantine--"emperor head of ch. as well as state"
(READ Newman, I, p. 305-308)
2. Sons of Constantine
tried to destroy paganism by force (pp. 308ff)
3. Julian the Apostate--pagan reaction--restored the Pagan religions--didn't persecute the Xtians (I. 309)
4. Theodosius the Great--(378-395)--restored churches--
had senate declare the religion of Christ "true"--
exclusive religion of the State.
prohibited paganism--at his death, the fanatical
bishops led mobs which destroyed pagan temples and
caused bloodshed. Both Ambrose, Augustine--urged
suppression of paganism and heresy by force.

B. Official State Church (See Newman, I, pp. 313ff)

1. Good results

- a. partial influence everywhere--"Xtian society"
- b. influence on legislation--rights of slaves, women,
cessation of gladiators, etc.

2. Bad results

- a. Spirit of intolerance--ch. a persecuting power
thru civil gov: Old Test, concept of rulers
destroyed idolatry thru force; persecution was
"better than letting the heathen go to hell."
- b. formalized religion
- c. Bishops gave time to business of enriching churches.
- d. multitudes of unregenerate people
- e. No freedom of thought--enforced unity
- f. pride and worldliness--secularization, imitation
of pagan pomp.
- g. Objects of adoration (from Paganism)
- h. images of saints
- i. heirarchical growth--patterned after civil gov.--
bishops over whole provinces
- j. Ascetisicm--reaction against worldliness--the
meritorious concept of ascetic works.

II. CONTROVERSIES IN THE CHURCH (5 kinds) Up to 800 AD

A. Discipline ("Donatists") -- N. Africa

1. reaction against "traitors" who turned in Scriptures
to be burned during the Decian persecution
2. demanded rebaptism of Catholics before fellowship.
3. Condemned by Council of Carthage (411 AD)--declined
and disappeared after Moslem invasions.

B. The Arian Controversy

1. The problem--was Christ a "created" creature or an uncreated eternal true God (of same essence but with distinct personality?)
2. Background--Alexandria, Egypt
 - a. Arius--elder (1) "there was when he was not"--finite. (2) created from nothing, hence different in essence from God (3) "Logos" took place of human soul".
 - b. 321 AD--deposed from eldership, excommunicated
 - c. Arius opposed by Bishop Alexander and later by Athanasius who taught--"Christ eternal, identical in substance but distinct in personality (not God, but son of God)
3. Nicean Council (325 AD) called by emperor for unity
 - a. Arianism condemned, but periodically reversed.
 - b. Arian mission work among the Goths
 - c. Growth of orthodox Athanasian groups during reign of the indifferent Julian.
4. Final victory of Athanasian view with the conversion of Clovis, king of the Franks to this view--496 AD

C. Christology Controversies

1. Problem--relation of divine and human natures in Christ--how to explain "My God...why hast thou forsaken me?" type of scripture.
2. Nestorian Controversy--428 AD--Patriarch of Constantinople
 - a. opposed "Mary, mother of God" phrase
 - b. taught: two distinct natures in Christ and Mary the mother of human only--also explained the temptations and wants of Jesus by this idea.
 - c. opposed by Cyril of Alexandria--taught: two natures completely united, hence Mary is literally the mother of God.
 - d. Roman Synod--430 AD--condemned Nestorius views
 - e. Council of Ephesus--431--called by emperor--each group met separately and condemned the other
 - f. Cyril--stirred up (thru his monks) pressure--and the mobs convinced the emperor to take Cyril's side--but controversy didn't end.
3. Eutychian Controversy
 - a. of Constantinople--taught: body of Christ human, but not that of a man--not same as ours.
 - b. Theodoret had taught: "unmingled union" in Christ and hence Mary the real mother of God.
 - c. Pope Leo--letter to Flavian--"two distinct natures in one personality" (Since this claim was ultimately accepted, this is the basis of the claim of the Roman bishops to "orthodoxy")
 - d. 2nd Council of Ephesus--449--("robber synod") monks, intimidation, inconclusive
 - e. Council of Chalcedon--451--by imperial order accepted Leo's letter--"Christ all God and all man" "Mary the real mother of God".

C. Christology Controversies (Cont.)

4. Monothelite Controversy

- a. would not accept Roman decision and broke away--into Armenia, Persia, Egypt, Abbsynia--the "Jacobites" (Coptics) of today.
- b. taught: "Two natures means two wills--but Christ adopted by God at baptism and after that, only one will in Christ (only one nature of Christ)
- c. opponents replied (649--Lateran Council)--"Two wills would not involve antagonism because antagonism comes from evil, and Christ good. If Christ had not will in human nature, then he was imperfect man. But duality of wills seen in "not my will, but thine" scripture.
Complete subjection of independent human will to the divine.
- d. This position (Chalcedon, 451, Lateran 649) the accepted position--after 400 years of fighting.

D. Anthropology Argument--Nature of Man

1. Pelagius--fled Rome during Alaric's invasion (410) to N. Africa Taught: freedom of Will, freedom to Sin, denial of infant baptism, salvation possible without law or gospel.
2. Augustine--bishop of Hippo, Taught:
 - a. The Fall--loss of freedom of choice, beclouding of the mind, loss of paradise, subjection to sensuality, physical death, hereditary sin, infant baptism, post-baptism sins removed by penance, good works, and the intercession of Christ.
 - b. Grace--gift of grace necessary to being saved. God predestined some, rejected others.
3. Pope Innocent I Of Rome--416 AD--condemned Pelagius.
4. Augustine's views the official doctrine.

E. Controversies over Paganism in the Church

1. Asceticism--nature of it--work way to heaven by punishing self--opposed on grounds that "starvation didn't produce holiness".
2. Vigilantian Controversy
390 AD--elder of Gaul--opposed asceticism and idolatry--fought for restoration of apostolic doctrine and practice.
This movement disappeared in the invasion of the Vandals.
3. Paulican Controversy
650 and after--opposed Mariolatry, saint-worship, iconolatry, asceticism, moral corruption and intolerance. Denounced the churches and fought to restore the past--opposed infant baptism. Persecuted by emperors 684-690--finally cooperated with Mohammedans in attempted destruction of "Christian empire" of Rome.

E. Controversies over Paganism in the Church (Cont.)

4. Iconoclastic Controversy

icons from paganism in 4th cent. By 7th cent.,
Xtians called idolaters by Jews, Moslems.

- a. Emperor Leo (718-741)--under influence of Moslem pressure in 726 forbade prostration before images, and kissing of images.
- b. Arguments for images: (Pope Gregory II)
Old Test. Cherubim, pictures drawn of Christ (said Old T. forbade idols because God was invisible but that in Christ, he became visible hence images now permitted.)--made distinction between veneration and worship.
- c. Arguments against images
N. Test. prohibits idolatry same as Old Test: Christ established the Supper as a memorial
- d. Course of the Controversy
 1. Pope Gregory II (730) letter to Emperor Leo--accused him of causing Xtians to stumble, urged him to trust in "fathers and councils").
 2. Leo's reply--"six general councils didn't mention images," "declared himself supreme in religion as in the State".
 3. Roman Synod--731--excommunicated those who rejected images.
 4. Irene--empress--787--2nd Council of Nicea approved images and controversy practically over so far as Catholicism concerned.

CONCLUSION: Two points stressed in this lesson

- A. The close relationship between Emperor and pope and influence of Roman system of hierarchy on the Catholic Church
- B. The Theological controversies and resulting creeds with excommunication of those not accepting the will of the popes.

CHURCH HISTORY - Lesson IV

Read TIME Magazine on Protestantism

Intro: Review - Explain next week's lesson - the "Papacy"

1. Don't worry about remembering dates and names - just get the drift
2. Don't think it all "gruesome" - see our blessings and look to Heaven I Pet.2:11 II Pet. 3:13

I. MOHAMMEDANISM (Newman, I, pp. 431-434, Schaff, IV, pp. 143-195)

A. Background

1. Origin - Mohammed-born 570 - epileptic, rich - saw Judaism, Christianity-hated idolatry
2. Motto - "Islam, tribute, or the sword"
3. Nature - (a) Monotheism - "No God but Allah and Mohammed is his prophet"- world religion, missionary in spirit. (b) Fatalistic - Division of India and Pakistan.
4. Rapid spread - took Syria, Palestine, Persia and spread to India. 707-North Africa; 711-into Spain, 732 defeated by Charles Martel in Tours, France.

B. Byzantine Empire - built by Constantine and intended as a christian society and a missionary force.

C. Influence of Islam - neutralized Eastern church - permitted western church to gain Europe

1. Three power blocs - Latin-speaking kingdoms (with Rome as center); Greek-speaking empire-Byzantine (with Constantinople as center) and Islam (speaking in Arabian)
2. Conflict of Islam and Byzantine left the third power bloc to gain all Europe. Gave it to popes.

II. CHURCH AND STATE - cont.

A. Invasions from the North

by 250 Goths into the Balkans (forced south by Nomads from Asia; Vandals into N. Africa; 410 AD Visigoths sacked Rome, Angles, Jutes, Saxons from North Germany into Britain, Franks into France by 300

B. Franks and the Popes

friendly due to previous Arian missionaries; Clovis tried to continue Roman civilization

711 AD Pope Gregory III excommunicated opponents of pictures. Emperor retaliated by taking Italy, Sicily from Pope and giving control to Constantinople. Pope crowned Pippin the Short king after he helped Pope in struggle with Emperor. Concept - "pope crowns kings". Pope's claims bolstered by "Donation of Constantine". 771 AD - Charlemagne king of the Franks - spread political and religious realms together - united Saxony (modern Germany) - was crowned Emperor Christmas Day 800 AD. He gave bishops diocesan control and gave 1/3 of France to the Church. In 787 crushed Saxon revolt and beheaded 4500 people. Forced others into "baptism or death". After death of Charlemagne, Frankish empire collapsed. Control went to Germany. Otto of Saxony (936-973) crowned Emperor of "Holy Roman Empire" in 962 by Pope

John XII and this "empire lasted till 1806.

- C. Showdown between Pope Gregory VII 1073-1085) and Henry IV of Germany.
 - 1. April 1075 - Pope forbade Henry from appointing bishops
 - 2. June 1075 - Henry appointed archbishop of Milan
 - 3. Dec. 1075 - Pope's letter to Henry
 - 4. Jan. 1076 - Henry - Council of Worms - rejected pope
 - 5. Feb. 1076 - Pope excommunicated Henry, forbade him authority to rule over Germany; released his subjects from loyalty to him.
 - 6. Henry - barefoot in snow three days before audience granted him by the pope. Henry gave in.
- D. Feudalism - followed collapse of Empire (Newman, I, 444ff)
 - 1. Based on class system
 - 2. Church gained land and gained strong hold on people thru weakness of government during these years. Education also in hands of the church.

III. INTERNAL DEVELOPMENTS

- A. Mission Work (Newman, I, 409 FF)
 - 1. Great Britain - Roman army of 2nd century, then Pope sent Augustine (596) who converted Ethelbert, king of the Saxons. Tried to subject British Christians to the Roman Pope. Later, British missionaries went into Ireland and the Continent for work.
 - 2. Use of Mission Work by Papacy (Newman, I, 415)
 - 3. Later expansion into Scandinavia, hence all Europe evangelized by the Latin Church with the purpose of subjecting all churches to Roman pope (they worked hard so they deserve it.)
- B. Doctrinal Problems
 - 1. Transubstantiation - 831 - Radbertus (of France) said "by miracle, substance is made into very body and blood" 844 - Ratramus replied that "body and blood" were mysteriously present, but were not the body "of the cross". No decision at that time.
 - 2. "Double-Divine Predestination" - revival of Augustine - Pelagious disputes - Gottschalk 808 868 AD.
- C. Forgeries
 - 1. Donation of Constantine - letter of 9th century, from Constantine to Pope Sylvester of Rome - recognizing him as universal bishop and giving him control of Rome and "all western regions" and retaining the East for his own control.
 - 2. Pseudo-Isidorian Decretals
9th century - letters to early popes - purpose to unite the church around the pope instead of feudalistic bishops to avoid having the church collapse with the Civil states.
- D. Growth of Canon Law - conflict with civil courts
- E. Growth of Monasticism - (Newman, I, 452 ff)

CONCLUSION: the important point is that the Papacy (Catholicism) had infiltrated civil governments and had taken over control of these countries when the civil governments collapsed and Feudalism had appeared. (trying to pull same trick with School system of the South).

Suggested Reading - Schaff - IV Chpt. VI, "Morals and Religion", pp. 326-355; chpt. XIII, "The State of Learning", pp. 583-618.

CHURCH HISTORY - Lesson V

Intro: Today - special lesson on the Papacy.
Most of this material taken from notes received from
Dr. W.B. Barton, Jr., of Memphis.

I. EARLY REFERENCES

Clement of Rome (96), takes Peter and Paul as examples of
"champions" of the faith...perhaps suggesting personal memory.

Ignatius (110) - "I do not enjoin you as Peter and Paul did".
(letter from Antioch to Rome)

Dionysius, bishop of Corinth (170), to the Romans, "Ye also,
by such instructions, have united the trees of the Romans and
Corinthians, planted by Peter and Paul. For both alike came
to our Corinth and taught us; likewise they came together to
Italy, and having taught there, suffered martyrdom at the
same time".

Irenaeus, bishop of Lyons, (185), said that Matthew published
a gospel in Hebrew while "Peter and Paul were preaching and
founding the Church in Rome".

Clement of Alexandria (190) wrote that Peter preached at
Rome and Mark in his gospel recorded what was said.

Tertullian of Carthage (220), said, "We read in the lives of
the Caesars, Nero was the first to stain the rising faith with
blood. Then Peter is girt by another (an allusion to John 21:18),
when he is bound to the cross; then Paul obtains his birth-right
of Roman citizenship when he is born again there by the nobility
of martyrdom. "The Romans were theones 'to whom Peter and Paul
conjointly left the gospel sealed with their own blood.'".

A Roman document attributed to Gaius, a Roman presbyter says,
"I can point out the trophies of the apostles. For if thou wilt
go to the Vatican, or the Ostian Way thou shalt find the trophies
of those who founded this church" (quoted by Eusebius - 377-388).

Origen of Alexandria (186-255); "Peter, it seems, preached in
Pontus and Galatia and Bithinia, in Cappadocia and Asia, to those
Jews who were of the Dispersion. He came also to Rome at last and
was crucified head downward; for he requested that he might
suffer thus. What need to speak of Paul, who from Jerusalem
even unto Illyricum has fully preached the gospel of Christ, and
afterwards was martyred at Rome under Nero?"

It is significant that no other place claimed to be the place of
martyrdom of the two apostles, or the shrine of their relics.
If any other church could have made that claim...it would have.

George La Piana - (1920) writing in Harvard Theological Review, said, "If the graves shown about the year 200 had been fictitious, the error and fraud must have occurred by 170 at the latest. By that time however, the custom of Christian burial in the catacombs was fully developed. One who was careless or meant to deceive would be likely to find the remains in the catacombs, near those of other Christians, where Christian sentiment was dominant, where Christian worship was easy. The relics might have been "invented" lying side by side. The ancient and unanimous tradition, however, finds the graves of Peter and Paul widely separated, hard by well travelled roads, each alone in the midst of heathen graves. The natural explanation is that the ancient sites are genuine....."

II. WAS PETER BISHOP OF ROME?

Ephiphanius (375) - gives a list of Roman bishops beginning, "first Peter and Paul, apostles and bishops"

Tertullian (200) has Clement appointed bishop by Peter

The earliest list is that written by Irenaeus (185) - "the blessed apostles, then having founded and builded the church, committed the ministry of the episcopate to Linus...and his successor is Anencletus....."

Victor is referred to by a Roman presbyter (210) as the "13th" bishop at Rome from Peter.

None of the writings of the first two centuries describes Peter as a bishop of Rome. He and Paul are coupled as the joint founders of that church. In the third century, we find Peter claimed as the founder, Paul now occupying a subordinate role.....

First mention of the "25 years" episcopate of Peter in Rome as the Liberian Catalogue, compiled in 354. According to this, Peter went to Rome 12 years after the Crucifixion, left it because of the decree of Claudius which expelled the Jews, and was absent.....

Notice - Irenaeus discriminated between Peter and Paul and their successors. He doesn't start with just Peter..." but founded and established by two most glorious apostles - Peter and Paul".

III. THE PRIMACY OF PETER

According to Cyprian (250) who was followed by Augustine (400), the Catholic church was the institution ruled over by bishops that had received their appointment in regular succession from the Apostles and were thus qualified to dispense the saving grace to be had nowhere else. The Catholic church during their day was episcopal. During the Middle Ages, the Catholic church was the church which acknowledged the pope as its head and was ruled by him.

Importance of Leo the Great; 1) formula on person of Christ at

Chalcedon, 451; 2) He insisted that the bishop of Rome was supreme over the whole church both east and west; because Peter was the founder of the church at Rome and from him had come the prerogatives to his successors as the prince of the Apostles. 3) Leo's claim was sustained by Emperor Valentinian III in an edict of the year 445 issued in his name and his eastern colleague Theodosius. From the 8th century there was no serious question that the Roman bishop was Primate of the west.

The question of the primacy of the Pope; 1) some, "just over ecclesiastical matters"; 2) some, "over civil states and rulers". Note Augustine's theory of the supremacy of the church. Writing to bishop Boniface, "The pastoral watchtower is for all of us who fulfill the episcopal office, although you yourself are eminent on a loftier height."

Gelasius I (492-496) in a letter to Emperor Anastasius explicitly asserted the superiority of the spiritual power; "There are two, August Emperor, by which this world is principally ruled; the sacred authority of priests and the royal power. Of these two that of the priests is the more weighty since they are to give an account at the divine judgment even for the Kings of men. For you know, most merciful son, that though you preside with dignity over the human race you submit yourself humbly to the rulers of divine things and look to them for the means of salvation, and you recognize that in receiving and rightly using the heavenly sacraments you ought to be subject to the clergy rather than superior to them, and depend in those matters upon their judgment rather than try to bend them to your will. For if in so far as pertains to public order the ministers of religion, recognizing the sovereignty which you have received from heaven, obey your laws that they may not seem to obstruct your will in worldly matters, how gladly, I ask you, should you not obey those who have the responsibility of administering the never able mysteries?...And if to all priests who rightly handle divine things it is fitting that the hearts of the faithful should submit, how much more should obedience be rendered to the incumbent of that see which the supreme Divinity willed to rule over all priests and which the piety of the church universal has justly continued to honor." (But there is no hint here that the Pope has power in temporal matters).

Some three centuries later (8th cent.), as a result of the prevailing political anarchy there arose a party in Italy which felt that only in the control by the pope of the civil as well as the religious affairs of the western world could peace be had and order reestablished. To this party was due the production sometime in the eight cent. at Rome the forgeries called the Donation of Constantine....Supposed to have been a decree to Sylvester of Rome; declares the power of Peter's See above

the Emperor's, and should have supremacy over all the churches of the world. It also conveyed to Sylvester and his successors not only Constantine's own Lateran Palace in Rome but the city itself together with "all the provinces and cities of Italy or of the western regions". "For where the dominion of priests and the head of the christian religion have been established by a celestial emperor it is not right that an earthly emperor should have jurisdiction." The decree closes with the threat of eternal damnation for anyone opposing it.....

Through many vicissitudes the Papacy sank to its lowest level. Then came the Cluniac Reformation. Beginning at the monastery level, it went on to vivify the religious life of the church at large. The church felt that one reason for this lapse was the subjugation of ecclesiastical title to political power. This was the conviction of Hildebrand who became pope in 1073 as Gregory VII. He constantly struggled with Emperor Henry IV. Note what is found in the Dictatus Papae; (1) The Roman Pontiff alone may rightly be called universal. 2) He alone may depose and reinstate bishops. 3) He alone may use the imperial insignia. 4) The feet of the pope alone shall be kissed by all princes. (5) He has the right to depose emperors. 6) No synod without his command may be called ecumenical; He is to be judged by no one. 7) The Roman church has never erred and will not err to all eternity according to the witness of scripture. 8) The Roman pontiff may absolve subjects from their oath of allegiance to wicked rulers. 9) He is not to be counted a Catholic who is not in harmony with the Roman church."

The theological justification is given on the grounds of the authority of the pope as the Head of the Church, to censure and coerce all Christians on moral and spiritual grounds by reason of sin. Many Canonists of the 11th to the 14th cent. held that the "sword" of the pope's temporal power is a "direct" power and not only an "indirect" power of intervention, and the popes themselves set forth their authority so broadly as to give this apparent support. Nicholas I (858-867) declared that "by the Grace of God we have been constituted princes over the whole earth. Gregory VII (1073-85) declared that Christ appointed Peter Lord of the Kingdom of the world, so that the Roman See was judge also of temporal things.

Hadrian IV would not crown Frederick I (Barbarossa) until the proud emperor did him groom's service. But it reached its fullest realization under Innocent III (1198-1216)....He preached that he was superior to kings.....He was not the vicar of men but the vicar of God on earth. In one of his sermons he said, "He has been placed in the middle between God and man, below God but above man, less than God, greater than man, and he judges concerning all and is judged by no one."

Innocent IV in 1245 declared that Christ established in Rome a monarchy that is royal as well as priestly. Boniface VIII (1302) said, "We learn from the words of the gospel that in the Church and in her power are two swords, the spiritual and the temporal. For when the apostles said, Behold, here are two swords, the Lord did not reply 'it is too much', but, 'it is enough'. Truly he who denies that the temporal sword is in the power of Peter misunderstands the words of the Lord...Both are in the power of the Church - the spiritual and the material.

Some canonists asserted the pope could say of himself - "all power is given unto me in heaven and on earth." Modern Catholic theologians reject the principle of "direct" power.

Based on Donation of Constantine; Hadrian IV (1160) made a grant of Ireland to King Henry II of England. In 1493, Alexander VI divided the world by a line running north and south about 50 degrees west of Greenwich, and granted all new lands to the west and east of it to Spain and Portugal respectively.....

Innocent II taught that the coronation of Charlemagne on Christmas Day 800 signified not only that the emperor received his crown at the hands of the pope, but also that the eastern empire was thereby transplanted to the west.

Maritain - "the subject matter of the indirect power is practically unlimited. Any temporal arrangement, any kind of temporal activity may, if the rations peccate is sufficiently seriously implicated, necessitate the exercise of the indirect power. "The pope alone can judge when temporal matters calls for its exercise. "Indirect power is the right of intervention which the spiritual power possesses over temporal things themselves from the strict point of view of moral and spiritual interests.

IV. THE DOCTRINE OF THE PAPACY

Pius IX declared and promulgated the "First Dogmatic Constitution on the Church" at the 4th session of the Vatican Council of 1870...It defines in accordance with the ancient and universal faith of the universal church, the primacy, supreme jurisdiction, and sovrein power of Peter, and of the bishops or pontiffs of Rome in succession to him, and it further declares, "faithfully adhering to the tradition received from the beginning of the Christian faith," that the teaching of the Roman pontiff... is divinely endowed with infallibility.

- I. OUR Lord Jesus Christ appointed Blessed Peter the prince of all the Apostles and visible head of the whole Church Militant, and conferred on him a primacy of true and proper jurisdiction.
- II. Blessed Peter, the foundation of the Catholic Church, received the keys of the Kingdom from our Lord. He lives, presides, and judges to this day always in his successors.....

- III. The Roman Pontiff is the successor of Blessed Peter, and is true Vicar of Christ, Head of the whole Church, Father and Teacher of all christians. Our Lord has given him full power to rule and govern the universal Church. By the appointment of our Lord the Roman Church possesses a sovereignty of ordinary power over all other churches, and all, both pastors and faithful, are bound to submit to the jurisdiction of the Roman Pontiff (not only in faith and morals but also in the discipline and government of the Church), so that the Church of Christ may be one flock under one supreme Pastor. He is the supreme judge of the faithful. This is the teaching of Catholic Truth, from which none can deviate without loss of faith and salvation.
- IV. It is a dogma divinely revealed that the Roman Pontiff, when he speaks *Ex cathedra* as Pastor and Teacher of all Christians, and defines a doctrine concerning faith or morals, to be held by the whole church, is divinely endowed with the infallibility promised by the Divine Redeemer; such definitions are reformable of themselves and not from consent of the Church. If any one contradicts this, let him be anathema.

Boniface VIII - 1302 - "outside the one Church" there is neither salvation nor remission of sins." "For every human creature it is altogether necessary to salvation that he be subject to the Roman Pontiff.

Pius XI (1928) declares that all true christians must believe in the infallibility of the Roman Pontiff "with the same faith as they believe in the incarnation of our Lord".

Pius XII (1943) declared that "Christ and His Vicar constitute one Head".

De Maistre - "his supremacy is the capital dogma, without which Christianity cannot subsist....everything else is merely accessory".

Bellarmino - "the highest matter of Christianity.

CONCLUSION

Suggested Readings

1. Salmon, Infallibility of the Church (Baggett's Library)
Chpt. SVIII - "Prerogatives of Peter" - p. 329
Chpt. XIX - "Peter's Alleged Roman Episcopate" - p. 341
Chpt. XX - "Infancy of Roman Supremacy" - p. 366
Chpt. XXI - "Progress of Roman Supremacy" - p. 395
2. Campbell-Purcell-Debate on the Roman Catholic Religion
Proposition II * "Apostolic Succession" - pp. 61-120

CHURCH HISTORY-VI

Intro:

I. HISTORY OF THE POPES - 800-1500 AD

- A. Review - alliance of Charlemagne and Pope Leo III
- B. Collapse of Europe gave control to Pope
- C. But power brought ruin to Papacy - rival factions, politics
- D. 962 AD - Otto I - "Holy Roman Emperor"
- E. 1073 - Gregory VII (Hildebrand) - pope, determined to gain control of civil state. (1) appointed all bishops himself (2) helped by Peter Damiani - "any opposition to Roman Catholic Church is heresy"; "Church can set aside God's laws if necessary for good of the church;" "Church may violate its civil treaties with the states. (3) - READ Newman Vol, I, p. 506-509.
- F. Innocent III (1188-1216) - "the representative of God on earth"
 - (1) battle with King John of England over archbishop of Canterbury; (2) John resisted pope, was excommunicated. (3) John relented and made England a fief of the pope; so that when (1215) the nobles forced John to sign the Magna Carta, the pope protested this "wrong to his vassel".
- G. Babylonish Captivity - Papacy had moved to France when Philip the Fair was king of France (1305). Italians wanted Papacy restored to Italy. Now- two popes. Council of Pisa (1409) appointed 3rd Pope; Council of Constance (1414-1418) ended it by force "in name of Council as highest authority of the Church".
- H. Decline of Papal Power
Nationalism from the Crusades, Inquisition, high taxation for papal revenues, growth of French Power which weakened the real power of the Popes.

II. MEDIEVAL HISTORY

A. The Crusades 1095-1291 AD

- 1. Causes
 - a. economic unrest (48 famines in one 100 year period)
 - b. goals - desire for Holy Land, Defeat Moslems, Unite eastern and western churches
 - c. Conversion of Normans to Catholicism (911) who took England (1072), then Italy and wanted to fight Moslems. their "motive was conquest".
 - d. pilgrimages to Holy land for veneration - interference of by the Sultans
- 2. History of the Seven Crusades (READ Newman, I, 458-461)
 - 1st one- 1095 - promise of plenary indulgence by pope
 - Children's Crusade - 1212
- 3. Results of Crusades
Nationalism, Commerce, Learning, weakening of Papacy
- 4. All effects lost when Palestine fell to Ottoman Turks in 1291)

B. Inquisition

Innocent III said - "heresy against God worse than treason against the King"

1. History - Lateran Council of 1215 said bishops must report heresy; Emp. Frederick II (1220-1230) made heretics criminals and used state machinery to enforce bans; 1223- Dominicans given the job of seeking heresy; they were authorized to call in state power; 1252- the Bull of Innocent IV said each town should have a board of 12 Catholics - paid by the state - to seize heretics; 1261-Urban IV appointed the first "Inquisitor General".
 2. Process
secret accusation, brainwashings, torture, confiscation.
 3. Effects
Reaction, Scepticism
- E. Reformers, Anti-Church Parties
1. Arnold of Brescia (1100-1155) - taught absolute poverty of the Clergy - hanged and burned in 1155
 2. Peter of Bruys - taught against ceremonies - burned by mob between 1120-1130
 3. Cathari "the pure" (1200 AD) - South France, Northern Italy and Northern Spain. Taught Asceticism, Dualism (God had two sons - Satan, Christ) taught that human reproduction was the original sin, so no marriage and no meat, milk, or eggs (only the clergy thus ordered, common people could do these things); held to the New Testament, were wiped out by the Inquisition and by persecution.
 4. Waldenses
Waldo-merchant of Lyons - literally observed Mt.19:21 (go, sell, give...) - practiced poverty. Became protestant at the Reformation.
 5. Crusade against the heretics
Innocent III 1198-1216- declared crusade against southern France. French kings helped and they had 20 years of War. They stopped the Cathari and the Waldenses. (Since these reformers had used the Bible, the Council of Toulouse-1229-forbade use of Bible).
 6. Burning of John Wycliff (1384)
teacher at Oxford - taught that God was a feudal Lord who granted land to popes, etc. Popes were "vassals" not lords. should give up "land" when became greedy, etc. Preached "poverty" with great success. 1381, Wycliff attacked transubstantiation as the core of papal power. His followers (the "Lollards") were burned. Council of Constance (1415) dug up his bones and burned them.
 7. Burning of John Huss (1415)
English king marries Bohemian girl. Bohemian students came to England for education at Oxford. Carried Wycliff's teachings back to Bohemia. 1402-Huss became great preacher of Prague. 1412, when Pope John XXIII offered indulgence for Crusade against Naples, Huss opposed him on grounds that pope had no right to give indulgences, and the town turned against the pope. The Council of Constance (1415) burned him at the stake.
- D. Scholasticism, Theology of the Sacraments
1. Seven sacraments - baptism, confirmation, Lord's Supper,

penance, extreme unction, ordination, marriage.

A. Two elements - material substance, formula of words.

B. Baptismal regeneration - thru "blessed" water.

2. Lord's Supper the high point of Medieval worship.
"continuation of incarnation, repeats the passion,
source of strength, continual sacrifice to God".

3. Indulgence

Grace provides treasury of good works which Church can
"transfer to another account".

4. German superstitious mysticism

III. MONASTIC MOVEMENT - middle ages its glorious period

A. 11th centu - Cluniac Reformation

B. 12th Century - Cistercians - French, ascetic, 671
monasteries by 1268.

C. Dominicans - formed by Dominic of Castile (1215) to fight
the Cathari, Waldenses thru "apostolic poverty".
started in Toulouse, became intellectual beggars.

D. Franciscans
born in Italy (1181) - wild at first, but later he
reformed and took "apostolic poverty" vows and made Paul
his example. became "St. Francis of Assisi".

CONCLUSION: Next, the Renaissance and Reformation

CHURCH HISTORY - LESSON VII

Intro: Review - climb of papacy to power, Inquisition, reaction to the Church.

I. RENAISSANCE - New Interest in Learning

A. Background

1. Crusades - contact with the East (Greeks)
2. 1453 - stream of Greek exiles into Europe
3. Luxury, Trade, Leisure in Italy led to study

B. Interest in Greek Culture (spread from Italy to others)

1. Rediscovery of Homer, Plato, Cicero
2. Interest in Science - Da Vinci, Copernicus, Galileo
3. Loss of interest in Scholasticism

C. Humanism

1. Greek concept - "importance of the individual"
 - a. reaction to the Inquisition - faith destroyed.
 - b. Medieval world based on "unity" concept - with the individual being important only for the society.
(Basis of both Catholicism and Communism)
2. Changed view of world
no longer ashamed to enjoy life - did away with fatalistic gloom.
3. growth of philosophy
After rejection of religion, great minds left scholasticism and turned to purely human pursuits. Pantheism.

II. CAUSES OF THE REFORMATION

A. Renaissance

1. Scientific, philosophical learning
2. Discoveries - Portugal, Spain, England, France.
(Vasco De Gama, Magellan, Ponce de Leon, Cortez, Pizarro, De Soto, Coronado, Columbus, Jamestown, Quebec, Pilgrims, etc.)

B. Political Changes

1. Nationalism (Crusades) (strong Monarchies)
2. Resentment against the Church
 - a. Kings resented interference, wealth of church
 - b. Lower classes - resented wealth of clergy
3. Humanism
 - a. New view of man - incompatible with Catholic view.
 - b. "revolt against tyranny" (Erasmus, Colet, More)

C. Papal Indulgences

1. Originally - congregation could release sinner from outward satisfaction imposed by the church to "prove his sorrow". They could "remit" punishment.
2. Then - this power of "remittance passed to bishops and ultimately to the popes.
3. next - 13th century "treasury of merits" concept. Pope (by means of "indulgence") could distribute these to those who were not certain that they had done enough penance to take care of "temporal" punishment.
4. THEN - the idea that temporal punishment could be continued in purgatory if not sufficiently punished here gave impetus to "indulgences".

5. 15th cent - extended to the DEAD.

III. LUTHER REVOLTS FROM ROME

A. Early Life and Development

1. Born Eisleban Nov. 10, 1483 - father gave him education.
2. Univ. of Erfurt - 1501 - to become a lawyer. City of Erfurt called "little Rome" indicating religious interest.
3. 1502 - graduated (BA) and remained to teach (30th of 58)
4. July 2, 1505 - thunderstorm - vowed to enter monastery. two weeks later - did so.
5. Johannes von Staupitz - his leader - encouraged Luther
6. 1506 - took vows, but no release from sense of guilt. STAUPITZ ENCOURAGED HIM TO READ BIBLE.
7. 1507 - ordained a priest - opposed by father. Luther impressed with father's use of Scripture "Honor your parents".
8. Still no assurance of salvation.
9. 1508 - began to lecture at Univ. of Wittenburg
10. 1510 - trip to Rome - shock at conditions seen there.
11. 1512 - took Staupitz's place in Wittenburg - began to preach in city church there in 1514.
12. Discarded allegorical method - took "grammatical - historical method of interpretation.
13. study in tower of monastery at Wittenburg. Found Romans 1:17 - "just by faith" - and called it the "gateway of Paradise". - began to study Paul.
14. rejected sacerdotal grace and now believed in direct grace into the heart thru Faith. Direct connection with God. Developed this in his teaching and drew large numbers of students.
15. Backed by other teachers - especially von Carldstat
16. Became leading influence - district leader of his Order, backed by teachers at school, powerful preacher in the city church.

B. THE INDULGENCE CONTROVERSY

1. Background - "plenary Jubilee Indulgence" started by Julius II (1503-13) to build bldg in Rome. continued by Leo X (1513-21)
 - a. Indulgences sold in Germany
 - b. Purpose - full forgiveness of punishment of sin; eternal participation in merits of the saints without confession; remission of sins of the dead in purgatory.
2. Luther the district leader - felt responsible for his people. When he reprimanded them, they showed their indulgences to sin bought from Tetzel and infuriated him.
3. 95 THESES - nailed to church door in Oct. 31, 1617 - for discussion about indulgences. Many there to celebrate "All-Saints' Day" hence the news spread quickly.
4. Archbishop Albert reported him to Rome. Luther branded a heretic by Dr. Johannes Von Eck - called "Bohemian".
5. Pope acted when sale of indulgences fell off. Tried to pressure thru the Augustinian order, but Luther spoke in self-defence and won friends. Summoned to Rome

- Aug. 7, 1518 but refused to go. Requested aid of Frederick and received his protection.
6. Frederick arranged for hearing on German soil. Trial of Augsburg - Oct. 12, 1518. Luther forced to reject the Councils and forced into saying the pope could err. Oct. 20 - escaped and returned to Wittenburg.
 7. In Wittenburg - demanded a general church council. Fred. refused to deliver him to Roman pope for trial.

C. Trials and Divisions

1. June 27, 1519 - Leipzig debate with Eck.
Luther said papal authority rested on decrees of preceeding four centuries and that Scripture the divine standard.
2. New positions of Luther clarified; Bible sole standard, Church a spiritual communion "invisible"; papacy was "human" and dispensable. Much international interest in Luther now by kings, Humanists, peasants, etc.
3. Jan. 3, 1520 - Luther excommunicated as heretic. Publicly burned the papal bull.
4. Pamphlets of 1520 - Luther stressed educational, legal, social reforms needed by rulers, stressed Bible only, principle of "just by faith"; universal priesthood; opposed sacerdotalism - rejected all sacraments except baptism and Lord's Supper and "possible" penance.
5. Diet of Worms - Jan. 6, 1521
arranged by Charles V on demand of influential Germans to give Luther a hearing.
 - a. Luther called pope an "anti-Christ"
 - b. Luther continued to preach in spite of the Ban.
 - c. At the Council - said "here I stand" in answer to command to recant.
 - d. emperor left in a huff - Luther condemned as heretic and "disobedient".
 - e. Luther "kidnapped" on return and put in Wartburg Castle as "Knight George"
 - f. Now - the Break was complete and irrevocable.

CONCLUSION: Earth-shaking revolt now underway. Will continue next week with its spread.

CHURCH HISTORY - LESSON VIII

Intro:

SPREAD OF PROTESTANTISM IN EUROPE

I. GROWTH OF LUTHERANISM

A. After Wartburg

1. Luther attacked the clergy - "On Monastic Vows" contrary to human nature and reason!
2. Counseled "moderation" to outside friends in their attacks - "leave room for conscience".

B. Return to Wittenburg

1. Difficulties there - Carlstady, Zwilling impatient with reforms on Mass, marriage, etc.
2. The Elector tired of their "iconoclasm" - demanded the restoration of "old order" until a general council could make a decision for all Germany.
3. Luther returned and preached:
 - a. praised zeal but scolded neglect of love, patience;
 - b. against iconoclasm - "let the gospel do it"
 - c. leave "non-essentials" (marriage, etc. use of pictures) to the individual.
 - d. Problem settled without trouble.

C. Organization of a Conservative, Evangelical Church

1. Changed daily Mass to daily worship based on reading and expounding the Bible. Added Lord's Supper on Sundays.
2. Had churches choose own preachers and spend their own money.
3. Stressed singing -

D. Visitations

1. Elector John (1525-32) appointed a committee of "visitation" to go into each district and examine religious affairs.
2. In spite of Luther's insistance that this was temporary:
 - a. June 1527 - Elector forced clergymen to accept his views or quit.
 - b. This method was adopted by other princes.
 - c. Practical organization became - city council appointed one preacher over all churches in the city.
HENCE, THIS THE BEGINNING OF THE STATE CHURCH.

E. The Spreading of the gospel

1. Printing of tracts in German
2. Writing of many evangelical songs
3. Religious drama (1522-play - Christ and the 12 meet the Papal procession. Peter asks - "Who's he?" of the pope. When told it was his "successor", he said, "why hasn't he feet?". On hearing that he had feet, Peter asks, "then why are they carrying him?"
4. Catechisms and prayer-books

F. Internal Troubles in Lutheranism

1. Humanist Revolt
2. Peasant's Revolt (1524-25)
3. Great loss of popular appeal
4. Trouble over Luther's marriage to "my Lord Katie"

II. ZWINGLIANISM

- A. Swiss independence spirit resisted papacy.
- B. Ulrich Zwingli (1484-1531) - good family, good education, Vienna, became a humanist, then a priest in 1506.
 - 1. 1519-parish priest in Zurich - preached plainly-attacked abuses (fasting, Mass, confession, celibacy, use of pictures and instrumental music)
 - 2. Opposition-1st Zurich Disputation-1523-preached "Word of God sole rule of Faith; saved only by faith in Jesus, the saved the true church, the Mass only a commemoration; Christ the only mediator, xtians owed allegiance to the civil power in politics - not to the ecclesiastical.
 - 3. 1524-removed pictures, candles, tore down organs and removed choirs - all emphasis on "hearing the word".
 - 4. 1525-added simple N.T. observance of Lord's Supper "from pew to pew".
 - 5. Gave Bible to people in native tongue-1524
- C. Sacramentarian Controversy with Luther
 - 1. Zwingli-"This is my body" same as "I am the door"-symbolic.
 - 2. Conflict with Luther over presence of body in the Supper.
 - 3. Zwingli-"This my body" applies to divine nature only.
 - 4. Luther-applies to fleshly nature, too-DIVISION.

III. POLITICAL DEVELOPMENTS - 1521-1531

- A. Empire troubles (Turks, strong German princes, Catholic princes jealous of the emperor) kept the Emperor from enforcing the Edict of Worms.
- B. Diet of Speyer-1526-number of reforms - postponed Lutheran problem till "church council" could be held. Each to choose its own religion.
- C. Diet of Speyer - 1529 - revoked previous diet and tried to enforce Edict of Worms.
- D. Lutheran estates and 14 free imperial cities protested to emperor- April 19, 1529 - origin of name "Protestants".
- E. Diet of Augsburg-1530-Emperor Charles V demanded return to Catholicism by April 15, 1531. Protestant states stood together - formed leagues.
- F. Swiss - Zwingli killed in battle of Kappel between Catholics and Protestants - Zwingli "killed, quartered, burned, and ashes scattered" by Catholics.

IV. CONSOLIDATION OF LUTHERANISM (1530-1555)

- A. Protestantism also connected with State - in spite of Luther.
- B. Schmalkaldic League - 1530 - of Protestant Princes versus the Catholic Emperor. Emperor had to accept their help in war against the Turks and the French. - stalemate.
- C. From 1530-46
 - 1. Union of Ch. and state increased - "Consistories" - four commissioners (two theological and two lawyers) plus minor officials - controlled clergy and had right of ex-communication. Called synods for religious problems.

2. Luther trained preachers
 - a. "baptism made all priests"
 - b. No call to preach necessary but invitation of a church
 - c. emphasis on training.
3. Luther on education:
 - a. State, too, had duty to teach
 - b. people - "no right to leave children ignorant, for God needed intelligent pastors, leaders."
 - c. stressed music - "second only to Bible in spiritual"
 - d. organized curriculum for Univ. of Wittenburg.
 - e. Melancthon wrote text books.
4. Luther died Feb. 18, 1546 at Eisleban after mediating a dispute between two friends.
- D. Religious Wars to Peace of Augsburg (1555)
 1. Various leagues and battles - stalemate
 2. Peace of Augsburg - 1555-let each side keep what it held and enforced liberty for the other side to worship. Europe still divided this way.
- V. Anabaptists - "rebaptizers" - opposed infant baptism - spread from Zurich due to persecution- concepts of "free church", baptism, holy living, simple New Testament services, etc. - became Monnoni
- VI. Protestants in England

Jealousy and resentment toward the wealth of the pope. King made Parliament stronger - Henry VIII divorced wife and married Anne Bolynn (1533)- 1534 - Act of Supremacy - declared himself head of the Church of England. - stopped all taxes to Rome and dissolved the monasteries.
- VII. CALVINISM

Born in France - 1509 - good education - wrote 1536 - The Institutes The Christian Religion - a defense of Protestantism to French King. dwelt on majesty of God. Attacked Catholicism. Went to Geneva and took over city after public debate with Catholics. Mass stopped and Catholic clergy left town. Formed council to control city. state reported offenders to Clergy who excommunicated. Calvin expelled by reaction against his severity.

Went to Zurich and Strassborg - removed organ "distracted the singing". - returned to Geneva - 1541-53-complete control Church and hence the state. Stressed Old Test. Theocracy, and duty of loyalty to the state. Calvinism spread into Low Countries England, and Scotland.
- VIII. CATHOLIC REFORMATION
 - A. Character of Spain
 1. Ximenes (1436-1517)-reform of Spanish clergy-Spanish Inquisition became national institution in 1480.
 2. Revival of asceticism and monasticism (clergy numbered 1/4 of population and 1/2 of land owned by Church.)
 - B. Italy - great revival of monasticism

- C. The Jesuits - chief instrument of Catholic counter-reformation; Ignatius Loyola (1491-1556) - wounded in battle and exercised mind while recuperating. wrote book on Spiritual Exercises - concentrate on Sin, life of Christ, Cross, Resurrection, and Ascension.

1523- to Jerusalem to convert Mohammedan - realized need for education - enrolled in school at 30 years age with young boys.

1534 - founded Society of Jesus - with six others and all dedicated themselves completely to "service of God". Their purpose to educate the young - reconvert the masses to Catholicism; to promote sincerity by "spiritual exercises"; and by all means - to enforce loyalty to the Church. Their severe discipline led to great successes even in mission work.

- D. Council of Trent - 1545-63

1. "Scripture and tradition equally authoritative"
2. Church had sole right to interpret scripture"
3. "Seven sacraments indispensable to salvation"
4. 1564-papal bull-"Benedictus Deus"-confirmed the Council's Decrees- Church view solidified.

- E. 1564 - the Index

- F. Pius V - Inquisition in Italy - burned many heretics at the stake - 1. sent troops to be used against Protestants in France; (2) aided Catholics plotting against Queen Elizabeth in England.

- G. By end of 16th Cent. - the authority of the papacy was complete, and the Catholic church largely reformed.

IX. Catholicism versus Calvinism

- A. Catholic Inquisition, Index versus the Calvinist firm belief in Predestination (conflict in France, Low Countries)
1. Phillip II (Spain) lost Low Countries thru revolt
 2. Phillip lost England thru defeat of Armada-1588

- B. Religious wars in France

1. St. Barthelomew's Day massacre - 1572- Catholics murdered Protestants.
2. Protestants struggled against tyrant king.
3. Edict of Nantes - 1598 - made Catholicism the official religion but granted freedom to Protestants to worship where they had been prior to 1597.

- C. England

1. Catholic restoration-1553-58-thru Queen Mary
2. Resisted by nobles and people-Marian exiles.
3. Elizabeth-1558-1603-restored Anglican church.
4. 1570-Pope excommunicated and deposed Elizabeth but failed to be able to enforce it.

X. DEVELOPMENT OF PROTESTANTISM

- A. "Puritans" - desired to purify Eng. ch. of all Catholicism.
- B. "Presbyterians" challenged Church organization (hierarchy) and taught equality of clergymen.
- C. "Congregationalists" (Separatists, Independents) - against any form of union of Church and State.
- D. "Lutherans" - state churches in Germany.
- E. "Reformed Churches" - Calvinists of France, England, and Low Countries - to distinguish themselves from "Lutherans".
- F. Gradually - separation of church and state - states became secular with their own sphere of activity.

- G. Concepts - "individual important"; "must obey God rather than man".

CONCLUSION - these are the churches from which men came and settled America. These constitute the background for the next lesson on the "Restoration Movement".

CHURCH HISTORY - LESSON IX

Intro: Taken from West - Search for the Ancient Order, Vols. I, II.

- A. Background of America - pilgrims, settlers - religious freedom
- B. Restoration Movement - (1) "Church ought to be one; (2) Creeds cause divisions. (did not intend to start new church)

I. BACKGROUND OF THE RESTORATION

- A. - 1800 - spontaneous feeling - "return to the Bible"
 - 1. Condition of early U.S. strict (go to church or pay fine) Revolutionary War - 1776 - left shortage of preachers as state church preachers returned to England.
 - 2. Influence of John Wesley started "spiritual groups" in state ch. of Eng. many of his members to America as settlers. 1784 - sent 5 men to take over ch. in Amer. Coke the superintendent. On arrival, 15 men met and appointed Asbury the sup. of U.S. ch. Name given of "Methodist Episcopal Ch." BIG problem - what type of ch. org? for U.S. ch? James O'Kelly opposed Asbury.
- B. O'Kelly's Movement
1775 - preachers converted his wife and son. He not interested at first, but later heard that they "preached only Bible". Was converted and started to preach. 1792 - Baltimore Conference, defeated by Asbury and left conference. 1794, with small group, decided to "take Bible only" as plea. Rice Haggard said, "This is sufficient....By it,...disciples called Christians, and I move that henceforth and forever the followers of Christ be known as christians simply."
- C. Within the Baptist Ch.
 - 1. Elias Smith - 1769 - Connecticut - heard fighting of Rev. - zeal for Liberty. 1801 - doubted Calvinist doctrines. Saw Acts 11:26, "this name is sufficient". 1802 with five others started a ch. - one year later had 22 members, 2 yrs later - 150 members. Started 1818 Christian Herald - pushed three points - (1) No Head but Christ; (2) No Creeds but New Test.; (3) No name but Christian.
 - 2. Abner Jones
Mass - 1772 - wicked till 20 yrs. old - converted into Bapt. ch. Studied - gave up Calvinism - became doctor - but later preached. Organized "non-sectarian" ch. based on New Test.
- D. Barton Warren Stone - born 1772 Maryland.
 - 1. early life - sprinkled into Ch. of Eng. - heard Rev. battles zeal for liberty - indifferent to religion. Decided to become statesman. To private school - during revival, went one night due to storm - became preacher - licensed in 1796 - at ordination said "accept creed in so far as consistent with word of God". Preached in Va., Tenn., N.C., then to Kentucky.
 - 2. Kentucky revivals - many revivals, but Stone worried over "predestination". - "If man depraved, then why beg to repent? Cane Ridge Revival (1801) - 20 to 30 thousand people - 1803, Stone and group left Presbyterian Ch.

formed Springfield Presbytery, but 1804 dissolved it - "dissolve into one body, with no divisive names."

3. Baptism - during meeting, "something wrong, God wants people to be saved, they want to be saved. Then why no relief?" saw Acts 2:38 and said "On pentecost, those who were pierced to the heart were told what to do for the remission of their sins. And they that gladly received the word were baptized." (S.F. Hall - 1825 - "Eureka, I've found it" about baptism)

E. The Campbells

1. Scotland - father to US for health. Studied Bible continually, made children memorize scripture each day and repeat it at night. Presbyterian preacher, but loved union. to Amer. in 1807 - trouble with his synod. Suspended in 1808 - but preached in house of friends. Said "Where Bible speaks, we speak...."
2. Declaration and Address - 1809 - (1) Ch. must be one; (2) Nothing accepted but what expressly taught by Christ and apostles; (3) N.T. is to ch. what O.T. was to Jews; (4) No human authority - "nothing which is not as old as N.T. itself; (5) Certain inferences may be true, but can't be bound. "in matters of faith - unity; in matters nonessential - liberty, in all things - love"
3. Alexander to U.S. in 1809 - agreed with Father. Decided to take "Bible only".
4. 1812 - problem of baptism of infant daughter - joined the Bapt. ch. - 1816 - "Sermon on the Law" - Debates - 1820 with Walker on baptism; 1823 with McCalls on Baptism; 1828 with Owen on Socialism and salvation; 1837 - with Purcell - on Catholicism. 1843 with Rice on baptism. (Papers, and Bethany College)

F. Walter Scott

Scotland, Univ. of Edinburgh - 1818 to America - became most famous preacher of his time - challenged "Mourner's bench type of conversion" with his "plan of salvation" - five steps - faith, repentance, confession, baptism.

II. PROGRESS OF THE RESTORATION

- A. Statistics - 1827 - Campbells had two churches - by 1836 - more than 100,000, by 1850 - 200,000 to 300,000, by 1870 - 5th largest in the nation - strongest in north - Ohio, Illinois, Indiana, Kentucky.
- B. Problems
 1. Organization - "cooperation meetings" by 1830. By 1831, A. Campbell was urging org. to take care of mission work. "the universal church concept" - much opposition to the idea. Tolbert Fanning in Nashville. 1849 - American Christian Missionary Society - with much opposition - Jacob Creath versus Campbell - opposed mainly as replacement or substitute for the church. Also interfered with "local autonomy".
 2. Inst. music - 1851 - Midway, Kentucky - Campbell opposed it - "like a cowbell in a concert". - controversy stopped by the Civil War.

C. THE CIVIL WAR

Great excitement - schools closed - interest in religion lagged. Two issues - war itself, slavery. Ch. survived without split, but two separate attitudes toward Bible now apparent.

D. Post-War Society Controversy

W.K. Pendleton's defense - "no way given, so may choose". But forgot the nature of the Society. Opposed as "substitute for the Church" a false expedient, a cause of division, costly.

E. Post-War inst. music controversy

After war, use of piano, organs began to spread - used to "aid the singing"; to "keep pace with the world".

F. Trends

Denominationalism "just another sect"; big ch. bldgs.; soft preaching; pastors out of young preachers.

G. Division - clear by 1885

Over inst. music, demoninationalism, liberalism, Societies. Liberal wing took name "Disciples of Christ" or "Christian Ch." Conservatives remained "Ch. of Christ", (many Christian churches still use the name "church of Christ".

III. PRESENT DAY EXTREMES

Worship pattern of Acts 2:42; Sunday school; one cup; "located" preachers, orphan homes, "Herald of Truth, cooperation, etc.

IV. Present-Day Status

- A. Nearly 2,000,000 members
- B. Schools - starting all over the world
- C. Mission work - in many countries
- D. Trends and Conditions at home:
 - 1. Toward Denominationalism again
 - 2. Confusion over mission work - not enough being done (how to do, how to remain on field, etc.)
 - 3. Extremism
 - 4. Lack of congregational growth
 - 5. Country brethren moving to city - trend toward big churches
 - 6. Money tied up in buildings.
 - 7. Trend toward quality preaching and teaching.
 - 8. Hopeful sign - avoid mistakes of the past - avoid strangling of radical positions, while remaining faithful to the Word.
 - 9. World wide-open

CONCLUSION: This is the Church - where we came from in America, and what we stand for. Not "just another church", but unique, the only religious org. in the world which seeks to restore the original Christianity.

CHURCH HISTORY - NO. X

Intro: The years 1800-1961

- A. Main characteristic - complete secularization of society and the separation of church and society.
- B. Problem - avoiding conflicts of interest between church and civil state or society.
- C. Important book - A Layman's Guide to Protestant Theology by Hordern. In the Church Library.

I. THEOLOGICAL COURSE OF HISTORY

- A. Influence of Renaissance on Reformation
 - 1. Religion the "cornerstone of ethics"
 - 2. attitude toward miracles - Hume of England
 - 3. Kant - "denial of ability to prove God".
 - 4. Science the answer to all problems
 - 5. Idealism - inevitable progress
 - 6. Social dissatisfaction - Communism
 - 7. Psychology of Freud
- B. Response to "Cold Legalism"
 - 1. Quakers - "inner light"
 - 2. "Deism" - "one religion as good as another" - natural theology.
 - 3. Liberalism
 - a. Schliermacher - 1768-1834- "all in the heart"
 - b. Ritschl- 1822-1889- completely subjective.
- C. Fundamentalist-Modernist Controversy
- D. Neo-Orthodoxy - to meet failures of Liberalism - Transcendence, Grace in the heart, Faith-full commitment of whole life. (Barth, Brunner, Niehbuhr, Tillich)

II. HISTORICAL DEVELOPMENT

- A. Movements
 - 1. Rationalism
 - 2. Evolution
 - 3. Biblical Criticism
 - 4. Idealism-Liberalism
 - 5. Social Gospel - youth movements
- B. Churches (brief history of Presbyterians, Episcopalians, Methodists, Congregationalists, Seventh-Day Adventists, Holiness, Lutherans, Jehovah's Witnesses, Disciples of Christ, Mormons, Baptists.

III. PRESENT CONDITION OF HISTORICAL CHURCH

- A. Catholicism
 - 1. Great growth due to organization, experience, and compromising attitudes - now represent 500,000,000 people
 - 2. goal - "state church" - Federal aid the first step.
 - 3. Presently engaged in battle with Communists. Need allies.
 - 4. Weakness- hurt by free press
- B. Protestantism
 - 1. Acceptance of Sectarianism- decision to accept it.
 - 2. Ecumenical Movement type of unity
 - 3. Problem-"facing decay along with the western imperialism with which it is associated"

- a. lack of influence at home
 - b. failure of foreign countries to separate missionaries from the rich, materialistic background of America.
 - c. "Scandal" of division- hurts them in foreign evangelism.
4. Evidence of coming reformation within.
- C. Churches of Christ - Restoration Plea.
- 1. Consolidation of goals - building bldgs, internal development of elders, etc. Training of men.
 - 2. At the crossroads - shall we become just another sect? Or shall we grow into a worldwide body of independent congregations zealously, effectively proclaiming the restoration of the Church as God built it?

CONCLUSION - Our Flea the Truth - God's providence will help us.

END OF COURSE

CHURCH HISTORY STUDIES

1968 - 1969

GENERAL OUTLINE

Revision 11/1/68

FULFILLING OF THE

- I. From Creation to Adam
- II. Political Preparations
- III. Religious Developments in the World
- IV. From Birth of Christ to Ministry of John

THE COMING OF CHRISTIANITY

- I. The Ministry of John
- II. Christ's Ministry
- III. Establishment of the Church
- IV. Expansion of the Church
- V. First Journey of Paul
- VI. Paul's Second Journey
- VII. Paul's Third Journey
- VIII. Paul's Journey to Rome
- IX. Persecutions by the Government
- X. Development of the Canon.

THE APOSTACY

The Church Defended

- I. Historical Writers
- II. Theological Writers or Apostolic Fathers
- III. The Apostles: 185 - 150 A. D.

Religious Sects and Ideas Influencing the Church

- I. General Introduction
- II. Religious Sects
- III. Ideas within the Church

Rise of Catholicism

- I. Catholicism defined
- II. Organization in Catholicism
- III. Rise of the Papacy
- IV. Decline of the Papacy

THE REFORMATION

- I. General: Need of Reform
- II. Early Reformers
- III. The German Reformation
- IV. The Swiss Reformation
- V. The English Reformation
- VI. Protestantism
- VII. Catholicism's Counter Reforms
- VIII. Development of Denominationalism

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Yorkland

BROWN TRAIL PREACHERS
TRAINING SCHOOL

Final Examination - 1st Semester

Church History

January 29, 1969
Isaiah Slone

- (T) F 1. Paul, Barnabas and Mark went to Cyprus on their first journey.
- (T) F 2. They preached in the synagogues.
- T (F) 3. Barjesus was the pro-consul.
- T (F) 4. Sergus Paulus, the false prophet, was struck blind.
- T (F) 5. On their return voyage, John Mark leaves the party at Perga.
- (T) P 6. They were invited to preach on the Sabbath Day.
- T (F) 7. After Paul preached on the Sabbath, the Gentiles invited him to preach to them on the next Sabbath.
- (T) F 8. Paul explained to the Jews that they should hear the Gospel first.
- T (F) 9. The Gentiles were angered when Paul told them that God sent the Gospel to the Jews first.
- T (F) 10. In their jealousy, the Gentiles rose up against Paul and Barnabas so they went on to Iconium.
- (T) F 11. At Iconium, the unbelieving Jews stirred up the Gentiles against the brethren.
- (T) F 12. The city rose up and planned to stone Paul and he escaped to Lycaonia.
- (T) F 13. When the people at Lystra saw Paul heal the cripple, they prepared to make sacrifice under the leadership of the priest of Jupiter.
- (T) F 14. When Paul and Barnabas returned to Antioch, they reported that they had preached to the Gentiles.

15. PAUL'S SECOND JOURNEY:

- a. Where were the people praying in Philippi? By the riverside
- b. When Paul and Barnabas were released from prison by an earthquake, why didn't they escape? They had UNFINISHED business to do for God
- c. What advantage did Paul gain by being a Roman Citizen? He couldn't be whipped without a trial, therefore he enjoyed special privileges.
- d. Who was emperor at this time? CHAUDIUS
- e. Name the two schools of Greek Philosophy at Athens STOICS EPICUREANS