

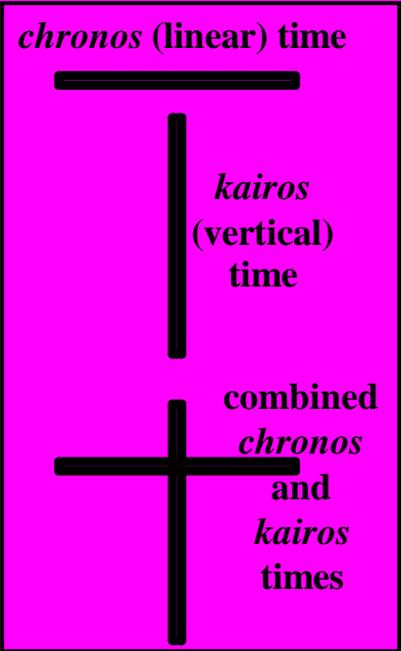
Excess grace spilling over that will be added to the Treasury of Merit



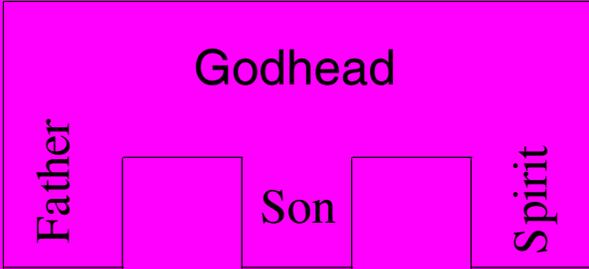
Classroom in a Book Series
Book 8

Context for Discipleship

A New Look at Church History



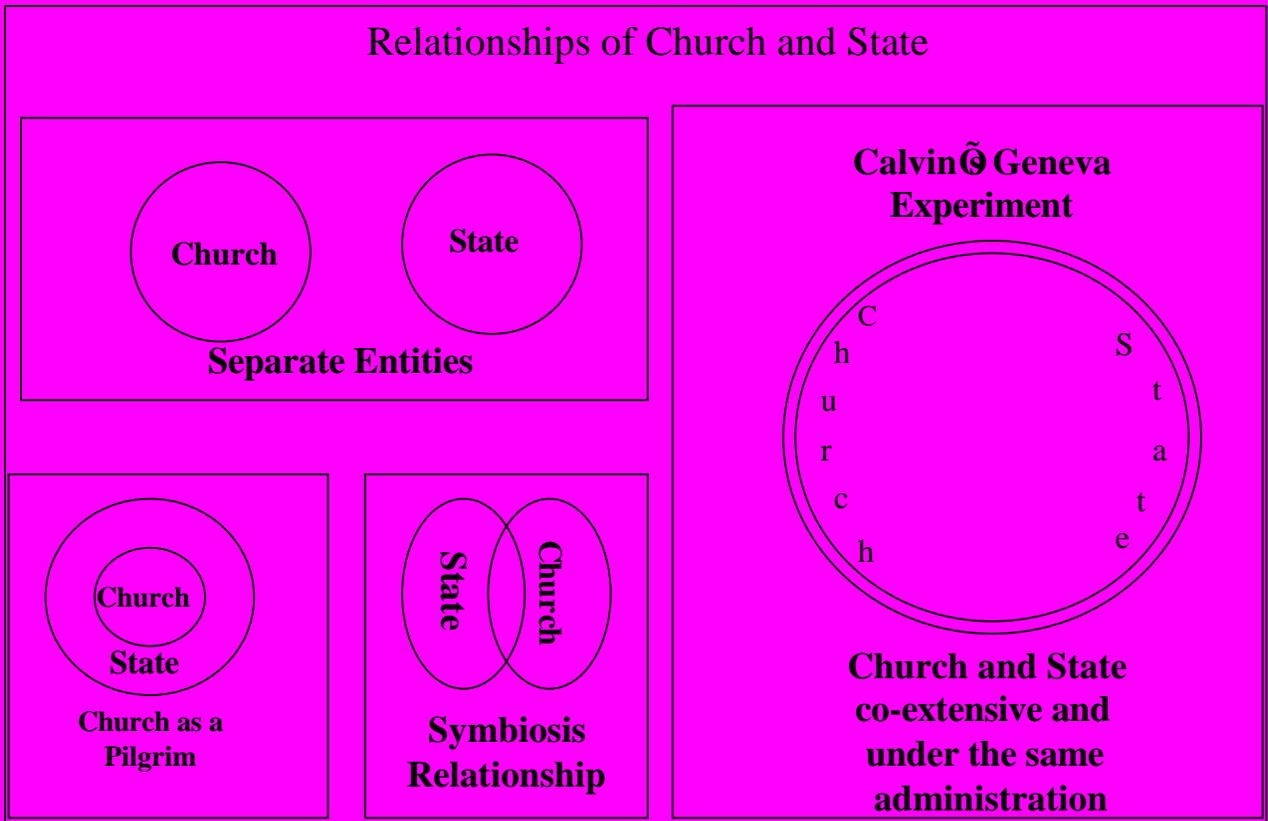
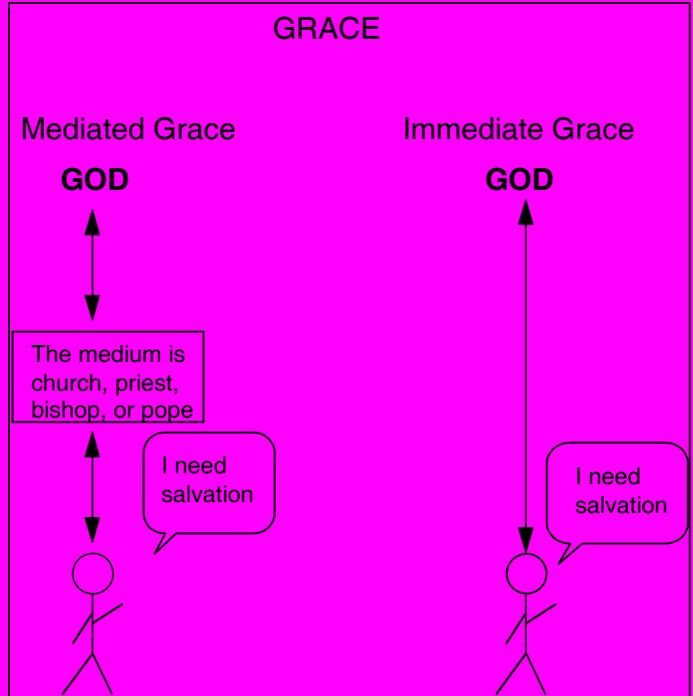
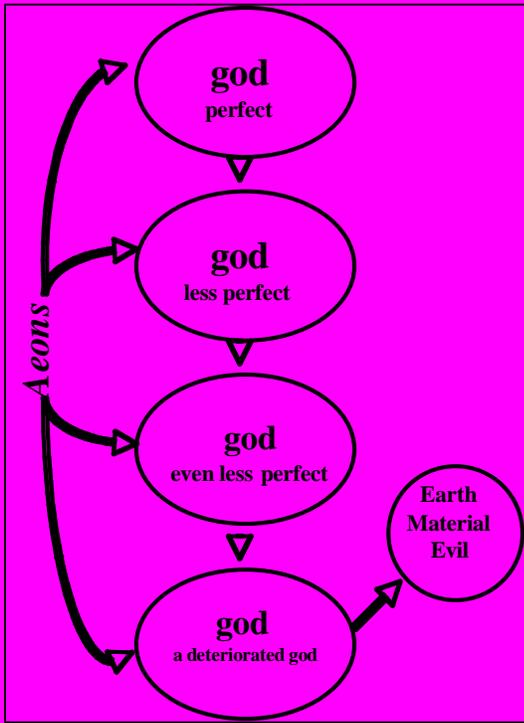
Hypostasis



by
William E. Vinson, Jr., PhD

CONTEXT FOR DISCIPLESHIP: A New Look at Church History

Vinson



**CLASSROOM IN A BOOK
DISCIPLESHIP SERIES**

Book 8

**CONTEXT FOR DISCIPLESHIP:
A New Look at Church History**

**By:
William E. Vinson, Jr.**

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Preface

THE CLASSROOM IN A BOOK DISCIPLESHIP SERIES

The *Classroom in a Book Discipleship Series* is a unique approach to education. The author has twenty-five years of experience in classroom teaching at Southwestern Baptist Theological Seminary and Internet teaching. The teachings covered Old Testament, New Testament, Theology, Church History, Hermeneutics, Christian Ethics, Philosophy of Religion, Evangelism, and Biblical Backgrounds. In other words, the teacher was a generalist in the world of specialization.

During recent years of teaching, God sent two people into the classrooms that have made this series possible. One student brought in some audio recording gear into the seminary classrooms and recorded everything said by teacher and students. The other person, Helen Agnew, transcribed the tapes into weekly sessions. Finally, Helen put all the weeks together for a course into a book, which became the nucleus for a formal book. Next came the editing phases in which the improper English and sentence construction was corrected. Also, the organization and thought flow was improved in order to facilitate a reader's comprehension.

Each class session became a chapter that went through several iterations of the editing process. Also, Helen provided computer drawings of the theological charts and models used by the teacher. These models were inserted into the book at the appropriate places.

INFORMAL WRITING STYLE

You should be aware that the chosen style of communication in this series of books is much more informal than the typical. I have worked to retain the folksy way of expression

that I use in the classroom and pulpits. In a formal treatise, like my doctoral dissertation, the expression was stiff and formal (one may even say that it was written by a stuffed shirt). So, who is going to read my dissertation because of its stiff formality?

These books are going to be easy reading because they will be what you hear in everyday conversation. In the classroom, I am a great communicator. When reading the transcripts of my audio-recorded classroom lectures, the students have commented that they could actually hear my voice with its inflection and volume in the printed words. These sensory experiences add to the impact and learning by the reader. So, I want you to know that the folksy level of communication was purposefully chosen in order to enhance your learning experience.

Dear saint, you are in for a treat. There will be points of time in which your mind will be so absorbed into thinking new and analytical thoughts of our Most Wonderful Lord, that you will be unable to resist sharing them with a loved one. In my editing passes of the various drafts, I found myself reliving the classrooms and all the high emotion and drama. My pulse rate would quicken and convictions and tears would return.

CLASS PROCESS

Each book is a semester-long class. The subject matter is explored very thoroughly because all the students are participating in the questioning and answering. You will have the next best thing to being in the classroom. In fact, there will be times in your

reading in which you will be in the classroom through imagination.

BENEFITS

Discipleship has been declared by many to be the greatest need in Southern Baptist life today. In my many years of teaching, I have had churches to bus in many of their members to take my classes at Southwestern Seminary. The reason that was given was that it was a very good source for discipleship training. This discipleship training is a step up from Sunday school and other training because *it involves seminary training at the lay level*. Armed with this new discipleship training, the new lay ministers are fulfilling their calls and impacting the Kingdom of God in a very positive way. Pastors are benefiting by having some new lay ministers to help them minister. Churches and society are benefiting by receiving positive help that is theologically sound and practical.

For you, the busy Christian of today, this series is a rare opportunity to actually participate in a seminary classroom to learn from the teacher and your peers in high impact and focused studies that are not available in any

other books. The teacher's experience of teaching as a generalist will provide *interconnected insights and truths* that are not available in specialization. The *student interactions* in these books will create a *relevancy* that is unheard of outside the classroom. The quality of the *class dynamics* will lift you, the reader, up into unparalleled densely packed teachings that will greatly improve the *efficiency of your learning*. You owe it to yourself to jump into this series because you can get an education that is the next best thing to actually going to seminary.

In addition to the student interactions recorded in each chapter, the major points that I made which would be the source of the tests given to the classroom students are stated in the text, and the *test questions* are stated at the end of each chapter (class session). The *answers* to those tests are given at the end of the book for you to check yourself. If you seriously want to know that you have accomplished the goals of each chapter and to be able to teach a course like this, answer those questions to the point that you can do so without going back into the chapter itself—i.e. memorize those points and charts.

Planned Order

1. Doctrine for Disciples: A New Look at Our Theological Foundation (GREEN)
2. Destiny for Disciples: A New Look at the Book of Revelation, (RED)
3. Task for Disciples: A New Look at Evangelism (YELLOW)
4. Sanctification for Disciples: A New Look at the Book of Hebrews (BLUE)
5. The Crisis Facing Disciples: A New Look at the Book of Jeremiah (ORANGE)
6. The Disciples' Boss: A New Look at the Gospel of John (LAVENDER)
7. Cost of Discipleship: A New Look at the Book of Romans (BROWN)
8. Context for Discipleship: A New Look at Church History (PURPLE)
9. Deception for Disciples: A New Look at Philosophical Systems (BLACK)
10. Library of Charts for Disciples (GRAY)
11. Isaiah (WHITE)

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Introduction

It is difficult to understand where we are if we have no idea of our history. We know our end and beginning points because God has told us in His Word. The beginning is in Genesis, and the end is in the book of Revelation. The rest of the Scriptures tell of our earliest history and God's warnings about deviating from our assigned path. But alas, we have wandered off His path. However, with our beginning and ending points given in Scripture, we can plot our position today on the time line connecting the two extreme end points. All the events of history lie along this wavy line.

This course will trace the history of the Church. The problem that we will encounter, however, is that the Church's course is not very straight. Basically, the Church has not denied itself, taken up the cross, and followed Jesus. Instead it has indulged itself, thrown

down the cross, and gone its own way. Thus, the path of the Church will be shown to have deviated greatly from the one chosen by the Lord.

We have studied the kenosis in all the preceding courses because it describes the Mind of Christ, and He commands that every Christian have that same mind. Well, the Mind of Christ is certainly not what the Church has had. Instead of behaving like a servant, the Church of Jesus required that it itself be served. Instead of being the sacrificial Body of Christ, it became an institution that required others to sacrifice to it. The Church, instead of God, began forgiving sins and demanding obedience. How much more wrong could the holy people of God have gone? You are going to be surprised to find out!

Chapter 1 CHRISTIAN BEGINNINGS

THE HISTORICAL TIMELINE

In order to draw a timeline for church history, I have to make it wind back and forth because I need it to fit within one page (see Chart 1.1).

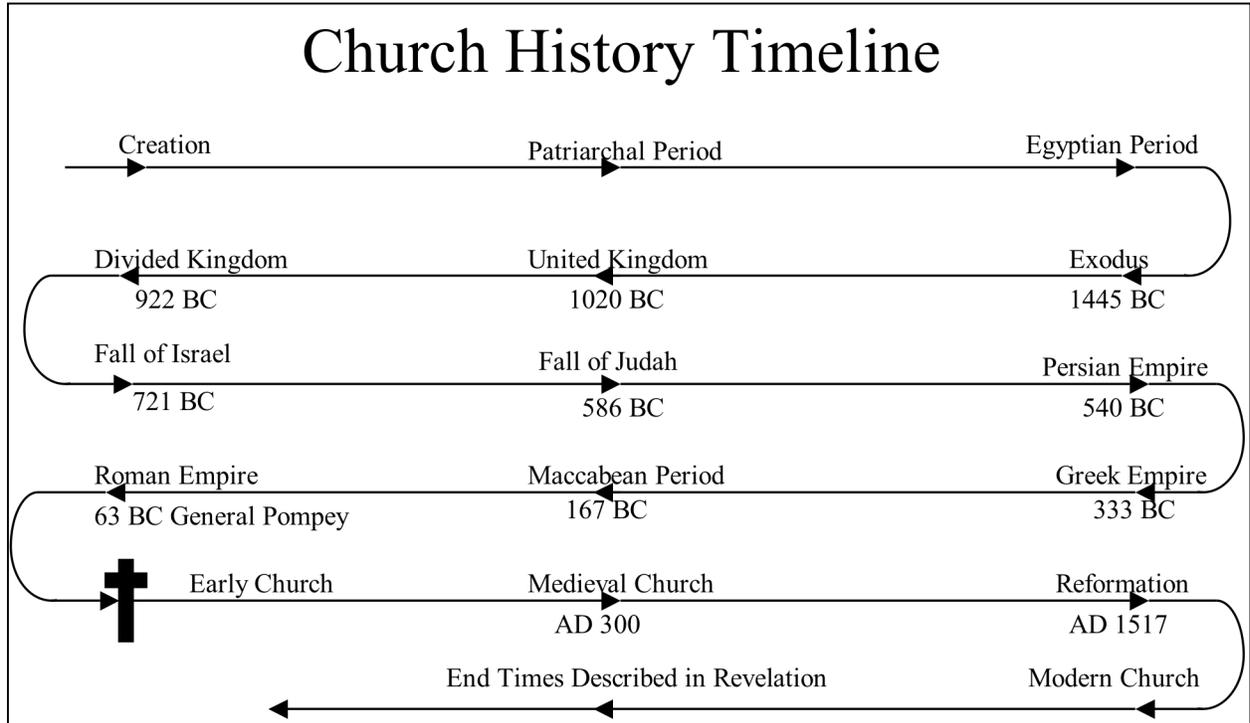


Chart 1.1

From Creation to the Exodus

We will start with creation and then move into the patriarchal period, and that will issue into the Egyptian period. And, of course, coming out of the Egyptian period is the Exodus, which is a very prominent event in the history of God’s people. Not only is the Exodus important to the Jews, but it is also important to us because it is a global and historical milestone. It marks the transformation of the family of Abraham into a nation. We are looking then at the development of a nation in the exodus of the Jews from Egypt.

From the Conquest of Canaan to the United Kingdom

After the Exodus, there comes the Canaan occupation in which Joshua will lead the Jews to a victory over the Canaanites who were occupying the land promised by God to Abraham. During this period, the Jews will take possession of that Promised Land that God gave them.

Institution of a Human King

Following the conquest and consolidation of the land under the Kingship of God, the people of Israel demand a human king. God allows His people to dethrone Him and coro-

nate Saul in His place as King of the Jews. The nation of Israel under Saul is one United Kingdom.

If God is the king and under Him are the people, then we have a theocracy. In this case, the people are the subjects of God and compose His Kingdom (see Chart 1.2). And that is the way it was before the people kicked God out as King and put Saul in as king.

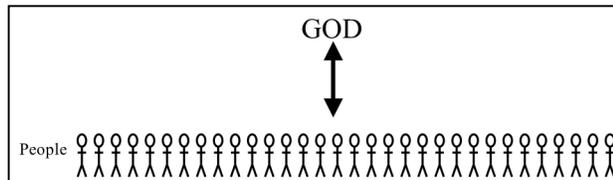


Chart 1.2

Now what do you have when Saul is Israel's king? In Chart 1.3, God is at the top, and the king is below Him, and then the people are under the king. Ahh, there is a serious problem in this alignment in Chart 1.3 which can issue into many different things.

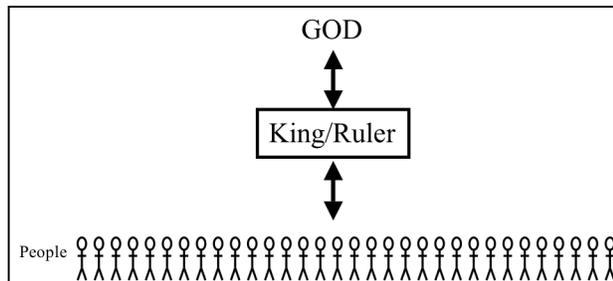


Chart 1.3

Please think with me. What would it be like if we went back to God's being directly over the people (see Chart 1.2)? God's peace and justice would prevail. But since we cannot get back to having God as King directly over us in a theocracy, a "ruler of some kind" will be ushered in.

If a human king is over the people, how do we make the king provide for divine peace and justice by reporting to God? There are many questions that pop up by just inserting

one thing, one person, one institution, or one anything between God and the people.

Now what happens if you insert several hierarchies between God and the people (see Chart 1.4)? Under this hierarchical scheme, you have all these people under multiple rulers. You see, when you start into the slippery slope of hierarchies of human rulers

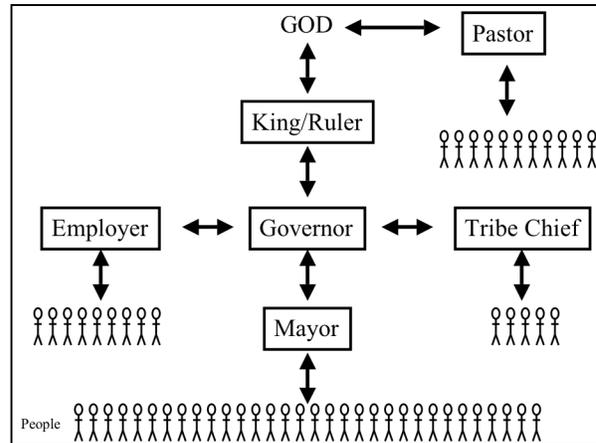


Chart 1.4

and institutions between the people and God, you get into this kind of representation as indicated in Chart 1.4.

God means to be boss over you, the individual. And if he is not, and somebody else is, how do you know that the person or institution, which rules over you, represents God?

If the ruler does not represent God, how do you get him to do so? If he refuses to represent God, where are you? These are the kinds of questions you must answer for yourself as you come into these end times.

Now it would be nice just to be ignorant and just go bouncing along, and not have to worry about thinking. You want just to do your thing, be carefree, and float on through. But there is treachery in human rulers to contend with. Yes, it can feel good while you are beginning to float along, but there is a big old hole somewhere in your path. And *ptoom*, down you will go. And what I want to

do is point out the hole, point out the various holes, and help you avoid them. Once you can see them and your flock is coming along right behind you, then you can say, "Look out now, there is a big hole right there. People have been falling in that hole. I am not going to fall, and I do not want you guys to fall into that hole either." But if you are just floating along thinking everything is sweet and great, you will fall in there, and you will drag a whole pile of folks in there with you. And that is what I do not want to happen.

The Divided Kingdom

Next we have the divided kingdom. Notice the dates on Chart 1.1. 1445 BC is for the Exodus, and then we have the United Kingdom in 1020 BC. The divided kingdom begins in 922 BC.

Then we are going to circle on around. The curves and all do not represent going to the right and going to the left. They are necessary for me to construct a continuous timeline. I am just making the line curvy in order to have space to fit it in on one page.

Okay, we get the fall of Israel to the **Assyrian Empire** next, and that is going to be about 721 BC. Following that, we have the fall of Judah to the **Babylonian Empire** in 586 BC, after which, Babylon is, in turn, conquered by the **Persian Empire** in 540 BC. It is King Cyrus of the Persians who sends the Jews back in 536 BC to re-establish their home in the Promised Land.

The next empire to arise is the **Greek Empire** of Alexander the Great in 333 BC. Alexander conquered the entire Middle East in ten years (from 333 to 323 BC). In those ten short years, he marched all over the known world at that time and conquered everything in his path. This period of Greek rule was known as the Macedonian Period.

The Greeks ruled Palestine until the Jewish Maccabees, who were known as the

"Hammers," threw off all outside rulers and established Jewish self-rule in 167 BC.

Now, let us go back and catch up on the issue of going from the United Kingdom to the divided kingdom. After Solomon, the third and last king of the United Kingdom, died, the whole nation divided into a northern kingdom and a southern kingdom. The southern kingdom was called Judah, and the northern kingdom was called Israel. Now God called the United Kingdom Israel at its beginning, and even after Israel disappeared, He kept on using the name Israel some of the times when referring to His people.

When God referred to Israel after 721 BC, Israel did not exist because it had been annihilated by Assyria. However God refers to His children as Israel even when Judah alone is still in existence.

The story about how Israel was annihilated is called the **Syro-Ephraimitic Crisis**. Israel joined up with Syria to try to make a stand against Assyria, which was at that time the world empire that was in place. The two nations then tried to get Judah to join their alliance. That was a bad alliance in God's eyes, so Isaiah came along and told Judah not to do so. That was when God commanded Judah to trust in God, not in the arms of flesh. But Judah feared the threat from the alliance that if Judah did not join the alliance, the two countries were going to attack Judah. So Judah, against Isaiah's advice, appealed to Assyria for help. Assyria put down the threat from the Syro-Ephraimitic alliance by conquering both Israel and Syria. Then, however, Assyria put Judah under taxation as a vassal state.

In this historical crisis in which Israel joined Syria, and Judah depended on the arms of Assyrian flesh, both kings got out from under God by rejecting God's Word through the prophets. The purpose of the prophet is to call the king to stay under God and obey His Commands and to depend on God, not on

foreign alliances. Against Isaiah's counsel, King Hezekiah did it anyway, and war broke out between Assyria and the alliance of Israel and Syria. And Israel fell in 721 BC and went out of existence.

It was because of idolatry that God gave Israel a bill of divorce.¹ Now if He will do that to a whole nation of His chosen people, then we had better watch out. Do not get involved in idolatry, or you will find yourself in the same position. God takes idolatry big-time seriously. I do not want to get chastened by God along those kinds of lines.

In its fall to Assyria, Israel ceased to exist. Judah watched the terrible results that came to Israel and learned from them that idolatry has terrible consequences. You get beat up bad by God when you do that kind of stuff.

So Judah decided to perfect their worship, and they became the worshippingest people you ever saw. Man, they did all of the sacrifices in the temple; they did the Sabbath rituals; they never missed an assigned ritual; they did it all to perfection, e.g. much like we concentrate on our church worship today.

God's response to Judah, as recorded in Jeremiah, was: "You are more treacherous than your sister Israel."² Why? Because they replaced true worship of God with all of their religious ritualism! Judah turned the Temple into an idol that supposedly protected them from an invasion by other nations. The idea was that since God resided in the temple, and the temple was located in Jerusalem, then He would not allow another nation to invade His Own Homeland.

Judah had assumed God's protection because of the temple. They were assuring the continuance of protection by devoting themselves to all of their religious ritualism in the temple! God did not like Judah's idolatry

which was cloaked in religion. He accused them of being more treacherous than their sister Israel. So as a result, Judah fell to Babylon.

Babylon was raised up to be a whip in the hand of God. God took His nation Judah and disciplined it with that whip. As a result of Judah's failure to repent, Babylon conquered it, destroyed its homeland, and took it into captivity.

In its captivity, Judah learned something more about God. Certainly, Judah had learned something from its sister Israel's annihilation, but they learned something else—that God can see through all this fake religious stuff of temple worship, too. Just because it looks like Christianity (I am using Christianity here for our sakes), and just because it sounds like Christianity, and just because it has all the rituals of Christianity, and just because you are there in your proper place, all bright-eyed and bushy-tailed, you may be in for trouble. God can see through all of our church worship when He says, "You draw near me with your mouth, but your heart is far from me."³ That was the incrimination against Judah. Is it against us also?

Now, when we look at Israel and Judah, I see Israel as foreshadowing the Roman Church and the idolatry of Mary and others that are going on there, but I see Judah as foreshadowing the protestant church and the more refined idolatry that is going on with us. So we have to repent and guard against falling into these same pitfalls of history, and class, these are real pitfalls.

I have already talked about falling into the holes out there. We may be walking along in our contentment, but look and see that when you say, "Man, it cannot happen to us because we are Protestants, even good, old Southern Baptists." *Ptoom* down you will go! So, I am warning you now. I do not want you to fall

¹ Jeremiah 3:8

² Jeremiah 3:10-11.

³ Isaiah 29:13

into the pit because it hurts when God applies the rod of discipline to you and me.

All right now, we come down on the timeline to the rise of the **Persian Empire** in 540 BC. This empire released Judah from its captivity that was suffered under Babylon. Judah was sent back or allowed to go back into the Holy Land by the Persian King Cyrus. Israel restored the temple, law, and walls of Jerusalem. And then they lived freely in Palestine under Persian rule as a vassal of Persia until Alexander the Great conquered the Middle Eastern world to form the **Greek Empire**.

Alexander the Great conquered everything in his path. He just ripped through the entire Middle East in ten years and provided a new culture, a new language, and a new government. That government ruled over all of Israel until the Maccabean revolt.

In 167 BC, the Greek ruler Antiochus Epiphanies sacrificed a pig on the Jewish altar in the temple. That act which desecrated the temple is called the “abomination of desolation.” That abomination angered the Jews so much that a war broke out. First it was just a revolt, but it blossomed into a full-blown war, of the Jews against the Greeks.

The **Hasmoneans**, a Jewish dynasty, arose at this time to establish Jewish self-rule in 167 BC. The revolt, which installed the Hasmoneans, arose over the desecration of the temple by Antiochus, which brought the hammers to life. The Maccabees were a group of citizen-warriors who joined together to rid the land of Greeks, and they called themselves the Maccabees, the hammers. Full of rage, they started dropping the hammer on the desecrating Greek rulers. They ripped them and thrashed them and drove them completely out of the Holy Land. In their victory, Jewish rule was re-established in Israel for the first time since before Israel was conquered by Assyria.

Remember that Judah, the southern kingdom, survived Israel’s annihilation for a century as a vassal state of the Assyrian, Babylonian, Persian, and Greek empires in succession.

Now during the Hasmonean period, the Jews began ruling themselves, but remember now what kind of government they had had in their past self-rule. They had a king. And so when they got their self-rule back, did they go to God’s being their king? No! They decided that they needed to have a queen after a succession of kings. And so they got themselves a queen, who had two sons. She loved both of those sons dearly, and because a mother sees things in her sons that the rest of the world cannot see, she decided that they were the greatest two people in that kingdom. She made one the military ruler and the other one the religious ruler. Thus, the total affairs of her kingdom were in the hands of her two sons. But as all siblings do, they began to squabble and fight between themselves in their individual quests for dominion.

In the resulting civil war between the military and religion, the queen wanted desperately to keep both sons alive. So she appealed to **Rome, the new empire in the West** that had succeeded the Greek empire, for help to re-establish peace and order between her sons. Herod, who was serving as an advisor for the new empire advised: “Hey, what we need to do is go in there, settle the internal dispute, and then take over the country.” And the Roman emperor saw a chance to expand his empire without much bloodshed. Thus the Romans easily conquered the Holy Land in 63 BC.

During the rule of Israel by the Roman Empire, the stage was set for **Jesus** to come to the cross. This Roman rule of Israel is the period in history in which God chose to bring His only begotten Son into the world scene. Now, look at all this prior history of self-rule, being ruled by successive world empires, self-

rule again, and then the Roman rule. This time for Christ’s life under Roman rule is called by God the “fullness of time.”⁴ And that “fullness of time” is using the kind of time for which you use the Greek word *chronos*. So God was waiting for just the right moment when all the conditions were in place to birth His Son as a man into the world.

Now when we get to this point of Roman rule on the timeline, God said that the time was full in Mark also. However, in Mark,⁵ God used the Greek word *kairos* for time, which is a different kind of time. Where *chronos* denotes linear time, *kairos* denotes vertical time. *Kairos* is the kind of time that God has when He says, I AM. He says way back here at the United Kingdom on the timeline, “I AM.” Way back here at the beginning of the timeline, He is the I AM. Even in the past, present, and future of our time, God is the I AM. And so all of this timeline is present time to God because He is not in linear time, He is in *kairos*, which is a vertical time.

Look at Chart 1.5. At the top of the chart is linear time. In the middle of the chart, there is God’s vertical time. When those two times above intersect at the bottom of the chart, it is the fullness of time. In the fullness of both linear and vertical time, God enters into the affairs of man.

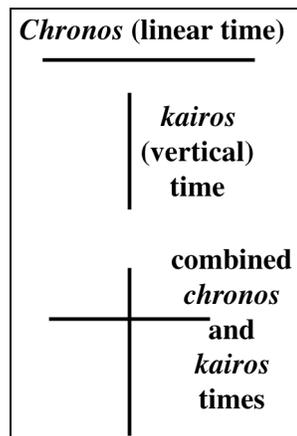


Chart 1.5

Now, when is the fullness of time for you? You are experiencing the fullness of *chronos*

now because when you come to salvation in Jesus, when the Lord forgives you and comes into your heart, and you become a slave of Jesus, you have entered the fullness of linear time. You have entered the door of salvation, you are on a new pilgrimage, and you are on linear time. It was linear time that brought you to the door, it is linear time that takes you through the door, and it is linear time on which you are going forward in your pilgrimage.

However, there is a vertical time that follows you around. When you are in the Spirit, God enters through you into the affairs of mankind the same way He did through Jesus because you are part of the body of Christ, and you carry Christ in you wherever you go. That is why the power of God is with you whenever you are out in the marketplace. When you are teaching the saints in the Sunday school class, when you are ministering to the poor and the hungry, when you are touching lives, you are bringing the fullness of time right into the very presence of God, and God is touching people right and left because of you. This event continues as multiple iterations because Jesus dwells in the hearts of His saints.

Wherever the saints go, there is Christ. He is in this room right here. The power of God is in this room right here, and when you touch other people’s lives, you are bringing the power of God into the affairs of mankind. Do not be afraid to reach out and touch somebody. Do not be afraid to take a risk; do not be afraid to give a smile and a helping hand, a pat on the back, a help along the way. Do not be afraid to reach out and touch a stranger that has never even known your name. Just reach on out and touch them. It is the same way Jesus did. Wherever He encountered people, *i.e.* the woman at the well, He touched lives and they would be forever changed. You do the same thing!

⁴ Galatians 4:4.

⁵ Mark 1:15.

There are all kinds of dating problems concerning Christ’s birth. Our calendaring system is built around BC (before Christ) and AD. AD does not mean “after death.” AD is the *Anno Domini*, the year of our Lord. And so, AD began out here at the “fullness of time” on our timeline. When Christ was born, time became AD, and *kairos* crossed *chronos* into a permanent merger. Now that we are in AD we are in the time of the cross. It is a continuous cross all the way out into the future. That is why we carry the power of God to touch the world, to change lives, to give hope to the people who have no hope. And so today in the *Anno Domini*, in the year of the Lord, we are in the fullness of time—the crossing of *kairos* and *chronos*.

Next on our timeline (see Chart 1.6), is the early church. We are going to discuss this topic tonight. Following the early church, is the medieval church and then the Reformation. After the Reformation, we have the modern church, and then we will come into the Book of Revelation.

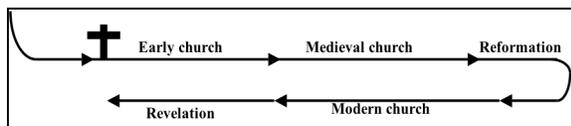


Chart 1.6

This timeline represents gigantic sweeping events and large periods in our history. What I have done is set out the milestones for you to use as guides to help you recall the events of history and where we are in the process. We are on the same line that Saul, David, and Solomon were on. We are on the same line that the Apostles Paul, Peter, and John were on. We are on the same line as the early church saints, who were being killed for their beliefs. As we come on out to the Reformation, we are on the same line as Luther and Calvin and the Anabaptists. But we are also on the same line that is going to come to the throne of Antichrist.

When a king is inserted between God and the people, and the king breaks the communication between God and his people and does not report to God, that king can become an antichrist. Hitler was an antichrist. There have been other kings, *e.g.* various Caesars of Rome, who were antichrists. There is going to rise out of that scenario, however, THE Antichrist who is predicted in the Bible.

All through this whole course, we are going to be studying how the church and the state relate together. I want you to be thinking throughout this course about the issues of how the Antichrist is going to ascend to the throne, what our job is, and how do we get the king to report to God.

Calling for corrective action for the king is the prophetic function. When the kings came into being, the prophets came into being. If the king is supposedly going to represent God in his governing function and say that he reports to God, then the prophet is going to be seeing that he does actually govern for, and report to, God. When the king does not govern for, and report to, God, the prophet is going to call him to task. Where is the prophet today? Do we have runaway kings?

When we come to this part dealing with the early church over here on the timeline, we have many influencing cultures impacting Christianity.

GREEK, JEWISH, AND ROMAN INFLUENCES ON CHRISTIANITY

Greek Influences

The three Greek influences were philosophy, language, and spirit.

Greek Philosophy

Philosophy	Description
Epicurean	The senses become the sole criterion for truth. Hedonism is an offshoot of Epicureanism.

Stoicism	The world <i>logos</i> , which today is called the cosmic spirit, is an advancing or progressive view of mankind. That philosophy says that today’s people are smarter and know more about what the Constitution of the United States says than its authors knew. This is a growing philosophy in America especially in the realm of hermeneutics. Stoicism’s cosmic spirit, or world <i>logos</i> , is supposedly making us smarter than our forefathers, and that means then that we know more about what Paul wrote than Paul did.
Socrates	The Socratic philosophy is one in which everybody came from the basic construct of being—i.e. forms; the soul comes from the world of forms. As a result of men’s common source of origin, knowledge is nothing more than soul memory; knowledge is from the inside, not acquired from without. Intuition becomes valid for guiding your life than an actual outside gathering of data. The Socratic soul memory is where you discover truth on the inside rather than from the outside. Knowledge is the self-enlightenment of thought. We have this in the church— <i>i.e.</i> “I have a vision.”
Platonism	The real is up in the realm of the ideal. It is of the non-material realm. The material realm is the shadow world.
Aristotle	The real is from down below in the material world. The Socratic “form” is a material substance, something that you can see or feel or has substance.

I delineate these Greek philosophies to say this: the Greeks originated a great number of philosophies that are still here today. You are going to have to do battle with them. You

have to know your enemy to battle him effectively. That is why philosophy is an important course in our curriculum.

When I was a student and looked at the philosophy requirement, I thought, “Man! that is one thing I do NOT need because it is a bunch of baloney.” I shied away from it for a long time, and finally I ran out of courses to take. I had to take it, and that is when I saw its validity. The next thing you know, I am voluntarily minoring in philosophy of religion in the doctoral program. I did not have to take it in the doctoral program, but I ended up taking it because next to theology and history, it plays the most important part in the health of God’s Church. Now I am teaching it! God has a mysterious way of getting us to do things. (Several amens around the classroom)

The Greek Language

The Greek language is the language that God chose in which to record his New Testament. It has a precision of conveying His exact information that no other language possesses.

The Greek Spirit

The Greeks brought an inquisitive spirit to every facet of life. They were in no way to be described as closed-minded. They were willing to explore new thought and to rethink old conclusions.

Roman Influences

The Romans provided peace and roads for the early Church. However, it also became a great enemy to it as well.

Peace and Protection	Under the Roman government, no violence was allowed. Though violence occurred between the soldiers and the citizenry over issues of legality, there was not to be any violence between citizens because the Romans learned an important lesson when they conquered Israel
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	<p>in 63 BC. That lesson was that a divided kingdom will fall. Rome invaded in order to settle Israel’s civil war, which they saw as weakening Israel to the point that Rome took over the whole nation with ease. Civil unrest and violence was something to be eliminated under their rule because it would make their kingdom weak also and liable to be taken over by another nation. Civil unrest and violence could also give a disguise to a fomenting revolution.</p> <p>The Maccabean revolt was fomented out of the civil unrest and violence that broke out over the sacrifice of a pig on the Jewish altar. The result was a full nationwide revolution in which the Greeks lost control, and the Maccabees took over their own nation and established self-rule.</p> <p>So, Rome learned that great lesson right there from their own experience of taking over a divided country with amazing ease. Thus, Rome was not going to allow violence between citizens. Peace and protection was provided for, and demanded of, all governed citizens at all times.</p>
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Homer: Is that more like a police-type state?

V: Yes, sir. It was a police-type state, and the government did not tolerate any horizontal violence. Christians could therefore go anywhere and be in relative peace. If one ventured away from where the soldiers had jurisdiction, then you could encounter robbers on the highway and things like that. But for the most part, the Romans kept the robbers cleaned out.

The earliest Christian missionaries could go and do their ministry under the protection of the Roman government because of that peace and protection.

Roads and ship routes	Wherever the Romans went, they built roads because they wanted a supply route. They also developed ship routes to get supplies in because the mother country was so far away, across the Mediterranean. Adequate roads and ship routes were necessary.
Great enemy of Christianity	Rome was one of the first great enemies of Christianity. When Christianity refused to worship the plethora of gods, their schismatic nature was seen as a threat to the empire’s unity. This threat to unity made Christianity the enemy of Rome.

Jewish influences

The Jews provided historical continuity, monotheism, worship of the personal God, and a Jewish dispersion throughout the world along with its parties and institutions.

Historical continuity	<p>Christianity is within a specific context. That context is demonstrated by the timeline in Chart 1.1. The sweep of history is all in one line. Christianity, then, comes onto that line, and the Jews, you see, began God’s process of redemption. The patriarchs, the Egyptian rule, and the exodus all involved the Jews who came up all the way through history prior to the birth of Jesus. The Jews provided a context for Christianity.</p> <p>Now, God’s people are both the Christians and the Jews coming on through our present time to the future. This Christian context is wonderful, and we are right in the middle of it.</p>
Monotheism	The <i>Shema</i> in Deuteronomy 6:4: “Hear, O Israel: The LORD our God [is] one LORD” is the cry of monotheism—God is one. Our God is one God. That character-

	<p>istic of monotheism comes from the context of the Jews, who worshiped the same Father God as do the Christians today. God Who is over us here today is the same God that was over the Jews in the days of the Exodus.</p>
<p>Our God is a personal God, not a national God.</p>	<p>Deuteronomy 6:5: “And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.” 6:12-15: “[Then] beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which [are] round about you; (For the LORD thy God [is] a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.”</p> <p>These descriptions are of a PERSON.</p>

If you will look at page 5 in your textbook⁶, it says, “Through adversity and captivity two great truths were burned into their souls: (1) there is only one God and (2) the relationship of God to humans is personal, not national.”

Baker’s statement is very important because it addresses two problems. “One God” addresses polytheism and idolatry like Baal worship. The exclusion of a “national god” addresses the impersonal religion that had developed in Jeremiah’s time. God was depersonalized when Judah assumed God’s protection simply because His Temple was located in Judah. The Jews concluded wrongly that

⁶ The primary textbook for this course was *A Summary of Christian History* by Robert A. Baker, Broadman and Holman, revised several times.

because they were the chosen people of God who were residing in the land in which God’s temple was located, they were automatically exempt from invasion. Thus their religion was based upon the worship of a national god.

The rest of the paragraph says, “Before the Babylonian Exile, the Jew had often fallen into idolatry and polytheism, but after their return to Palestine, they became zealous monotheists. Before the Exile, the Jews had sometimes conceived of God in national terms, but in captivity their isolation from every material reminder of a national deity brought them to understand that the individual must commune with God. This lesson was worth the suffering of Babylonian captivity.”

This is an important statement here, and the reason it is important, and Dr. Baker was brilliant in his analysis, is that we have this same thing happening to us right here and right now. We Christians are contending with a nationalistic approach to our relationship to God as depicted in Chart 1.7. In this model, the God-ordained king and God-ordained pastor implies that God relates to a nation or to a corporate body or to a group through that person, and when you see it that way, then your responsibility tends to change.

When you have direct accountability to God, then God observes what you do, even in secret. But if you can shift your accountability to a king or a pastor or some other authority, then you can wear a mask, and your Christianity can change to appease the authority. When reporting to a carnal, religious authority, what you are and do in private may not correspond to what you are and do in public. That, then, my dear friend, will bring you under the same kind of condemnation which Judah faced. Judah had all the rituals right, she did the appropriate sacrifices, she worshiped in the temple at the appropriate times, and when she left the temple’s confines, she presumed to be out from under the scrutiny of a watching, personal God.

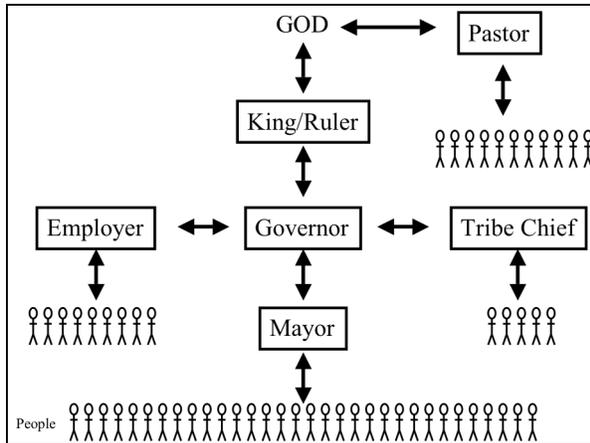


Chart 1.7

This scenario of a national god who governs through a king or a pastor means that you can compartmentalize your lives, and my Brethren we are getting expert at it. Everyone wants to be accountable to a fallen person to escape accountability to the One who sees all and knows all, even the thoughts of your heart.

What did the people of Judah learn in their captivity? They learned that the concept of a national god and its resultant compartmentalization is not the true model. The people of Judah learned that they were individuals, that they were individually responsible to God for their behavior, and that they all will always look up to the same personal God.

Applying this wonderful lesson to my own job, what am I supposed to do? I must teach and exhort you, to grab hold of the Lord's hand and go with Him. It is not my job to get you to grab my hand and go with me. Jesus is Lord, and there is nothing between Him and you. You report to Jesus! He is going to judge you; I am not going to judge you. Your thoughts, your secret life, everything is exposed to Him.

The unintended results from the organization which is pictured in Chart 1.7 is creating havoc on this planet. Look at the havoc which was reaped in Judah! When they went

into the Babylonian captivity, they did not have their own king. They were enslaved in a foreign land. They did not have a temple. They had lost much of their corporate identity. Each Jew was then an individual reporting to God. Each Jew was a slave to Babylon. However, that enslavement was a mere subdivision of the Jew's total life under God. Thus enslavement became the context for the Jew to express his life in God.

The reverse of the above lesson is the problem that was cured. That problem was how one's life as a Jewish citizen was the overarching consideration of how one lived his life. That life contained, as a mere subdivision, his worship of the national god.

When Israel dethroned God because they wanted a flesh and blood king, Samuel complained to God: "They are rejecting my warnings." God replied to Samuel: "They are not rejecting you, they are rejecting Me."

When the Jews rejected God as their king, look at what began happening to all of God's people throughout the world. Hierarchicalism within Judaism and within Christianity has developed. We will spend a lot of time in this book looking at hierarchicalism and all the problems emanating from it. The model in Chart 1.7 depicting hierarchicalism is a simple model, and it does not intend to create compartmentalization, but many times compartmentalization results.

Chart 1.7 depicts many potential layers of authority (some of you have layers in your life right now). When the Babylonians took the Jews captive and separated the people from their known religious surroundings, the Jews had nothing to fall back on except God Himself. Only then did the individual resume reporting directly to God as The Absolute Authority. During that time occurred the heroism of Daniel, Shadrach, Meschech, Abednego, Esther, and Mordecai.

We too need to report as individuals to God. When that happens, marriages get right, economics get right, relationships with peers get right, love breaks out, working relationships get right, civil obedience gets right, churches get right, and evangelism takes place.

Distinctly as an individual, is how you walk with Jesus. This kind of walk is called personal Christianity. The corporate dimension of Christianity is achieved perfectly in personal Christianity by the Lordship of Jesus. Jesus is the Lord of each saint, and He brings the individuals together into a cooperating and collective whole. When under the Lordship of Jesus, the individuals retain their own personal identities and roles while relating properly to each other in society.

Now, we will resume our listing of the Jewish influences.

Jewish Dispersion	<p>The Greeks provided an environment that became uncomfortable to the Jews because of the civil war within the Greek empire. The Syrian half of the Greek kingdom fought against the Egyptian half of the Greek kingdom, and the midpoint was Palestine. Thus Palestine became the battleground for the civil war. The Greek soldiers lived off the land through which they traversed or in which they fought. It was extremely uncomfortable to live in the pathway between these two warring armies.</p> <p>The Jews began to move into other parts of the Greek empire, thus the Jewish dispersion. Wherever the Jews went, their influences followed which helped in the spreading of Christianity throughout the area that was called the Greek Empire</p>
Jewish	Synagogues, Pharisees, and Sadducees were the kinds of

institutions	<p>things that influenced Christianity as well. We encounter many mentions of these institutions in the Gospels and in the book of Acts.</p> <p>In the absence of the Temple, synagogues developed as substitute places of worship in Babylon. Thus when the Jews wanted to gather on the Sabbath day they used the synagogue as the gathering place.</p>
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THE FOUR DIVISIONS OF THE FIRST CENTURY

Christ: 4 BC to AD 30

Our calendar is a little bit off. It is supposed to start with AD 1 with the birth of Christ, but an error was made somewhere along the way. Regardless, we will go with 4 BC. In this period of the incarnation, the Lord’s ministry had the following sections:

- a. Early Judean ministry
- b. Great Gallilean ministry
- c. Periods of withdrawals
- d. Later Judean ministry
- e. Peraan ministry
- f. Jerusalem ministry
- g. Post-resurrection ministry

Before going on to the next division, we need to look at what Baker said about this first period because it made an impact on my life, and I want you to experience the same thing. On page 8, Baker said that heathenism fell short of meeting the needs of hungry hearts. He also said that none of the world’s religions could compete with God’s revelation in Christ. As a result, every Christian became a missionary, and “the sacred fire leaped from friend to friend.”

The sacred fire leaps from friend to friend in this model of personal Christianity (Chart 1.8).

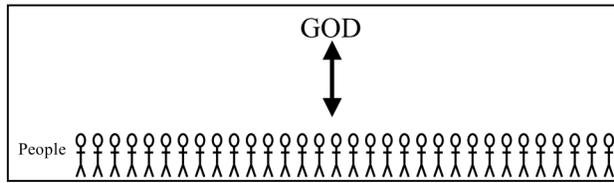


Chart 1.8

In this model, everyone reports to God. And everybody becomes a minister, and everybody is responsible for his neighbor and the sacred fire can leap from friend to friend.

In the following model (Chart 1.9), the good ministries of personal Christianity can also be accomplished if the king is lined up, and if you are reporting somehow to God around the king because you get your march-

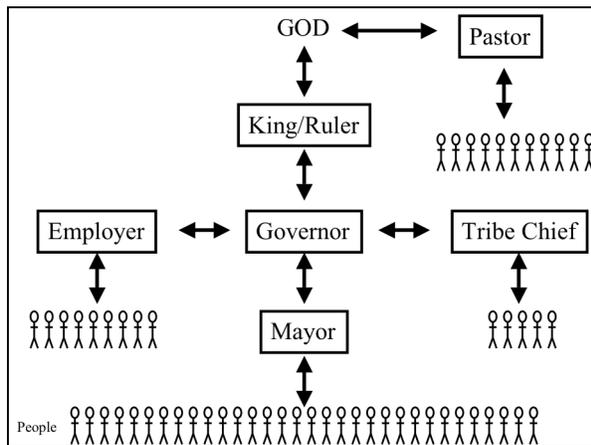


Chart 1.9

ing orders from God, not the king. You get your marching orders from God, not the pastor. You get your ultimate marching orders from God, not your employer, government, church, or any other authority.

If you can visualize your relationship being linked directly to God (as in Chart 1.8) with all other relationships (as in Chart 1.9) being the context for how you will live your life in obedience to God, then that sacred fire has a chance to leap from friend to friend, and you have a chance of becoming God's missionary.

You are each called to minister. When you are baptized, you are ordained to be ministers of the living God reporting directly to Him, getting your marching orders from Him, taking His message to the world, and that is when *chronos* and *kairos* come together. Wherever you go in that ministering scenario, the power of God comes through you and touches lives. That is how the Gospel message gets passed on as a sacred fire leaping from friend to friend, and that is where the growth of the church resides.

I think this description of the sacred fire leaping from person to person is important. It struck me, and I underlined it in the summer of 1978. It still has the same burning sensation in my heart as it did the day I underlined it.

Baker's statement that the early Christians had a burning conviction that Christ alone could save the lost world about them resonates with me. This is where I live, and it is as real to me today as it has ever been. It needs to be the same for you—I want it to be. Take this stuff seriously. This may be history that you are taking as a course, but this is God's history. We are in it, and it is thrilling.

Local Witnessing: AD 30 to AD 45

This is the period of the early witnessing of the disciples who began to pass the sacred fire from friend to friend. The church's early foundation solidified and began to grow during this period.

- a. Pentecost.
- b. Martyrdom of Stephen by the Jews.
- c. Conversion of Paul. AD 45.

Missionary Expansion: AD 45 to AD 68

Paul and Barnabas were sent out by the early church as the first missionaries to take the Gospel out to the dark world. During his missionary journeys, Paul wrote all of his epistles.

- a. Missionary journeys of Paul.
- b. Paul's epistles.

Westward growth: AD 68 to AD 100

- a. The destruction of the temple in AD 70 by Titus.

A revolution by the Jews against Rome broke out in Jerusalem. This horizontal war and civil violence had to be put down immediately, and General Titus was sent by Rome to stop it. He stops it dead in its tracks by destroying Jerusalem and the temple. Without the temple to anchor the Jews in Jerusalem, the Jews more readily left Israel to find a better life.

- b. The Christian dispersion.

This dispersion occurred as a result of the Christian Jews' attempts to escape the problems in Jerusalem. The Romans aggressively put down the revolution by massive killings and installing martial law. They took away many freedoms of the people in order to quell any kind of horizontal violence. The Christian discomfort became increasingly unbearable under Roman rule and Jewish persecution. There was a certain amount of discomfort under normal Roman government which had already been in place for about sixty years before Christ. But after Titus' destruction of Jerusalem, the situation was terrible.

Remember that Paul took up an offering in his third missionary journey to relieve the suffering of his Christian countrymen under Roman rule and Jewish persecution. Paul died in AD 68 or thereabouts. Thus the problems were already severe even before the arrival of Titus.

When Titus came in and brought such havoc in Jerusalem itself, the Christians could not sustain life, and they began to move out of Israel. The Apostle John went to Ephesus to get out of the persecution by Titus in Jerusalem.

The persecution began to spread around the world. It landed on John in Ephesus, and the next thing you know he was exiled to Patmos Island. On that island he wrote the book of Revelation, which includes the seven letters back to churches located around his former church of ministry, i.e. the church of Ephesus.

We are showing here the westward growth that came about because of the Roman persecution. Watch God's plan on this! Many of the saints in Jerusalem eventually left because of the severe oppression, but the apostles remained behind. Paul and Barnabas were sent out on missionary journeys, but they remained based in Jerusalem. Even though they found Titus and Timothy outside of Jerusalem to add to their number, there were basically just two people who were willing to leave the great Jerusalem awakening, and go out into no-man's land and touch lives.

Paul, Barnabas, Timothy, and Titus were out there hitting it, and churches were popping up all over the place because they were obediently following the Holy Spirit. They did not cater to their own comfort. They sacrificed and went out into uncomforness, and new saints popped up all over the world. But they were not popping up fast enough because until the oppression became severe enough, the whole church remained huddled up in Jerusalem.

God said, "Go into all the world."⁷ But they huddled up and said, "What are we going to do? God told us to go into all the world. Well then, we shall send Paul back out there again, and we will stay here." So the first church stayed all huddled up in Jerusalem and would not leave even though God said, "Go into all the world." So God splatted them like you're hitting a shallow pan full of water with the flat of your hand which makes the water

⁷ Matthew 28:19; Mark 16:15

splat in every direction. The whole church went out all over the world because the Roman general Titus came in there as God's hand hitting the water and splatting them all out into the world. So when God says, "Go!" and you stay huddled up, watch out! General Titus is likely to come into your life. Be ready to go when God says, "Go!"

c. The advent of emperor worship.

The Romans got tired of dealing with the atheists—that is what they called Christians because the troublesome Christians would not worship the Roman gods. The Romans took in all of the gods of their conquered lands and made them their own.

Rome did not have a single-personal god. It had a god-system to which was added the gods of every nation they conquered. Rome then demanded all its citizens and peoples under their control to worship all of its gods. Rome sought to unify their empire through a uniform religion.

Steve: Do we not do that today?

V: Our freedom **of** religion is being reduced to freedom **from** God's religion.

Back in their beginning history, Christians worshiped God as a Person, and they could not worship a god system. They worshipped God, only one God, in alignment with the Jewish *Shema*: "Hear, O Israel: The LORD our God [is] one LORD."⁸ Because the Christians would not worship all of the gods, they were branded as atheists. Then they were persecuted because of their atheism. They would not worship the head god in the Roman system, i.e. the emperor. Even though the emperor was only one of many gods, strict emperor worship was instituted as a part of the Roman religious system, and temples were built for their worship.

d. The Domitian persecution.

Domitian reigned as the emperor of Rome from AD 81 to AD 96. He was the emperor under whose persecution John was banned to the Isle of Patmos.

Chapter Questions

1. What are the three influences on first century Christianity?
2. What are the four divisions of the first century?
3. What is the state of Christianity at the end of the first century?
4. What action did God take because of Israel's idolatry?
5. What action did God take because of Judah's hidden idolatry?
6. Illustrate *chronos* time; illustrate *kairos* time; illustrate *kairos* time intersected with *chronos* time.
7. What is a theocracy?

⁸ Deuteronomy 6:4

Chapter 2

ENEMIES OUTSIDE, ENEMIES WITHIN

In this lesson, we will look at the opposition to the Church that began to develop after the first century. That opposition will be from outside of the Church in the beginning. However, we will see how it transitions to opposition from within.

OPPOSITION FROM THE OUTSIDE

By the populace

The following descriptions are examples of why the populace was antagonized by Christianity.

The natural disasters which came upon Rome during the time between 100 and 325 BC were interpreted to be displeasures from the gods because of the invasion of Christianity. Christianity was an exclusive religion; it did not accept other gods. Thus the population concluded that their gods had become displeased with the Christian requirement for monotheism and was raining down catastrophe, storms, droughts, and all manner of troubles upon Rome.

The Roman population began to think that what they needed to do was get rid of the Christians. The popular antagonism began to grow as evidenced by their vocabulary. In particular, a word that was being used by the Christians was reversed in meaning by the Romans and used against the Christians. The word was atheism. The word atheism was used by the Christians to describe the Roman atheists who did not believe in God. That word antagonized the populace. The Romans had many gods, and they described Christians as atheists because they refused to accept Rome's gods.

Christians were also called cannibals by the Romans because they were eating the body and drinking the blood of the Lord.

They were also accused of immorality because they kept talking about loving each other all the time.

The Christians seemed to be steeped in magic because of the sacraments. Baptism was thought to have some kind of curative effect on the people. The Christians described baptism as going down in burial and being dead to sin, and then rising up to a new life. That description seemed like magic to the populace. The sacraments contributed to many of the problems that the populace had with the Christian vocabulary.

The new ethics of the Christians were also irritating to the populace. Christian ethics required that Christians not participate in sporting events in which beasts were killing people, and men were fighting and killing other men. These sporting events were popular entertainment for the Romans who loved to watch and cheer as one killed the other, but they were not acceptable to Christians.

Another problem was the economic problem that arose from Christian monotheism. Christians did not participate in idol buying, i.e. buying of little statues and silver things to put in their houses to ward off evil spirits and their bad effects. And as a matter of fact, Christians preached against these practices. As a result, sales volumes began to fall, and the marketplace then began to be irritated with these upstart Christians coming in and upsetting everything in their marketplace economy.

The intellectual assaults

The Greek philosophers of Rome wanted to argue and defeat Christianity and what

Christianity stood for. These philosophical debates led the Christians to develop their own Christian literature for describing and defending their religion. When the Christians began to defend themselves, there were four kinds of literature that developed.

Edificatory literature

We will examine this kind of literature more in the next chapter. This literature, which was written by the Apostolic Fathers, (those who were taught by the apostles or those closely connected to the apostles) was an attempt by Christians to explain themselves and give a better understanding of what Christianity is. Today, we would call it a commentary kind of literature, but it was more like a theological commentary rather than a scriptural commentary. Our commentaries of today explain the meaning on a verse-by-verse basis, and then the commentator will make his insightful comments on that verse to dig out more in-depth understanding. But in the literature of the Apostolic Fathers, it was more of a theological commentary where you would take a doctrine and then try to explain that doctrine.

Apologetics

Apologetics is a defense of the faith. To do an apology is to defend your faith. Thus, apologies are developed for outsiders, i.e. apologies are done for the non-believers. An apology, then, was a very typical kind of writing that was addressed to the Greek philosophers. Three famous apologists that serve as good examples were Justin Martyr, Tertullian, and Origen. Those were three famous apologists that defended the Christian faith against the outsiders, the unbelieving Greek philosophers.

Polemics

Polemics were the warring debates that erupted between Christians holding different positions on a doctrine. The difference

between polemics and apologetics are that apologetics are directed to outsiders, but polemics are directed to insiders. Polemics, then, began to develop when factions emerged in Christianity. Factions developed when doctrines were seen to have two sides to them where one group of Christians held to one understanding and another group held to the other understanding. When they wrote to each other, it was usually polemical where they were fighting back and forth. A polemic is a kind of warfare by literature in which the war is between two Christian factions over two sides of a Christian issue.

Systematic Theology

If you do not know what systematic theology is, book 1 in this series of books on discipleship is a perfect example. You need to read book 1 on systematic theology, *Doctrine for Disciples*.

Physical persecution

During the early years of Christian beginnings in Rome, Nero was the emperor who executed the Apostle Paul. That execution came about when Nero was responsible for a massive fire that burned the city of Rome, and he wanted to shift the blame off of himself. So he blamed the Christians in hopes that the popular antagonism against the Christians would make the shift of blame effective. The people bought it easily because they were already antagonized for the reasons already stated. Paul got swept up in that negative reaction and was executed.

By the time of Dometian, emperor worship was in its beginning stages. If you did not worship the emperor, there were physical consequences. Along with the Jews, the Christians were caught up in this persecution. The Apostle John was banished to the Isle of Patmos by Dometian, and that was because he would not worship the emperor.

You see there was a progressive kind of move in how the persecution grew against the Christians. In the beginning of physical persecution, it was very intermittent and local. It was perpetrated by just a group here and a group there. It was not a universal attempt to exterminate Christianity or anything like that. It was just based on the antagonism and the anticipated desires of the emperor or a governor. But it grew to the point where there was a universal attempt to exterminate Christianity. That Roman effort meant getting rid of all Christians by killing every last one of them.

The local and intermittent kind of persecution went through Domitian's rule and even into the beginning of Trajan's. Trajan was the emperor who eventually implemented a plan to exterminate the Christians. His plan was delineated in a couple of letters between General Pliny and Emperor Trajan (I will include summaries of those letters a little later). But in that early plan, there was no effort to seek out Christians. The extermination was implemented against those Christians who were brought up on other charges. During the prosecution of the other charges, the Christians were asked, as a matter of course, whether or not they were Christians? In order to maintain life, the Christian had to say, "Yes, but I recant my faith."

Trajan's plan started with the intermittent kind of persecution. However, General Pliny expanded it by adding the emperor's long-term goal of extermination.

It behooved Christians, then, not to be brought up on other charges. Pliny, one of the generals of Rome, actually invented the plan. He wrote to Trajan and told him of how he was handling the Christians. Through his letter, Pliny was actually the originator of Trajan's policy for the whole empire. This letter from Pliny to Trajan and Trajan's letter of response are to be found in the book, *Documents of the Christian Church*. This

book is a collection of ancient documents of church history that have been translated to English. There is much to be learned in those ancient documents.

In General Pliny's letter to Trajan, he said that he had adopted a strategy in which whoever was brought before him was asked whether or not he was a Christian. He threatened capital punishment to those who admitted and persisted in their faith as long as they were not Roman citizens. If they were Roman citizens, then he would send them to Rome to be handled by Trajan. Pliny discharged "all who cursed Christ, a thing which, it is said, genuine Christians cannot be induced to do."¹ Next Pliny forced them to "call upon the Roman gods and do reverence, with incense and wine, to your [Trajan's] image."²

So Pliny said that if they could curse the Christ and worship the image of Caesar, then they were not true Christians and could live.

In Emperor Trajan's letter back to Pliny, he praised Pliny for the strategy that he had developed because he did not want to be perceived as establishing a hard and fast rule for universal extermination. Trajan particularly liked the idea that Christians were "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 any one denies that he is a Christian, and actually proves it, that is by worshipping our gods, he shall be pardoned as a result of his recantation. . . ."³

Okay class, I am giving you this piece of history because we are going to be facing this kind of persecution again. Our persecution will be coming from Antichrist and the False Prophet. I want you to be getting ready for it.

¹ Henry Bettenson, ed., *Documents of the Christian Church*, 2nd Ed. Oxford University Press, 1963.

² *Ibid.*

³ *Ibid.*

You see how the persecution increased in history from just a popular antagonism to an intermittent and local persecution. Finally, it progressed in history to universal extermination.

In the final stages of our extermination, which has been fomenting in all the history before our time, there will be the actual seeking out of the Christians. There will be informants from among the ranks of those pretending to be Christians or thinking that they were Christians. When it comes time for the persecution unto death, these pretenders and false Christians are going to pull back and inform on you.

In that letter from Pliny to Trajan, there was mention made of a pamphlet that listed all the names turned into Pliny. Pliny called all of them in on the basis of Trajan's guidance and questioned them.

Class, we are going to see all of this again in the near future.

Henry: We have seen this kind of persecution for God's people in Germany as well.

V: Yes, you are right, Henry. My mentor, Dr. Kiwiet, was in the Dutch underground. Before that, he was arrested by the Nazis in his hometown in Holland. He was turned in, you see, by informants from his own church who were collaborating with the Nazi's. He was placed in a concentration camp from which he later escaped. Then he went into the underground resistance for the rest of the war.

Class, you are going to see this kind of thing again. You may be already seeing some of it, just the tip of the iceberg. Beware!

The most renowned emperors for the universal extermination of Christians were Decius, AD 249-251, and Diocletian, AD 284-305. Decius sought universal extermination openly. His reign of terror was the

shorter of the two, but there were a ton of Christians who got caught by his cruelty.

Strange Results of Physical Persecution

A strange new esteem for things connected to hero-martyrs brought in relic worship as the first abnormality. A relic would be a piece of a finger or some other piece of the body of one of the saints who was killed by the beasts of the arena or in the fights-to-the-death with the gladiators. Sometimes, the relics were personal items from saints or pieces of their clothing. All manner of things, like pictures and the names of saints, began to be extremely important. The relics carried with them a certain amount of efficacy for making its new owner courageous and holy.

Secondly, a magical efficacy was attributed to the sacraments. The sacraments became so important that they were deemed to have saving grace contained within them. If you were fortunate enough to have been baptized by somebody that was eventually killed by the lions in the arena, then your baptism had more grace attached to it than the one that was by a no-name person. Any association with a martyr began to carry a certain amount of extra grace and efficacy with it.

Origen, who was one of the apologists that I talked about earlier, was a good example of the third abnormal result, i.e. fanaticism and asceticism. Origen lived in North Africa where his father was martyred. Origen grew up with an image of his father's being a great heroic Christian. This was a pretty good image of his father, but Origen wanted that same image for himself. So, he began to seek martyrdom. When a Roman general came to North Africa in the universal purging of Christians, Origen was planning on walking up to him, busting him right in the chops, and saying, "I am a Christian, what are you going to do about it?" His plan however was short circuited by his mother's hiding his pants on

that day! He could not face the humiliation of going out in public without his pants.

Oscar: You made that up.

V: No, I did not make that up, this actually happened. Origen's mother hid his pants in order to keep her son alive. Origen was brave enough to die, but he could not stomach the humiliation of facing the Roman general without his pants. This story is one of fanaticism in which heroic martyrdom was sought after.

When Ignatius was going on his trip to Rome, he was caught by the Romans in Antioch and was carried to Rome to be killed by the lions in the arena. It is recorded that he spoke about wanting to be alive to hear his own bones crunch when the lions bit through his bones.

Oscar: Did that happen to him?

V: Yes, it did. So, this kind of fanaticism began to grow up because of the esteem that was attached to the great heroism of the martyrs.

Oscar: So was fanaticism a kind of living on the edge for Christians?

V: Yes, living on the edge would be a good description.

The fourth result was that of the apostasy of Christians' denying Christ. When the persecution with the purpose of extermination came upon the Christians in a particular town, the temptation to deny Christ and worship Caesar by putting incense on the altar of Caesar elevated greatly.

Imagine the process. One Christian comes before the questioner and says, "I cannot deny my Lord." They take him and chop his head off. The next one comes up, and he cannot deny the Lord either. They chop his head off. All of these heroic martyrs get their heads chopped off. But here is this guy who denies Christ, and shows his worship of Caesar by offering incense on Caesar's

altar. Now when the general leaves, he comes out and finds the rest of the Christians who were in hiding and wants to be accepted back into the church. What do you do with that apostate Christian?

This question actually arose during the Roman persecution: what do you do with the apostate who denied Christ and then wants to come back into the fold? That was a legitimate question, and we must come up with some answers here. The early church faced the issue—what do you do with the apostate?

The issue will arise again with the persecution from Antichrist. In that coming persecution, Christians will be asked to take the mark of the beast in proof that they worship him. We must be completely resolved to refuse to worship the beast and take death instead because **temporal death is far more preferable than eternal death.**

As a fifth result, the bishop began to be abnormally elevated because he was the person who encouraged the Christians and presented a heroic model to imitate. He was the one who was usually grabbed up as soon as the Roman general came into town.

The bishop encouraged the Christians by saying, "I am going to be with you for just a little while longer because when the general gets here, the Romans are going to kill me. I want you to stand in there, stay strong, do not give up the faith, do not recant your love for Jesus, hold on to the Lord even if it kills you. It will kill me, and I want to set a good example for you. You must stand strong and not recant your faith because much is at stake." Then that bishop would, sure enough, get caught up in the initial stages of the sweep. The Romans would then chop his head off or burn him at the stake or do some terrible thing to him, like chopping off a limb or gouging out his eyes.

When those atrocities were commonly happening to the bishops, you see, the other Christians would begin to look with awe upon the bishop because they were the first ones to be picked up. The Romans may not have known who the Christians were, but they certainly knew who the bishops were.

A bishop was the pastor of the church. In those early years, there was only one church to a town. As the guy who was the head of the local church, he gave instruction, did the sermons, did the encouraging, led out in all the pastoral work, and all the various ministries. So they were considered to be high-profile targets and were being picked up and executed. So, the esteem for the bishop by the lowly Christians who were not being picked up escalated greatly. They witnessed their bishops taken out to the stake, stand there in peace, and burned alive without begging for mercy. They would look with awe upon their bishops' examples and say that the bishops were awesome men of God to be imitated. The people began to esteem and lift the bishops up to abnormally elevated heights, and pretty soon the bishops were viewed as supermen.

Some of the bishops were tortured instead of executed. There were many blind Christians produced during those years because of getting their eyes put out in the torture. There were also many cripples because of losing limbs in the torture. Those blessed bishops would go through the agonizing torture and refuse to recant their faith in Jesus.

Depending on which of the emperors that was in charge of the persecution, the Christians suffered death or torture. If it were Decius or Diocletian, there were no survivors. However, during the persecutions led by other emperors who ruled between or around the dates of Decius and Diocletian, there would be lame and blind survivors who went through many different kinds of Roman efforts to exterminate faith in Christ.

Jill: At this time, a bishop was over just one church, not over a group of churches?

V: Yes, however, the Church was moving in a gradual process towards archbishops. An archbishop would be a bishop over several churches. During this time, the presbyter, who was the elder of the church, was rising to become the priest in the church.

These changes were not uniform. The changes were varied and gradual. In some churches, elders were becoming priests, but in other churches they were still called elders. In some cities, you had an archbishop over several bishops because there were so many Christians that they spilled over into multiple congregations of Christians in the city. But in other cities, there was just one bishop. Even though the changes were not uniform, the Church was moving toward a hierarchical development. The movement was not precise, but gradual and varied, and we will study it more later in the course.

Bob: Is the present-day worship of Christ's burial shroud the same kind of thing as relic worship?

V: Yes. That is the same kind of thing.

Sybil: Where Jesus was born was made a place of worship?

V: Yes. And later on you will see pilgrimages being made to get the grace that is associated with the relics. For example, if you can just stand on the spot that Jesus stood on when the cross crushed Him down, you will get a certain amount of extra grace according to some believers.

Steve: There seems to be many of these grace-giving things today. For example, when the Pope visited Mexico recently, those who got to see him received some special grace.

V: In relic worship, the grace to be received is special in that it comes through the relic. However, the grace from relic worship

contains the same kind of saving efficacy as that which is supposedly in the sacraments.

Betty: I saw one little blurb of a woman in the media who said that something powerful happened to her just because she breathed the same air that the Pope was breathing.

V: Yes, that example, Betty, illustrates the same concept as ancient relic worship. These current events illustrate the same mindset of the ancient Church. We are stepping back in time in our studies to see the origins of the current mindsets.

Tim: What was the purpose?

V: Of what?

Carl: Seeking martyrdom for themselves?

V: There was a fanaticism that grew out of seeking to be esteemed like the past martyrs, especially like those bravely martyred bishops, who were so highly esteemed.

Pete: Well, that is crazy.

V: It does not set well with you, does it?

Pete: This kind of behavior seems like martyrology and other types of idolatry. I can see where they thought they were doing the right thing, but they were actually worshipping the wrong things.

V: Worshipping those historical things is relic worship.

Jack: People were following bishops rather than God.

V: Elevation of the bishop resulted in the desire to imitate them.

Homer: Some of these martyrs were doing it for their own elevation. So that would be the parallel to relic worship in that they were pursuing grace from their own meritorious works.

V: Yes.

Homer: I shared in a previous class that some current Christians still chase after traditions for accruing grace.

V: Yes, they do. Look at what happened in Mexico. The Pope is just the bishop of Rome. That is all he is.

Ted: He went to St. Louis.

V: Yes, and look at how American Christians pursued the grace that would come from just seeing the Pope. You want to know where that mindset comes from? It came from way back here in the history that we are studying in this class.

THE DECLINE OF IMPERIAL OPPOSITION

The rise of Constantine in AD 305 was the first step toward the decline of imperial opposition of Christianity.

Rise of Constantine

Constantine's father, Constantine Chlorus, became very tolerant of Christians because of his marriage to a Christian. Thus, Constantine, Chlorus' son, was raised in an environment of tolerance.

In this inter-religious marriage and resulting home environment, the historical stage was set for Constantine to step up and be accepting of Christians because his mother was a Christian. That setting was pretty important for subsequent Christian history.

So beginning with the rise of Constantine, more remarkable events began to occur. The second step toward the decline of imperial opposition was the Edict of Limited Toleration, which occurred in AD 311.

Edict of Limited Toleration

The Edict of Limited Toleration occurred during Constantine's time in office. In this Edict, he rescinded the Diocletian edict.

Diocletian was one of the emperors who set out to exterminate Christianity. In his edict, orders were given to rid the world of Christians. All Roman governors and generals were to seek them out and execute them. The Diocletian Edict was rescinded and replaced with Constantine's Edict of Limited Toleration.⁴

In the Edict of Limited Toleration, Rome allowed the Christians to exist, but in exchange for that allowance, the Christians had to pray for the recovery of Rome.

The next remarkable event was the Edict of Milan of AD 313 which declared full toleration for Christians.

The Edict of Milan

In this edict by Constantine, full tolerance was granted to Christians.⁵ Also granted by this edict was freedom of religion.

Think on this with me a minute. In one change of emperors came a total reversal of Roman policy which had lasted for several centuries. This change from extermination to full freedom of religion was not only sudden, but extreme. Can it happen again—in reverse? The answer is yes! Under our changing dynamics, a modern day emperor/dictator is arising in America. That new dictator is the judicial system. Centuries of American tolerance for freedom of worship are being replaced by an intolerance and suppression by our judges. The rights guaranteed to us by our forefathers of Judeo-Christian heritage are being stripped away. All it will take is an edict of suppression by the court to eliminate freedom of religion for Christians.

⁴ Henry Bettenson, *Documents of the Christian Church*, Oxford University Press, 2nd Ed., 1963; page 15.

⁵ *Ibid.* Pages 15-16.

Relevance for Today

That is pretty strong transition from governmental attempts to exterminate Christians to freedom of religion for Christians by Constantine to suppression of Christians by America's judicial system. The checks and balances of America's government went awry when the courts began to issue judicial executive orders and act on non-existing laws. An early order, which escaped notice of our congress, was the busing order which derived from a fantasy law. Another was the abortion decision on the fantasy law that guarantees privacy.

The courts' sole function is to rule on actions of others by examining whether or not they comply with the laws of the land and whether or not the laws of the land comply with the constitution. Through the checks and balances, courts are supposed to be limited by the legislative branch's laws being passed and signed into effect by the executive branch. If the law does not exist, the courts cannot even consider it. However, since the liberal portion of the legislative branch was stymied by the conservative branch in their efforts to pass extremely liberal legislation, they turned to the judicial branch of government to implement their left-wing agendas even without the use of existing laws.

The courts became activist in two areas. Individual left-wing judges who were in league with the liberal push began to legislate from the bench. Suddenly, the will of the people began to be subverted by the decrees of a single man. Not only were the judges involved in making laws through innovative legal interpretations, but they began to issue judicial executive decrees.

The courts are changing our country in contradiction to decades and even centuries of constitutional law. We are engaged in a sinister and open revolution that is occurring right under our noses. The presently building judicial dictatorship will usher in the transi-

tion to the executive dictatorship as foretold in the book of Revelation.

Now, I will get off my soapbox and return to the time of Constantine.

Then we come to several initiatives by Constantine which turned the empire toward Christianity.

Initiatives Favorable to Christianity by Constantine

Constantine seemingly became the champion of Christianity. He instituted Sunday as a civil holiday in AD 321. Next, he consolidated his power by becoming the sole emperor in AD 323. Though the empire was under one emperor rather than two, there were still many rifts in it. He sought to unify the fractious empire by using religion to unite the various factions. He chose Christianity in AD 323 as the religion to glue together his empire.

Constantine's empire was all spread out, infighting was rampant, and dissatisfaction was found in every area of life. The greatest divisions occurred in the area of religion. If you have a group over here worshipping certain gods, and another group over there worshipping a different set of gods, they do not talk to each other and they do not socialize together. But if both groups are worshipping the same god, then they will talk together, socialize together, and they will not break as readily into factions throughout the empire. So his plan was to establish Christianity as the official religion of his empire for the purpose of unity.

Christianity Established as the State Religion

The establishment of Christianity as the official religion of the Constantinian Empire occurred somewhere around AD 323. AD 323 is my chosen date because that was just before the first great universal Christian church council in AD 325.

It is questionable that Constantine was actually converted. His testimony was that one time before going into a particular battle, Constantine looked up into the skies and saw the clouds make a cross, and that is when and why he became a Christian. However, after becoming a Christian, he retained his position as a deity in the pagan religions.

Mary: It was a political decision.

V: It was probably more political, but he was inclined from his cultural and religious upbringing, you see, to move in that direction. Thus, when the clouds made a cross that was another inclination. He was just moving along a path of inclinations. He wanted to unify the empire, and since a single God is the Christian way, that was where he headed.

Henry: Were the apologists not also writing to the different emperors?

V: Yes. The Christian apologists were writing to the emperors and doing a good job of defending Christianity. Even though the emperors were antagonistic to Christianity, the apologists were wearing them down.

Joe: Did you say that Constantine was raised under the sign of the cross? Do you believe that that is why he was won to Christianity?

V: Yes, and if he was truly saved, then it was because God had supernaturally helped him to get there. If he was not truly saved, then God was using him to end the persecution. The cross is the Christian sign, but Constantine turned it into a fetish. We will deal with fetishes a little later in the course.

STRUGGLES FROM INSIDE CHRISTIANITY

We are going to turn our attention now to struggles on the inside of Christianity. We have been looking at the struggle from the outside. That struggle came mostly from the government. However, we are now going to

look at the struggles from within by examining the literature of the time.

The Apostolic Fathers

There are seven writings that are attributed to people who were in contact with the original apostles. We call these writers and their writings the Apostolic Fathers.

Clement of Rome

Clement wrote a letter in AD 96 to the Corinthians who had deposed a bishop who had been put in place by an apostle. The Corinthians were having trouble with more than one bishop because of immoral activities. So, they deposed them all. However, one of the deposed authorities was a bishop that had been installed by an apostle. This deposing caused a reaction from Clement who declared to them in his letter that they should not depose anybody that was put in place by an apostle. He further declared that because that person was put in place through apostolic authority, lowly and ordinary Christians did not have the authority to depose him.

This letter from Clement gives an incipient authority, you see, to man over Scripture. The church, however, was operating by Scripture, and if a person was not living morally, he could not be a pastor according to Scripture. Basically, in this letter, church hierarchy trumped the authority of Scripture according to Clement. Thus, at the end of the first century, there was an insipient problem with hierarchical authority, i.e. supposedly, an apostolic appointee could only be deposed by an apostle.

The Epistle of Barnabas

This letter is dated between AD 70 and AD 135. This is a benign epistle, and all it is saying is that Christianity is superior to Judaism. So there is nothing in this letter that would raise our alarm.

The Epistles of Ignatius

The date of these epistles is AD 115. These several epistles elevated the bishopric office. The factors are:

1. An authoritative bishop was the solution to false teaching.
2. The bishop was essentially the church.

Stated in one of the letters was the claim that wherever the bishop was, there was the church.

An insipient dichotomy began to arise right out of Ignatius in AD 115. That dichotomy was church versus Christians: the church was considered to be located wherever the bishop was, and the Christians were located elsewhere in society. The Church was made up of bishops, and the Christians sought their security by being associated with the Church. To do so they must follow the Church (the bishop) and appease him. In this dichotomy, there was an abominable separation that grew between the Church and the Christians. The phenomenal result was that the bishop and the church were over here, and the lowly Christians were over there.

3. The Eucharist was called the medicine of immortality.

Now what you are seeing here from Ignatius was the beginning development of the doctrine of the mass. For Ignatius, the Lord's Supper contained saving grace (the medicine of immortality) within it. That grace was divine medicine that cured the sin that was within the sinner.

Henry: Are you saying these people were actually in contact with the original apostles?

V: Yes sirree. Polycarp and Ignatius learned at the feet of the Apostle John in the town of Ephesus. Please note that it takes only one generation to mess things up. Ignatius was a man who was strong in commitment because he was writing these epistles

enroute to Rome to be executed. Polycarp chronicled that execution.

You know about Polycarp. When John was banished to die on the Isle of Patmos, Polycarp went as bishop to the church at Smyrna. The church at Smyrna was one of only two churches that were not criticized in the book of Revelation. The other was at Philadelphia. Polycarp was the bishop of notoriety who was burned at the stake in Smyrna.

Ignatius was a guy that you would think would have been of the same doctrine as Polycarp, but it only takes a little bit of being off to be way off.

Bob: This medicine of immortality still exists in the Catholic Church!

V: Yes, sir. Everything that we are talking about, everything from the git-go, is in various parts of Christendom today. What we are doing here is showing when and where abnormalities in the Church were originated by our forefathers. Eventually, you are going to recognize how some of these abnormalities may have slipped into our own traditions and practices.

Beth: I know what the Eucharist is, but what does the word Eucharist mean, and when did that word first start being used?

V: Okay, it means good grace. “*Eu*” means good, and *charisma* is grace, and so it is the good grace. The Eucharist is considered by sacramentalists as the primary conveyor of good, or saving, grace.

Betty: The Lord’s Supper?

V: The Lord’s Supper and baptism may be the only two ceremonies to convey grace in some circles. But in this particular historical case, the Eucharist was the medicine of immortality. Eternal life was not attributed to baptism by Ignatius. The medicine of immortality was attributed only to the Supper by Ignatius. However, we will eventually see

where that same kind of power will be attributed to baptism.

Betty: This attribution of saving power to the Eucharist really points out the need to stay strictly with the Scriptures!

V: Yes, this accretion to the doctrine of salvation by the term medicine of immortality really does corrupt the scriptural doctrine. Stay safe by staying with the Scriptures.

Now at this point in history, there was not yet a defined canon, but all of the Scriptures were in circulation.

The Shepherd of Hermas

In the Shepherd of Hermas of AD 140 there was the emphasis on the ethic of purity. An emphasis on a works orientation for salvation entered the Church with this document. Also one author that I read said that this epistle contains the beginnings of a penitential system from which the doctrine of penance originated as another vehicle of grace.

The Epistle of Polycarp

This epistle is attributed to Polycarp in AD 116, one year after Ignatius. Polycarp followed Ignatius to his place of execution and witnessed his martyrdom. So this detailed witness is how we get a first-hand description of what happened to Ignatius. However, the thrust of Polycarp’s epistle mandates steadfastness to the pure doctrine.

The *Didache*

The date for this document is AD 125. The *Didache* is a treatise dealing with ecclesiastical rites like “trine” immersion for baptism. The accretion of triple immersion arose at this time as attested by this document. If scriptural immersion in water and raising out of it signify death, burial, and resurrection, then triple immersion not only does not add efficacy, but it also loses its proper meaning.

Pete: Was triple immersion attributed to the Father, the Son, and the Holy Ghost?

V: Yes, by invoking the name of each Person of the Trinity, i.e. the Father, the Son, and the Holy Ghost, it was thought that efficacy would be added to the rite. Again, there was the desire for increased grace in the rites in order to assure salvation.

Secondly, there was also a bit of legalism in the *didache*. When the strict adherence to an enhanced form beyond that which was described by Scripture was required, then there was an encroachment of legalism.

The third thing in the *didache* was that it held to episcopal ecclesiology because the person in the office was esteemed to be higher than the gift of the office from God. This abnormality meant that an ungifted man could be installed in the office, and that man would then have higher authority than the man who was gifted by God for the office but not installed in the office by the Church's leaders. The ultimate result of this abnormality was that the installer of men to the office was soon esteemed to be at a level approaching deity.

Jill: Do you not think that much of the reason that we have the situation that we are in today was the lack of the laity's exercising their gifts? They paid somebody to do it for them!

V: Absolutely. Think with me for a minute, Jill. Within the context of these early years of history, there were some real reasons for the laity to pull back. Persecution was rampant in the beginning stages of the Church. The laity was pulling back because they did not even want to be known as Christians. To be known as Christians risked getting their heads whacked off. In a very open and public way, the bishop was taking the hit. The laity just withdrew from the public's attention by minding their own business. They hid out, quit worshipping, and

said nothing about Jesus when the general came to town.

When the laity was pulling back because of fear, what was the bishop trying to do? Now, put yourself in his shoes. You would be afraid to tell your people to stand up and be counted because you might think that they may likely recant their faith. Instead, you would be telling them: "Do not recant your faith. Keep a low profile and be quiet." You see how the bishop was beginning to think? Can you see how the laity was thinking?

The bishop was thinking that he did not want his flock to be killed; they had to carry on the Christian message to the rest of the world. Can you see the paternalistic struggle in the mind of the bishop and the struggle for self-preservation in the mind of the laity? In these two different mindsets, came, then, the separation that formed the beginnings of church hierarchy.

The bishop was moving on out into the forefront by taking his hits, and he was openly and bravely saying: "Everybody, let it be known: I worship Jesus Christ." As a result, he was executed. What was happening to the laity? They were hiding and saying nothing. They were trying to be invisible.

That clergy/laity distinction, that is with us today in almost all Christian denominations, began right here in these early years of the Church, and it has continued on through the ages. We have problems today of narrowing the work of the ministry to just the clergy because of this early distinction and the subsequent widening of the gap between clergy and laity.

The introduction of the new word clergy (*cleros is lot*) in the early Church says to the clergy that "it is my lot to die at the stake." *Cleros*, the *lot* falls on the clergy, not the laity. So the *laos*, the laity, were the people who were hiding in safety. They did not have the lot falling on them, and so all thought that

they were perfectly within their rights to just be quiet, timid, and invisible. Class, that early mind set is where we are even today, and it comes from way back here.

Ted: When I first got the church at Hillsboro, I asked the congregation how many ministers do we have? No one raised his hand. Now, praise God, when I ask them that question, I can hear arms snapping on their way to the ceiling. They are really, really embracing the doctrine of shared ministry.

V: The concept of shared ministry has to be taught today, 2000 years later; it has to be taught in every church. Why is it not just understood across the board? Because of the perversion that resulted from the early persecutions of Christianity, ministry became the private possession of the clergy. We are paying a significant price for that perversion, and the Church has become a sleeping giant.

Papias.

Papias, in AD 130, collected the sayings of Jesus. His contribution was to be the first to isolate the sayings of Jesus, and thus his work became a forerunner to our red-letter edition of the Bible.

Ignatius, Polycarp, and Papias were all disciples of the apostle John. We have now seen some of the heretical doctrines that entered the Church because of their writings. What happened to Paul's disciples? Has anybody ever thought about Timothy and Titus? What ever happened to them? Did they write anything?

Betty: They followed Paul?

V: The three disciples of John sat at the feet of John in the city of Ephesus where John taught before he was exiled. Two of them came out crystal clean, pure as the wind-driven snow. Ignatius, however, attributed too much authority to the office of bishop. He also credited the Eucharist with saving power by claiming it to be the medicine of

immortality. These two tiny tastes of abnormalities grew eventually into huge problems because of Ignatius' enlarged status which resulted because of his execution. His stock soared to new heights because that is what happened to the saints who were executed; their stock went up. Today we have the medicine of immortality as one of the largest-held doctrines in the world. The medicine of immortality, as contained by the Mass, is held by a billion adherents.

Joe: Basically the thought behind the idea of the medicine of immortality is that when you take communion, the Lord's Supper, you will have eternal life just from the grace residing in that meal.

Jack: And the church holds the rite as a private possession so that you must do this every week.

V: I think that you are right because as the disease of sin worsens, more medicine is thought to be needed. If that is right, then you are captive to the church because it is the sole dispenser of the medicine.

Carl: It is a rope that ties you to the church.

Mary: You also have to go to confession as well.

V: That is currently right in some circles, but it was not required in the early years of the Church!

Jack: I know that the Roman Catholic Church considers that the Mass is one of the seven sources of grace, but does the Church of England also hold to it?

V: The Anglican Church has a strain of evangelicalism within it, but it is just a strain. Anglicans, in my opinion, are pretty much sacramentalists too.

Carl: The confession is also a part of that sacramentalism?

V: Yes. It will come later in our study, but do not write it down at this point. It is too early in our studies.

Oscar: There is one thing about us Protestants that the Catholic Church does not do. The Protestant churches, or my church anyway, has to have the big super bowl parties in our sanctuary. I do not know if it is my age, but I am really angry. It is not that I want to worship the building, but I think that it should be a place of holiness.

Oscar continued: We have two huge screens for use in our sermons. In order to make a sermon point clear we show movie clips and football clips. Now you are laughing—does that mean I am wrong?

V: No, I am not laughing at you. I am laughing in frustration at our disregard of holiness.

Jill: The Catholic Church meets together in order to teach. I know they are teaching their religion and not necessarily the Bible, but at least they are meeting for sacred purposes (as they understand them). We do not do that consistently!

V: I hear you, Jill.

Class, this issue of holiness is a little bit off topic here.

Jill: I am just trying to get my point across.

V: That is fine, Jill. Your point is well taken.

Class, I want to move to the 2nd and 3rd century struggles for church purity.

STRUGGLES FOR CHURCH PURITY

Against diluting Christianity

There were intrusions of several kinds into early Christianity that had diluting

effects. Things like legalism, philosophy, and other religions were three such intrusions.

Against legalism

This struggle was against the Judaizers. The first evidence of this struggle was to be found in the Council of Jerusalem in AD 50 as described in the Scriptures. In that council it was declared that you did not have to become a Jew in order to be saved.

Against the philosophy of *Gnosticism*

Gnosticism is a philosophical approach to life in which knowledge becomes salvific. In this system, knowing something is salvific without it being necessary to commit to it or trust or have faith in it. *Gnosticism* is based on the idea that knowledge is spirit.

The *Gnostic's* god is called an *aeon*, and it is the realm of spirit. The god that is in charge, that is totally and fully spirit, is this top *eon* (see Chart 2.1).

The world would be far below this transcendent top *aeon*. The world is material, not spirit, and it is made out of dirt and trees and grass and stuff like that. How do you get a good god to create a bad world, i.e. a material world, when spirit is good, and mate-

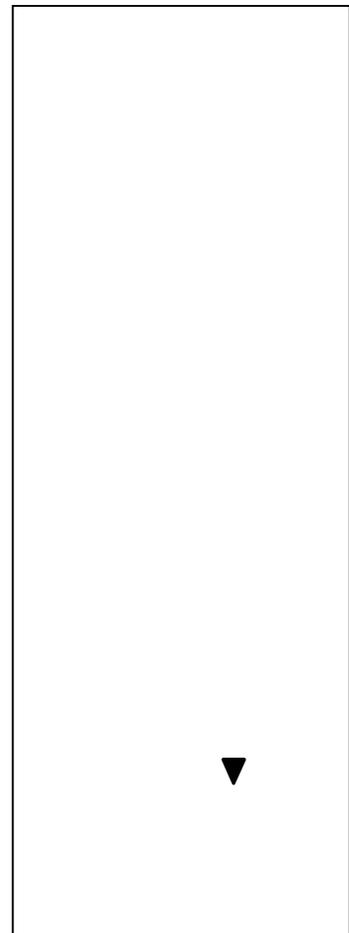


Chart 2.1

rial is evil in a *Gnostic* philosophy? So the system that was put into place was that the top *aeon* (god) created another *aeon* (god); the second god created a third god which created another god, and so on until you finally got down to a god that was so deteriorated that he could create this physical and material world.

You have heard of eons; we usually think of an eon in terms of distance, and use expressions like, it is eons away. That expression is slang for our understanding of this *Gnostic* term *aeon*. However that slang is a *Gnostic* statement that indicates distance through transcendence. “Eons away” is like when you are down here at the bottom of Chart 2.1 talking about *aeons* way up above where there is pure spirit.

The *Gnostic* desired to climb up to the top *aeon* where he would be pure spirit. Remember that knowledge is what is good because it is spirit in *Gnosticism*. Therefore, the way that the *Gnostic* got out of this material trap that he was in (the material world is like hell to the *Gnostic*) was by knowledge, and then the more that he could know, the more that he would be elevated toward that spiritual realm. When he left his body, he would go all the way to the top if he knew enough. But if he did not have sufficient knowledge to gain the spiritual realm, he would stop somewhere between materialism and the top *aeon*. I suppose that some could even go lower than where we are now. I do not know exactly, but I think that if he has none of the esoteric knowledge which saves him to a higher realm, he might go lower.

Joe: It sounds almost like New Age.

V: It was an ancient philosophy that was based on knowledge. Salvation in *Gnosticism* was by elevating one’s proportion of spirit in relation to one’s physical being. The *Gnostic* used esoteric knowledge to elevate himself.

Gnosticism contained the dichotomy between material and spirit, and the way to elevate was simply by changing the proportion to be higher in spirit through knowledge and less in the material through deprivation of the body.

We have an invasion of the *Gnostic* understanding of knowledge into Christendom today. Many Christians think that knowledge is salvific. When Christians know one thing but do another, their new *Gnosticism* causes them to refuse to repent. Just because they know right things, then they think that the knowledge accrues to their credit somehow. It does not matter what they do. That kind of thinking is a brand new *Gnosticism* that broke out again in the 20th Century.

Joe: Is it not one of the prophecies in the Bible that knowledge will increase towards the end-times?

V: Yep, and we will run to and fro seeking knowledge. Our getting knowledge will explode. Look at the computer generation now. We are exploding with knowledge, and look at where we are going because we have fallen victim to the *Gnostic* dichotomy between knowing and doing.

Mary: Was the problem of God’s creating a world that is evil called theodicy?

V: Theodicy is the judgment of God. It is really about the difference between God having the power to eliminate evil but not doing it because of a lack of goodness.

Mary: I am confused about what an *aeon* is.

V: I want you to know about the *aeons* descending in proportion of spirit over material because they provide the model for human ascension to salvation. Knowledge elevates you up towards perfection in *Gnosticism*. *Gnosis* is knowledge; that is where the name *Gnosticism* comes from. It is a system

in which knowing elevates one towards spirituality.

God is ready to tear us out of the frame on this false concept; He says, "To whom much is given, much is required."⁶ "To know the truth and not do it, to him it is sin."⁷ God's Word is a direct attack against both *Gnosticism* and also our modern-day *Gnostic* movement, i.e. to know all the Scriptures without the necessity of doing them. We are prone to just let knowledge accrue to our credit. But it does not accrue to our benefit. Unapplied knowledge discredits us.

Before we move to the third dilution, I want you to write down the four influences of *Gnosticism*. This is like a parenthesis here about *Gnosticism*.

The four influences of *Gnosticism*.

1. The apologetical literature sprang up against *Gnosticism*.

Even the apostle John wrote an apology against the *Gnostics* when he said, "He that confesses that Jesus came in the flesh is of the spirit."⁸ That is a statement against *Gnosticism* because the *Gnostics* would say that Jesus, if He is God, could not have come in the flesh because flesh is evil.

2. It caused Christianity to define itself through canon, creeds, and systematic theology.
3. It gave us polemical methodology.

This polemical methodology is to use tradition as authority. Apostolic succession came right out of what tradition is. Tradition occurs when you point back to a tradition or a way from which you got your information outside of the Scripture. For example, pointing back to a pastor of a giant and successful church for your authority is using

tradition as authority. When you use that kind of thing to give weight to your argument, then that is the use of tradition as a kind of polemical methodology which follows the hierarchical methodology of the *Gnostics*.

4. It gave us both asceticism and also license.

License comes from the dichotomy between body and spirit. If, in you, that dichotomy exists between your spirit and your body, then it does not matter what your body does because your spirit remains uncontaminated by the body's bad behavior. In this scenario, Christians may do all manner of evil things without contamination because their spirits are saved but their bodies are still evil. Thus the dichotomy between the *Gnostic* Christian's spirit and his material body prevents contamination of the spirit by the evil behavior of the body.

Joe: Are you speaking of eternal security?

V: No, we are talking about being uncontaminated. The *Gnostic* can do anything that he wants to because his spirit is completely separated from his material body. It is his body, his flesh, that is doing all of the evil stuff, but his inner self, his spirit, is still clean, sitting over here saying, "I really do not have any part in these evil deeds."

Joe: There is no responsibility for the spirit.

V: Right, there is no responsibility for the spirit except for learning or not learning the new esoteric knowledge. Knowledge is the only thing that affects the spirit.

Joe: Concerning us, *Gnosticism* is . . .

V: . . . for us, it becomes a license to sin. Acceptance of sin is prevalent today in our modern-day *Gnosticism* that has invaded our Christian behavior. Some Christians commit heinous sins and dismiss them with the idea that their past, present, and future sins have all been forgiven. They think that their souls

⁶ Luke 12:48.

⁷ James 4:17.

⁸ 1 John 4:1-3.

are untainted and are going to heaven without their vile bodies that did all the sinning. They will get new bodies in heaven.

The other factor that originates in *Gnosticism* is asceticism. Asceticism is when you need to try to free your spirit from the body so that it may ascend to paradise. The way that the *Gnostics* sought to do that was to beat the body down, to put strictures upon the body. Asceticism, then, is a method by which you can release the spirit from the body. Some of the ancient practices were via: sleeping on rocks, on broken glass, punishing the body via deprivation, and castigating the body with whips. You have probably seen people whip themselves and intentionally hurt their bodies. Those actions are attempts to hurry the process of release. These attempts originate in the concept in which the spirit needs to be freed from this prison of flesh in which it is imprisoned.

Both asceticism and also license originate from *Gnosticism*. Those are two opposites. One is a ditch on one side of the road, and the other is a ditch on the other side of the road. When the Christian goes down the *Gnostic* road, he is going to fall off into one ditch or the other. Most *Gnostics* fall into the license ditch, but some fall into just the opposite, the asceticism ditch. Both of them, however, come out of the same propensity for esteeming knowledge as the method of salvation. This kind of Christian thinks that by knowing the Bible and its doctrines accrues to his credit. Doing what you know becomes devalued in this kind of Christianity.

Today, what do we have? I believe that we have the same propensity for esteeming knowledge as the great cure for every evil. Anytime you draw a dichotomy between your spirit and your body or between your spirit and your flesh, look out! License or asceticism will come out of that dichotomy.

Betty: And they both have that worshipping of the body.

V: Well no, they both worship the spirit.

Betty: Who was the first one that . . . ???

V: It was the apologetical literature that came out against *Gnosticism*. Even the Apostle John attacked the *Gnosticism* that had invaded Christianity during the first century. John issued an apologetic against the *Gnostics* when he said that he who confesses that Jesus came in the flesh is of Christ or is of the spirit.⁹ That was a statement against *Gnosticism* because the *Gnostic* Christians said that Jesus, if He is God, could not have come in the flesh because flesh is evil.

Henry: How exactly did *Gnosticism* cause apologetics to spring up? Was it by their saying, "Well, we cannot really have any knowledge unless it is by tradition"?

V: Right, esoteric knowledge was passed down from *aeon* to *aeon* to *aeon* to *aeon*, and when it got to the world, there were *Gnostic* teachers who received the ancient and sacred traditions and passed them on to others who were seeking salvation through enlightenment.

Tradition comes from the word *traditio* which means to hand something down. In *Gnosticism*, all knowledge had its source in the highest *aeon* to be handed down. Elite *Gnostic* teachers had acquired it, and they were the only ones who could pass it on to us lowly and ignorant people.

Pete: As you are speaking of earthly traditionalism, it is like one bishop passing tradition on to another bishop?

V: Yes, it is, and in true Christianity, the very first Christian, Jesus, handed the Truth to the apostles who, in turn, handed it to the bishops who, in turn, handed it to the . . .

Pete: . . . *Gnosticism* is like an occult imitation of Christianity.

⁹ 1 John 4:1-3.

V: Yes, but its methodology of handing down false man-made traditions has invaded Christianity. It is found in our respect of persons and our esteem for knowledge without its implementation in our behavior.

Against Other Religions

One such religion was Manichaeism. Manichaeism was a war between light and dark. In the war, the light was stolen by the darkness. That reduction of light, when incorporated into a false Christianity, corresponds to the fall of mankind in the Garden of Eden.

Star worship, looking into the heavens to examine the stars and their positions in the sky, was how the battle between lightness and darkness was measured. Thus when the moon cycled into its dark phase, it was thought that the darkness was stealing the light. When the moon became full again, the conclusion was that lightness was gaining the ascendancy in the war. Manichaeism was an eternal battle between light and dark.

Beth: Is Manichaeism the origin of some of this so-called Christian astronomy?

V: Yes, it is. It was a full-blown religion, and one of its adherents was Augustine, who, when converted to Christianity, incorporated some of its concepts into his Christian thinking.

Louise: Did it not originate in Greece, as worship of the stars?

V: No, it originated in Persia.

Jack: It is the Persian dualism of light and dark.

V: Yes, the symbol of the Persian dualism of light and dark of Manichaeism is displayed in Chart 2.2.

In summary, there were three struggles against dilu-

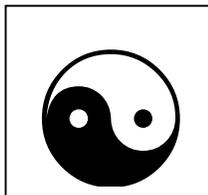


Chart 2.2

tion: legalism, *Gnosticism*, and other Religions.

Now we come to the second struggle for church purity. This struggle revolves around false views of the Trinity.

Inadequate Views of Christ and the Trinity

Issues surrounding the Church's understanding of the Trinity brought about the first four universal Church council meetings. Who is Jesus? This question caused much turmoil with the Church.

The *Alogoi*

The *Alogoi* adherents said that Christ was not the "Word." The "a" of privation represents the opposite of the word to which it is prefixed. "*Logoi*" referred to those who held to Christ as the Word; *alogoi*, then, represented those who believed that Christ was not the Word. The *Alogoi* were ultimately saying that Christ was not God because He was not the Word.

Dynamism

Dynamism was the adoptionist approach of Christology. Dynamism's approach was that when Jesus was baptized, He was adopted by God as His Son, and endued with divine power. Under Dynamism, Jesus was adopted as the Son of God at His baptism rather than born as the Son of God.

Subordinationism

Subordinationism was an approach to Christology in which Christ was less than God but more than man. No matter how far down below deity Christ was, He was still higher than man.

Beth: An angel?

V: Yes, the consideration of Christ as an angel would be a form of subordinationism.

Modalism

In Modalism, there is only one God, only one person, but He came in three different modes. When He came in the mode of Father, He created the world by speaking His creating Word. Then He ascended back into heaven. Next, He came back as the Son and did the work of redemption. Then He went back into heaven and when He came the third time, He came in the mode of the Spirit. In this mode, He is operating in the redeemed world to carry it to its destiny.

So in Modalism, there is only one person who operates in successively different modes. It is like wearing masks. He comes and He has on the Father mask and he does the Father's role. Then He ascends, puts that mask aside, gets the Son mask, comes back down and does the Son's role. Then He goes up, puts that mask aside, gets the Spirit mask, and comes down to do the Spirit's role. Modalism is One God Who worked in three modes.

The Same Essence

The Christology that holds that Christ is of the same essence as God is the Christology to which we hold. He is the same essence as God the Father and God the Holy Spirit. Jesus is of the same essence as the other two Persons of the Godhead.

Joe: Do you want us to label that as orthodoxy.

V: Orthodoxy would be a good word to use.

Joe: The New Testament was canonized around AD 200, right?

V: No, it was in AD 323 or thereabouts. Prior to then, the Church did not have a canon. They had the books of the New Testament, but they did not have a defined canon. They had Holy Scriptures that were not yet associated and affirmed into a canon, such as

the Epistles of Paul, the Gospel of John. It was just a collection of Scriptures.

Joe: I was thinking about Christology in the book of Hebrews. Subordinationism appears to be dealt with in Hebrews where it says that Jesus was a little less than the angels. I was just wondering if the Hebrew people had grown up under subordinationism.

V: It could be. Subordinationism could have been addressed in Hebrews.

Joe: You said that the same essence was what we believe?

V: Yes, that is what we hold to.

We have now come to the third struggle for church purity which deals with pagan corruptions.

Struggle Against Pagan Corruptions

The five pagan corruptions that invaded the Church were fetishisms, sacramentalism, sacerdotalism, a female deity, and a professional clergy.

Fetishism

Fetishism was the esteeming of religious externals such as the sign of the cross, wearing crosses, etc. because it was thought that they added something somehow to one's salvation.

Sacramentalism

Sacramentum connects with the word "mystery." The mystery religions had rituals in which the power of the god was instilled in the candidate when he participated in the rite of initiation to the worship of that pagan god. It could be achieved through eating the heart of the sacrificial bull or walking under the slain body of the bull through the dripping blood.

In the most common rite, they would kill a bull, cut his throat, put him on a platform, and the candidates would walk in a line under the

dripping of the blood. The candidates would be baptized in the blood of the bull, and that somehow gave them the courage of the bull, and the esoteric knowledge of the god they were worshipping. That mystical transference of powers is what the word “*sacramentum*” means.

So in Christian sacramentalism, there is then the belief in the same kind of achievement for the Christian candidate that was achieved for the adherent of the mystery religion. Something of the eternality, eternal life of the god that is being worshipped is endowed to the candidate. In Christianity, it was done through baptism or some other sacrament. By observing the sacrament, saving grace from God is received by the one observing the sacrament. In this doctrine, the sacrament becomes the conveyer of grace. The false concept of sacramentalism is one of many pagan corruptions that infiltrated the church in its early history.

Sacerdotalism

Sacerdotalism is the accompanying doctrine necessitated by sacramentalism, i.e. sacramentalism necessitated a priest to move the saving grace from the Church’s treasury to the sacrament. If you are going to have a ritual in which grace is going to be conveyed, then you also had to have somebody there empowered to put the grace in that ritual. That empowerment came through ordination into the priesthood. Making the ritual efficacious required an ordained priest, and the priest had to recite the formula precisely and in the right posture and following all the prescribed procedures for the ritual in order for it to be effective. If anything was out of order, the priest could not take the saving grace out of the Church, put it in the sacrament, and then conduct the sacramental ritual so that the grace got into the candidate receiving the sacrament. So by the power of the priest (sacerdotalism), the sacrament supposedly

became the medicinal power of immortality for the recipient.

Mary: And you have to pay for that grace?

V: Somebody had to pay for that grace. In true Christianity, Jesus paid it all, but we will look at this and other corruptions that later attacked the sufficiency of Christ.

The female deity

All of the other mystery religions had female deities, so why not Christianity? So the Church got one too. Mary, the mother of Jesus, became this deity.

Professional clergy

All of the other religions had professional clergy who were paid by the adherents, so why not in Christianity too?

We come now to the fourth struggle for church purity, i.e. lowering Christian standards.

Struggle Against Lowering Christian Standards

The three examples of these struggles are Montanism, Novationism, and Donatism.

Montanism

Montanism, which emphasized church discipline and the Holy Spirit, arose because Christian standards were being lowered. Anybody who could receive the sacrament was admitted to the church. Thus, a problem with unregenerate members in the Church began to grow.

As the Church grew, its members behaved worse and worse. True Christians were beginning to wonder whether the Church was on the right path. The true Christians were following the Spirit, but an increasing proportion of the Church’s members were following their flesh. There was a desperate need for an emphasis on following the Spirit rather than

following the fleshly demands of the multiplying traditions of men.

Concerning church discipline, if the Montanist Christian refused to follow the Spirit, which is defined in the Scriptures, then he would be thrown out of the Church. He would also have to repent before the whole Church to get back in. This disciplinary movement began in AD 150.

Stu: One of our Baptist requirements is a profession of faith in Jesus Christ by letter, statement, or baptism. But you seem to be describing how unsaved people could join the Church by just receiving the grace that was supposedly within the sacraments.

V: Right, members were supposedly saved by the grace within the sacrament. And so the Church began to fill up with religious but unregenerated people. We are going to see somewhere later in the course where the German Emperor Clovis decided to become a Christian, and he told his whole army that they were going to become Christians too. He got a bunch of priests holding tree limbs standing in a line beside a river bank. He marched his army past the priests, and the priests dipped the tree limbs into the water, and threw the water on the army as they marched by. The priests were making Christians of the whole army through the power of the sacrament.

Sybil: A Christian factory.

V: Yes, a Christian factory in which the pagans who were marching towards the priests became Christians who were marching away from them.

We are going to see all of these things in detail later, but we are now just surveying that history. By the 2nd century of the Church, Montanism rose up saying, "There is something wrong with this whole picture of the Christian Church."

Novationism

Please recall how in the Decian and the Diocletian persecutions, there were attempts to exterminate Christians. Many Christians were martyred because they would not recant their faith in Jesus. However, there were many who recanted their faith and turned over their Scriptures. These Christians were called traditores. A traditore (the word means to hand over) was a person who had handed over his Scriptures to the Roman general. Once the persecution was over, the question naturally arose in the Church: what do we do with a traditore?

Cornelius, the bishop of Rome, said that the traditores could just come back into the Church if they could admit that they were sorry for their betrayals. Once readmitted into the Church, they could pick right up where they left off because with re-admittance, they were classified as okay. As long as the traditores were alive, it was thought that there was hope for reform, and they were okay as long as they expressed sorrow for surrendering their Scriptures.

Novation was subsequently elected as a second concurrent bishop of Rome on a stricter platform. He said that it was not okay to readmit a traditore. Novation declared that a traditore could never come back into the Church. Basically, his position was: "They have cast their lots with Satan, they have sold their souls, and they sold them for their temporal lives. They have their temporal lives, but they no longer have their eternal lives. Christianity is over for the traditores."

So concerning the re-admittance to the Church for traditores, Novation said, "No;" Cornelius said, "Yes." This scenario that was produced by Rome's two concurrent bishops' positions concerning traditores was one over laxness versus strictness. The lax bishop said that the traditores could come back into the Church. The strict bishop said that they could never come back in for they have sold their

souls to Satan. Thus Novationism was a struggle in AD 251 about the lowering of Christian standards.

Donatism

Felix was a traditore bishop who ordained Cecilian as the Bishop of Carthage. Donatus came along in AD 313 and said that ordination by a traditore could not convey sacerdotal power. The conclusion of Donatus was that when Cecilian, who was ordained by a traditore, baptizes other people, they were not really saved.

A large portion of the Church sided with Donatus, and the Donatist Schism resulted. Donatism was a faction that held that a traditore who ordains a bishop does not pass on to him the sacerdotal power to initiate saving grace in any of the sacraments. Therefore none of the people who had been baptized by Cecilian were saved.

When I was a student, Dr. Baker told us about a group of nineteenth century outlaws that were riding in Oklahoma and robbing banks. Even though the outlaws were successful at robbing banks, they saw that the risk was high and that they needed to take a less risky direction. They came up with a new plan that would yield not only big money but also nice horses. They picked one of their number to be a preacher to start preaching town-wide, tent revivals from town to town. People from surrounding ranches would come into town riding their best horses and dressed in their best finery. All of them would be there without their firearms. Then in the middle of the revival preaching service, the rest of the gang would come riding in, surround the tent, and rob the people at the revival.

This revival scheme went on for years, and there were people getting saved by the preaching of this outlaw who was pretending like he was an evangelist. Pretty soon, though, the government figured out what was

going on and sprung a trap. All the outlaws were caught, and the outlaws confessed that the head of their gang was the preacher. They grabbed that preacher and took him out to the nearest tree and hung that rascal right there.

This is a true story. But that hanging was not the end of the story; it was just the beginning of a huge Christian problem in Oklahoma. The Oklahoma Baptist Convention decided that there was some question about whether anybody that was saved under the preaching of that outlaw was truly saved. Real struggle and debate erupted among Oklahoma Baptists as to whether those people were really saved, and whether they needed to get saved again and baptized again or whatever. The issue was resolved when the convention declared that it is not the preacher that gives the message its efficacy; it is the message. If it is God's Word, no matter how filthy the mouth is that proclaims it, it is the message, not the messenger, which provides saving efficacy. This was a good resolution, a good one for us to hold on to.

The Donatists questioned the possibility for the efficacy of saving baptism being performed by a bishop that was ordained by a traditore. For the Baptists, however, the greater issue of Donatism would be about baptismal regeneration. In the case of Cecilian, if he was ordained by a traditore when he baptized somebody, it did not really save them because he did not have that power according to the Donatists. But when we come at it from our perspective, we question baptismal regeneration as the greater issue.

Oscar: I do not see the connection there.

V: It was thought that Cecilian, who was ordained by a traditore, did not have the power to save somebody through baptism. So the more basic issue is baptismal regeneration (an issue of sacramentalism). At this point the Donatist controversy was over what was essential for baptismal regeneration. What did Donatists hold to? They held to baptismal

regeneration if the preacher was properly ordained by a non-traditore bishop. What did Cecilian hold to? He held to baptismal regeneration by anyone who was ordained by any bishop. Baptists, however, do not hold to baptismal regeneration by anyone.

Oscar: We hold that baptism is a symbol of Christ's death and resurrection, right?

V: Right, baptism is symbolic.

Oscar: Would this not also be an issue with people who were saved in other churches coming into Baptist churches and having to be rebaptized?

V: It surely would. There are some churches in the Protestant faith that are sacramental, and they, then, would hold to baptismal regeneration or some other ritual regeneration.

FOUR DIFFERENCES IN CHRISTIANITY BY AD 325

1. Faith was directed towards the church because of sacramentalism.
2. The bishop was the Church.
3. Ecclesiastical authority derived from the succession of bishops.

We can see the shift coming into ecclesiastical authority by examining its literature.

- a. Edificatory literature of the apostolic fathers shows incipient bishopric authority.

We have already seen the increasing of bishopric authority in the apostolic fathers. Remember how Clement of Rome and Ignatius showed in their writings that an incipient authority was beginning to accrue to the bishop.

- b. Apologetic literature, on the other hand, still showed the Scriptures to be higher in authority than the bishop.

Thus when the writers were writing to the unsaved people, their argument was from the Scriptures. When writing to each other, they appealed to great men as their authorities. You see the pattern? The apostolic fathers were writing to people inside the Church in order to edify the saints. When trying to edify the saints, there was some incipient elevation of bishopric authority. But when the saints were writing to the unsaved people outside of the Church, they did not lift up the saints or other bishops as their authority. Instead, they declared what God says in the Scriptures. So, edificatory literature showed incipient bishopric authority, but the apologetic literature showed Scriptural authority rather than bishopric authority.

c. Polemic Literature

This literature reversed the situation as described above and put the authority back with the bishop. That authority progressed over time to be found specifically in the succession of bishops.

Whenever you are dealing with succession of bishops, you are in the midst of tradition. Anything to do with successionism is tradition. That is the handing of something (authority in this case) from generation to generation to generation. If the bishop can trace his roots far enough back, then he could claim lineage from the Apostle Peter and his authority (the highest authority in some circles).

However, if successionism were applied to our times, then you would have no authority if you should trace your roots back and find that your lineage came from that outlaw preacher in Oklahoma. When you start basing your authority on tradition or succession of bishop to bishop, then you are involved in this idea of placing the source of authority in something other than God's Word.

4. The mass became the center of worship.

Sam: Where did that word mass originate?

V: It comes from “dismissed.” In attendance of the worship service, there were people who could participate in the sacrament and those who could not. When the priest or bishop conducting the Lord’s Supper came to that point where the people were not qualified to participate, he issued the word *missa* (dismissed). When the *missa* was issued, the unqualified candidates had to get out of the sanctuary while the sacrament was conducted. Mass is a compression or a contraction of the word *missa*, which means dismissed.

Ted: What would disqualify someone.

V: A traditore was disqualified. I will give you later the five-step process by which the traditore could be readmitted to the Church.

So there were four huge differences in Christianity by AD 325. They are: faith, church, ecclesiastical authority, and worship. You should be able to give a proper definition of each.

FOUR REASONS FOR CORRUPTION IN THE CHURCH

The four reasons for church corruption were its rapid growth, pagan persecution, internal conflicts, and ecclesiastical rivalries.

Rapid growth

The medicine of immortality did not have saving grace in it, and so the people who were getting “saved” by this medicine were not regenerated. They just came into the Church as unchanged people because all they had was that they had participated in a sacrament. If it was by baptism, they were just wet. If it was by the wine and the bread of the mass, they just got to drink some wine and eat some bread.

The Church began to fill up with unregenerated people. As the number of unregenerated people grew, then the hierarchy and institutionalism also had to grow in order to

control those people externally. Thus more structure was added. Institutionalism resulted from the controlling machine-like Church.

Rapid growth created two new problems. First, what was to be done with the people who did not act like Christians? Some structure, like an early version of the inquisition, had to be developed to deal with those rowdy people who claimed to be Christians but did not act like it. Second, the true Christians themselves needed some separation because they could no longer stand all the pagan accretions and behavior inside the holy places and inside the holy rites.

For some of us today, this problem would be illustrated by our having a super bowl watch-party or a Halloween festival inside the sanctuary.

As the number of unregenerated church members grew, the real Christians began to desire separation from them. And so monasticism developed within the Church from this desire for separation of the real Christians from the unholy bunch who claimed to be Christians as well.

Monasticism originated from the inner heart’s craving to be separate and holy. Monasticism was a perversion of the idea of separation that was contained in the words “holy church.” Monasticism was a physical separation, but God did not call us to be physically separated. We are to invade the world by being in it but not of it.

Pagan persecution

The pagan persecution produced many apostates who had recanted their faith in Jesus. What was the Church to do with all those dadgum apostates? They were coming back to the Church and wanting to get back in it in good standing. They did not want to go to hell. So, they wanted the Church to restore their salvation as they understood it. However, those Christians who had remained

true to their faith at great cost and had seen others stay true at the cost of their lives knew that the apostates had not paid the same price for holding true to their faith. The apostates had denied their faith by publicly recanting their faith and cursing Christ. They also sacrificed to the emperor and prayed to him.

Some apostates were “falsifiers.” A falsifier was the kind of apostate who paid a military commander to sign a document purporting that the apostate had actually recanted his faith in Jesus when he had not actually done so. They wanted the military leader to falsify the document of recantation and send it in to Caesar so that the apostate could have his cake and eat it, too.

The falsifiers would come back into the Church and say that they never recanted their faith. So what was the Church to do with those guys?

Then there were the “confessors” who did not actually deny Christ. The confessors would skip the part of recanting their faith and cursing Christ by going directly to the point of offering incense and praying to Caesar.

Apparently, there were some of the military leaders who were contented with this quicker and easier version of eliminating Christians via confessing. Thus the Church then had some apostates who never did actually recant their faith, but who bowed and worshipped the image of Caesar. What was the Church to do with them when they came back and wanted re-admission back into the Church on the basis that they had not actually recanted their faith?

There were many different kinds of apostates who were coming back to the Church for re-admittance. However, the people who had remained faithful and were blinded or crippled and had lost everything they owned because of the persecution saw the idea of re-

admission as a betrayal of faithfulness by the Church.

Nevertheless, the Church developed a five-step process to get the apostates back into the Church. The apostates in the first step were called “weepers.” In this step, the apostates had to spend one year kneeling outside the church during the worship time, wailing and crying and grieving over their sin of apostasy. That act was required in all kinds of weather. After a year of kneeling and weeping outside without missing a single time, they could advance to the next step. If a single time was missed, the apostate had to start his year of weeping over again.

In step two, they got to come inside the church building, but they could not come into the sanctuary. They had to remain on their knees in the outer vestibule. Those in this step were called “hearers.” They could hear the sermon. They were weepers when in the street, and they were hearers when inside. They spent a year in the outer vestibule kneeling, silently listening, and trying to hear the sermon and what was going on in the sanctuary. Of course, they could not understand the sermon because it was preached in Latin.

Their next step was to come inside the sanctuary, and kneel. They were called “kneelers” in this step. Everybody else was standing because the churches back then did not have pews like we do. You did not sit down in your worship service; you stood. The preacher and the entire congregation stood except for the kneelers who kneeled. Nobody sat.

Step number 4 was hallelujah time. They got to stand, and they spent a year standing, but when the mass came, they were dismissed. They could not take the mass. They spent a year as “co-standers” with all the other real Christians who had never recanted their faith.

They spent four years getting ready for re-admittance. On the fifth step they got to take the mass. They could participate in the Eucharist. With this step, they started getting sacramental grace back into their empty systems once again.

Internal conflicts

1. The difference between mortal and venial sins.

This difference came from Montanism. One sin produced eternal death, and the other one required purgatory. When the Christians dealt with church discipline, then they had to determine what kind of discipline was required for the various sins. Then there began to be gradation within the sins and corresponding gradations within the disciplines.

Homer: Is the mortal sin unforgivable?

V: Yes, but I think that there may have been a loophole or two in the unforgivableness.

In Catholic doctrine there is enough grace to save any member of the Catholic Church, and that grace is stored in the Church's treasury of merit. We will deal with that topic at another time because there is much information to learn about how grace is dispensed.

2. Mediating saints.

These saints provided another layer of help for sinners. Mediating saints was a tradition that came from the model of *Gnosticism*. If somebody, other than Jesus, had to be between a Christian and heaven, then that necessity came from the concept of a descending-series, the definition of tradition. In the same way that grace comes down to the Christian, his appeal goes back up one layer at a time through many different layers. Various

saints and Mary were inserted between the Christian and God. The Christian prayed to them to get God to do something.

3. Sacraments were developed from a concept which came from paganism's mystery religions.
4. Priestism was the same thing as sacerdotalism which was necessitated by the need for a priest to make the sacrifice efficacious.
5. Sacrificing came from Judaism.
6. Organization came from the organization found within the Roman Government.
7. Spirituality was replaced by argumentation, a concept from philosophy.
8. Elevation of the bishop came from the internal struggles in which various bishops desired to gain the upper hand in debate.

Ecclesiastical Rivalry

During the early struggles for dominance, there were three large churches: Rome, Antioch, and Alexandria. The bishops of these three were vying for the top spot within Christendom. As what usually occurs when you have three parties in arguments, two will join forces against the third. Thus one bishop was always soliciting the other bishop to side with him in order to win the argument, e.g. if Rome could get Alexandria to side with it against Antioch, then Rome-Alexandria would win the argument. Winning the argument, not finding the truth, was the important thing. Later in this course, we are going to see how that process evolved.

The final winner, of course, is going to be Rome. You are going to see how this ecclesiastical rivalry's pairing up of two against one played out with the victory going to Rome because of its ingenious strategy.

Chapter Questions

1. What resulted from the third form of opposition, i.e. physical persecution?
2. Describe the struggle of Christianity with its outside opponents and its results.
3. What writings are attributed to people who were in contact with the original apostles? Give a short description of the writing.
4. What were the struggles for Church Purity?
5. What are the four influences of Gnosticism?
6. Why would Donatism be of special interest to Baptists today?
7. What are the four differences in Christianity by AD 325?
8. Explain "The Mass."
9. What are the three influences on Christianity's beginnings?

Chapter 3

BEGINNINGS OF THE RCC

We closed the last chapter with the merging of state and church into a state religion. The merger occurred under Constantine, and the date was AD 323 or thereabouts. Now we are going to be looking from AD 325 onwards to see the beginnings of the Roman Catholic Church.

THE ARIAN CONTROVERSY

With the advent of Constantine and his empirical blessings of the Christian faith, we have the arrival of the Arian controversy over theology. The question began to be asked that if Jesus is God, to whom was He praying when He kept talking about God the Father. If God is one God (according to the Jewish *Shema* which was adopted by the Christians), and Jesus is God, then who is the person in heaven to whom Jesus is praying? The reverse is that if God is in heaven, then who is Jesus?

That question was addressed by the theologians of the year AD 325 of which the loudest one was Arius, who said that Jesus was not God because God could not be in heaven and on earth at the same time. Therefore, Jesus was something other than God. According to Arius, Jesus was, in fact, something higher than man, but less than God.

The logic of Arius was that prior to the birth of Jesus, there was a time when He was not. Arius put his theological position to a musical jingle that began, "There once was a time when Christ was not." The jingle was picked up readily by the masses, and his message was circulated extensively around the empire.

Soon after Constantine had come to the throne as the emperor of the world, he was faced with this issue about Jesus. The question of "Who Jesus Is" was disrupting the

whole Christian community. On the one hand, Arius said that Jesus was not God. Athanasius, on the other hand, said that Jesus was God. The debate within the entire Church was encapsulated in those two men, who were both members of the church of Alexandria.

The credibility for Arius grew when the Antiochian church endorsed Arius. Normally, the Antioch church was a very straight and strong, orthodox kind of church, but in this case they endorsed Arius, which gave him additional credibility.

The issues of Jesus' subordination to God and His equality with God originated earlier with the theologian Origen. In Origen's writings, Jesus was subordinate to God and that subordination was not just in relationship but also in ontology. Strangely, he said also that Jesus was the eternally generated Son of God. That eternity made Jesus co-extensive with God. Thus these two conflicting ideas had circulated in the Church through the writings of Origen. Subsequently, Arius took the subordinate position of Origen, and Athanasius took the eternal generation position of Origen.

Though Origen had written nearly a hundred years before this debate actually began, it became the first issue to face Emperor Constantine who was planning to use Christianity as the glue to hold his fractious empire together.

The Roman Empire was breaking apart with factions growing up everywhere. Now, the glue being used to unite it was falling apart too. Christianity looked as if it were going to divide Constantine's empire into two pieces, and he needed to do something to stop the division.

Constantine had already hooked his empire to the back of Christianity in hopes that the Christian religion would be the savior of his empire. He was not particularly trying to follow Jesus. His motive was for calculated and political purposes, i.e. he wanted to use Christianity for political gain. In desperation, Constantine called for a worldwide Church council to resolve the conflict over who Jesus was. The world council was held in Nicea, and about 300 bishops from all over the empire came to that council.

When I was in the Masters of Divinity course in patristic theology, we had to enact this council, and I was picked to be Arius. I guess it was because I seemed to be a heretic most of the time (laughter around the room).

The ancient council was seriously searching for the truth by allowing free discussion of ideas. However, the debate began to rage, and Arius presented his case with all the confidence of human logic, and Athanasius presented his case with the passion of his personal faith. All the bishops in attendance served as the judges. The council split right down the middle with half siding with Arius and half with Athanasius. Emperor Constantine was left with no alternative but to decide the winner by fiat in order to keep his empire together. He decreed that the winner was Athanasius who then wrote the Nicene Creed that follows:

Nicene Creed

The Nicene Creed was first published by the Council of Constantinople, the second ecumenical council (AD 381). Today it is the most widely accepted of the Christian Creeds, adopted by the Orthodox churches of the East, the Roman Church, the Anglican Church, and many Protestant churches.

The following English transcription is taken from the older Anglican version of The Book of Common Prayer. The words "and the Son" in the last paragraph did not

appear in Athanasius's creed. They were added to Latin versions during the Middle Ages; the Orthodox churches do not accept this addition.

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God Light of Light, Very God of God, Begotten, not made, *Being of one substance with the Father* by whom all things are made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, Also was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with the glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe in one catholic and apostolic Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

This creed became a standard for the Church as decreed by Constantine. Several creeds were proposed, but this one by Athanasius was the one that was adopted. In it, there is a statement about "being of one substance with the Father." These words are the key words in this creed. They speak right to the issue that the church fight was all about.

In later fights this phrase is going to get modified, but let me tell you what the Greek word is from which comes this key phrase. That word is *homo-ousios*. I have inserted a hyphen in the word in order to emphasize its spelling. I left out one of the o's and missed a test question because of it. The word is a compound of two other words, *homo* and *ousios*, and when written together, there are two o's together in the word (*homoousios*). This compound word means of the same essence, or of the same substance.

“One substance” is what the English version of the creed says. Dr. Baker, however, wrote the whole creed on the blackboard in Greek so that we would have it in the exact way it was written in AD 325.

This compound word, *homoousios*, is the essence of the creed. The Athanasius party was trying to say that Jesus is all God. He is of the same essence of God, and He is not a creature. He was not made; He was begotten. These identifying characteristics in the creed move the debate towards Trinitarian thought—three persons in one God.

So, in the act of God praying to God in combination with the fact that there is only one God, there is a seeming paradox. Out of this paradox came the Nicene Creed, and the way that it came about brings questions to my mind as to how Athanasius came in and made so many right decisions. From where did he get the knowledge? It had to have come through the providence of God. There is much to think about here.

Significance of the Arian Controversy

1. It was the occasion for Constantine's purpose to be enacted:
 - a. To make Christianity the dominant religion.
 - b. To then use Christianity to save the empire.
2. It exemplified the disunity within Christianity. The disunity was exemplified by the following three schools of thought:
 - a. Alexandria emphasized philosophy and allegorical interpretation of Scripture.
 - b. Antioch emphasized the primacy of Scriptures and grammatico-historical interpretation.
 - c. Western Christianity (Rome) emphasized the practical church matters.
3. It resulted in the inauguration of the emperor as the bishop of bishops (*Caesoro-papacy*).

There were three hundred bishops in this world council, and the bishop of bishops, the head bishop turned out to be the emperor Constantine because he called the council and presided over it. The emperor became the leader of bishops in this scenario. He was not even an ordained bishop. There is a good bit of doubt today about whether he was ever saved.

You had three schools of thought that came out of the Arian conflict. First was the *homo-ousios* school which identified with Athanasius. Second was the Arian position that Jesus was not God. Third was the group called semi-Arian and it was identified with the word *Homoi-ousious*. This group said Jesus was similar to God. So *homoi* is the concept of similarity where *homo* is the concept of sameness.

Of the three schools of thought that came out of that council, the Athanasius school was rightly declared orthodox by Constantine. Anybody caught not holding to that doctrine was going to be executed. However, there was a free pass given to everyone who wanted to leave the empire. So most, if not all, of the Arians and the semi-Arians scattered and left the empire. I have no idea where they went, but they went far enough to be out from under the easy reach of the emperor.

When Constantine died, his sons one-by-one succeeded him as emperor. The third son, Constantius, was Arian in his heart, so he reversed the Nicene Council's decree, and as a result, all the Athanasius party had to leave the empire, and all the Arians returned. The pastors who refused to leave were flogged and sent away out of the empire the next day.

Think about it. You go to church one day and your pastor is there, and everything is normal. You go to church the following day, and somebody else is in the pulpit with a new Christology. This was a situation in which the political agenda was establishing church theology. The church was being run by the political agenda of the emperor—the emperor chose what was to be the orthodox theology.

Julian, the Apostate, was a brother of Constantine, and when Constantine was setting up for his sons to inherit the empire, he set out to kill everybody in his family except his sons. Julian managed to escape, however, and eventually he acquired the throne and became the emperor of the world.

Julian was totally anti-Christian because Constantine, as a Christian, had killed all of his family and tried also to kill him. So Julian said, "If that is what Christianity is, we do not need it." He became a great antagonist to Christianity in general, and that is why the Church named him Julian the Apostate. As far as history goes, that is his title.

Though Julian became the great antagonist, the emperor who succeeded him decided that the orthodox version of Athanasius was the right one. So he banished all the Arian bishops of the empire and brought back in the orthodox (*homoousios*) group.

There were repetitive big switch offs following the Council of Nicea. Bishops were changing back and forth between Arius and Athanasius, and the people were totally in the dark. Of course the people did not know the difference between Athanasius and Arius,

or what *homoousios* meant; they just went to church like regular people. They left the theology to the theologians.

The fourth century Church was flip-flopping back and forth, and it was because each emperor was establishing the orthodox theology during his reign. Who knows whether these emperors were even saved. There is much evidence that says that they were not saved. So, who gave the right to the emperor to establish orthodoxy, to establish theology? Most of them had never read the Bible, but that was not necessary for the man wielding the power of the sword. The king who has the power can do what he wants to do, and the bishops either line up and fall into place, or they leave the empire. I guess it can happen today. When Antichrist comes on the scene, it is actually going to happen again.

Joe: Which one did Constantine make everyone hold to?

V: Constantine made the Roman Empire hold to *homoousios*.

Joe: He was not active, but he professed?

V: Yes. He professed Christianity but was not active in the way that you mean. He was certainly active in his own mind.

The Four Results of Arianism

I want you to see this result because it is a strange thing. It is a good thing, but how it came to be is questionable.

1. There was increased missionary activity from imperial favor.

This is a strange thing here because it does not matter what missions are desired by the Church. When the emperor wants the missionaries to go out, they go out whether they are Arian or orthodox (Athanasian). Class, it did not matter to the Church or even to the missionaries. The emperor, who was in power at the time, sent out either Athanasian or Arian missionaries depending upon which

was in favor with the emperor. Prior to these imperial actions, there was very little missionary activity.

In the early Church, the Apostle Paul did the missionary journeys about which we studied in the last chapter. Then, you remember how God dispersed all the Christians by splatting them, like hitting a flat pan of water. The Lord's hand came down, and the Christians went everywhere. That is the way He got them out there because Christians tend to get content, huddle up, and stay in one spot until the heat comes down, and then they zoom out there.

This increased missionary activity, after Nicea, came about from imperial power. If it were Constantine, it was *homoousios*-type Christians that went out in missionary activity. When it was Constantius, it was Arians that went out in missionary activity. So it really did not matter what the doctrine was or what was right or what was wrong, it was imperial power that did the sending of the missionaries.

Where was God in those imperial actions? He can use an emperor as an agent, but is not the divine call directly from God to the missionary? The missionary process, which arose in history, raises questions in my mind.

2. The implementation of governmental physical persecution of the ecclesiastical dissenters.

The imperial government began to physically persecute anybody who had the wrong doctrine. Bishops who were not of the same Christology as that of the emperor were excommunicated from the empire. Those who resisted were subject to death.

Homer: Even when the Arians were in power, though, the Nicene Creed was still held as orthodox, correct?

V: No. It was not. It was held as orthodox by the orthodox group that was running

for their lives, but for the Arians who remained in power, it was not orthodox.

Jack: So they just did away with the Nicene Creed whenever the Arians were in power?

V: Yes, the Nicene Creed was abandoned and declared heresy when the Arians were in power. Whatever the emperor said was what went as "orthodoxy."

Mary: Is the Nicene Creed also called the Apostles' Creed?

V: I think the Apostle's Creed is a much shorter variation of it.

Beth: It is real close in meaning.

Carl: Would you mind telling what this term is—Orthodoxy?

V: *Ortho* is right; *doxy* is doctrine. So orthodoxy means right doctrine. But who declares what is right? If it is the emperor, then it changes with the emperor. If it is the Church, then it changes with the Church. But if it is in Protestantism or Evangelicalism, it could change with the believer-priest when the priesthood of the believer is over emphasized. However, if the declaration is from God in His Word, it does not change. Through the priesthood of the believer, each of you is responsible for determining orthodoxy for yourself. However, we had better be seeking it from God's Word, the Scriptures. It is a wise man that seeks orthodoxy not in isolation but in conversation or dialogue with theologians who have labored in God's Word to find God's Orthodoxy. One must avoid just popping off out of emotion. One should not jump off the cliff and hope something is going to catch you. Dialogue with theologians may save you from these two problems.

Henry: I am going to try to link back to that chart in Systematic Theology. Would not these Arians be called the *Ebionites* then?

V: Yes, good linkage, Henry. The Arians would be the *Ebionitic* side of Christology.

Henry: The other side would be *Docetics*?

V: *Docetics*, yes. The *homoousios* Christians were trying to reassert the deity of Jesus. Of course, they were not holding to Jesus' deity alone without His Humanity. But since their emphasis was trying to get the deity back in, you should put them on the *Docetic* side of that chart based on that emphasis.

3. Nicea became the pattern for councils.

I want you to see that future councils followed the same format as Nicea. Truth and conduct were not of the essence of a council. Instead, it was winning; winning became everything because if you win, you get to stay in the empire and keep on pastoring your church. If you lose, you lose not only your job but also your home and maybe even your life.

Tim: Did not some of those guys lose their lives at the council?

V: No, there was no violence at the early councils.

4. Nicea gave visible form to the catholic Church.

Now, when I say catholic with a small "c," it is not a proper noun. It is an adjective describing the Church as the college of bishops. You remember in the last chapter where we studied the theologian that said that where the bishop is, there is the church. The Church at the time of Nicea began to be identified as the college of bishops.

The Christian people and the Church became dichotomized, i.e. identified as separate entities. On the one hand were the people, and then on the other was the Church, the "ark of salvation." The people were trying to get into the "ark." Admission into the ark of salvation was granted by the bishop. Obedi-

ence to the bishop was required in order to gain and retain admittance.

Class, this distinction between Church and members was growing. Thus, in Nicea there were 300 bishops to give visible form to this new concept of the catholic Church, the ark of salvation. The people were not the Church; they obtained their salvation from the Church by being admitted as a passenger in the ark of salvation. The people become the servants of the Church in order to retain passage, and the college, or collection, of bishops constituted the essence of the Church.

The word catholic is made up of two words, *kata* and *holé*. *Kata* is a preposition meaning "according to," and *holé* is a noun which means the whole. So, catholic means according to the whole. Catholic, as an adjective, means the whole universal Church. At Nicea, the catholic Church was made up of the 300 bishops. And who was the head bishop? Constantine.

Steve: How many years were there between the switchings?

V: Each interval lasted the lifetime of the emperor, and one was very short lived. He broke his neck in a fall from a horse's back. I think he was emperor for about a year.

Constantine and *homoousios* held sway for the longest time. Then the rest just clicked off pretty fast.

Joe: Depending on which version you get, *The Book of Martyrs* has a list of all the bishops . . .

V: . . . a list of the bishops of Nicea?

Joe: I think so.

V: That is good to know.

Now, we will examine what occurred because of the merging of government and Christianity.

Influences from the Marriage of Church and State

1. New relational considerations from *Caesaro-Papacy*.

When the head of the government was also the head of the Church, strange things began to happen to church policy. Caesar always took care of the state as his first priority, and he was not above using the Church to that end.

2. Increased secular influence.

Church policies and doctrines were no longer based on the Bible. They were based on secular interests and political decision-making.

Bob: So history repeats itself, right? That is where we are right now.

V: Perhaps in some denominations, you could make that claim. We know that mistakes of the past will continue as long as we do not learn our history. We will continue to fall into the same holes over and over again.

Bob: Secularism is a big thing right now.

V: I attended a meeting in Dallas in which a representative came from Governor Bush's office to talk about the new concept of faith-based service being implemented in Texas. In it the state would hire religious ministers to do service to the state that religion does best. In regard to rehabilitation of criminals, Christianity does it best. Thus taking Christ into the prisons by Christian ministers and discipling the inmates has a tremendous effect on changing them.

The state had been paying a ton of money for secular rehabilitation, and the stuff they had been buying does not work. It just makes the criminals feel good; it makes happy criminals out of them. They have good self-esteem as they go out to keep on with their criminal activity. They end up coming back to prison again, still thinking they are good.

The state is now trying to hire Christians, or pay money to underwrite Christian ministry in the prisons. Under the new system, the state gets more bang for its buck.

Nearly all the people in this big meeting in Dallas, were church people, and I could see dollar signs just ringing up in their eyeballs. I could look around at the ministers and see that they liked this new concept, i.e. they loved the idea of being on the receiving end of state monies. However, I spoke out in the meeting and told the state representative that this concept had already been tried once in history. Constantine was the name, AD 325 was the date, and it created a mess that we are still trying to unravel. I said that what Christians can do, we can do without the state's money. We can do it in the power of God. All that we needed from the state was for it to open the door to us and get out of the way.

I thought I was going to be tarred and feathered by all those pastors and ministers in the meeting. Those people had not learned any of the lessons and warnings from history. All they could see were the dollar signs.

Tim: The state has an agenda that goes with the concept of their paying for ministry. If they are doling out the money, then they have dictatorial powers.

V: That is right. And so I could see that the ultimate result of what the state representative was proposing was that we were going to have *Caesaro-Papacy* type problems yet once again. I told them that with God's power, all that we needed was an open door, and their getting out of our way.

Ted: It is really funny talking about this because I am an employee of the state of Texas, and I work with the chaplaincy. It is separated within the facility, and there is no interference in it or anything like that. But at the same time, there are certain state guidelines that, as an employee, I have to be within.

However, at the same time, they do not control my doctrine or anything along those lines. It is kind of a strange deal.

V: I have been involved with chaplaincy for a long time, and it is a strange breed of animal. It almost defies definition. One of my former students is chaplain of a federal penitentiary in Texas, and he is operating in this understanding: he has to minister to people of all faiths. So to the Muslim, native Americans, Buddhists, and everything there is, he has to deal with them, and meet their needs. If a Muslim wants a Koran, he has to give him a Koran, but he said that the chaplain has the same rights as the prisoners, and that when he goes in through the front door, he does not leave his Christianity hanging on a door peg. He gets to carry his Christianity in there with him. He ministers to the Muslim without losing his identify as a Christian. He is doing a good job of blending all of that together. But it is still a strange animal of ministering as a Christian to a Muslim on the Muslim's own terms.

3. The influx of the unregenerate through sacramentalism.

The Church believed that by simply observing a sacrament, one could become a Christian. Thus, sacraments were being dished out like crazy. People who were not born again and changed by regeneration were being added to the ranks of the Church.

4. Sacramentalism gave rise to monasticism.

In AD 250, the time of Origen, Anthony of Egypt decided that he just had to get away from all the unsaved people that had overrun the Church. He went out and found a cave and started living in it. Anthony was the first monk, and he found isolation from the lost, religious people by living in a cave.

Following Anthony were several others, who followed the hunger in their hearts for fellowship with anybody that was saved. In their quest for a real Christianity, they wanted

to get away from all of the unsaved people. It was not to be found in the world's Church because the world's Church was made up of politically correct Christians who were not Christian at all.

It did not take long before all the caves were occupied. So when Christians who were committed to monasticism could not find an unoccupied cave, they went to a big cave already occupied, and begged the occupant to let them come in and live with him. That was the birth of monastic communities. Then, as the big caves began to fill up with large groups, they had to have organization and rules for behavior. This need gave birth to monastic rules, orders, and the organization. Usually, the first guy in the cave was called the abbot. The abbot was the boss, he was the one that ran the monastery, and all the others did the bidding of the abbot.

Thus the monastic system of the later Roman Church began in AD 250 with Anthony who sought refuge from worldly church members by living in a cave. The impetus came from the desire to escape the large numbers of unregenerate church members who had been admitted to the Church by sacramentalism.

Homer: Eighty-six years.

V: Anthony lived for a long time. He lived to be 106 years old, and for 86 of those years, he lived as a monk in a cave.

Benedict of Nursia, by AD 500, began the Benedictine Monastery. The Benedictines are a group of monks that you still hear about today.

GOVERNMENT FAVOR VS. GOVERNMENT PERSECUTION

You need to ponder this question: which is worse, government persecution or government favor? Think about dealing with government persecution in how the saints were executed, burned, eaten by animals, tortured,

and all of that kind of thing. If you asked them which was worse, they would have to answer from a personal point of view, and that would be that physical persecution is by far the worst. But if you look in a personally detached way at what is happening to the corporate quality of the Church under government favor, then you could be inclined to say that government favor is by far the worst.

Physical persecution does hurt the individual severely, but government favor tips the whole Church over into the abyss, and many go to hell because of the resulting qualitative deterioration.

I find it hard to evaluate this question because my personal feelings get in here. I think in terms of when Antichrist will come on the scene. He is going to adopt both the carrot-and-stick approach. Government favor and physical persecution will both be used. Political correctness will be demanded in exchange for government favor. For example, today's Church gives up its political voice in exchange for tax exemption from the government. Thus, upon the politically correct Church (the whore of Revelation 17), Antichrist is going to heap favor until it loses its usefulness to him, and then he is going to destroy it.

But, for those who are not politically correct, he is going to use physical persecution and execution. The numbers of executed saints will be so great that they cannot be counted.

The contrast between government persecution and government favor is what we are looking at in history. But for the future, the contrasting church and state relationships are going to be combined into a blended and very effective whole. That combination is of the Constantinian favor plus the Diocletian-Decian persecution, which combination will be the carrot-and-stick approach.

Pete: Last Sunday, we were talking about cults, and I saw a picture of exactly how that combination could happen to redefine Christianity. If the ruler would all of a sudden make cults illegal, then the evangelicals would be right there with him in favor of it. Then the next thing you know, of course, Christianity would be defined as a cult because it is the one religion that is exclusive because it holds to Jesus as the only way to salvation. It excludes all other religions as ways to salvation.

V: Yes, moving from favor to persecution would progress just like it did in the Rico Act which was implemented to combat racketeering. The Church said, "Oh, yes, we want to get rid of the racketeers." Now the Church's pro-life people are being prosecuted under the Rico Act as racketeers. Pro-life Christians are certainly not racketeers. We need to watch out how we jump on board with the government on anything.

Joe: There have been times when a monastic life appealed to me. I yearned to just be able to go off and have that desert time like Paul did, just me and the Lord. I am wondering, is that always bad?

Wanda: It is biblical that we are to fast and get away.

V: That is right. Retreats are a good thing, but a monastic life is trying to remove oneself from the world when we are supposed to penetrate the world.

Jack: We are supposed to be salt and light, but too frequently all the salt stays in the shaker (frown).

V: Yes, the syndrome for us is the Jerusalem syndrome where all the saints stayed together in a safe and comfortable environment. We need the splat! Then we will go into all the world.

Oscar: I encountered monasticism right here in Grand Prairie when I was working in

the air conditioning business. An air conditioner in a hall closet of a nunnery went out. When we drove up in the truck, we found an eight-foot brick fence all around the nunnery. On top of the fence was barbed wire. When they let us through the gate, there were about 20 guard dogs stationed all around the interior.

Oscar continued: We went up on the second floor, and we were issued little bells. If we left the little room we were in, we had to ring the bell so that the nuns could hide or veil themselves. This nunnery is near here, right in Grand Prairie, and they have their own garden in the back. On Sundays you can visit and attend a little service in their chapel. When we walked around the corner and forgot our bell, we got kicked out. I could not help thinking while I was in there: “Who are you getting saved here? Who are you helping in here besides yourselves”?

V: That is a good question. What good are Christians in monastic seclusion?

Beth: Did they have a school?

Oscar: No. the nunnery is secluded behind a wall at the top of a hill . . . I mean, I would not want to stay in a place that has a fence to keep people out. I am serious. Everywhere that we walked we had to ring a little bell, and we could hear: “Oh, here they come.”

V: What you have described, Oscar, is typical of monastic life in which you have total, physical separation. There is no penetration into the world. Jesus came into the world to save the world, and that is the model that we are to follow. We are not to be of the world, but we are to be in the world.

Mary: Some monks copied the Scriptures, did they not, for distribution? There were some good things that came out of it.

V: Yes, there were. No one can say that monasticism was totally devoid of any good.

CHURCH CHARACTERISTICS IN THE ROMAN EXPANSION

The Church’s characteristics that were shaped by the Roman expansion are numbered as follows:

1. The visible church.
2. Sacramentalism.
3. Sacerdotalism.
4. Episcopal government.

The first world church council gave visible expression to the Church. The bishops gave definition to the Church by their collective being. As a result, wherever the bishop was, the Church also was.

Sacramentalism is always accompanied by sacerdotalism. A sacrament is a vehicle of grace, but grace must first be put into that vehicle. Sacerdotalism is the ability to put the grace into the sacrament. Somebody must possess the power to put the grace into the sacrament. That is what the priest does. Thus priestism is another way of saying sacerdotalism. The bishops own the grace because they are the Church, and the Church is the sole owner and dispenser of the grace. The bishop verbalizes a prayer by reciting a ritual formula that has the power to transfer the grace from the Church’s treasury into the sacrament. The sacrament containing the grace is ready to be dispensed then to the candidate.

Beth: You mean like bless the sacrament?

V: Yes, with salvific power. He does that with a precise prayer that transfers some saving grace to the sacrament. With the grace then within the sacrament, the sacrament is a vehicle of grace. When the priest gives the sacrament to the candidate, then the candidate has the grace in him. When you eat the wafer you ingest the sacrament with the grace within it. Then you get it down into your stomach. Then it starts permeating and getting into all the rest of you.

Mary: You are not allowed to chew the wafer, and still after all these years I still have a hard time at the Lord's Supper chewing up the cracker. I try to swallow it whole . . . chewing up the wafer is like chewing up grace—that wafer is holy. Do not chew it up.

V: I suppose that it is like chewing up Christ. You probably just want to be real gentle and swallow it down.

Episcopal government is a ruling of the Church from the top (see Chart 3.1). The *episcopos* is the person at the pinnacle, and he oversees everything below him. So *episcopos*, or bishop, means the overseer. However, because he is at the top of the organization, he became the ruler of the Church.

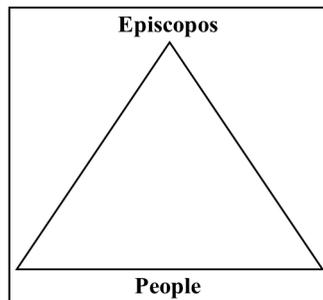


Chart 3.1

Seeing the bishop as the ruler is not what the Lord wanted for us. Jesus tried to convey to the early saints that we are not to lord it over the people like the Gentiles do. Instead, we are to be their servants. He exemplified His meaning by washing the feet of the disciples. We are to serve through self-sacrifice for the welfare of the saints. A servant is what a real *episcopos* is. The bishop is not a lord up on the top of a mountain where everybody below Him obeys Him, and He exercises authority over them as the Gentiles would.

This top-down episcopal government is in place today in the Methodist, Anglican, Episcopal, Orthodox, and Roman Catholic denominations. It is also in some congregational churches such as a Baptist church with an authoritarian pastor who rules the church from above instead of its being ruled by congregational polity. In this case, the church would be congregational in name only, but

yet it would be actually operated via episcopal government. Therefore, even a congregational church can be an episcopal-governed church with this structure as illustrated in Chart 3.1. Somebody is on the top, and everybody reports to him. He exercises sole authority.

Episcopal government came out of the Roman Empire's expansion. Episcopal government is an understanding of governing from the top. Well, who was at the top? Constantine was at the top, and you know he was not going to be down here washing somebody's feet. He was the head bishop, and he is going to tell everybody else what he or she is supposed to think, believe, and do.

These top-down characteristics came to the Church through the Roman Empire's expansion. The stage was then set for what happened at Nicea in AD 325. At this council, all bishops were basically equal. Constantine was sitting up at the top, and he was looked upon as the head bishop. He was going to dictate to everybody else because they were helpless pawns. What was going to happen to them? They were wondering if they were even going to be bishops after the council was over. Would they still be bishops when the emperor changed? They did not even know if they were going to get to live at their homes anymore. They did not know what was going to happen to them in the following days or years.

The congregations, since they did not really have any doctrinal understanding, did not really know what was going on. They just knew that bishops, the sources of their salvation, were being changed out very often. You see, there was a lot of shakiness and uncertainty, and the stage was being set for establishing a dominant ruler for the Church.

Class, out of this medieval milieu, there came a group in the east that was going to adopt an observation of Easter based on the position of the moon, and a group in the west

that wanted to observe Easter on the Sunday closest to the moon's exact position. Another group wanted to observe it the first Sunday after the moon.

You know how Christians are; we argue over everything. So we get a committee going to investigate and recommend our options. Thus, there were an eastern committee, a western committee, and a middle committee. This committee process predates our present committee process, i.e. our business, nominating, and pastor-search committees.

Polycarp, who is a hero of mine for other reasons, decided that the best thing to do was to celebrate Easter on the exact day of the year that it happened. That day was estimated to be on the exact day that is set by the moon's position. Polycarp's placement of Easter was the way that the eastern churches chose to worship Easter. Then the western churches decided to celebrate Easter on a prescribed Sunday mass day. They wanted to skip the actual day according to the moon and celebrate it on the following Sunday.

This Easter controversy was known as the *quartodeciman* controversy. I do not know what that word means. However, the *quartodeciman* controversy between the east and the west brought up the question whether all bishops were equal because the bishop of Rome excommunicated all of the eastern adherents of the *quartodeciman* controversy. The Roman bishop who was trying to ascend up to Constantine's seat to be the highest bishop of the land decided around AD 200 to exercise a little muscle. So, he excommunicated everyone in the east on the basis of when the Lord's Easter was to be celebrated. However, when the eastern bishops disregarded the Roman bishop's decree, it proved that equality among all of the bishops still existed.

Basically by AD 325, all of the bishops were equal. The invasion of Constantine's *Caesaro-Papacy* brought in a lot of bad

things, e.g. both doctrine and political correctness changing over night.

However, it is important for you to know that by AD 325 all bishops were equal, and the Roman bishop did not have the power to excommunicate the other bishops because those bishops who were excommunicated did not even react. The Roman bishop had no power above that of any other bishop. He had issued a decree that had no teeth in it.

FACTORS THAT LEAD UP TO THE PRIMACY OF ROME

In AD 325 Rome is just one of many bishoprics. But it would soon gain the ascendancy among bishoprics. What are the factors leading to the primacy of Rome?

1. Able men.
 - a. Innocent I (AD 402-417) claimed Petrine succession to gain primacy.
 - b. Leo I (AD 440-461) used scriptural claims for justifying primacy for the Roman bishop.
2. Geographical position.

In order to understand what is considered east versus west when describing the Church, please mentally divide the Mediterranean Sea in half. Everything to the right was the eastern church, and everything to the left was the western church. Rome was on the western side, and all the other churches were way out on the right hand side. Even Constantinople was on the eastern side.

The western church contained just Rome and a few others on the western side of the Mediterranean. However, North Africa spans the entire width of the sea. Thus Africa's Alexandria, at the bottom right side of the Mediterranean, was in the eastern division, and Augustine, the Bishop of Hippo in Africa was bishop of one of the few churches in the western division. What existed then for Rome was a geographical position that was one of isolation. Rome was isolated way out on the northwest side of the Mediterranean,

and all the other big churches were on the east side. So as a result of geographical position, there was not a perfect mix of siblings. There was a large group of siblings in the east, and then a very small group that were isolated in the west.

Based on location, when arguments arose among the eastern churches, Rome tended to act as the judge. Rome was mostly unscathed in its role of judging the church relational dialogues and theological debates that mostly occurred among the churches in the east.

The Roman bishop was sitting over in the west practically alone and was not involved in any of the debates. He adopted a style of waiting until he could sense which way the direction of the debate was going and then jump in on the winning side. He came out a winner every time. It was a good situation for him.

Rather than a detriment of isolation, the geographical location was such that Rome could become a third-party judge in all eastern disputes. This situation contributed a great advantage to the Roman bishop who used it to project the image of supremacy.

The emperor's location of power was another factor which contributed to the Roman bishop's supremacy. Constantine ruled the empire from Rome. By being the Bishop of Rome, there was a great deal of importance accruing to his church and to him just from his being close to the emperor.

3. Constantine moved his imperial capitol to Constantinople.

The emperor's emphasis on defending his empire against the Turks, who were threatening to penetrate from the east, relocated his capital all the way over to the eastern side of the Mediterranean and built Constantinople named after himself.

When the emperor moved his center of power to Constantinople, the same associated

primacy which the Roman bishop gained from his nearness to the emperor did not accrue to any of the eastern bishops. The move was of a complex organization to a newly created city. He had to set up the political and governmental mechanisms in the east while his empire still had a western half to be carefully run. There was much imperial business that needed to be overseen in Italy. There was nobody over there but his old friend, the Bishop of Rome. So Constantine asked his friend to watch over the western empire so that he could devote himself to setting up his new government in Constantinople. Suddenly, the Bishop of Rome was doing imperial business in Rome on the emperor's behalf. It was not long before he began to talk and act like an emperor, and the people began to treat him like an emperor.

The imperial move actually expanded Rome's power because Constantine entrusted the Roman bishop with all the western imperial files and political organization and its mechanisms for running the secular affairs of the western half of the empire. Thus the Roman bishop was then in control of not only the church's affairs but also the governmental affairs for the western half of the empire.

The Roman Bishop possessed huge powers to demand obedience because Constantine backed his every decision. If you did not obey him, he would inform Constantine who would send a guy over to chop your head off, and that would fix that. The prestige and power of the Bishop of Rome quickly rose above the other bishops because of his political power. He soon controlled soldiers of the imperial guard and made life and death decisions himself. He was much like an emperor-bishop.

4. The political prestige that came from associating with the emperor.

This is the "groupie" mentality. You know how people like to go hang out with the honchos? When the honcho straps it on

somebody, the groupie accompanying him kind of feels like he is participating in the strapping. The bishop frequently tagged along with the emperor when he exercised his governmental power of the sword. The bishop gained prestige and elevation because of that association.

5. History and tradition.

The Bishop of Rome marshaled the history and traditions found in Scripture to exalt himself. I will list some scriptures that were used then to prove the primacy of Peter. Added to that primacy, tradition declared that Peter was the first bishop of Rome.

Matthew

16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

16:19 And 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.

On the basis of this passage, Peter was called the rock upon which the church was going to be built, and he was given the keys of the kingdom of heaven. This passage was used by the Roman bishop to prove the primacy of Peter.

In this next passage, the Lord charges Peter with feeding the Lord's sheep.

John

21:15 So when they had dined, Jesus saith to Simon Peter, Simon, [son] of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

21:16 He saith to him again the second time, Simon, [son] of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

21:17 He saith unto him the third time, Simon, [son] of Jonas, lovest thou me?

Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Based on these scriptures, you see, is an implication that Peter was not only the rock, but he also had the keys to the kingdom of heaven and was charged with feeding the Lord's sheep.

Luke

22:31 And the Lord said, Simon, Simon, behold, Satan hath desired [to have] you, that he may sift [you] as wheat:

22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

This passage was said to claim that Peter was charged with the whole responsibility of feeding the sheep, strengthening the brethren, building the church upon himself, and holding the keys to the kingdom of heaven. All of these claims composed a sweeping power and authority to support a Petrine supremacy. All that remained was showing that Peter was the first Bishop of Rome, and that was claimed by all the succeeding bishops of Rome as a tradition.

6. Doctrinal wisdom.

a. There were three large theological controversies in the east.

(1) The Apollinarian Controversy.

(2) The Nestorian Controversy.

(3) The Eutychian Controversy.

b. There was one controversy in the west: The Pelagian Controversy.

Please note that in these controversies, those in the east had to do with the doctrine of Christ, they were all about Christology. But the controversy in the west was soteriological; it had to do with salvation. Thus the one in the west was the essential controversy that had to do with the whole establishment of the basic essential to the life of mankind, i.e. how do you get saved?

A controversy about soteriology was a practical kind of controversy of interest to everyone. The other controversies in the east were more theological and of interest to the bishops and of little interest to the masses. Certainly, all the controversies were theological, but the one about salvation had the keen interest of everyone. It was truly practical because it had to do with heaven versus hell, and it applied to everybody, even to the existing members of the Church. Everyone needed to know something about the business of salvation, but they did not have to know all about the intricacies of Christology. All they needed to know about Jesus was that He was the Son of God who died for our sins, rose from the dead, and is Lord.

When it comes to getting saved, even the lowliest saint has to know something about it. That meant that the one controversy in the west, then, was a very important controversy.

The Four Controversies after Arius

We have already discussed the Arius controversy at length. It was about the deity of Christ. The question was about the essence of Jesus being equal with that of the Father in heaven. *Homoousios* was the conclusion of this first worldwide council that was held in Nicea in AD 325.

1. The Apollinarius Controversy (AD 381).

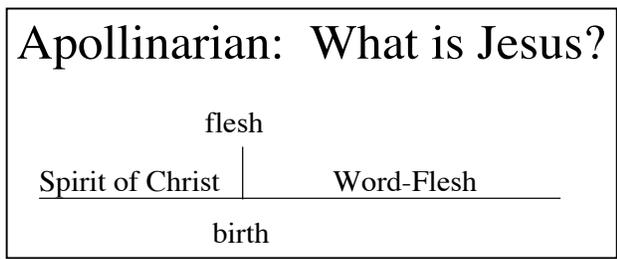


Chart 3.2

The issue of this controversy was what is Jesus? The scenario is pictured thusly: the Spirit of Christ (the Word) was going along through history, and then at the birth of Jesus,

the Spirit of Christ (the Word) is united with the flesh of Christ (see Chart 3.2).

The Spirit of Christ (the Word) is co-eternal and co-extensive with the Father. It goes on and on forever. It has no beginning, and it has no end. This is a simple statement, and it is easy to make without trouble.

The Spirit of Christ (the Word) is eternal, but how do you talk about the flesh part of Christ? How does it get added to the doctrine? Did it have a beginning? Yes. What was the outcome of that beginning? Was Jesus God in His Spirit and human in his flesh? Apollinarius said yes, that is what Christ was. He said that Christ was a human body with the Spirit of Christ encased in it.

Another group, the Cappodocians, rejected that formulation because they said that formula would be of a monster. He would be a hybrid kind of a thing which would make Him not God and not man.

The Cappodocians said that Jesus is 100% God and 100% Man; He is more than just the meshing of flesh with the Spirit of Christ (the Word). He is Man meshed with the Spirit of Christ (the Word). So where Apollinarius said that Christ was Word-Flesh, the Cappodocians said that Christ was Word-Man. That Cappodocian win in this council, which was held at Chalcedon, is the foundation of the God-Man doctrine that we hold to.

That Word-Man formulation was added to a later edition of the Nicene Creed which was written after this council. And so the Apollinarian conflict, then, was a Christological understanding of how Man and Word came together in the Person of Jesus Christ. He is total Man, 100% Man, and total God, 100% God. Whereas the Word-Flesh formulation would be of some kind of a hybrid where you would have 100% God but not 100% man. You would have just the flesh of man. It took the second worldwide council which was held

in Constantinople in AD 381 to resolve this controversy.

2. The Nestorian Controversy (AD 431).

This controversy originated over Mary. Do you remember how the pagan religions always had a female deity, and how Christianity had to have theirs as well? The Church’s early leaders deified Mary, and they endowed her with the title, Mother of God. Nestorius objected and said that Mary was not the Mother of God. He accepted that Mary was the mother of Jesus, but he rejected the idea that she was the Mother of God.

Nestorius’s objection set off a firestorm, because it was already popularly accepted that she bore the title Mother of God. She was already being prayed to for some time, and the Church had been addressing her with that title for quite some time. Mary the Mother of God was at that time a sentimental confessional throughout the whole Church. Who was this Nestorius to rise up and say that she was not the Mother of God? The ire of the whole Church and empire was turned upon him.

Against Nestorius came Cyril. Cyril said that Jesus is formed through a *communicatio idiomatum*. Picture a glass tube bent into a “U” (see the figures in Chart 3.3). God poured His deity into one side, and then Mary poured her humanity into the other side. Each side went down into the middle. For the figure on the right of Chart 3.3, imagine the two ingredients mixing thoroughly. When you look at the resulting mix (the figure on the right) you can no longer distinguish His Humanity. It is contained throughout the resultant mix, but it is not identifiable. You can no longer distinguish His Deity. It too is contained throughout the resultant mix. So the humanity and deity are all mixed up into a solution that is uniform and mixed (*communicatio*) together. You can neither separate the natures (*idiomatum*), nor can you distinguish them.

Nestorius, on the other hand, said that Jesus is both Man and also God. Mary, then, is mother of Jesus the man. Jesus has, as a result, two separate and distinguishable natures (see the left hand side of Chart 3.3).

Cyril inferred from Nestorius’s argument that Nestorius claimed that Jesus was two separate and distinguishable “persons.” Cyril’s proposal was that you have the Word

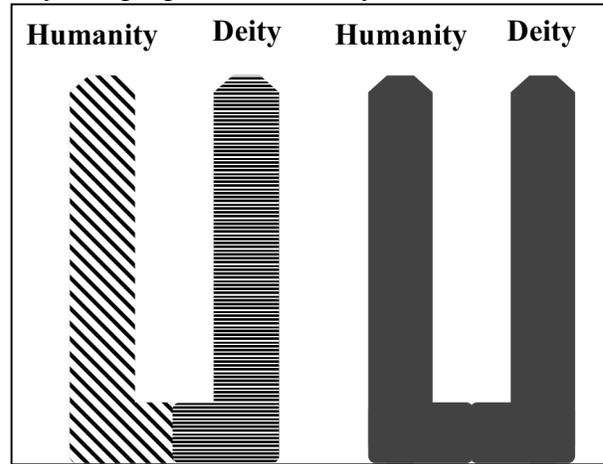


Chart 3.3

coming in on one side of the U-shaped test tube, and the man coming in on the other. The result was two “persons” coming in, but after being thoroughly mixed, the two could not be separated. The mix was one person in which the two natures homogenized together into an indistinguishable solution, the *communicatio idiomatum*.

For the model on the left of Chart 3.3, the two natures can be separated saying that Mary was not the mother of the Deity part. That makes for a separation of natures that you cannot achieve in the *communicatio idiomatum* model on the right. Nestorius wanted a separation of “natures,” not of “persons.” He wanted to say that Jesus was one Person in two Natures. He did not want to say that Jesus was two Persons.

However, the third world-council meeting was held in AD 431 at Ephesus to condemn Nestorius’ two-person concept of Jesus and

declare that the *communicatio idiomatum* formulation for Jesus was orthodoxy. The Church's esteem for Mary was saved from the brink of destruction, and she was reaffirmed as The Mother of God.

Betty: That would put Mary above God.

V: It sure would. It also de-elevates Christ and makes Him temporal and not co-extensive with God.

Other theologians than Nestorius had struggles with the elevation of Mary during those years. However, the world council meeting in Ephesus sealed Mary's popular and sentimental title as Mother of God and ended the debate by ruling that Nestorius was a heretic.

3. The Eutychian Controversy (AD 451).

This controversy was basically a continuation of the Nestorian controversy because Eutyches expanded Cyril's solution by claiming that there was only "one nature" in Christ. Christ was composed of only the deity nature. He was God only. He was not fully man because the man part of Jesus was swallowed up by His deity part, and He is basically God with human characteristics but not a human nature.

Eutyches was trying to resolve the time line problem left over from the Nestorian controversy. That problem was that Mary could not have been the Mother of the God part of Jesus if He was co-eternal with God, i.e. He preexisted Mary. His goal was to retain Mary's exalted title by having the two natures blended into just one nature while still in the womb. Thus, Eutyches theorized that the divine nature swallowed up the human nature and the result was just one divine nature that was born.

A world council of churches was called to meet in Chalcedon in AD 451 to resolve the Eutychian controversy. Leo I, the Bishop of Rome, did not attend this meeting. Instead he

sent a delegation with his letter (Leo's *Tome*) announcing his conclusions about Jesus.

This council was a huge meeting because the church had grown far bigger than it was at Nicea. Hundreds of bishops were gathered, but Leo did not even deign to come to the meeting. Instead, he sent his *tome* to the meeting.

Leo wrote this letter in the coolness of a rational setting so that he described exactly what he wanted to say. On the other hand, all the people that were at Chalcedon were fighting and debating in the midst of much emotion with most holding positions without regard to rationality. The debate was raging, and everybody was trying to win. In the chaos, there was some forsaking of the truth in the quests for a win.

Eutyches was the sponsor for the one-nature concept of Jesus; e.g. Jesus was God but not man. However, the *tome* of Leo arrived with a great deal of fanfare during the raging debate. As Leo's delegation came riding into the town with bugles blowing, the people sensed that some big significant event was about to happen.

The bishops in the meeting heard all the commotion and looked to see what was going on. The *tome*-bearing messenger arrived like he was the emperor himself with all the fanfare and accompanying horse soldiers. He entered the hall with a great deal of flourish, and then he opened the scroll and stated that he had been sent to read an announcement from Leo of Rome. He read the *tome* that was written in deliberate precise language. When the letter was read in the heat of all the controversy, there was a spirit that swept through the entire crowd. The crowd, with one accord and one voice, shouted out that "Peter had spoken, the great fisherman had spoken, so let it be!"

Leo's *tome* captivated the whole group, and swayed them entirely into his favor. This

event was the birth of the pope because the crowd called him Peter the great fisherman. They did not call him Leo; they called him Peter, the great fisherman. From this point on, the Church acknowledged that the Bishop of Rome was a descendent of Peter.

Here again is good theology that was derived in a questionable manner. Leo actually proposed good theology that was adopted by the worldwide Church. We hold to the Chalcedonian definition of Christology today.

Leo declared that the *communicatio idiomatum* was wrong. Leo's theology did not back away from Nestorius' being still a heretic because Leo was not about to go against the Church's sentimental attachment to Mary's exalted title. But Leo took the high road of the majority of the Church by declaring that Cyril's definition was wrong and that Eutyches' definition was wrong too. Leo said that the two natures are unmixed, which throws out Cyril's definition of the two natures' being mixed and Eutyches' idea of a subsuming of the human nature by the singularly resulting divine nature.

The homogenized kind of being was untenable, and the subsumed kind was untenable as well. So, we now hold to Jesus as the God-Man without separation of natures but also without confusion of natures either. The natures are held together in tension. This final confession is a seeming paradox, but it is held as a confession of faith. As a confession, it is stated, and the stating of it puts it together.

Pete: What year was it?

V: AD 451 is the year for the birth of the pope. The pope was born in the reading of Leo's *tome* in that council meeting in AD 451 at Chalcedon. Here is an excerpt which was taken from that *tome*:

The Christological Definition of Chalcedon

The Council of Chalcedon adopted the following definition of the person of Christ on October 22, A.D. 451. This is one of the most important theological documents of Christian history.

We then following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect Godhead and also perfect in manhood; truly God and truly man, of a reasonable (rational) soul and body; consubstantial (co-essential) with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of two natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning (have declared) concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.¹

Jack: This is what is called the *hypostatic* union?

V: Yes, it is. *Hypostasis* means person. In the Chalcedonian Definition, however, the word Subsistence, in the quote above, is the Greek word *hypostasis*. Thus the two natures

¹ Henry Bettenson, Editor, Documents of the Christian Church, 2nd Edition (New York: Oxford University Press, 1963), Pp. 51-52.

were united in one *hypostasis* (person), thus the description of *hypostatic* union.

In the Trinitarian formula, the Father, Son and Spirit are extensions of the same essence (see Chart 3.4). In this model, you have distinction without separation because they are of the same essence. *Hypostasis* means “stand under.” So this three-fold depiction of the Godhead would be an example of three distinguishable hypostases (persons) but without separation. The Father stands under that essence, the Son stands under that essence, and the Spirit stands under that essence.

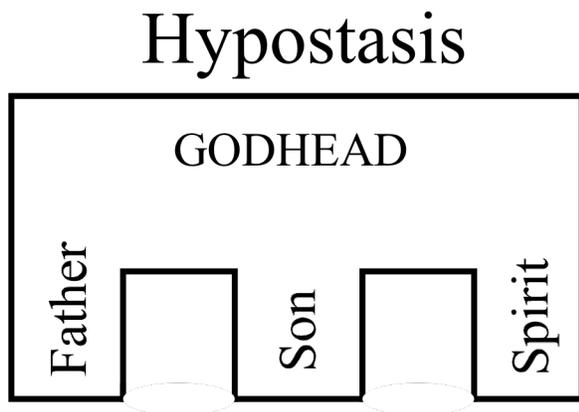


Chart 3.4

Henry: So in AD 451 they concluded two natures in one person.

V: Yes, one person in two natures.

Henry: So in regards to Mary back in the Nestorian controversy, Cyril won that one when they said she was the Mother of God. But now in AD 451, are they saying that Mary is like an empty vessel for the work of the Holy Spirit?

V: No, they still hold on to Mary as the Mother of God (*Theotokas* means God bearer). Nestorius was partially redeemed in the Council of Chalcedon except for this one main thing, and that is he could never say that she was the Mother of God. That title has been officially given to her by the Catholic

Church. Therefore, even though his Christology was somewhat vindicated, Nestorius is still deemed a heretic because he could not say that Mary was the Mother of God.

Betty: He said she was the mother of the human part of God. However with the elevation attributed to her being the Mother of God, praying to Mary would naturally result.

V: Yes, I agree.

Pete: And I guess it was not until later on that they got rid of that stuff.

V: No, they are going to keep it and build on it. We will see the expansions as we go along.

Mary: Do we today think of Nestorius as a heretic even though what he said about Mary was right?

V: Yes, I think so because his separation of *idioms* was so strong that the “perception” approached that of two persons.

Pete: The other part that he said about their distinction . . .

V: . . . I think that what he said about their distinction was good.

Mary: But he is still labeled a heretic?

V: His words were not precise enough for the exact description that Leo provided twenty years later. Therefore, Nestorius was the heretic to the Church and Leo was the hero.

Mary: To the Catholic Church!

V: Yes. Nestorius can never escape the heretic label, perhaps even the arch-heretic label because he could not confess Mary as the Mother of God.

Mary: They probably think that he was as bad as Martin Luther.

V: He was partially redeemed in his Christology in subsequent councils. But if you cannot say that Mary is the Mother of

God, then you are just going to have to be a heretic according to the Catholics.

4. The Pelagian Controversy (AD 431).

Pelagius said that babies do not go to hell when they die because they are born innocent and pure. Augustine refuted him, and said that babies are born guilty. A controversy boiled up between them over the question of the soul's origin.

Pelagius said that the soul is created by God, and so each time a baby is conceived, God just puts a brand new soul in it. This theory is called creationism. In it, the baby has a freshly created soul, and that baby is born just as innocent as Adam was created.

Augustine adopted not creationism but traducianism. Traducianism means that the soul is created from generation to generation as a part of the sex act. Soul comes from soul. The soul was tainted in Adam, and it has been tainted ever since. Thus everybody is born fallen, and each must get saved.

Following this traducian theory, the infants must be baptized in order to keep them safe from hell. You must use the sacrament of baptism to get that saving grace in them. Only then are they safe. So infant baptism was Augustine's solution for saving infants.

Pelagius said, "No, they are born innocent, and they must fall for themselves, and if they just keep on living righteously, they never will fall. They will just go on to heaven like that."

The controversy of how to deal with children continues to this day. The Christian Church is divided still over infant baptism. Even those who reject infant baptism, have to deal with the age at which an infant becomes accountable for his own sin. We have to deal with a child's ability to understand how he can get saved.

The saints of the early Church had to wrestle around with these same questions. If

they came out with the wrong answers, they must leave the empire and go find another place to live.

I thought that it was very interesting that this Catholic controversy was solved also in AD 431 in the council at Ephesus dealing with Nestorius.

There is an interesting statement in the textbook: "The Roman Bishops intermittently took both sides of the Pelagian controversy. In AD 416, Bishop Innocent of Rome condemned the [Pelagian] movement."² However, "after his [Innocent's] death in that year, Bishop Zosimus [the next bishop of Rome] publicly approved the teachings of Pelagius. . . ."³ This was a very interesting situation of contradiction because these two opposing views were by early bishops of Rome, who were even closer to Peter than Leo. The Catholics have a problem here because their bishops of Rome cannot be in error.

"In the following year not accepting the idea that the Roman bishop might be infallible, the North African bishops condemned the Pelagian movement. Even the Roman emperor Honorius in Constantinople issued an edict condemning the Roman bishop and any others holding to this heresy [of Pelagianism]."⁴ After this kind of persuasion by the emperor, you see, the bishop of Rome said, "Oh, I understand now," and he changed his position and approved the African view ordering all western bishops to make this shift in doctrine at the same time.

Please note the pragmatism in the Roman bishop. First, the Roman bishop says that Pelagius is wrong. Then the next Roman bishop says that Pelagius is correct. Then when the emperor says that if anybody says

² *A Summary of Christian History*, Robert A. Baker, Nashville, Tennessee, Broadman and Holman Publishers, 1994, p. 81.

³ *Ibid.*

⁴ *Ibid.*

that Pelagius is right, they are going to be punished. Under the imperial decree, the Roman bishop said, “Ohhhh, yeahhh, the Pelagians are wrong. I understand it now. Yes, Emperor, I am on board with you completely, and I will instruct all the western bishops to believe that Pelagius is wrong and that Augustine is correct.” So once again, the Roman bishop ended up on the right side, i.e. on the side with the power.

In the Council of Ephesus in AD 431, Pelagius and Nestorius were both branded as heretics. Augustine had fought against Pelagius for years, and he died just before the council’s declaring him the victor over Pelagius.

FOUR OF AUGUSTINE’S CONTRIBUTIONS

1. In his book of confessions he wrote about original sin.

Baptism was the solution for original sin. It was declared to be effective in washing away the “guilt” of original sin, not the sin itself.

2. In his opposition to Pelagius, Augustine developed the doctrine of traducianism.

Traducianism is the theory in which the soul is passed down from generation to generation. You remember the traditores and how they were named that because they handed over the Scriptures. *Tradito* means to hand over/down. That same understanding of “trad” is in traducianism. Traducianism is the theory then that the soul is passed down, handed down, from generation to generation.

3. In his opposition to Donatism, Augustine said that the authority of the Church guarantees the efficacy of the sacrament.

In the Donatist controversy, the idea was that if the person who was conducting the sacrament had been ordained by a traditore, he did not have the ability to put saving grace

into the sacrament. Thus, the sacrament performed by an unworthy priest or bishop was not salvific.

Augustine, on the other hand, said that the Donatists were wrong and that it was also wrong to think that the bishop guarantees the efficacy of the sacrament. Instead, Augustine said that it is the Church that guarantees the sacrament’s efficacy. If you do it in the name of the Church, then the efficacy is guaranteed regardless of how unworthy or unsaved the bishop is.

There are two huge problems in Augustine’s theory right here. First, if the bishop is the Church, then the bishop guarantees efficacy if the Church guarantees efficacy because bishop and Church are the same thing, not two different things. Second, if sacerdotalism is the ability of the bishop, gained through ordination, for putting the grace in the sacrament, and if the Church, not the bishop, has that ability, then what is sacerdotalism?

4. In his book, *The City of God*, which is about church and state relationships, Augustine describes the Church as ultimately to be triumphant over the state.

In other words the Church will swallow up the state. The Church is like the computer game Pacman. Have you seen Pacman gobble up all other things until it alone is left? That is the way the Church will progress in history according to Augustine.

A LOOK BACK

At this point in our study of history, governmental persecution had been replaced with governmental favor. As a result of this reversal, much authority accrued to the Roman bishop. Also some other factors were elevating the Roman bishop. So the stage was set for the birth of the pope. The title of pope was born in a council meeting where the *tome* of Leo was read. In that reading, a spirit

swept through the whole group of bishops who, with one voice and one accord, declared that Peter had spoken, the great fisherman had spoken. At that moment, the Bishop of Rome was exalted to the papal throne. He became the highest bishop in the world. However, there was one pseudo-bishop still higher than the bishop of Rome, and that was the emperor who was then living in Constantinople.

This description is the mix that we will bring into our study as we go further. We will see in our future studies how that the Bishop of Rome will become the ruler of the world. He, not the emperor, will have the power of all life and death decisions.

Chapter Questions

1. Discuss the significance of the Arian controversy.
2. List the four results of Arianism.
3. What influences came from the marriage of church and state?
4. What church characteristics resulted from the Roman expansion?
5. What are the factors leading to the primacy of Rome? (In AD 325 Rome is just one of many.)
6. What were four of Augustine's contributions?

Chapter 4

THE GERMANIC INVASIONS

We are looking now at the invasions of the German tribes, which were going to change the whole world. When the Germans came into the empire, they brought a new attitude and perspective.

CHURCH EXPANSION

You know what it is like when a stranger approaches a big ferocious kind of dog like a Rottweiler? You know how angry and ferocious and threatening it is. Now imagine that the dog has been given to you, and you take the dog home. When the dog gets to know you, he becomes friendly and submissive, but when a stranger approaches, the dog returns to its ferociousness toward the stranger. You can command the dog, and he will cower down. In a ferocious dog there seems to be a hunger to be under the authority of a master. That master can even be a child; a child can make a 300-pound ferocious dog obey and do things.

I say all this about ferocious dogs in order to give an illustration of what it was like when the Germanic tribes begin their invasions. They were so ferocious in their terrorizing and destroying the people by killing and maiming, but there seems to me that there was a hunger in the Germanic mentality to come under the authority of some master. We are going to see how that master is going to be either a woman or the pope.

In the case of the chieftain Clovis, it was Clotilde. When Clovis came sweeping through Rome, he encountered Alaric the Goth. Alaric the Goth was at that time the most ferocious and vicious human being alive. However, when Clovis came through, he killed Alaric the Goth with his bare hands.

When Clovis encountered dainty little Clotilde, he took her as his bride. Little

Clotilde quickly tamed him and converted him to Christianity. In short order, she brought him under submission to the pope as well, and then his ferocity was used by the pope to expand the Roman Catholic Church through military conquest.

The Germanic tribes conquered the people wherever they went, and while Clovis was the head of the German army, all conquered peoples were forced to become Christians. As a result, the numbers of people within the Church grew radically.

New Church Organization

As the numbers of new Christians grew, there was a need for the churches to grow and the machinery within the churches to grow in order to manage the near chaotic growth of untamed pagans who were now labeled as Christians. So, more mechanisms were put into place. With the expanding mechanisms of the Church and the organization, there was also a need for additional training for the new clergy who were mostly Germans.

The Germans who entered the clergy brought no theological presuppositions to the mix. So they were kind of like blank slates, and the pope could write his message on them as he so desired. They were easy subjects to train, put in place, and get to take charge of the expanding church.

There was going to be some fall out because of the work of the new German clergy. Rome was strengthened, and Constantinople was weakened. The Germans set up their headquarters in Rome, and they decided not to push further east into Constantinople because the Islamic hordes were on the eastern side of that imperial stronghold. Thus, Constantinople found itself sandwiched between the Germans on the west and the

Islamic hordes on the east. Basically the emperor and his army were penned up and isolated from the western part of his empire.

Control of the Roman Empire by the Roman emperor was declining. Instead of the power remaining in the hands of the emperor who was located in Constantinople, the power was passing over into Rome to Clovis and his heirs. The emperor was destined to be ruler in name only concerning the west, but the actual rule of the western part of the Roman Empire was located in Rome in the hands of the invading Germans. Clovis was the second of these invaders after Alaric, and as Clovis linked up with the pope there in Rome, there was going to be a strengthening of the pope's claim to primacy, which we have already talked about in a prior chapter. Clovis accomplished his ascendancy to the top of the western empire through the power of the sword.

Accompanying Clovis's rise to power in the empire, a new claim to primacy in the Church for the Roman bishop also came through the use of German force. The Roman bishop was all too ready to wield this new sword of German force. He figured that if he could wield his new sword called Clovis in his hand, he could force everyone to get in line. Against all his detractors, the Roman bishop whipped out that sword, and Clovis' army took care of the situations.

The new result was an expansion of spiritual control through physical force applied at any direction of the pope's desire. That was a very dangerous precedent to be setting because we will see that same scenario again in the end times.

Western Monasticism

With all of the Germans and their crude paganism coming into the Church, all of the innovations that were going on in the Church, and the need for more purity in worship, there was a resultant impetus given to monasticism.

We talked about the monastic example in the east in the last chapter, where Anthony in Egypt went to live in a cave. Now we are looking at the Germans in the west. Monasticism broke out in the west with Anthony of Nursia, and it was organized much like that of the east.

In reaction to all of this change in the Church, there was a growing hunger to have some kind of personal Christianity. The need was perceived not only because of the rigid precision and formality of worship but also because of the laxity of church members and even of the clergy.

Last week we talked about Donatism in which the issue was laxity. Donatism was a reaction to the growing laxity within the Church. That laxity was bound to continue growing because the Germans had no training at all. Naturally, they would bring their bad behavior into the Church, with which they had grown up. Because of the laxity of a very liberal Christianity, there was great hunger within the hearts of the real Christians to have something different.

Christianity needed to mean something. It could not be just the experience of going to church and sitting or standing side by side with somebody who kills, robs, and maims just because he wants the possessions of another person. It was a strange situation that evolved, and because of it, monasticism came to the west. The Benedictine monastery was the western version of monasticism.

The Benedictines

When monasticism in the west began, Benedict shaped that monasticism to church ideals. They included worship, manual labor, and study. The worship consisted of seven times of prayer at 2 a.m., 6 a.m., 9 a.m., noon, 3 p.m., vespers at 6 p.m., and bedtime. This was a rigid system of prayer, and the manual labor and study were inserted between these times.

In Egypt, isolation was achieved by living in a cave away from all of the bad stuff that was happening—it was a seeking of seclusion. But in western monasticism, there was a change of purpose. Instead of seclusion, the withdrawal was for the purposes of worship, manual labor, and study.

The most important thing, the fourth purpose that I want you to know about Benedictine monasticism, is that the bishop controlled the monasteries in his realm. That control provided the bishops with an army of ministers on which they could call.

The monastic movement was a lay movement. The laymen-monks were seeking some kind of personal Christianity, and they were looking for it in separation. But the layman status provided an army of people that a bishop could call on to do whatever ministry he wanted done. Thus there was going to be a power base built around these monks, and the bishops wanted that control.

The Cluniastic Reform

The Cluniastic Reform that was brought to monasticism occurred in AD 910. Benedict started his movement in AD 500. Four hundred and ten years later, came a big movement to bring the control of all monasteries under the pope. This movement was called the Cluniastic Reform.

You can begin to see what kind of power that the Cluniastic Reform brought into the Pope's orbit. Not only would he have the Germans to fight for him, but also he would have a group of spiritual soldiers, i.e. all the monks, to fight for him. Both sets of warriors could be called upon to do just about anything that he wanted done. Basically, the monks were laymen, but there was going to be a move to make these guys into priests and missionaries who are on par with the local bishops rather than below them.

You need to see that the Roman Church, with its seeking of primacy by the pope and the invasion of the Germans into Rome, began to change into a power-based system. Instead of using the sword of the Word to expand and grow the Kingdom of God, the papacy began to use the power of military might and its use of a metal sword. This power-based system was used to grow the Church through force and coercion. It gained control of people's lives through force and coercion.

The introduction of military and physical coercion to Christianity was a dramatic change from the New Testament's pattern, but the change inevitably began with the Germans' bringing in of force. When the Cluniastic Reform added a whole new group of spiritual soldiers to the pope's assets, the balance of power tipped heavily in his favor.

There were three bases of power within the Roman Empire. One was the emperor, but he was hemmed up between the Islamic hordes and the invading Germanic pagans. The second was the collection of bishops in the east who were content with the equal division of power and the independence that equality allowed. The third was the Roman bishop who was on a quest for dominance and world rule. As the savage Germans were submitting to his religious demands to support his policies with their natural power and force, his goal was quickly being achieved. However, when the Cluniastic Reform brought all the monks from all over the world into his control, the stage was set for the pope to rule the world.

Missionary Expansion

The first missionaries were not sent by man; they were sent by God. The textbook lists a few of these on page 91. Some of these went to the English Isles. These missionaries were those independent people who were expanding the Kingdom of God by proclaim-

ing the Gospel. It did not remain that way for long however. Pope Gregory the Great institutionalized missions by using the monks.

Gregory the Great is one of the four renowned doctors of the Church along with Ambrose, Augustine, and Leo. The Gregorian Chant employed by the monks was another of Gregory's innovations. In this chant, when the voices rise at the end it means the thought will continue; when they drop at the end it signals a close of thought, and with the next lyric, a new thought will begin. The Gregorian chant contains no music, just a chanting of all the monks, and it echoes today throughout the great halls of the cavernous monasteries.

Military and Political Aid

The popes' gaining of the allegiance of the Germans was almost miraculous. The Germans understood military conquest with spears, swords, bows and arrows, and the use of fear and intimidation. They were expert at killing and plundering of villages. But when they came into the first churches and saw all the grandeur and all the mysterious rites and ceremonies performed by the bishop, the ritualism and splendor baffled them. In fact, it defeated them. The Germans yielded to their superstitious natures.

Alaric the Goth was one of those savage chieftains, you see, who conquered Rome but was stupefied by all of the mysterious religious trappings of Rome: "What is the mystery of all this worship? What is the purpose behind it and the mystery of it all?" So he was sucked right into it. Then Clovis invaded Rome and killed Alaric, but Clovis got captivated by the same thing under the influence of Clotilde.

It seems like the fiercer the German was, the easier it was to defeat them with non-threatening religion. If it was a mysterious religion which appealed to their superstitious natures, the German warrior was exception-

ally vulnerable. Or if it was via a delicate beautiful woman, like Clotilde, these savages were easy to defeat. However, when it was soldier against soldier, the German savages were formidable in battle.

Because of the allure of the splendor and mystery of the Christian rites, there was an alliance that was immediately gained between the popes and the powerful German chieftains. Every German conqueror that came to Rome was himself conquered by the pope into an alliance. With this alliance between the pope and Clovis, there was an expansion of the pope's power and influence wherever Clovis ruled. The saying was, "Wherever Clovis goes, the Church goes." Whoever and whatever Clovis conquers belong to the Church.

Of the lands that Clovis captured, many geographical areas were given to the pope as his personal possessions, and those lands are where the papal states came from. To this day, the pope rules the papal states as an independent country as a result of the gifts to the pope of conquered territories from these German rulers.

PAPAL SELECTION OF THE EMPEROR

Now we come to the time in history in which the method changes for selecting the emperor of Rome. The German process for transfer of the emperor's crown was by passing the crown from ruler to son, from that son to the next son, and so on. This process was in place from the time of Clovis until we get to AD 751. At this point in history, a coup occurred. This coup disrupted the passing on of the crown from father to son.

Pippin was not in the heritage line, but he wanted to be the next emperor. The pope was over on the sideline, and of course it did not matter to him who was emperor as long as the emperor was his buddy. The pope was watching the struggles for power, and if there

was going to be a coup that was going to be successful, then he was going to jump on the side of the winner. If the coup was not going to be successful, then he was going to stay on the side of the existing heir.

The pope looked Pippin's hand over and saw that Pippin had more military might than the heir to be. So he went to Pippin, and he said, "Pippin, what you need is to get these other guys to accede to your rule without the necessity of fighting a civil war. I think that we can get the other army to join you if you will let me crown you as emperor. That rite will convey to the nation the idea that God has chosen you as emperor if I crown you." Pippin bought the idea, and the pope crowned Pippin as emperor in AD 751 in a Christian religious ceremony. As a result of that religious contribution, Pippin was very loyal to the pope and assured the continuance of his worldwide religious supremacy.

Not only did this pope crown Pippin as emperor and acquire his enduring loyalty, but he also did another strange thing—he forged a document to expand his power. That forgery was supposedly a document that was authored by Constantine some four hundred years before. That document gave the entire western empire to the pope to rule, not only as the spiritual head, but also as the civil head of all government in the western part of the empire.

Pippin was amenable to paying any debt to the pope because of the pope's successful plan for Pippin's accession to the throne, which worked perfectly. Pippin, who was a typical warrior who had nothing to do with documents or with reading and writing, honored and enforced the new and mysterious document.

Dr. Baker, my professor for history, pointed out this wisdom: "Whenever you make a form that contains an error and then pour concrete into that form and then that concrete sets up, then it is too late to discover the error. The concrete is already set. You

need to get the form right before you pour in the concrete because once it is set, it is too late for corrections."

Well, this and other documents, which were used by the popes to establish changes in the system of religious power, were discovered to be false centuries later, but it was too late. The Church had already set up and hardened in the form of those forged documents. You are not going to change the Roman Catholic Church today because its pattern was set centuries ago. The form was wrong, the concrete was poured into the wrong form, and the concrete has hardened and set for all of time.

It does not matter that you can come along later and prove that the Church's foundational documents were forgeries. It does not matter because the Church is already set, the pope is the pope, he is already in place. Truth alone is not able to pull him down off of his pedestal. It does not matter whether you have all the truth in the entire world, and he has no truth whatsoever because the concrete of the Church has already set.

That is the way things work in institutionalism. Be careful—institutionalism can come back to bite you. These very same errors can come back to bite you. It is your responsibility not to let any errors get into your form so that when you are pouring the truth in that form it will be a true form, and when it sets up right, it will stand the test and carry the people on to their proper pathways that are assigned by God.

Pippin broke the chain of imperial succession with the help of the pope who gained Pippin's allegiance by offering to crown him as God's chosen emperor. Pippin was succeeded by his son, Charles the Great (Charlemagne) who was crowned as the emperor on Christmas Day AD 800. Because the pope performed the crowning in a Christian ritual, Charlemagne was crowned the "Holy Roman Emperor." The **Holy** Roman Emperor! This

change in title resulted from a bloodless coup by Pippin.

Charlemagne's crowning was as the first **Holy** Roman Emperor. This milestone meant then that there was a change in the understanding of the emperor. There was no longer the emperor and state on the one hand and the Church on the other. The understanding of the Holy Roman Emperor is a pulling of the two together. We have already seen this done once before in history, and that was with Constantine.

Constantine pulled Church and state together, and he became bishop of bishops. He began to decree doctrine, and orthodoxy began originating from a person who did not even know anything other than what he desired as an end result.

Now with Charlemagne, history was repeating itself. The state and the Church were wedded so tightly that one could not discern who was who any more. As a result, the world was going to have a change in its understanding of the emperor.

CONTRIBUTIONS OF CHARLEMAGNE

There is something interesting here because, you see, this same kind of thing is portrayed in the Book of Revelation. In the future, we will see this same kind of pulling together, this wedding of state and Church into a power-based kind of Christianity in which all ecclesiastical dissenters are going to be persecuted. The Bible says that they are going to be executed. How many are there going to be? More than you can count.

Forced conformity is always consistent with a power-based religion, whether it is Christianity, Islam, or any other religion. It is coercive, it is by force, and it is confession of allegiance and conformance because of the threat of destruction to your body.

The lineage of power-based religionists can be found in Constantine, Charlemagne, and eventually Antichrist. There may be others to come between Charlemagne and Antichrist, but we are marching steadily toward Antichrist. When he arrives on the scene, there is going to be some more of this same kind of stuff. So it is imperative that you learn this church history because you may be the chosen people to rescue the saints, to help them see what is coming and to keep them from stepping in the holes. I believe that you are here for that kind of purpose. To whom much is given much is required.¹ Now, you have been given this knowledge. In the churches, you will find few who will know this stuff because they do not know anything about church history.

There comes a great responsibility to you in all of this knowledge. I have often wondered if Antichrist's name will start with a "C." You, then, would have "C," "C," "C;" and finally "C" (Constantine, Charlemagne, "C," and finally Christ). The third "C" may even connect with the repetitive 6's (666). Certainly, I do not know if there is any connection there. We do know, however, that Antichrist is coming. We study the Scriptures about Antichrist in more detail in my course on the book of Revelation.

1. Charlemagne doubled the empire.

The Roman empire was pretty big before Charlemagne, but he doubled it through his military conquests.

2. He promoted education for the clergy.

You have to admire Charlemagne because he had a plan. He wanted his clergy to be able to read and write and to know the rituals with full precision so that when the mass, baptism, or other sacraments were performed, the people really did receive saving grace. Charlemagne wanted to make sure that every

¹ Luke 12:48

bishop and priest in his domain did it right so that his people were not being artificially saved but really saved according to the Church's understanding of sacramental salvation.

3. He became the bishop of bishops.

He would call synods and issue decrees; this was Caesaro-Papism once again. He was duplicating Constantine's reign. He was the next person in the chain that leads to Antichrist. However, Charlemagne's link was a little bit stronger than Constantine's. He encountered the same issues but developed stronger solutions than Constantine did.

4. He forbade image worship.

Image worship had already sprung up within the Catholic Church. However, tensions had arisen between the east and the west over images. Islam's influences had come westward from the east all the way up to Constantinople, but was prevented from invading the Christian lands in the west. However in eastern Christianity, Islam's revulsion by images had gained a foothold in the eastern Christian churches.

While image worship was going very strong in the west, it was becoming abhorrent in the east. Image worship thus became an issue of conflict between the eastern and western churches. What was the Church going to do about image worship? The pope and everybody with him was in favor of image worship because it provided them with more flesh-satisfying rituals and visible things to shore up a Christianity built on ritualism. But Charlemagne wanted a pure Christianity so he reversed the pope and the Council of Nicea in AD 787 which had affirmed image worship.

The council decreed that image worship was orthodox in AD 787, but Charlemagne's reversal of the council's ruling occurred shortly after AD 800. This action of reversing a universal church council's ruling was a very

bold and strong act, the first of its kind. When the Catholic Church was as strong as it was, and the emperor was able to, by decree, say that image worship is no longer allowed, then that act is astonishingly strong.

Henry: The emperor was over the popes.

V: Yes, and **Charlemagne was over the councils too**. Both the pope and Nicea agreed that image worship was fine, but Charlemagne said, "No, it is not." He reversed the Council and the pope because he considered himself to be the highest religious authority on earth, the bishop of bishops.

Carl: Was that like a title?

V: Yes, the new title was the **Holy Roman Emperor**.

Jack: You talked about Charlemagne wanting his bishops to be educated and to be able to read and write. You also said that he wanted the salvation experience to be real. Were you talking about a real salvation Gospel message, or were you saying that he thought that salvation was the message that the Church was preaching?

V: Charlemagne thought that the sacramentalism that was being practiced by the Church was salvific. By this time in history, the message had been perverted. But he wanted the ritual to have consistent precision across the board because by this time, efficacy was found in the exactness of the message and ritual. Charlemagne wanted the mass in a church in one region of his empire to be identical to one on the other side of his empire. All messages, masses, and other rituals had to be identical.

Joe: It was like he franchised his churches and masses by educating the clergy all in the same way.

V: That is correct.

Tim: Has this same thing taken place today in the Church of England? I know that the British crown is over the church there. I

do not know whether they have the same kind of title, i.e. the Holy British Empire.

V: The Anglican roots are identical to Catholicism, but their resultant institutions and traditions are different. The Anglicans have a great deal of freedom for variances in England. Besides that, I think that they have a real Gospel presentation in the Anglican Church. The reason for my opinion is that we had an Anglican theologian come to America and speak at our Scholars in Ministry Conference here at the seminary, and you could not tell the difference between his theology and ours from his speaking. In their church worship, I am sure there is a lot more formalism, but his lecture was solid as a rock. I think that their orthodoxy evolved even though they had a shaky start.

Betty: Does the Catholic Church today maintain consistency?

V: Yes, they do in doctrine. However, there is more involvement in the church services by laity and people who are less educated. So you will have differences to creep into the church services because of lay involvement.

In our Roman Catholic Theology course, the students are required to visit a worship service in a Catholic Church and write a report of what they observed and what was done. I have read several of those reports, and there seems to be a lot of differences in the church services today except in the grace-carrying rituals, the main rituals, the words, gestures, and those kinds of things.

Pete: In the last 25 or 30 years there was a charismatic movement within the Catholic Church that caused a whole lot of turmoil in Rome. It was big especially in the Spanish Catholic Churches because they wanted the music and more participatory involvement.

Pete cont'd: Since they were recruiting clerical candidates in South America, the charismatic influence was brought in with the

candidates. In Puerto Rico right now, there is a praise and worship element in the Catholic Church. But they still are blind to the Ten Commandments' prohibition of image worship.

V: Yes, they are.

Pete: They use the Bible now.

V: Yes, they do.

Pete: It is just that they are still holding to the images and the idols.

V: Once they relaxed their ties to rituals using only precise Latin language, there was a freedom that followed. Latin had been ritualistically practiced, and most of the clerics had just memorized the formulas and quoted them over and over again.

You can see that Charlemagne was trying to clean up his Church. He was bishop of bishops, he was head of the Church, it was all his Church, it was his clergy, and he was trying to clean it all up by making it constant and consistent. Thus he was making an effort to consolidate and unify his empire.

Part of Charlemagne's empire was Christianity. He chose to do the exact same thing that Constantine did. Constantine sought to clean up his religion by consolidating the factions in Christian doctrine. He further declared orthodoxy and banished all of those who did not subscribe to his orthodox doctrine. He strove to glue his empire together by not having a bunch of fighting factions all around. He wanted to bring Christianity together and make it a strong, stable empire by using a uniform Christianity as its glue. Thus, Charlemagne did the same things as Constantine.

I believe we are learning something here. You have Constantine, you have Charlemagne, and you are going to have the same thing once again in the future. So beware of this governmental demand for uniformity and learn from history. It is extremely important

because it could make the difference of life and death for your loved ones. Make sure that they get hold of this lesson.

FORGED DOCUMENTS

The popes lusted for supremacy to the point that they would commit fraud in order to gain their goals. One such fraud was forging documents.

The Donation of Constantine

Remember that Pippin was crowned by the pope as God's choice of emperor. Then the pope claimed sovereignty in the western empire by presenting Pippin a document called the Donation of Constantine. It was a false document that was constructed by the pope in AD 754, three years after he crowned Pippin. In the meantime, he had cultivated an alliance with the emperor in preparation for his presentation of the document. The document, which was supposedly written by Constantine in the fourth century, donated the western empire to the bishop of Rome because Constantine had moved his imperial capital to Constantinople on the eastern side of his empire. Pippin was gullible to the deception of his new and powerful friend and ally, enough so to believe anything. Thus Pippin declared that he would enforce the pope's policies.

Pippin was the first in a long series of emperors who continued to enforce the Donation of Constantine for the next 700 years. An entrenchment of papal rule over the civil part of the western empire resulted.

After Pippin had recognized the document as genuine, nobody else ever thought to question it. Nobody else even had to see the document. The content of the document was passed on through the centuries by word of

mouth, and the popes ruled in both civil and religious affairs in that part of the empire.²

I will review some of that document here: **“ . . . To the most holy and blessed father of fathers, Sylvester, Bishop of the Roman city and pope; . . . ”**

You see, the letter was addressed to a pope before there was such a thing. There was no pope for another century after this document was supposedly written, but that was unknown to Pippin because of his ignorance of church history and because of his gratitude for what he had already gained from the current Pope. Pippin was more than willing to enforce the donation which he considered to have originated from his imperial predecessor.

“ . . . and to all his successors, pontiffs who shall sit in the chair of blessed Peter to the end of time; . . . ”

It was not until the time of Leo that the council consented to the idea that the popes came from Peter. The acknowledgement of that idea was not until AD 451, so all this fraudulent stuff was constructed well after Constantine, but Pippin knew nothing about his empire's preceding history; he was just a warrior who knew nothing but power and force.

“And in as much 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 and decree that he shall have rule as well over the four principal

² *Documents of the Church*, Second Edition, Selected and Edited by Henry Bettenson, Oxford University Press, 1963, pages 98-100. The Donation of Constantine was supposedly written by Constantine to the bishop of Rome back around AD 330 when Constantine moved his capitol to Constantinople.

sees, Antioch, Alexandria, Constantinople, and Jerusalem, and also over all the churches of God in the whole world. . . .

For it is right that the sacred law should have the center of its power there where the Founder of the sacred laws, our Saviour, commanded blessed Peter to have the chair of His apostolate, . . .

. . . we grant and by this present we convey our imperial Laterin 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 superhumeral, 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 commander of the imperial cavalry. . . .³

And so the pope was now the commander of the cavalry; he had the emperor's mitre, he had the emperor's robes. He was emperor of the western empire. And not only that, his position of bishop was declared to be higher than all bishops in the whole world (especially higher than his four main competitors who were antagonizing him with their claims of equality). Every church in the world was to report to him. All civil and religious powers were granted to the pope by Constantine in a document which was supposedly drawn up by Constantine in the 4th Century AD. However, the Donation of Constantine was a fraudulent document written in the 8th Century AD by the pope who wanted to fool Pippin into thinking that the pope owned all these civil powers. Pippin's enforcement of the document was continued by his successors for seven centuries. When the fraud was discovered 700 years later in the 15th Century, it was too late to change. Once the concrete sets in history, there will seldom be a change.

³ *Ibid.*

The Pseudo-Isidorian Decretals

The second forged document was the Pseudo-Isidorian Decretals. These decretals from Bishop Isodore were composed of a gathering and cataloging of all of the canon laws and the sayings of the Church that had been issued prior to his time. Isodore's collection was accurate, but an unscrupulous pope came along a couple of centuries later and added some decrees to the catalog. This last document is called the Pseudo-Isidorian Decretals.

The decrees that were added dealt with the primacy of Rome. This forgery was uncovered when the real decrees were found, and they did not contain the extra decrees which all dealt with the primacy of Rome:

One such addition is as follows: ". . . **Where have you read that the emperors your predecessors intervened in synodal assemblies, unless, it may be, in those which were concerned with the faith, which is universal, and the business of all, and which is of importance not to the clergy only, but also to the laity and to the whole body of Christians? . . . The higher the authority of the courts against whose judgements a complaint is laid, the greater must be the eminence of that court whose decision is sought, until by stages that See is reached whose decision is either amended by itself, the deserts of the case so compelling, or is reserved for the judgement of God alone without further question.**"⁴

This decree is just one of the extra decretals, which declares that a judgment by Rome cannot be amended unless Rome itself does it or God does it. No one else can amend a decree from Rome because it is decreed to be the highest authority in existence.

This extra decree was inserted during the Ninth Century into a Seventh-Century document. It was not until the Eighteenth Century

⁴ Documents of the Church, Selected and Edited by Henry Bettenson, Oxford University Press, page 95

that the forgery was discovered. Again, the concrete of history had already set. There is not going to be any change. It does not matter what these false documents say. It does not matter about any of the truth that comes out. History is set, and we are not going to change it.

How are we to react now to these historical falsities that have hardened the contents of the institutions of history into false forms? I believe that our only recourse is to rescue the perishing individuals. We are not going to change the institutions that have hardened over the centuries, but we can offer the Truth to the people.

Henry: When they are confronted with the proof that these things are false, how do they respond? How does an institution respond?

V: They just deny its falsity or its relevancy.

Henry: Go on as is.

V: Go on as is, and the only thing that we can do is rescue any perishing within those institutions who are willing to listen.

Jill: I think that their primary fuel for their faith and their practice of all this stuff is that they have a weird love for the institution and its traditions. Whenever you tell one of the adherents that they should not be trusting in those things, they reply with something about tradition.

V: One thing that we have to remember is that we started this course by looking at the time of Christ. We have veered off course progressively down through the ages, and now here we are. We are still on the same continuous line; continuity has not been broken. There have been intrusions of all manner of distortions and fraud, but the continuity is still in place.

Dr. Baker warned us over and over again. He said that if the Church is coming along in

history on a straight and narrow path, but there is a tiny veering off of the straight and narrow, and you go a hundred years, and then you veer just a little bit more, and go another hundred years, and veer a little more, etc., then you can, over the centuries, become antichristian. It only takes tiny little increments of veering off course when we are dealing with such huge movements of time. If all you have is just a tiny encroachment of error in a century, there is not much there that will alarm us.

We are now in fast-moving times. We are going to come to a point in our study this semester where it is going to be obvious that some are going in an absolutely reverse direction from what Christ intended. You are going to see it so that you can avoid being a part of it. Every generation that comes along can contribute to this veering from the truth. That is why you are in this course. God put you in here so that you can see the straight and narrow and all the little changes that are tempting the Church, and you are to hold up a road sign for your people to keep them from veering off course.

Sybil: This is a witness to our time right here and right now. The false documents would not exist if there were no variations from the truth.

V: That is right. These frauds would not exist if the truth had prevailed throughout history.

Steve: The ignorance of the Catholics is that they teach Catholicism only. You learn only what they want you to learn; you learn your prayers. You do not know how to say a prayer by yourself; you learn what they teach you, and so you remain ignorant.

Steve continued: A little boy came to our church and attended a kid's class being taught by a friend of ours. One week, she asked him to say the prayer, and he stumbled through it. The next week, he told her that he had written

a prayer at home, but he forgot to bring it. He was planning to read it because he had not memorized it. She explained to him that we do not have to read a fixed prayer.

V: Yes, we talk to God extemporaneously.

Steve: Yes, we speak from the heart.

V: Now let us go back to the forged documents. They have created structures that are in place, they are going to stay in place, there is nothing you can do about the structures, and so here we are to this day. Our job, then, changes from trying to change the institution to rescuing the perishing. That is a very daunting task. The institutions are already cast. Let us watch and make sure our other institutions do not veer off course.

Jack: But Jesus Christ did not teach us to change institutions; He taught us to change lives. So in trying to change institutions we are already off track.

V: Yes, and we should also warn our own institutions not to veer off course.

The next historical change that was to come against worldwide institutions was feudalism.

FEUDALISM

Charlemagne was a powerful emperor who became the bishop of bishops. He consolidated his empire under one religion. His goal was centralization and consistency. He attempted to make church after church across his empire all the same in doctrine, liturgy, and policy. He made sure that they were all the same Charlemagne-kind of Roman Catholicism. However, the centralization that he had set up was fated for destruction in the centuries afterwards.

It was Feudalism that eventually disrupted Charlemagne's centralization. It fractured the one great empire into a bunch of little kingdoms. The monolithic empire composed

a big chunk of the planet. Its Church was also monolithic. The empire's warriors were dedicated to sustaining both empire and church to be monolithic and consistent. However, everything in the entire empire was going to fracture like a brittle piece of glass dropped on a rock. Feudalism decentralized both the empire and the church. The empire, during this time, could not be held together by a central monarch because he was not strong enough.

Feudalism came about through economic means. Economic strength enabled strong people here, there, and around the empire to arise and challenge the emperor. They got strong enough to pull out of the empire, and set up a separate empire (kingdom) of their own. They became like small counter-emperors (kings).

The emperor was in Rome with his army. He was faced with a king in one corner of the empire pulling out and setting up his own kingdom, and a king in another place, and a third king somewhere else. If the emperor were to go after one of the kings with his army, then another king could take over Rome with its decimated defenses. Revolt was everywhere. Kingdoms were popping up all over the place, and the emperor could not divide his army and fight all the hot spots at the same time. He had to focus on the home front because of the threat of the Muslims on his eastern front.

There were always issues and problems at home. The emperor found himself unable to leave his battles at home to fight in other parts of the empire. He decided to stay put, strengthen his home base, and try to push his perimeter out as far as he could safely reach without weakening his home front too much. The result was a shrinking empire, but he held on to as much of it as he could.

This divide-the-empire-into-small-pieces and then conquer-those-pieces-in-order-to-form-a-kingdom was the German strategy for

moving into feudalism. You will see later on how God was going to use the Germans in His shaping of history. The emperor hung back and held on to as much as possible. Out of necessity, he had to let the other pieces go.

In feudalism, each king then had a territory that he controlled. There were three levels of organization. The first level was the serfs who were slaves to the king. The king owned all the serfs and all of the land. The serfs worked the land to which they were tied. If you bought the land, you got the serfs that went with the land.

The second level was the freedmen. The freedmen were the next level up. They were not slaves; they were the potential middle class. They did not have a lot of freedoms as they were still subservient to the king who was running the whole business, but they did have a marketable trade that they could merchandise.

The highest level was the lords who were landholders. As the king found people who were strong but still subservient and could make good partners with him, he gave or sold them land to own and run like a sub-king or a prince. Those lords then were in charge of all of the freedmen and the serfs who resided on their lands.

The freedmen could move about from place to place. When they resided on a lord's lands, they reported to him. The lord reported to the king. If the emperor threatened to come against a kingdom, the king rallied all of his people together to make up his army for going to war.

In the king's army, the lords became generals; the freedmen became officers, and the serfs were the infantry. Often times, king fought against king in an attempt to take over his kingdom. Whoever won would acquire the defeated kingdom.

This divide-and-conquer scenario was typical of the Germanic portion of the Roman

Empire. The Germans ran amuck and disrupted the centralized empire. They were prone to fight anybody anytime anywhere. If they could not find somebody anytime and anywhere to fight, they would fight among themselves. They fought all the time. Kings fought kings, king fell to king, and kings doubled their empires only to lose it all to another king.

Feudalism was in constant flux. The strange thing was that many of the lords were bishops—after all who could read and write? Charlemagne had seen to it that the bishops/priests were educated. Most of the kings were strong men and warriors. They knew how to use a sword, but they knew nothing of how to read and write. The king needed help in managing his kingdom, in communicating with those outside of his kingdom, and in knowing world news and status. He found no academic help from the other German warriors in his kingdom, and so he selected the bishop who could read and write as his best candidate for promoting to a lordship.

Nearly all of the kings promoted bishops to be the lords because of their academic qualifications. When he made the bishop a lord, he gave him an allotment of land. Thus church bishops got into the feudal-lord business.

As lords, the bishops owed their allegiance to the king, but the bishop of Rome thought that the bishops owed their allegiance to him. Prior to becoming lords, the bishops did owe their allegiance to him, but what a difference a promotion can make. Because they had become landowners by gift from the king, they then gave their allegiance to the king. So, in the same way that the emperor was losing his empire, now the bishop of Rome (the pope) was also losing his empire through the fracturing that spawned different allegiances to grow up within it.

An immediate short-term hurt accrued to the bishop of Rome and to the emperor from

the advance of feudalism. But there was a long-term gain that was going to accrue to the Church from feudalism. That gain came through the institution of celibacy.

Gregory the Great instituted celibacy for all the clergy. Celibacy means that the bishop-lords had no families, and so in their old age, they had no heirs to leave their land to. So when they died, the Church got the land. The Church's land holdings expanded rapidly during the time of feudalism. This expansion in land ownership was a long-term gain for the Church. Even though there was short-term loss and hurt to the bishop of Rome, the long-term gain was much greater. The vast land holdings of the lord-bishops were transferred to the pope via the papal decree of celibacy for all bishops because the bishops had no heirs for the land.

Over the long haul, the Roman Catholic Church gained an immense amount of land from the bishops' being lords in the feudal system. Another benefit to the Church was the loyalty of the serfs. Their loyalty moved away from the king to the lord-bishops and monks and ultimately toward the pope because the kings were cruel for the most part. They did not really care about the serfs. The serfs were mere possessions, and the king wanted his lands to produce more. There was always pressure on the serfs to make his lands more profitable. The only sympathy that the serfs got was from the Church's lord-bishops and monks.

You have seen Robin Hood; that story was set in the time of feudalism. The idea in that story was that the Church was sympathetic for the poor man. The Church was kind to the poor, and it protected them from the evil king. The sentiment of the serfs shifted from the king to the Church/pope. All of these changes, then, meant that in the German realm, there was an accrual of property and goodwill for the Church during feudalism.

That will carry over and go a long way in our study of the days to come after feudalism.

INTERNAL DEVELOPMENTS FOR THE CHURCH

During the time of changes which were brought in by the Germanic Invasions, there were many internal developments for the Church. Those changes ranged from worship to influences from Gnostic philosophy.

Worship

Worship was changed by Charlemagne to produce uniformity of the rituals throughout the empire. Since the ritual was the guarantor of salvation efficacy, it had to be done correctly at all costs.

East-West Schism

However uniformity of ritual did not unify the church. There was an east versus west separation of the Church because Pope Felix excommunicated the bishop of Constantinople because the bishop would not banish a heretic.

When Felix excommunicated the bishop of Constantinople, all the eastern churches sided with Constantinople, and all of the western churches sided with the pope. A long-term east-west schism in the Roman Catholic Church resulted—each one of them condemning the other, and calling each other an arch heretic, and condemning each other to hell.

After many years of this east-west wrangling, the pope wished he had never started it to begin with because his Church was split in half. Seeking to get it back together again, he finally proposed that his excommunication on the east would be lifted if the east would lift their excommunication on the west. So they met on friendly terms, and lifted their various excommunications and condemnations, and humpty-dumpty was put back together again.

Mediating Saints

The idea of mediating saints came from the Gnostic background of descending *aeons*. Each *aeon* was thought to be the mediator of all that existed below it. Thus the hierarchical structure in the spirit world of pagan philosophy gave shape to the developing church-notions of mediating saints.

The German Warrior Syndrome

In my opinion, the German warrior syndrome of desiring layers of authority and protection above oneself was another contributor to the development of the notion of mediating saints. When the warrior was on the battlefield, he fought and conquered at the direction of his superior military officers. Likewise, when he is in the home, he continued to have the innate desire for protective layers above him so that when he lays his arms down, he can be content and perfectly at peace without the necessity of thinking or worrying.

The German warrior wants those security layers. One of those desired layers would be his wife, but another would be the mediating saints. This whole concept of the German warrior mentality is something that I have been toying around with in my mind for about twenty years.

A Female Deity

Mariology was an insipient heresy which invaded the Church during this time of its development. By the time of Feudalism's Germanic shaping of the Church, the Catholics were beginning to pray to Mary. There is something in the human makeup that desires to over extend worship. This over extension of worshipping an idol or another human seems to satisfy this human nature and prove to the Lord that we really, REALLY worship Him.

Pete: It says in one of my books that Mary bypassed purgatory and went straight to heaven due to the abundance of grace in her.

Treasury of Meritorious-Grace

V: In the sacramental-grace system, there may be a person who needs this much grace to go to heaven (see the left bar in Chart 4.1). When he dies, if he does not have the required amount (see the right bar in Chart 4.1), then he must go to purgatory. When he goes to purgatory that much sin that was not covered by grace will be purged off of him. Another way to account for that sin was that somebody could donate to you the extra grace needed. You cannot get out of purgatory with an empty spot in your grace bucket. You must get it filled up, or you must get the excess sin purged off by paying for it yourself.

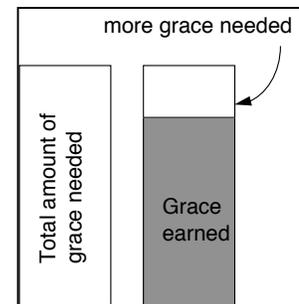


Chart 4.1

Ted: You get that grace before you go to purgatory, or do you have to wait until you go there before you get it?

V: The system provides for you to be able to get it before, but if you go without it, you must get that much sin purged off by paying for it yourself or by receiving grace while in purgatory by somebody else's paying for it.

Sybil: Another way to purge sin is that you can go to the priest after your husband is dead and pay him so much money, and he will pray for your husband's forgiveness so that he can get out of purgatory sooner.

V: Right. That is a donation of grace from the living to the dead in purgatory. Class, this is a substantive view of grace as if it is something that can be meted out.

All right, now let us say that this figure of a saint in Chart 4.2 (on the next page.) is you,

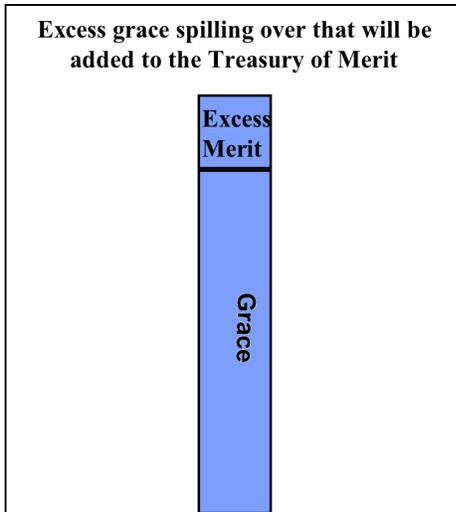


Chart 4.2

and you need the signified amount of grace, but you are working and doing many good deeds, like feeding the poor, etc., and you end up with this extra grace, which is also signified in the chart. You are slam filled up with grace and overflowing, and you have produced more grace than you need. If that is you, then you have a ticket to go straight to heaven. You also have an excess that can be contributed toward somebody else's ticket. You give the excess grace to the Church's Treasury of Meritorious-Grace.

Beth: Hail, Mary, *full of grace*.

V: The Church stores grace as a substance in a big vat that is called the Treasury of Meritorious-Grace (see Chart 4.3). Accumulated in this treasury is all excess merit or meritorious grace that has been earned by Jesus, Mary, and the saints. There are seven spigots on the Treasury of Meritorious-Grace. The spigots are called sacraments. The guy who needs some grace has two sources for it. He can do good meritorious works, or he can go to the Church to get some via the sacrament. If this guy ends his life as a saint with excess meritorious grace, that excess goes to the Church's Treasury of Meritorious-Grace

So, a saint is defined as someone that has more grace than he needs, and when he dies,

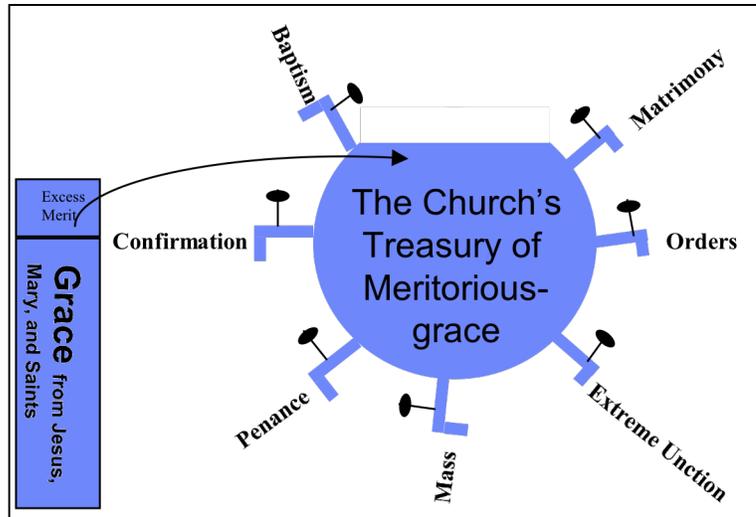


Chart 4.3

he donates the excess to the Church for helping someone else.

How can the Church know if a person is a saint? To be able to be sainted by the Church, a person must work a miracle before he dies, and he must work a miracle after he dies.

Henry: Who keeps track of what is in the treasury?

V: I do not know how that works. In my opinion, the Church's authorities would think that there is always sufficient grace in it because of the infinite amount of substantive grace that the Lord, Mary, and the saints have provided.

Joe: Why are people still going to purgatory?

V: Because in this system, their sins grow faster than their incoming grace from their own meritorious works and their participating in the Church sacraments.

Tim: Somebody first has to be able to transfer that grace from the Church's Treasury of Meritorious-Grace to the needy sinner.

V: That is right; a qualified dispenser is required. The dispenser must have the Church's authority to dispense any grace from the Church's treasury. Ordination gives the person that authority. The ordained priest can

dispense saving grace through the sacraments. The rest of the churchgoers are dependent on that person to give them their needed grace.

Homer: Do they not consider Mary to be the sole dispenser of grace?

V: No. I really do not think that they ever did consider Mary as the sole dispenser.

Pete: I watched a movie a couple of weeks ago about the life of Martin Luther. The guy over him was sending him to the church in Rome for a mission, and he was telling Martin Luther, "Now when you get there walk up the steps going into the judgment hall; each step is worth 9 years of purgatory. When you look at the cross on the left hand side of the wall as you go in, it gives you 35 years worth." I am listening to this and thinking, "Man, how can they believe this!"

V: Yes, I understand. It breaks my heart.

Relic worship is also a method of gaining grace beyond the sacraments. Relic worship is actually considered a good work that is supercharged with extra grace attached to the relic that comes from the original person.

Joe: Does it not take a long time, though, to become a saint?

V: Yes, because you have to wait for that miracle after death. To initiate the watch for sainthood, one must do a miracle before death. One must have so much grace that he can do miracles before he dies. If one does that, then he could be a viable candidate for sainthood, but he will not be declared a saint until he does a miracle after he is dead. I think that they have changed the procedure a little bit by allowing other influences to be considered in lieu of a miracle after death.

Chapter Questions

1. What was the purpose of Benedictine Monasticism?
2. What were the contributions of Charlemagne?
3. What are the internal developments in the feudalistic church?

Chapter 5 ROMAN CATHOLIC SUPREMACY

THREE WEAKNESSES IN ROME'S CLAIM OF SUPREMACY

Apostolic Succession

Apostles founded many churches. So if apostolic succession were the key to supremacy, then the churches at Antioch and Jerusalem would have equally good and valid claims as did Rome. Also when considering the founding of a church in Rome, there is no proof that Peter was ever in Rome.

Petrine Succession

There was never any proof that Peter was the "rock," or that he founded the Church at Rome. In fact Peter denies that he himself is the rock in 1 Peter 2:4-9. There he describes Christ as the "rock."

Primacy for the Roman Bishop

There was equality among the bishops of Antioch, Jerusalem, Alexandria, Constantinople, and Rome. Each bishopric was independent and managed its own affairs. When inter-relational, doctrinal, or imperial issues arose, they were resolved via a called council meeting. There was basically a concept of equality among all of these various bishops.

One of the primary oppositions to Rome's claim of supremacy was the rise of Constantinople. When the emperor moved his capital to Constantinople in AD 330, a new church with its own bishop was begun there. That bishop had an immediate rise in authority simply because of the emperor's presence. It was not long before that bishop challenged the world for the primary spot, as the ecumenical patriarch. From his power base supplied by the emperor's implicit support of the authority of his words, Rome was isolated

and in a vulnerable position. So, Rome took up a new and unusual tactic.

The Roman Bishop's Claim of Equality

Rome's Gregory the Great, in AD 600 when Bishop John of Constantinople made his claim to be the ecumenical patriarch, had no counter except that all bishops should join together and eliminate the idea of primacy for any bishop. Gregory declared that all bishops were the same.

When the bishop of Rome found himself in a vulnerable position, instead of claiming primacy like his predecessors, he declared that they were all equal, and that "he" was the servant of servants. Gregory reversed tactic and started going down towards humility while John at Constantinople was climbing up towards supremacy.

Bishop John of Constantinople declared himself to be the ecumenical patriarch, who was the chief of all the patriarchs. Bishop Gregory of Rome saw that he could not compete face to face with John because of the emperor's influence. So, he reversed tactics, and claimed that all the bishops were the same and that he was the least of the least: "I am the servant of servants."

Please see how Gregory was still isolating himself by making himself unique. Thus, when the shoe got on the other foot, he could turn the whole issue upside down again and then claim supremacy once again. That was the bishop of Rome's new strategy. If he could not be on top of the heap, then he would be at the absolute bottom.

The Roman bishops were sharp people. Eventually, they were going to achieve world rule. He would be helped towards achieving that rule by the Mohammedan invasion because the Mohammedans swept away all of

his eastern competitors. The Mohammedans came all the way east to Constantinople, but they did not conquer it. However, they did take all of the Holy Land, all of North Africa, and all of Spain, which was across the Straits of Gibraltar, and into Europe. As they were sweeping westward across North Africa, they were planning on conquering Europe by entering it through the Straits of Gibraltar. However, Charles Martel, a Frankish chief-tain, defeated the Mohammedans in Poitiers, France. If it were not for that victory by Charles, it would have been highly likely that all of Europe would have become Islamic.

The Mohammedans were a conquering force that was sweeping through the known world. As a result of their moving into Spain, and not getting stopped until they got into southern France, the Spanish Inquisition arose to root out any residual Mohammedans who had settled in Spain.

Picture what was happening in the world. There was the invasion of the Islamic Hordes that were sweeping across the known world and even through the eastern part of the empire and into the western part of the empire. They were about to take over world rule. Charles Martel¹ gathered his Frankish army and swooped down to defeat and drive them out of France.

However, there were Islamic stragglers who avoided detection and settled in France and Spain. They remained there and pretended to be Christians in order to remain in Christian lands. Like the Jews, they prospered and multiplied until they were a threat to the unity of the empire. The inquisition²

¹ Charles Martel was Pippin's father. Pippin was the one who was tricked into enforcing the Donation of Constantine by the Roman bishop. Charlemagne was Pippin's son.

² The Spanish Inquisition was an evil device to take the possessions away from someone who was accused of being a pretender. The accused seldom passed the inquisition favorably because acquisition of the property, not the truth, was the ultimate goal.

was implemented in Spain in order to root out all Christian pretenders and exile them.

Characteristics of the Renewed Controversy Between East And West

1. There were racial differences.

In the western church of Europe, Latin was spoken, and in the east, the Christians of Asia spoke Greek. In the east was the Greek Catholic Church that had come to be known as the Greek Orthodox Church, and in the west, there was the Roman Catholic Church. Thus language and location were two non-doctrinal characteristics at the foundation of the east-west schism of A.D. 1054.

2. There was a political distrust because Rome was basically the capital of the empire because it was the original capital city. However, Constantinople was the official capital city because it was where the emperor resided.

The pope was in Rome, and the emperor was in Constantinople. A political rivalry existed between the two because the pope was striving not only for the primary place in religion but also in secular affairs.

3. Doctrinal differences: The *filioque*.

The *filioque* is a Latin term that was added to the Nicene Creed by Rome. The Nicene Creed was written in AD 325 when the Doctrine of Christ was debated between Arius and Athanasius. The Creed was developed to describe who Christ was, and that creed was a universal creed developed by all the bishops in the world. Many years later, Rome unilaterally decided to change the universal creed by adding the word *filioque*. The word is a Latin term meaning "and from the Son."

The original creed said that when the Holy Spirit was sent, it was "sent by God." Rome wanted to add the *filioque* to the creed so that it would say that the Holy Spirit was "sent by God and from the Son." The eastern

churches, which were headed by Constantinople, said that Rome could not unilaterally change a universal creed because a change of that level would require the consent of all of the bishops in the world. Rome's insistence and Constantinople's resistance to the change added to the impetus for a parting of the ways.

4. The schism occurred in AD 1054.

The universal Church finally split into two halves in AD 1054. This schism has lasted unto the present day. The stated reasons for this schism are:

- a. Rome wanted to use unleavened bread in the Mass. Constantinople wanted to use leavened bread.
- b. Rome wanted the *filioque*. Constantinople wanted no *filioque*.
- c. Rome wanted celibacy for their priests. Constantinople rejected celibacy.
- d. Rome wanted the bishops to do confirmation. Constantinople wanted priests to do confirmation.
- e. Rome wanted milk, butter, and cheese in lent. Constantinople wanted to exclude milk, butter, and cheese for lent.

This sounds almost like arguments of today, does it not?

Jack: This points out that they were and are more interested in the externals than they were in the heart.

V: Yes, they were because it must be remembered that communication of grace was founded on the precision of their external rituals, not on issues of the heart.

Mary: Has the Roman Church been reaching out to the Greek Church much?

V: Yes, it has intensified in recent years. The Greek Church does not have a pope; it

has a patriarch as the head of the church. For this reason, I think that there could be a future reuniting of the two halves under the Roman Pope.

Mary: The reason why I asked is that I read in the paper that when the pope was in Chicago, he met with the Greek Orthodox bishops.

V: I think that before long, there will be a reuniting.

Mary: I do not know much about the Greek Orthodox Church. Do they lean more toward our way of thinking, or more towards the Roman Catholics?

V: No, they do not think at all like us. They may be a little less wrong in my opinion. For example, their idols cannot be three dimensional; they have to be flat like a picture.

Mary: But do they have the sacraments by which grace is dispensed, and so on?

V: Yes.

Mary: Did they also kill all the dissenting Christians?

V: No, I am not aware of any recorded history that the Greek Church participated in the purging of dissent by killing. There may have been some oppression by the Church, but not a total destruction. I think that there were a lot of the documents, manuscripts, and things like that that were destroyed by them, but I think that there was no genocide.

Mary: Is not there a Russian Orthodox Church? Is that part of the Greek Church?

V: Yes, I think so.

SECULAR OPPOSITION TO ROMAN AUTHORITY

There were several reasons for the rise of secular opposition.

Religious Antagonism

The example that serves quite well is Julian the Apostate. Remember how Constantine killed all of his family members in order to enable his own sons to inherit the throne. Julian escaped that purge and inherited the throne. As a result, he became antagonistic to Christianity. He was basically an atheist.

Ceasaro-Papism Used for Selfish Reasons

Ceasaro-Papism was the method of the emperor's use of the Church and his own bishop-of-bishops title for self interests. To get what he wanted, he was willing to use the strength of the Church.

Material Possession

The Church was very wealthy because of its acquiring a lot of land through the Donation of Constantine, that awesome false document that transferred a significant portion of Rome to the papacy. The Church also had acquired a lot of land and a lot of wealth through inheritances. The emperors were striving to regain some of that land and wealth.

Rivalry Between The Powers

It went both ways, the pope encroached upon civil rule, and the emperor encroached upon Church rule, and so there was a constant rivalry there.

Internal Controversies

Whenever you had controversies between churches, and especially when there was the east-west controversy, then you had to have the emperor step in, be the judge, and force unity in the empire. Otherwise it was going to fracture and come apart, which it finally did in the east-west schism of AD 1054.

Corruption and Decay

Sometimes there was a lack of continence within the papal structures. Self-willed acts of insubordination were always occurring. Even immoral acts occurred. The emperor was frequently called upon to impose order in order to prevent anarchy in the land and immorality at the highest places.

RESULTS OF THE PAPAL CROWNING OF CHARLEMAGNE

When the pope crowned Charlemagne as the emperor, both good and bad results attained to the pope.

Increase of Papal Prestige and Power

The crowning of the emperor by the pope re-established the old Roman Empire. However, in this re-establishment, it was perceived to be from a divine purpose because of the phrase "The Holy Roman Empire." When the pope crowned the emperor, he was crowned as the *Holy Roman Emperor*. Then the empire and the emperor had the aura of holiness for the emperor, of divine purpose for the emperor, and of God's being behind the new empire.

There was a new divine element, then, that had been added. In the old Roman Empire, that was not the case because the emperor installed himself. But in the new empire where the pope actually crowned the emperor, there was a whole, new look to what the empire was all about, and who the emperor really was.

Homer: Was it not the Church of England that crowned the Queen?

V: I think so.

Papal prestige was highly enhanced by the pope's act of crowning the emperor. It had the appearance that the pope was selecting the emperor even though that was not the case. But it had that appearance to the people, and

so when the people saw the ritual, the pope was elevated in their esteem because it had the look that the pope was the creator of the new regime.

The Pope's Greatest Medieval Rival Was Born

I will describe this rivalry by setting the context for it.

Summary of Prior Church-State Relations

In the earlier period of the Roman Empire, there had been a separation of church and state. Prior to Constantine, the emperors were polytheists who united their empires by merely adding the gods of the conquered peoples to their pantheon of gods for secular and perfunctory worship. The Christians were considered to be atheists because they would not join in on the worship of the pantheon. Thus the Christians, along with the monotheistic Jews, were causing cracks in the empire's solidarity.

The state began a process of eliminating the Christians because of the perceived threat to unity. There was a continuous barrage of persecutions at different levels which targeted the Christians.

Remember that in the first century, there was the beginning of emperor worship. The second century brought the Decian persecution. The third century had the Diocletian persecution, and then there was the end of persecution with the rise of Constantine in the fourth century.

Constantine adopted Christianity. He saw to it that the Christians were blessed. Constantine began a period of imperial favor being bestowed on the Church. However, when a theological squabble occurred in the Church, there began the long period of imperial guidance of the Church. Constantine had already selected the Church to be the glue for his empire because he needed something to hold his empire together. He needed unity

to provide the strength to withstand the invasions that were beginning to take place around the world. He called a universal church council to be held in Nicea. That council was made up of all the Christian bishops around the world and the emperor who presided over the council. By decree, he decided what was to be orthodox Christianity, and today's Nicene Creed is a reflection of that decree from the emperor who was at that time perceived as the bishop of bishops.

Constantine built a new capitol in Constantinople and moved his government to it in AD 330 in order to defend against the Mohammedan invasions coming from the east. With this move, the bishop of Rome was left alone in the western part of the empire to exercise both secular and ecclesiastical rule. In the new city of Constantinople, a whole new imperial system, a new bishop, and a new church had to be set up because it was a new city and region of government which had not existed before the move. Two systems, one in Constantinople and one in Rome, were growing up, side by side, in the empire.

In the mean time the churches in Jerusalem, Alexandria, and Antioch were growing enough in authority and size to compete for supremacy with those in Constantinople and Rome. Something was needed to help Rome achieve the place of primacy. That something came by Leo the Great's letter to the Council of Chalcedon in AD 451 which was received in a moment of massive hysteria in which the whole council said, "Peter has spoken, the great fisherman has spoken, so let it be." Right there the pope, as the supreme bishop, was born. No longer was Rome just one among equals; Rome and Leo were supreme.

The fight was not over, however, because gaining supremacy was not the same thing as holding onto supremacy. Continuous struggles were to follow. Constantinople was going to lead the way. By AD 600 John of

Constantinople was achieving a powerful position with the emperor backing him up. Rome's power also had diminished greatly when the Germans invaded Rome. But it was not long before the German emperor had taken over the whole empire and was ruling from Constantinople. The bishop of Rome was once again all by himself. The bishop of Constantinople joined forces with the emperor and claimed to be the ecumenical patriarch. The Roman bishop was left thinking, "I am supposed to be the pope." But he could no longer claim that title straight out because if he went head to head with Constantinople, he was going to lose. He had to change his strategy, and so that was when he claimed to be the "servant of servants." He sought to maintain his uniqueness while hoping for the power tide to change.

The coronation of Charlemagne in AD 800, however, birthed the pope's greatest competitor. Charlemagne quickly became bishop of bishops, and put the bishop of Rome pretty far down the chain of power to a very distant second. Charlemagne, like Constantine of centuries before, began calling the councils, decreeing theology, ordaining bishops, and displacing bishops, as well as his usual secular work of governing the empire.

In AD 1054 the Church split between the east and the west. This split worked to Rome's advantage because it eliminated its primary eastern competitors, such as Constantinople, Antioch, and Jerusalem. Alexandria's competition was not severe. Only the emperor's competition was severe enough to cause anxiety. Until this point, however, the Roman bishops could focus their attention on fighting against the emperors. But with this schism, they no longer had to fight the emperor and the eastern bishops. They saw the opportunity to marshal their resources and get the job done. The pope was on path for achieving world dominion as both the boss of the entire world and also the boss of the entire Church.

After the split of AD 1054, the emperor ruled over the Church until Hildebrande (Gregory VII). Gregory the Great was the pope who began to turn the tide away from imperial control of the world to papal control of the world. The seeds of this turning of the tide actually began with the coronation of Charlemagne. After the east-west church split occurred, Rome focused all of its attention on the western portion of the empire. Basically, what they had to do was to defeat the emperor in order to first prevent any more intrusion from him into church business, and second to gain free access by the bishop of Rome into the emperor's business. That was basically the strategy adopted by the pope in order to gain world dominion.

ROMAN CATHOLIC DOMINATION BETWEEN AD 1050 AND 1215

There were several great factors that brought about Rome's dominion. These factors were large new movements of history. First was the reform of monasticism.

Monastic Reform

We have talked briefly about the Cluniastic Reform. Monasteries were beginning to be built around the world, and they came under the purview of the local bishops. The bishop who had a monastery in his territory was blessed because he had an army of lay people who were mostly idle and could be used as emissaries, missionaries, workers, soldiers or for whatever the bishop wanted to use them.

That control of the monks then made select bishops around the empire very strong. However, the Cluniastic reform moved the monasteries out from under the local bishops to being under the pope.

In very quick order there was a weakening of all of the competing bishops and a great

strengthening of the pope. Those bishops who were enabled by controlling a monastery to compete with Rome for supremacy became insignificant overnight. Just as suddenly, all of the armies from all of the monasteries from all over the whole world began reporting just to the pope. That gave him a huge and ready army then to move and utilize however he wanted. The Cluniastic Reform was a win-lose movement that brought great power to the pope and reduced the power of his competitors.

The Crusades

The crusades, beginning in AD 1096, strengthened the pope along four lines. For a crusade, the pope gave orders to princes. A crusade was a religious movement, and the pope was assumed to be director of the movement.

The crusades brought financial profit to the pope. Not only were the spoils of the conquered returned to Rome, but also ecclesiastical taxes were imposed by the pope to wage these wars. The pope would levy the taxes throughout the empire, and the various feudal lords would raise the money and send it to the pope.

Seeing his revenues skyrocket from a crusade, he became inclined to have another one. Every one of the crusades gave him a lot of new church taxes and many lucrative spoils from the war. He decided, therefore, to have a lot of crusades.

Use Of Coercion

Once he had achieved supremacy, the pope began to impose his will through force of arms over the kingdom. The people were tired of taxes and began to resist them. However, the pope had ready-made armies all over the kingdom to enforce the collection of taxes.

GROWING COUNTER FORCES TO PAPAL SUPREMACY

There were several historical changes in the world that decreased the pope's basic power over the people. First and foremost of these changes was the general increase of knowledge in the west.

The Renaissance

New knowledge was gained as a result of the Renaissance.³ Mathematics and algebra were something that came to the west from the east. Algebra is an Islamic mathematics function. Anything that begins with "al," e.g. alchemy and algebra came from Islam.

The crusades provided exposure to new knowledge because under the Islamic religion, there was no church decree as to limiting truth. Truth was to be searched for and discovered. So there was a scientific advance when the Latin Church moved into Greek lands. When the crusaders brought this knowledge back, there were many scientific discoveries and inventions that came out of the Asian mix of things.

The Rise Of Industry And The Middle Class

As the people were being pulled out of the feudal kingdoms to go on the crusade,⁴ there was a reduction in the manpower that was left behind to do all the work. These workers had to support both the home front and the crusading armies. They needed help in the worst way. That help came in the form of the rise of industry and the middle class.

³ You need to understand that where papal rule occurred there was a darkening of knowledge. Scientific knowledge of truth was limited to what was decreed as truth by the Church. Anything outside of that declaration was subject to being called heresy. Thus a scientist was a person who delved into areas of known truth that had been decreed by the Church.

⁴ The first crusade was a gigantic army that was going to march all the way to the Holy Land. Its purpose was to liberate holy Jerusalem from the Islamic occupation.

It has been said that necessity is the mother of invention. In the face of certain starvation because of the imposed taxes and loss of manpower, industry could not help but enter the work force. The enterprising spirit, which was at the core of the industrial movement, flowed over into the market place in the form of an entrepreneurial middle class.

The Rise Of Nations

The rise of nations occurred through the reduction of the number of kings in the feudal lands. Many of the feudal kings who went on the crusades were killed. The surviving kings who still had a kingdom to come back to marched against the surrounding so-called kingdoms that had no kings any more and conquered them. A huge enlarging of some kingdoms resulted. A few kingdoms grew so large that they began the rise of nations.

The rise of nations was consistent across the board except for Germany. Germany remained a very strong feudal land. They were slow to conform. They liked to fight. They were so busy fighting each other that when the pope called them to go fight somebody on the other side of the world, they thought it foolish because they could fight right where they were without even moving. They did not go on the crusades like the other people. They stayed behind. As a result Germany remained in feudalism much longer than the other countries.

While nations were being born, Germany remained a feudalistic territory. Even at the time of the Reformation, Germany was still a feudalistic land which was united by the Germanic culture. Its feudalism was going to play a significant role in the salvation of the Reformation because of the Germans' willingness to fight at the drop of a hat. It is interesting to see how God used the Germans.

Even though those things above weakened the papacy, the strengthening of the papacy by the other things turned out to be supreme

because of the crusades. The strengthening was long term, but the weakening was short term.

SCHOLASTICISM

Scholasticism “was based on a method of thought (deductive reasoning) and a pre-conceived conclusion (the intellectual proof of papal doctrine). Deductive reason begins with a general truth that is authoritative and develops subsidiary refinements by applying valid principles. The important factor is the starting point.”⁵

Let me give you an example of deductive reasoning in Chart 5.1. If you start with a large general truth, i.e. all men are mortal. Then you may conclude that if a man exists, then he is mortal. Tom is a man; then Tom is mortal. The conclusion is a refinement of a general truth. You take a general truth, and deduce out of it something smaller.

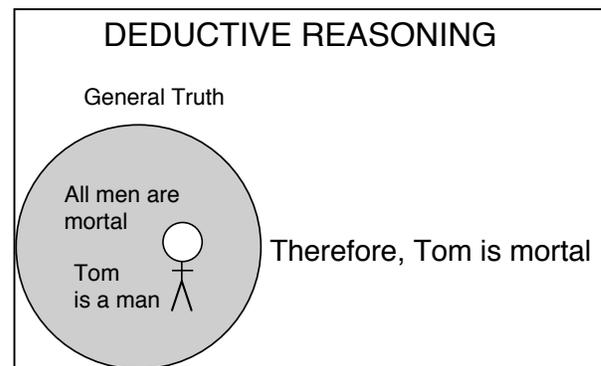


Chart 5.1

The opposite of deductive reasoning is the scientific method where you study the individual things and draw up a general law over them all. For example, when you throw something up, it falls back down. Every time you throw it up, it falls down. When you throw different objects up, and at different heights, they always fall back down. The law,

⁵ Robert A. Baker, *A Summary of Christian History*, (Nashville: Broadman and Holman Publishers, 1994), pages 127-128.

then, is if something is thrown up, it falls back down. The law is determined by looking at the individual occurrences.

In Scholasticism the general law was not established by science (science is going from the individual occurrence to a general law). In Scholasticism the general law was established by church decree. Once the Church decreed something as truth, then it became a general law out of which all truth must come through extrapolation out to the individual thing as a refinement down to the individual occurrence. For example, if the Church said that the world was flat, which I think it said, then you could not sail around the world. Once the Church decreed the general law, then all scientific endeavor, you see, was limited to some kind of refinement out of that general law.

Scholasticism caused the dark ages because free thought was not allowed in this kind of system. In a scholastic system, general laws came out of decrees from the pope who had no scientific knowledge of what the earth was like. Scientific endeavors were limited in scope, and there was a fear of investigation because of the faith presupposition. For example, if the church decreed that the world was flat, then if you should start sailing far from port, you must be very careful because you might fall off the edge.

Sybil: Was it the Church that said you might fall off the edge?

V: No, it was a conclusion not a decree. The Copernican revolution, you see, was a rebuttal of Scholasticism.

The Dark Ages came out of this kind of mix: when people who have no knowledge of physics make by decree what is the general accepted body of truth, then all scientific endeavors are limited to the scope of that decree. A stifling of the truth and a stifling of research (the definition of the Dark Ages) was created by this mix.

Steve: Does the scientific community not still do that? They get together and decide what they want to report as the truth, then they publish it in schoolbooks?

V: Sometimes, I think that they do. In scholasticism, research begins by studying general laws, one after another. From the general laws can come refinements from which sub-sets of laws may be developed. These sub-sets of laws are called theories. Thus a theory is a *deductive* development in Scholasticism—not an *inductive* development in scientific research. When your theory comes out of deductions, then that theory stands until *experience* proves it wrong. That is the way false science works.

Scholasticism is a deductive exercise in which new knowledge must come from the general body of truth that already exists. Global warming is an example. In Gore's theory of global warming, new knowledge cannot come from the outside to the inside. It has to be extrapolated out of Gore's body of accepted truth. Logic is essential to deduction. The valid principles in our textbook are based on logic, e.g. all men are mortal. Tom is a man; therefore, Tom is mortal. That is a valid, logical principle. This is the Platonic approach to logic.

The Socratic and Aristotelian approach reverses the Platonic approach and is called inductive reasoning. Inductive reasoning begins with the various observations and groups them into a general law (see Chart 5.2 on the next page). This method of reasoning is the valid, scientific way for establishing the general body of truth. However, science is not foolproof because there is always an element of doubt because you are not sure that you have observed the entire population. For example, we have now discovered that if we throw something up far enough, it will not come back down.

If we should make a law that all crows are black because we have never seen a white

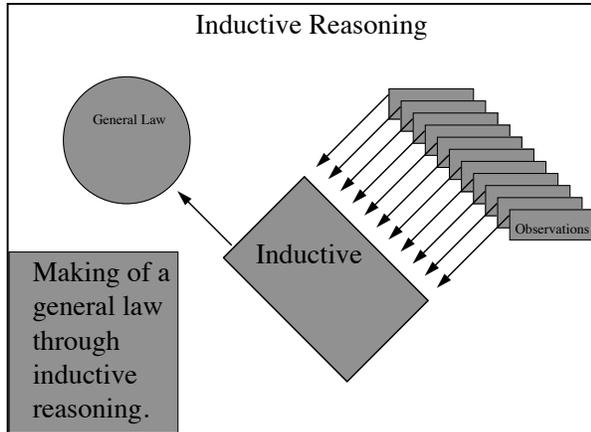


Chart 5.2

crow, then our law could become false when a white crow appears. Scientific laws can break because in science, you cannot observe the whole population. Therefore, in science, reasonable, general laws are produced. There is always some room for doubt. Some day a white crow might show up, or we might throw something up, and it not come back down. There is the possibility for those exceptions, and those exceptions disprove a general law.

Henry: What makes it authoritative?

V: The number of observations. The more observations the more authority your general law carries.

Henry: That is the inductive; the deductive is . . . ?

V: The deductive begins with the general laws. If all men are mortal (let us say that this is an authoritative church decree), then all that is necessary is to identify Tom as a man, then you can use valid logic to come to the conclusion that Tom is therefore mortal. An example is, God says, "All have sinned and come short of the glory of God."⁶ I am one of the "all." Therefore I am a sinner and have come short of the glory of God.

Betty: In the inductive, if you came to the conclusion that all crows are black, you

would have to be careful that you did not say that all black birds are crows.

V: Correct. It would not take many observations though to find out that that conclusion was not right.

But now can you see that both Evangelicals and Catholics use logic to extrapolate from the general laws of Christianity to the individual. However the starting points of the two groups are very different. The general laws, which are the starting points, are the Church's decrees for the Catholics, but they are God's decrees in the Bible for the Evangelicals. When God says, "All men are sinners and come short of the glory of God, and that the wages of sin is death," we take that as a universal law to mean that we are all lost and headed for hell unless the next universal law is applied: "But the gift of God is eternal life."

We make valid conclusions using deductive logic, but the difference is that we know that our starting universal laws, the Bible, are true. But when you have the Church decrees and traditions as the starting universal laws of truth, then we have bad starting points. Starting with the decrees of a pope, a mere man and a sinner, is not going to wash. Our universal truths must be taken from an absolutely reliable source.

Inductive reasoning came out of the Islamic culture and provided fuel for the Renaissance. Experience on the seas proved that the world was not flat. People began to think that maybe there was a law of numbers in which algebra could work and be consistent. Their thinking was unleashed toward other things to be discovered as well.

One of the things that the Church decreed was that at the lower end of the ontological spectrum is total mass. At the upper end is total spirit. There is a sliding scale between the proportions of the mixtures of mass and spirit. At the bottom of the scale, there is no

⁶ Romans 3:23.

spirit; it is total substance or material. But a little bit upwards there is a mix of material and spirit. Coming on up, you will get to the animal level and further on up, to the human level and above that, the angelic level and at the top, God's level. You can easily recognize the Gnostic influence on the Church's sliding scale for all reality.

Well, concerning this universal law, guess what? The church concluded that God is at the top, and dirt is at the bottom, and somewhere above man are angels. Next the churchmen began thinking, "Well, how much mass or material is in an angel? There is a lot of mass or material in a human, and the rest is spirit. Well, angels have so little mass or material, you cannot even see them." Scholasticism's theological question that occupied the minds of Catholic monks and theologians was, "How many angels can dance on the head of a pin?"

You have likely heard about that scholastic question before now. There is the rationale of a Church-decreed universal law behind that question. That law consists of the substance, or material versus spirit dichotomy, and a sliding scale where by the time you get up to angels, it is nearly all spirit, just a tiny bit of material. How much material is in that level since you cannot even see an angel? So then you might figure that maybe 20 angels could dance on the head of a pin.

This kind of scholastic reasoning was because of where the theologians started. If your body of truth is that kind of stuff by papal decree, then you may waste your whole life on questioning how many angels could dance on the head of a pin, or how many trees would it take to make a pound of spirit.

Carl: If you start with the general law, is that where the theory comes out?

V: Deduction is a refinement of general laws to come out with sub laws. Out of sub laws can come an even further refining.

Carl: You would be coming out with part of another general law.

V: Not exactly "another" general law. Scholasticism is a deductive system that uses logic to individualize a truth that is a refinement from general laws which come from papal and church decrees.

In the doctoral program, I had a classmate whose major was in philosophy while mine was in theology. After graduation, he became the president of the seminary in Venezuela. His dissertation declared that the cause of third worldism was the Roman Catholic Church because it retarded the technological development of countries. He said that wherever the Roman Church was in domination, there was a repression of knowledge, of adventure, of creativity, of the search for truth, and the result was the third worldism of today. Wherever the Roman Church and the scholastic system dominated, there was a slowing of the development of mankind.

Joe: We see this in Mexico; we see it anywhere the Spaniards went. They established the Church and the government buildings next to each other, and from them came all ruling.

V: Their rule extended to the mind.

Joe: And the rulers gave the people what they wanted them to have. They kept them from knowledge and the search for knowledge. The people became faithful to the only thing that they knew. All their knowledge was inherited through their traditions. I find it to be very difficult to rescue them because their knowledge from traditions has been ingrained for three or four hundred years, generation after generation.

V: When the Roman Catholic who is brought up in this scholastic system makes an observation that is generally going to move him toward investigating an area of thought that is not allowed by the Church, he will discount the evidence of his own eyes. We

will see the proof of this when we study the doctrine of transubstantiation.

Wanda: I was talking to a college student who was an atheist who seemed like he was locked into that thought pattern. Every time I mentioned that God had answered a prayer in my life, he would say, "You know it could have just been a positive thinking, or something."

V: And that is a valid question that they can raise. There is a position of faith for all religious experience. The question for that faith then turns to objective and reasonable support. For Protestants the answer is that it must either be an answer from God or an accident of history. The Christian chooses by faith the former, and the atheist chooses by faith the latter. Thus you can use some logic on your side with the atheist. That logic would include the wager argument, the teleological argument, and all the other Aristotelian arguments.

But that college student's question is valid. We all must be willing to stand the test; is our conclusion correct when we have that experience and claim that it was God's answer to our prayer? My faith moves me to attribute my praise and gratitude to God for every answer to my prayers. However, it is certainly within the realm of reasonableness for an atheist to question my attributions, but he does so by a faith of his own that I too, in turn, can question.

STRONG POPES

We will look at three popes that led the Roman Church to the pinnacle of world rule. That rule was not limited to church rule. It was instead over both church and state.

Hildebrande (AD 1073 to 1085)

Rule over Secular Powers

The first of these three strong popes was Gregory VII, who was known as Hildebrande.

This pope began the implementation of changes that would advance the pope's claim for world rule. His first step of strengthening his position for competing with the emperor for supremacy was to eliminate internal opposition to papal rule. When this step was accomplished, he was able to compete with the emperor with a singleness of mind, purpose, and effort.

Hildebrande began his march against the emperor by freeing the papacy from secular hindrances in appointing bishops. However, his conquering strategy was that he secured cooperation from secular rulers via the edict, interdict, and ban (crusade). The edict is excommunication of a person, but the interdict is putting a whole nation under excommunication. The ban is when you mount a crusade⁷ against an individual, family, or kingdom.

The pope, in all of the crusades, called for secular support. In order to provide that support, the kings had to leave their feudal kingdoms, gather all their lords, and mount an army against the target of the crusade. The ban is the same thing as a crusade, and under the ban, the pope can use secular power as a weapon in his hand.

The pope secured cooperation from all the secular rulers, including the emperor through his power over the edict, the interdict, and the ban. If the emperor did not cooperate, the pope could go so far as to ban him. A ban issued against the emperor would require all the kings to gather their armies in a crusade against him. Do not forget that this threat had teeth in it because of German feudalism. To protect themselves against a ban the feudal kings desired the pope's good will and allowed him to call the shots.

⁷ A crusade is an official papal request in which there is a call for mandatory secular support.

Additional Internal Changes

Hildebrande invented the office of cardinal for the purpose of electing future popes. He determined that from his time on, popes were not going to just pop up from any where; there was going to be a cardinal election of the pope, and likely it would be one of the cardinals.

After Hildebrande, everybody began vying for a cardinalship. Instead of competing directly with thousands of others for the papacy, they figured that obtaining a cardinalship gave them a one-out-of-seventy chance of being elected pope.

Hildebrande also ratified celibacy. Celibacy had brought much land and wealth to the Church, and Hildebrande wanted those benefits to continue. Also Hildebrande saw the benefit of singular devotion to the Church which was also provided by the exclusion of any distractions that could come from family issues.

A bittersweet victory came to the pope when Henry IV, a German emperor, was excommunicated: Emperor Henry, in typical Germanic imperial thought, figured that the emperor was still the bishop of bishops. In a squabble with the bishop of Rome over issues of authority, the emperor declared the papal office vacant. However, the bishop of Rome retaliated by using class warfare and huge numbers of commoners as his weapon against the emperor. The pope issued an edict of excommunication against Henry IV.

An edict of excommunication required all of the subjects of the person under the edict to quit obeying his orders and to take all of his possessions away from him. His soldiers and the people were ready to rob the wealth of the imperial office for themselves. Thus the emperor found himself in the midst of a full-scale rebellion, and he could see that he was about to lose everything including his posses-

sions. Henry, in desperation, made a pilgrimage to Canosa to meet with the pope.

The pope had been making a trip to survey his subjects throughout the empire, and he had stopped in Canosa. It was at this point that the emperor chose to rescue his troubled imperial office and authority. However, the pope wanted to humiliate the emperor and teach him a lesson that would last for centuries. So, he chose to make the emperor wait and beg for the meeting. This German emperor was forced to humiliate himself by standing out in the snow barefooted before the castle of Canosa for three days while wailing, showing his grief, and begging to be admitted so that he could ask for forgiveness from the pope. After three days of severe humiliation, he was given admittance and he went in and bowed before the pope and asked for forgiveness.

The pope forgave him and won a great victory. However, the Germans, with their warrior spirits, have never forgotten. They now have a saying, "Never again Canosa, never again."

You can begin to see the puzzle being put together where the Reformation is going to rise up out of Germany. The pope humiliated the German emperor at Canosa, and as an aside, Henry IV later killed the pope. The pope's victory over the German emperor was sweet in its total humiliation of a German warrior-emperor, but it was bitter in its final cost.

As the popes gained power, their demands grew more atrocious. The next demand by Hildebrande was that all princes must kiss the feet of the pope. This change from Christ's washing the feet of the disciples to the pope's having to have his feet kissed is quite extensive.⁸

⁸ John 13:5.

The differences did not stop at the point of the princes having to kiss the feet of the popes. The next papal decree by Hildebrande was that emperors could be deposed by the pope. World rule was the papal goal.

The final papal decree by Hildebrande was that the Roman Catholic Church has never erred and will never err.

Alexander III (AD 1159 to 1181)

The next strong pope was Alexander III who affirmed Hildebrande's policy for papal succession. He made it official that the cardinals alone could elect the pope.

Changes Implemented By Alexander III

The fearsome change that Alexander III implemented was his decree that the Roman Catholic Church shall use the sword against heretics. This change should strike fear in the hearts of Protestants because we could possibly suffer under this kind of religious persecution again.

Alexander III also erected a wall of church-state separation of his own. He decreed that secular authorities shall not meddle with the Church.

Jack: In regard to the Church's use of the sword, was it not true that when a Church member was killed in defense of the faith, his sins were automatically forgiven.

V: Yes. If a Christian was killed while trying to enforce a papal decree, his sins were automatically forgiven. The forgiveness was complete and automatic in such a way that he could go straight to heaven without the necessity of any time in purgatory. During a ban, i.e. when the Church was involved in a crusade, if a secular person was killed while enforcing the ban, his sins were automatically forgiven across the board. This provision was a huge enticement for enlisting non-Christians for a crusade. Even though the soldier may not have been a devoted Christian or may

even have been a non-Christian, his sins would be forgiven if he were killed while fighting a crusade.

Innocent III (AD 1198 to 1216)

Innocent III took the remaining steps to world rule by the papacy.

Final Steps to Ruling the World

Innocent III declared that the pope was God's **only** representative on earth. With this exclusion in mind, Innocent III adopted a new title, "The Vicar of Christ." All popes prior to Innocent said that they were each the Vicar of Peter, the representative of Peter on earth. Here in this decree, Innocent moved the claim up to the point of being second to Christ alone. He wanted to rule the world. So, he made himself the only representative of God on this earth by becoming the Vicar of Christ.

Innocent held the Fourth Lateran Council in AD 1215. The council did not fail Innocent. Out of this council, the Church and the pope reached the highest possible pinnacle. The council mandated universal subjection of everyone in the world to the pope.

At this point, the entire planet, all bishops, all religious people, all secular people, emperors, princes, everybody in the world, all had to report to the pope. The pope became the highest-ranking human being on planet Earth. He became the only representative of God on this planet. Incredibly, the pope became then and is still now the Vicar of Christ according to the decree of Innocent III and the Fourth Lateran Council.

Innocent established the official definition of the doctrine of transubstantiation by declaring that after the prayer is said and the pope says that the bread and the wine are changed into the body and blood of Christ, then the declaration became part of the Church's body of truth. When a faithful Catholic observes the mass inside the church, then he is required to believe that the bread and the wine have

been changed into the body and blood of Christ.

If you should use inductive reasoning in observing the mass and find that the elements never changed, then you would have to either reject transubstantiation or reject your reasoning. However, the Church claims that the elements change. To not fall in line with the Church's claim is against the rules and subjects you to penalties. So in order to appease the people who could see no change in the elements, the Church had to come up with a way to reconcile this contradiction between transubstantiation and inductive reasoning.

The Church chose Scholasticism as the way to reconcile transubstantiation with inductive reasoning. The scholars divided all matter into substances and accidents. The substance of something is what it really is, and the accidents of the thing is what is perceived of the thing through the eyes. In transubstantiation, there is a distinction between the substances and accidents of the elements of the Mass. The substance is what changed, but the accidents of the bread and wine stay the same because accidents are not changed by the prayer, only the substance is changed by the prayer. When you observe the bread and the wine, you cannot conclude that they did not change because all you can see are the accidents. Thus you are trying to draw a conclusion about the substance based on your observation of accidents. The use of induction became invalid when dealing with the Mass.

The papal decree by Innocent III and the Fourth Lateran Council is that the substances did change during the Mass. The substances changed, but the accidents did not. By faith in the Church, one just had to subscribe to that distinction between substances and accidents.

It was the scholastics in the universities that reconciled inductive reasoning with the Church's deductive reasoning. This recon-

ciliation of induction with deduction based on Church decrees became the overriding factor in the earliest Christian universities.

You may begin to see how this perversion of science by the medieval universities was called the Dark Ages. The university laboratories no longer studied inductive cause and effect, e.g. where you heat something like water, and it changes form? No. What they began studying in the universities is how to reconcile the real world with the papal decrees. Those kinds of studies were the center of scientific studies during the Dark Ages.

University studies in the Asian countries were more open. They were able to research and make open and unbounded observations (inductive science) and draw conclusions (deductive science) from them. Reversing that process was the cause of the Dark Ages. In the medieval Christian universities, you went to school to learn how to reconcile what you were seeing with what is "known truth," and you were required to defy what you were observing. Certainly, you can see how that reversal of science could retard progress? It was a terrible distortion.

Homer: Do they still believe that doctrine?

V: Yes, the doctrine of transubstantiation is still in place; the scholastic system is still in place.

Ted: That need for reconciliation is something that we are seeing nowadays in the Catholic Church. There is a liberal element there, and it is not completely willing to accept decrees that conflict with induction. If they are still going to be faithful to Scholasticism, then I guess what you could say is that they must suspend their scientific judgments because of all the things that they are discovering nowadays. Since they are in a different environment, they must reform and figure out, "Okay, how am I going to take all

this new stuff? How am I to reconcile my beliefs with these new truths?"

V: Reconciliation of perceived truth to Truth is our goal. Their goal is different; they must reconcile perception to doctrine because they are not going to discard their doctrine of transubstantiation.

Tim: So that is all still in place then?

V: Right, because in their system, neither the Roman Catholic Church nor the pope have ever erred.

Steve: You can see Satan working there because he comes to steal, kill, and destroy.⁹ However, we still have the freedom to investigate and explore things.

Pete: Decreed truth by sinful man makes for an evil religion in my opinion.

Bob: That is what Paul said about the Greeks when they were captive to traditions.

V: Yes, they were captives. And you see this today just like you described, Bob, with the people with whom you want to share the truth, but they cannot hear it. I feel so helpless sometimes, and I feel like if I could just grab them and kidnap them and take them away and get them to where they are listening once again, then they could be awakened, but

Jack: I work in a benevolence program in which the recipients are transients. Many of them are women who are illegal aliens. So, they are not highly religious. They are enslaved and in bondage to their coyote, i.e. the man who brought them across the border. They are afraid to do anything out of control of that man. When I have them in a church setting, and I start to talk to them about God, they defer to the religion of their husbands. I explain that their husbands are not here and that they are the ones who need to be freed, both them and their children. I try to tell them

⁹ John 10:10

that the Bible will show them how to get out of slavery.

Wanda: We are moving towards a one-world religion. You can see how the Roman Catholic Church is beginning to have its charismatics.

Wanda continued: I did not realize it, but the Protestant charismatic churches are becoming more like Catholics because they have their freedom that is really put above most of the stuff that Christians are supposed to do. They would not have any qualms about being in a Catholic religious service because of the freedom that they claim in Christ.

Wanda continued: I heard today about a guy who graduated from this seminary who has become involved with a serious charismatic group, and he was preaching what we are talking about here, i.e. about the body and the blood being actual and not symbolic. That just kind of . . .

V: . . . blows you away, doesn't it? Our heritage is one that was won through the blood and the pain and the agony of our forefathers, and when we get into studying the Reformation, and you begin to see what was sacrificed in order to get us where we are, it should keep you from easily surrendering back into that old position. However, there is soon going to be a movement across the planet to unite all religions. That ecumenical movement is going to be the movement that Antichrist is going to use for ascending to his throne to be the bishop of all bishops, not the vicar of God, but god himself.

A student from a former class loaned me a book by Dave Hunt entitled *A Woman Rides the Beast*.¹⁰ That book contains much of what we are studying here. It is a well-documented book built on real history, and his conclusions will surprise you.

¹⁰ *A Woman Rides the Beast*, Dave Hunt, Chick Publications, P.O. Box 3500 Ontario, Calif. 91761-1019 (909) 987-0771.

As a layman in Georgia, I saw much more separation between the Protestants and the Catholics; I could easily observe that separation. When I came here to this seminary, that separation narrowed, and it is so narrowed now that within the Protestant realm there seems to be a general, growing acceptance of the Roman Catholics as good Christians. The further east you go, there is more of a distinction, and I am not sure why it is like that unless it is the mix of Hispanic and Anglo here. Perhaps that mix has softened our understanding of religion because of our human love for one another. Perhaps this love has transcended and softened our differences and lowered the theological barriers.

Tim: That acceptance may have changed further east, too.

V: It may have by now.

Beth: I think the differences are less clear because of biblical ignorance that people are in today. Common sense says we ought to be able to be nice and accept everybody and everything they believe. But when you read the Word of God, and you see the contrast, and you realize what is going on, and you are able to see the difference, you can see the errors clearly. God's Word will open your eyes.

V: Yes, it will. God's Word shocks your eyes open.

Joe: Tolerance seems to be one of the things that gays and others want. They claim that we are not tolerant if we do not accept their beliefs.

V: We must love them without accepting their doctrines.

Ted: I think that, as we sit here and learn church history, we can see that we have to really teach the Bible and get our people to study it on their own. Most of the people in my church do not know what and where the Ten Commandments are. How can our

people be so confused when we have studied the Ten Commandments? It is because they do not know biblical basics. They carry their Bibles to and from church, but they do not study them at home or anywhere else.

Ted continued: "Thou shall have no other gods before ME!" Our people say, "We have no idols or make no images." That is just so simple. Whatever gets before God in our lives is idolatry. Teaching them this foundational understanding is our responsibility as preachers and Sunday school teachers. Instead of merely meeting together in groups and talking about our problems in our self-serving Bible studies, we need to focus on God's requirements of us.

Ted continued: We need God's directions for life. We must learn as much as we can so that we can share it with as many others as possible so that they will not go to hell.

V: That approach is good, Ted.

Please notice now that we have reached the year AD 1215 in our studies. Pope Innocent III is the ruler of the world, not just the Church, but of the world. He has been the strongest man to rule the entire planet.

Remember when I was talking about incremental changes? As you move along on the straight and narrow, and you have a slight deviation off of the straight and narrow, and you go for 100 years before you have another deviation, these deviations are hardly noticeable. After several slight deviations over many centuries, you could end up on a strange path indeed. It would not take many of these deviations to become antichristian (see Chart 5.3).

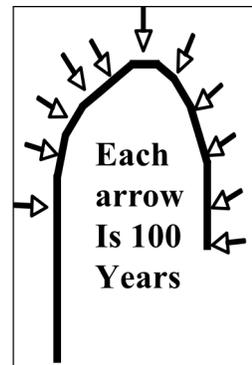


Chart 5.3

You may start out going north on the straight and narrow, but you end up going south, going to destruction, after several just slight deviations. Little deviations are all it takes in Satan's plan to move the Church from heaven-bound to hell-bound. He is not going to do it with one giant, obvious move because the Church would rebel, saying, "We are smarter than that." And we are. But when he uses the tactic of tiny incremental changes, all he needs from you is tolerance of a slight deviation. And he will use you and your family, and your family's family; he will use a century's worth of history to get that one little deviation established.

Now he has in effect by AD 1215, achieved this horseshoe, and for the rest of history, he has nearly a billion Christians going the wrong way. How many Protestants are there? Seventy million. There are a billion Catholic Christians and a billion Muslims and nearly a billion Orthodox Christians. That makes a ratio of 300 to 7. At any time now with the vast wealth and political power that is in the hands of these groups, your life could be turned around and voided by a religious decree. It is going to happen—read the book of Revelation. Your lives are hanging in the balance—you who are reading this. If you do not think your lives are hanging in the balance, think about your children's lives or your grandchildren's lives. Once several billion people put their mind to change this world, you are nothing—seventy million as opposed to three billion. How many of billions are real Christians, the kind that will stand up and die for biblical faith? This stuff is real today because it has real historical roots and a real prophetic end point.

AD 1215 is the pinnacle, and we are on the down side of history. Protestantism has turned into an enjoyment religion; it is what you can get out of it. There is no longer self-denial and sacrificial costs involved in modern-day Christianity. Self-denial, cross bear-

ing, and following Jesus seem to be passé and has been replaced by a joy ride. Most think that if it is not a joy ride, and fun, fun, fun, then it is not real Christianity, and there is sin in your life. You must get rid of the sin and get your life right so that you can enjoy the ride of being the perfect bride of Christ and be pampered by God Himself. Narcissism is the label that I would use for the people, including most Christians, of today.

Our forefathers came out of this system defined by the 3 strong popes above and paid with their lives to give us the chance to change this world to the better. They paid! It is their blood that bought this opportunity for us.

FIVE DIFFERENCES BETWEEN THE NEW TESTAMENT AND THE ROMAN CATHOLIC CHURCH

1. Roman domination occurred when the pope ruled over both the Church and the state.
2. The Roman organization was called the *Curia* and is composed of the seventy cardinals. The cardinals are composed of 50 priests, 14 deacons, and 6 bishops. They constitute all the committees and do all of the business of the Church. It is a top-down system where all decisions are made at the top and passed down. The local bishops that are taking their orders from Rome are rulers in their own parishes. Within a church a bishop is boss. Then it comes down to priests who are sub-bosses. Next in line are deacons who are helper bosses. Then there are the people who are being ruled by the Church. The people are not the Church. The people submit in order to get the priest above them to give them saving grace.
3. Roman doctrine allows for seven sacraments through which is mediated saving

grace as a medicinal substance. In immediate salvation there is nothing between you and God. However mediated salvation is when there is something or someone or both between you and God through which salvation comes to you. In a system of mediated grace, God dispenses the grace to you through a medium. The seven sacraments are the seven media of grace for the Roman Catholic Church (see Chart 5.4).

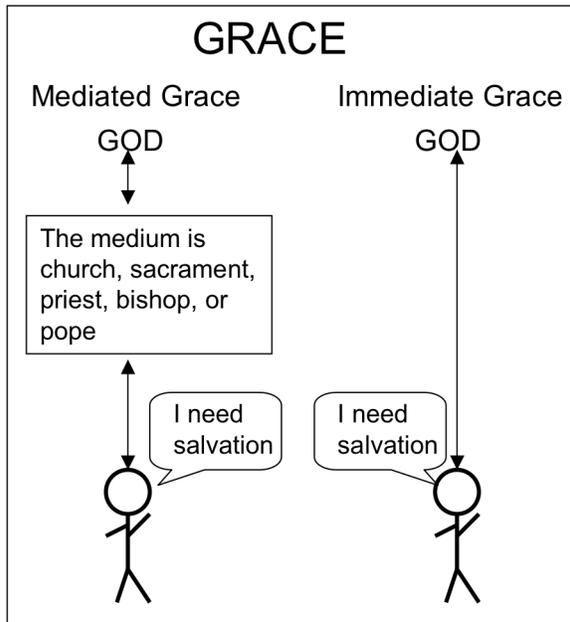


Chart 5.4

Jill: Christ is the medium, is He not?

V: Christ is the mediator.

Jill: The Scripture says that there is one God, one man, one mediator between God and man.¹¹

V: Yes, as the mediator, He is the dispenser of forgiveness, and it is an immediate dispensation. Forgiveness is not a substance.

I want you to hear this: if God is the Savior, if God alone can forgive sins¹² and

graciously give eternal life, why would somebody try to obtain forgiveness of sins from someone other than God?

Jill: It is a misinterpretation of Scripture, that says that we should pray for one another and confess to one another so that our hearts can be healed.¹³ But it does not say . . .

V: . . . that a sinner is to get his salvation from another sinner.

Let us look at the sacraments as described in the textbook. The sacraments are:

- a. Baptism is the forgiveness of all original sin, and all sins committed up to the point of baptism. In other words it cleans the sin with which you were born, plus all the sins that you have committed to the point of baptism.

Beth: For a Roman Catholic, that event is usually as an infant. So there would be no sins committed.

V: Yes. However, when the emperor Clovis had his whole army baptized, there were supposedly many sins that got covered up for each warrior.

Oscar: I do not believe in the pope's ability to forgive sins. Did he somehow misunderstand the Scripture, 2 Corinthians 2:10, where God says, "To whom ye forgive anything, I forgive also."

V: The popes are exercising what they believe are their keys to the kingdom. They have declared that the keys were given to Peter, the first bishop of Rome supposedly, and Peter passed them down to the subsequent bishops of Rome. The power of forgiveness of sin is in the keys possessed by the pope and to whomever he ordains with that power.

Tim: What about the sins after baptism?

¹¹ 1 Timothy 2:5 For [there is] one God, and one mediator between God and men, the man Christ Jesus;

¹² Luke 5:21

¹³ James 5:16.

V: That issue will be dealt with in the doctrine of penance.

Wanda: Within the structure of Scholasticism, infant baptism just seems like the perfect way to keep someone ignorant and submissive to the Church for his whole life because he never understands why he must believe and do what the Church declares. The people become dependent upon the Church for their whole lives.

V: The people live their lives in the world, but they must go back to the Church periodically to get cleaned up.

Wanda: There is money involved in all of that.

V: Yes. There is a co-dependence. The Church depends on the people's money, and the people depend on the Church's forgiveness.

b. Confirmation is the imparting of the Holy Spirit.

Betty: You know, Dr. Vinson, I did not learn that until I read it in this book. I did not know that I received the Holy Spirit when I was confirmed. They did not tell me. This classmate over here said he knew. He was brought up as a Catholic as well, and he knew why he was confirmed. But they did not tell me. I was just doing what they said for me to do.

V: That kind of ignorance sometimes occurs when submission is valued more than knowledge.

Dr. Kiwiet has been teaching our course, Roman Catholic Theology, for years. One of my peers took that course. After graduation, he applied for a job opening in Abilene to run a Catholic home. When he interviewed for that job with the Catholic clerics in that area, he knew more about Roman Catholic Theology than they did. Ignorance of the reasons behind the Roman Catholic doctrine is common. I would guess, however, that their

understanding of their doctrines is high. It is just the understanding of the "reasons behind" those doctrines that is low.

c. Penance is the forgiving of any sins committed after baptism. You get cleaned up at baptism, but a normal person cannot stay clean. You must get periodical cleansings for the rest of your life. You get those cleansings in penance.

The old penance that was developed by Innocent III had four steps:

- (1) Contrition was the providing of evidence that you were sorry for sinning.
- (2) Confession was auricular. You confessed your sins in the ear of a priest or a bishop. You told him what you did wrong.
- (3) Satisfaction was your providing sufficient evidence of true contrition. You wept, you said Hail Mary's, you placed a cross on your door, you provided evidence in many different ways to show that you were contrite. You told the priest then how you provided satisfaction for your sins. He could then pronounce that your satisfaction was complete.
- (4) The priest pronounced absolution when he said, "Go in peace, my son. Your sins are forgiven."

This doctrine did not work out so good because the people could estimate what would satisfy God for their sins, and satisfaction was step three. They could not get out of the confessional without step three. So when the sinners went into the Church with their pockets full, the priests could make sure that they came out with their pockets empty.

Well, the people started going in with their pockets empty, and satisfaction degener-

ated down to Hail Mary's and things that required no money. So the Church was not getting any money that way. So, they changed their doctrine.

The new penance changed the order of the four steps to contrition, confession, absolution, and then satisfaction. The new doctrine works by making a separation between sin and guilt. The sin is absolved while in the confessional, but the guilt has still to be satisfied after leaving the confessional.

When you come into the confessional, you come in with evidence of contrition. Secondly, you do the auricular confession of your sins to the priest. Thirdly, the priest absolves you of the sin right on the spot. He cleans up all of your sins, dismisses your sin away from you right then, but the guilt of those sins is carried with you out of the confessional. That guilt has yet to be paid for through the fourth step, i.e. satisfaction. With this change, it no longer worked to go into the confessional with nothing in your pockets. When you leave, you still owe them satisfaction for the guilt of your sins, and you must pay, in some way, for that guilt to be removed. The priest decides what payment is to be made. If you do not pay the prescribed satisfaction, then you will have to pay it in purgatory.

Beth: Also saying the rosary requires the lighting of a candle, and the candle requires a deposit of coins. That is another way of getting some resources.

V: You need to see that there has been a change in the doctrine of penance from the one designed by the "inerrant Pope Innocent III" to one that is more sensitive to pragmatic concerns. The satisfaction was moved from step three to step four, and sin was redefined into two parts—sin and guilt.

Henry: Was that an error?

V: Not for them. Changes of this level come under their doctrine of progressive revelation.

Jack: Previously the sins were done away with when they were paid for on the spot. But now the guilt of the sins must be carried out of the confessional until the prescribed payment has been made.

V: Right. If full payment is not paid on this earth, the sinner goes to purgatory and pays there.

Beth: I grew up Catholic until I was 19 years old and went to confession once a year. He always asked about why I did not carry out my satisfaction from the previous year.

V: The first step of your coming year was last year's satisfaction? So, you were working one year in arrears.

In the doctrine of penance, once you separate sin and guilt, then you have a perpetual way of enslaving a people to a system, and a way of getting their loyalty. However, the larger problem for me is that the doctrine begins to involve man in forgiving sin and guilt. Not only does the priest forgive sin, but also the sinner's works forgives his guilt. There is also the question of a separation between sin and guilt.

It is absurd that the priest forgives sin, and the sinner forgives guilt. This scenario is going to play a part in the spark that ignites the Reformation.

Pete: Would that be a distortion of the guilt offering in the Old Testament?

V: In my opinion, it is a distortion of the sin offering in the Old Testament because sin and guilt have always been bound together, and the forgiveness by God of sin was also the forgiveness of guilt. Both got forgiven, but now it is separated, and the Church forgives sin, and you have to pay to get rid of guilt.

Pete: I really believe that there are many people who have the Holy Spirit and have gone to the Catholic Church for forgiveness because they know that they have sinned. But

since their eyes have been covered and the Church is holding on to that doctrinal blindfold, they have felt their guilt and gone to the Church with their repentance without going to the One who forgives sin and guilt. They ended up going to the wrong person or thing for forgiveness. In this case, the Church has assumed the place of God in that individual.

V: Yes. Going to the wrong source of forgiveness is a terrible and fatal mistake.

- d. The Mass is the re-sacrifice of Christ. At the mass, Christians re-sacrifice Christ and eat His flesh and drink His blood. The doctrine of the mass is all about ingesting Christ and the grace that is in Him. Through that sacrifice you are ingesting the saving grace of Christ which is found within His body and blood.
- e. The extreme unction is the final cleansing of sin which must occur within minutes of death.

Baptism cleans you up to the point of baptism. When you mess up after baptism, then you do penance which gets you clean again. You do penance over and over again to get cleaned up after your daily sins. The sins that you commit between your last penance and death are dealt with in the extreme unction. The extreme unction is necessary within a certain number of minutes after death.

Ted: Do you call that the “last rites?”

V: Yes, the “last rites.”

Ted: If they sin again between that point and death, how do they . . . ?

V: The priest probably is there waiting for the Christian’s death before doing this ceremony. If he does the ceremony before

death, then the Christian needs to make sure that he does not lie or commit a sin before he dies. Only for so many minutes after death, is this rite effective.

Jill: I do not know where they get this stuff.

V: I think that it comes from the great body of “truth” possessed by the Church.

- f. Ordination, or the sacrament of orders, invests in the clergyman the power of being able to dispense saving grace via the sacraments.

A priest can dispense salvation, but one of us could not because we do not have the power that comes from the sacrament of orders. All bishops are ordained by the pope, but a priest can be ordained by a bishop. That ordination is a dispensing of power into the person so that the person then can dispense saving grace through the sacraments. Orders are a dispensing of power; that power comes out of Rome, and it is given to all bishops. All bishops, then, have the power to further invest the same kind of power in a priest so that then the priest can forgive sins.

- g. Matrimony is the sacrament of marriage. This sacrament and that of orders are mutually exclusive. Christians can marry, but the ordained ministers cannot.

The Treasury of Meritorious Grace

I will try to describe how the Church’s source of saving grace comes from Jesus, Mary, and the saints. All of these persons generated grace as a substance in excess (see Chart 5.5) of their own needs for going straight to heaven without having to go through purgatory. That grace was created by their meritorious works.

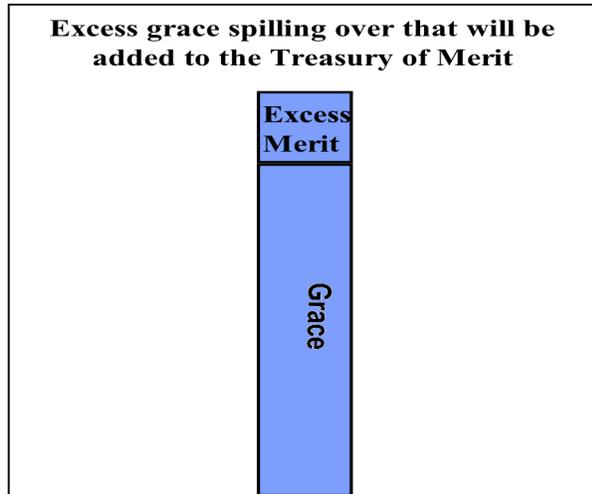


Chart 5.5

All seven sacraments are used by the Church to dispense saving grace. The Church's treasury of merit is where all that grace is kept. Into that treasury, grace came from Jesus, from Mary, and from the saints (see Chart 5.6). The arrow in the chart shows inbound grace. It is dispensed out of the treasury to needy Christians through the seven sacraments, which are displayed as seven spigots. Saving grace must be dispensed to the needy Christians, however, the only person that can turn the handles on the spigots

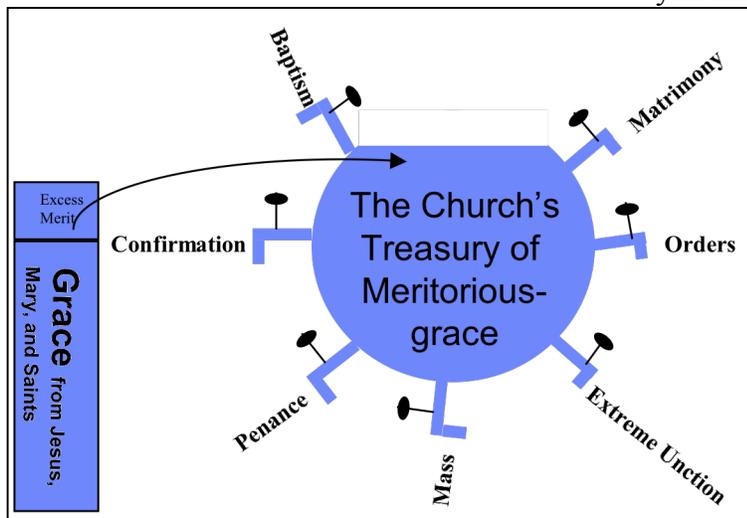


Chart 5.6

is somebody that has been ordained, i.e. has received the sacrament of orders.

In order to be saved from hell, one must come to the Church to receive saving grace through a sacrament administered by an officially ordained priest. You can get your saving grace through mass, penance, baptism, matrimony, confirmation, orders, and extreme unction.

A typical Christian is depicted in Chart 5.7. You need the amount of grace at the top of the chart to bypass purgatory on your way to heaven. You go to church and you get a little bit of grace from the Mass because you missed a few times. But since you are a good guy and have done many good works, such as feeding and clothing orphans, you have built up some grace of your own. You need some more, though, and if you do not get it before you die, you will have to go to purgatory and pay for your excess sins.



Chart 5.7

Ted: You could leave the deed for your house to the Church for those unpaid for sins.

V: I suppose that you could. But let us suppose that you die without paying penance for your sins committed at the end of your life. You must go into purgatory to pay for the guilt of those sins. Your spouse can come and purchase grace through an indulgence for you in order to shorten your stay in purgatory. Because you have been baptized into the Church during your lifetime, you may ascend from

purgatory into heaven as soon as your accounts are fully balanced.

Homer: Is baptism salvific?

V: In this kind of sacramentalism, all the sacraments are salvific because they contain saving grace mediated by Jesus, Mary, and the saints. By being a member of the Church and participating in its sacraments means that you are going to heaven, but it might be after many years of purgatory.

Beth: And that doctrine is stressed, too.

Carl: If that person gets baptized at birth, he is going to heaven?

V: Yes, eventually if he does not commit a mortal sin.

Beth: My family thinks that I am crazy. They say that I was born Catholic and that I will die Catholic.

Sybil: What is supposed to happen in purgatory? Is it a time of torment?

V: Yes. It is a paying for your excess guilt from your sins. For the sins that exceed your accumulated grace, you must either pay here, or you will pay there, but you will pay.

Pete: It is a mini-hell.

V: I will illustrate the concept of sainthood. Chart 5.8 depicts Sister Teresa who, if not already, is about to be named a saint in my opinion. Let us say she has excess grace. When she died, the extra grace went into the treasury of meritorious grace, and then she goes straight to heaven, not to purgatory. Bypassing purgatory is just for saints. Only a saint has more grace than he needs. All of the

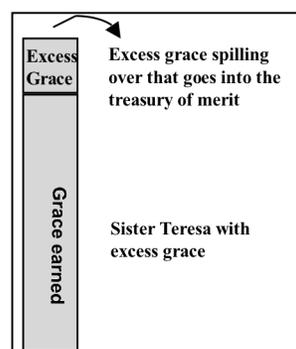


Chart 5.8

rest of us have need, and we have to face purgatory.

Betty: Who makes that determination of whether or not someone has enough grace to go straight to heaven?

V: I do not know who or how that determination is made. I suppose that they say that God makes it and discloses it somehow to the Curia.

Henry: In this doctrine, does everybody go to purgatory if they do not have excess grace?

V: Yes, sir.

Jill: Even if they pay before?

V: No, if their accounts are paid up, then they go to heaven. But I do not know how much is enough.

Carl: If you are talking to a Catholic, and he is trying to explain purgatory, and you say, "Well, purgatory is not in the Bible." Could they say, "It is in our Bible?"

V: Yes, their Bible contains the books of the Maccabees, and Second Maccabees speaks of purgatory.

Carl: How would you rebut that claim as being

V: . . . invalid? The books of the Maccabees are not canonical. The extra books of the Catholic Bible were picked up when developing the Septuagint. They were never included in the canon that was approved by the early Church. After they were used in the Septuagint for a while, the Catholics then accepted them as canonical.

Jack: And even Catholic scholars agree that the books of the Maccabees are not inspired writings. Is that right or wrong?

V: It is wrong.

Jack: They consider the Maccabees to be inspired?

V: Right, because the pope confirmed them.

Jack: He is authoritative?

V: In Catholic tradition, the pope has never erred; he is their highest authority.

Tim: All that purgatory doctrine kind of throws the confessing of your mouth and believing in your heart¹⁴ business out of the window.

V: Yes, it sure does.

Tim: All these folks who are replacing biblical doctrine with tradition are stumbling blocks and will be held accountable by the Lord.

V: That is right not only for them but also for us if we should do the same thing.

4. Roman monasticism is the practice of withdrawing from the world.

Please note the two new monastic orders that had originated by AD 1215. They are the Dominicans, and the Franciscans. These are two very, very important monastic orders, but the Jesuits will supersede them in importance later.

5. The Roman Inquisition originated in order to suppress dissent.

The Roman Inquisition was very effective. The Albigenses (Albi, France) were a group of dissenting believers who rejected sacramentalism, indulgences, purgatory, and some of the other things held by the Roman Catholic Church.

The pope was not willing to tolerate this kind of dissent. So, he called for a crusade against the Albigensians. The Dominicans were the people who were to run the crusade because the Dominicans are a monastic order

to fight dissent or heresy. The Dominicans ruled that crusade that rooted out and killed 800,000 dissenting believers.

Historians allege that the Roman Catholic Church thrives on darkness: truth is a threat. Truth opens up, brings light, and an institution that is built on darkness will be broken down and torn apart by the light of truth. The trouble is that the concrete has set; the wrong forms were put in place throughout history. Those forms had the wrong shape, but the concrete of religion was poured into them, and now the religion is permanently cast in those shapes. It is in place, and there is nothing you can do to break it apart.

Given the permanency of the religious doctrines by now, the only thing that we can do is to try to rescue the perishing. There are 70 million Protestants. It would require each Protestant to rescue about 15 Catholics to the Lord of the Bible in order to rescue them all because there are about a billion of them. It is staggering when we take stock of how many people are in bondage to that religion. In the end times, I think that they are going to rise to the ascendancy in the Christian religion, and the apostate Church is going to gravitate towards the Roman system, and Antichrist is going to rule the *Caesaro-Papacy* in the same way that Charlemagne ruled. They will execute all dissenters just like they did in the old days, and 70 million of us could disappear.

Tim: All this history has been a tryout for the big one that is coming.

V: History has been a tryout. We are learning in this course and the Bible about what is going to happen to us. You can read the end of the story in the book of Revelation.

¹⁴ Romans 10:9.

Chapter Questions

1. What were the three weaknesses in Rome's claim to authority?
2. What were the reasons for secular opposition?
3. What were the results of the papal crowning of Charlemagne?
4. What were the four factors that brought Roman Catholic domination between AD 1050 and 1215?
5. What were five differences between the New Testament and the Roman Catholic Church of this period?

Chapter 6

DOWNFALL OF CATHOLIC DOMINATION

There were three reasons for the quick downfall of papal prestige. First, the financial exploitation of the people created much bad will. Second, the Babylonian Captivity of the Church created a distrust because the Church was then viewed as favoring a particular nation. Last, the papal schism made the Church a laughing stock because there were more than one pope, and each was contradicting the other.

FINANCIAL EXPLOITATION BY THE POPE

The insatiable hunger for riches by the pope and all the Church's hierarchy opened the doors for many enriching schemes in the pope's agenda. Some of the known forms follow:

- a. "*Annates* were the gifts to the Church by a newly appointed bishop or abbot of his first year's income derived from his new office to which he was appointed."¹ When you got called to a church you gave your first year's income to the pope.

Betty: This requirement would make you a lay pastor the first year.

V: Basically, you were a volunteer pastor for your first year because all your first year's income went to the pope.

- b. "*Collations* were the practices of shifting several bishops or abbots in order to secure *annates* from each one."² When you had an opening in church A, you moved the pastor of church B to A, C to B, and D to C, and

E to D. Then the pope received *annates* from E, D, C, B, and A.

Betty: Would you not just get the first year's pay only from A.

V: No, it was from each of them. Everybody that got moved had to pay *annates* to the pope; those synchronized moves were called *collations*. The Church did not want to just make one new bishop and put him in A; it wanted to move several so that it got the extra *annates*. That was how *collations* worked.

- c. "*Reservations* referred to the practice of reserving the best and richest offices for papal use."³ When there was a very rich bishopric, the pope may have wanted the whole income all the time, not just an *annate*, but the whole thing for years and years. So instead of putting a bishop in that office, the pope installed one of his priests and diverted the income from that bishopric to himself as the only continuous bishop,.
- d. "*Expectations* meant the practice, by papal authorities, of selling to the highest bidder the right of nomination to an unusually desirable benefice before the person filling the office had yet vacated it."⁴ If you have a bishopric that would normally bring in a million dollars a year, then you could sell that office for probably 2 million dollars to somebody to become the bishop there. In addition to the selling price of 2 million dollars, you would collect your *annates* of 1 million dollars. Thus, you would have received 3 million

¹ Robert A. Baker, *A Summary of Christian History*, (Nashville: Broadman Press, 1959, page 152. This book has been revised several times since 1959.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

dollars. The new bishop would break even in 3 years and would begin clearing a million dollars per year after that.

Pete: Did this money go to his personal account?

V: It went to the papal office's account. The pope exercised authority over the entire Church, but he spent money directly out of the papal office account. You see the Roman Church was set up as one giant church with many branch offices each of which operated independently. The Catholic Church treasury was in Rome, but each church itself had its own account. Each branch church spent out of its own account, but when the pope demanded a tithe, then they had to give a percentage of everything they had to the pope. Those papal demands, then, eliminated spending at the local level and moved it to the central area.

Henry: He had the authority to spend it any way he wanted to?

V: You bet because he was the highest authority.

Carl: He was not accountable to any one?

V: He was the highest guy there was. He was the Vicar of Christ.

The reason I am informing you of this title (Vicar of Christ) is because you might hear the words as you move about in Christian circles. You need to know that it means that the pope was the sole representative of Christ on earth.

- e. "*Dispensations* referred to the papal practice of excusing ecclesiastical violations on the payment of the proper amount of money."⁵ It was the forgiveness of sin for money.

- f. "*Indulgences* were pardons for temporal sins."⁶ It was the forgiveness of sin in advance for money.
- g. "*Simony* referred to the sale of a church office, and it took its name from Simon Magus (see Acts 8:9ff.), who tried to buy the power of the Holy Spirit with money."⁷ It was the sale of a desirable church office.
- h. "*Nepotism* referred to the installing of relatives in lucrative church offices."⁸ That was where you installed your relatives in order to keep all the money in the family.
- i. "*Commendations* had reference to the practice of paying an annual tax to the papacy in return for a provisional appointment year by year to a desirable benefice."⁹ You paid for a temporary appointment. Let's say that a certain bishopric brings in a million dollars of revenue, and you wanted to bid on that bishopric, so you bid \$900K. You can make \$100K for yourself in one year's time. If you are going to buy it for a permanent benefice, then it is going to cost you more than that first year's revenue.
- j. "*Jus Spoliorum* was the name applied to the papal practice of demanding that any property secured by a bishop or other officer during the tenure of office should, on the death of the person, become the property of the Church, since such property was judged to come to the deceased individual in consequence of holding the office."¹⁰ At death all ordained people's property went to the Church automatically.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ *Ibid.*

⁵ *Ibid.*, p. 154.

Jill: A deacon can be married. So his property would go to his family.

V: I think that the deacon would not be a part of *Jus Spoliorum* unless the deacon was also a cardinal.

Beth: It applied only to bishops and other officers?

V: Right, cardinals, bishops, and priests, I think.

- k. "*Tithing* was a levy against church property, the value of which formed the basis for the amount demanded."¹¹ This was an annual thing; your assets were evaluated, and then you turned in, say, 10% of your assets. For example, your local church had \$10 million of assets, then you sent \$1 million to the pope which dropped you down to \$9 million in assets. You then had a year to build your assets back up.
- l. "*Special Assessments* were made under any pretext. The Crusades were an excuse for an annual tax. Unusual blessings, unusual sins, or any other situation might have called for such assessments."¹² An example for today would be the pope's declaring a particular day to be a holy day that required a special holy-day fee.

You see how many ways (this list is not exhaustive) that the pope abused the people financially? When I was working on my doctoral program, I heard that there was a Roman Catholic theologian who came to our library to do research on how Baptists raise money. You can see in the forgoing list why he was doing that research; you can read between the lines. I think that he wanted to know if they had missed anything.

¹¹ *Ibid.*

¹² *Ibid.*

Ted: We call our special offerings a Chest of Joy offering.

V: Ohhh. Okay.

We now will address the next issue which brought shame and distrust to the papacy. The issue is called the Babylonian Captivity of the Church.

THE BABYLONIAN CAPTIVITY OF THE CHURCH 1303-1370

The moving of the Bishop of Rome to Avignon, France, for 70 years is referred to as the Babylonian Captivity of the Church. In the hundred-years war between France and England the pope's money was beginning to fall off because all of the resources of the warring nations were going into fighting this unending war, which had already lasted a hundred years.

The pope, who needed more revenue, decreed that he wanted all of these financial gains by the churches in the affected nations to come back to Rome. The king of France, however, put out a decree that no money from his French churches was to go to Rome; he cut off all of the money. All of the church money in France was to stay in France. As a result, the pope issued an edict of excommunication against everyone in France, and an interdict on the whole nation of France. However, this edict and interdict did not carry the same amount of power as it had in prior times because nationalism was on the ascendency.

Prior to the hundred-years war, the pope ruled the world. However, during this war, fighting for one's physical life rose to the surface as being much more important to the people than fighting for their eternal lives. The physical life became of supreme importance in the war setting.

This change in values has set the pattern for all wars. As ministers, you need to be aware of this phenomenon. When you are

dealing with war or other life and death issues, there is going to be an escalation of importance in the minds of your people for the supreme value of human, temporal life. The importance of eternal life will diminish at the same rate as the importance of physical life escalates.

As a result of this principle, the king of France ignored the papal excommunication and interdict, captured the pope, brought him into France, and put him into prison where he eventually died. The King of France then manipulated the next pope to be elected out of the bishops of France. As a Frenchman, that next pope stayed in France.

Next the French pope began to install French Cardinals, and so the whole papal regime moved from Rome and changed in its character to a French institution. As a result the papacy began to be seen by the entire world as not the papacy and not the bishop of Rome but as a French institution to be manipulated by the French king.

As a “French institution,” the Church began to bring money from all other churches throughout the world into France. The pope even brought money to France from churches in England and other countries which were at war with France.

In this scenario, the French king began getting wealthy off of all church business. This transfer of wealth caused a lowering of the esteem for the pope during the Babylonian captivity. The declining esteem went on for seventy years. There were seven popes who lived in France during this captivity. It ended when the seventh pope went back to Rome to die.

When the pope went back to Rome, the captivity ended even though he did so only to die which he did soon after returning to Rome. The French Cardinals then elected another French pope who was supposed to come back to France based upon his promise

to do so. However, the new pope decided to stay in Rome. The French, though, were not to be outdone; they got all their cardinals together and elected another pope who set up shop in Avignon, France.

With two popes, one in Avignon, and one in Rome, a schism resulted in the Church.

THE PAPAL SCHISM 1370-1418

The world had to deal with two popes--one in Avignon and another in Rome. Which was the real pope? Who were the people to obey? This confusion over two popes lasted three years. Finally, the cardinals decided that this situation was not tenable any longer. Nothing in the Church was working very well. No one knew whom to obey because each pope was anathematizing the other along with everyone obeying him. The pope in France was putting the interdict on the people in Italy. The pope in Rome was putting the interdict on the people in France.

During this schism, it seemed that everybody was going to hell because if you were not anathematized by one pope, you were by the other pope. In this no-win situation, the cardinals decided to have another meeting to solve the problem. In the meeting, the cardinals voided the offices of both of the existing popes. Then they elected a brand new pope.

However, neither of the first two popes vacated their offices, and the new result was that there were then three popes. Each of them was anathematizing the other two along with their followers. Each of the three was trying to get to the top in power.

This terrible scenario went on for about fifty years. The Church bishops and cardinals then decided to have a universal council, just like they had at the beginning in Nicea, to solve once-and-for-all this plaguing problem that was degrading the Church's image and reputation—three concurrent popes. This

council was named the Council of Constance, and it decided to vacate the offices of the three prior popes and elect a fourth pope.

This time the solution was implemented by force. Armed soldiers vacated the offices of the three popes and installed the fourth pope.

Throughout the papal schism, papal inerrancy was maintained, but I cannot figure out how. All three popes were taken out of office even though one or two or all three of them were inerrant. If that is so, then all of the world's population during that time went to hell because of the anathemas that were issued by the inerrant popes.

I just cannot figure out how all of these popes and the Church never did err in all of this. It is a strange thing how the Church has continuity and apostolic succession through all of this mess, but their claims are that the Church, the popes, and the cardinals have never erred, everything was okay, and there were no fallible decrees.

This downfall of the popes is called the Papal Schism. The Papal Schism was a period of time when there were two popes, and then another period of time when there were three popes. The schism ended when the Council of Constance in 1417 got rid of all three popes and installed a fourth pope by military force.

Jack: This schism started right after the Babylonian Captivity of the Church?

V: Yes, right after the captivity, the Papal Schism began in 1377. The third pope was added in 1409, and the fourth pope was installed in 1417. The Council of Constance was an important council because one of our greatest evangelical heroes was burned at the stake in that council; Hus was his name.

For historians, historical certainty has been extremely limited. We will discuss several reasons for that lack of certainty.

THE LACK OF HISTORICAL CERTAINTY FOR ECCLESIASTICAL DISSENT

First, there was a lack of material. In the Church's history of wars against dissenters, there have been many burnings, strivings, and battles. In them, many of the records have been burned or destroyed in the many conflicts.

Second, the information was extracted by torture. Most of the records were made by the Dominican monks because they were the ones who operated the inquisition.

My understanding of the way that the inquisition worked was that when a person was accused of heresy, he was picked up by the inquisitors, put into the prison, and asked what he did wrong, i.e. he was asked to confess the nature of his heresy. If he did not confess what he was accused of, the inquisitors would start the torture. He would be continually tortured until he could confess what he had been accused of. If he could not confess the right answer, he would be continually tortured until the torture killed him or the inquisitors decided that he should be burned as a heretic who remained unconfessed. According to the Church's doctrine, both of these two kinds of death meant that the accused would take his sin with him to hell.

If the accused could manage to find out what it was he was accused of, or keep guessing around until his confession agreed with his accuser, then instead of being burned to death, he would be mercifully strangled at the stake and then burned after death. In this death, the accused could possibly go to purgatory. Supposedly, there were no survivors of the inquisition.

Henry: I thought the Dominicans wore the long brown robes and had a vow of poverty.

V: No, the Franciscans had the vow of poverty. The Dominicans were charged with winning back the heretics.

Oscar: There were several times that the inquisition was operated by both the Church and the state that combined their authorities to accomplish the desired results.

V: Right. The state was a cooperating participant in the inquisition process.

Sybil: The Spanish Inquisition's abuse of power was also employed throughout Latin America. I have knowledge of ancient history that Columbus was supposed to use the power of the sword to establish both the kingdom of the Queen and also the Catholic religion in the places to which he went. In the name of God, many of the Indians were tortured and killed if they did not conform. Also as time went on, those who had possession of the land at that time were also subjected to the inquisition.

V: In Spain, the inquisition was perverted into a tool of materialistic greed. The incentive for both the accuser and the Church was to split the spoils from the accused heretic's wealth.

Beware, the inquisition could be used again in the future against the Protestants. We will be studying tonight about some real underground Christians. The inquisition was brought to bear against Muslims, Jews, and Protestant Christians.

Third and last, the information was written by the Roman Catholic Church. Thus the records were skewed to the Church's viewpoints. There were no opposing views recorded. Thus, the records were very subjective.

ANTECEDENTS FOR REFORMATION

I will be covering this information by country, and then within each country we will look at the prior antecedents for reform that occurred prior to the beginning of the Protes-

tant Reformation. You will see in these antecedents the beginnings of reformation, the little ripples of change in the wind predicting the imminence of greater change.

Antecedents in France

In France during the eleventh century, there was the episode with the Albigenses. The Albigenses resided in Albi, France and were a people who were dissenting against the Roman Church for a variety of reasons. Some of the reasons, but not most, were because of their evangelical faith. It was not that they were totally evangelical. They were dissenting away from the Church mainly because of the financial and other kinds of abuses.

During the twelfth century in France, there were two movements. First, there were the Petrobrusians founded by Peter DeBruys. His distinctives were:

1. He rejected infant baptism.
2. He rejected the crucifixes in worship.
3. He rejected transubstantiation.
4. He rejected tradition and held to Scripture only.

Peter DeBruys was burned to death by the Catholics with a crucifix around his neck.

The next French antecedent to reformation in the twelfth century was the Waldenses. Now Waldo was purely evangelical, and his doctrinal distinctives were:

1. Scripture alone.
2. Believer's baptism.
3. No Roman Catholic Church authority.
4. No purgatory.
5. No transubstantiation.
6. No ordination required for preaching.
7. The preacher must always read the Scriptures to the assembly.

Beth: Was Peter DeBruys not also evangelical?

V: No . . . well, it is hard to say. Whenever you come to one that says Scripture alone, you are borderline, and it can swing

either way. I cannot for sure say he was evangelical, but he very well could have been.

Jack: What was the Waldenses guy's name, the one that

V: Peter, Peter Waldo. Peter Waldo founded the Waldenses. The Waldenses had a crusade launched against them, and there were some that escaped to the Alps, but other than those few, they were annihilated by the Catholics in France.

Antecedents in England

During the fourteenth century in England, the antecedent to reformation occurred with the Lollards, founded by Wycliffe. Wycliffe declared that the pope was the Antichrist. I mean he just stepped on out there and said it. His doctrinal distinctives were:

1. He went back to the Bible as the sole authority.
2. He provided an English translation of the Bible.
3. He sent preachers to read the Bible to the people.
4. He rejected transubstantiation.
5. He rejected relic worship and saint worship.
6. He rejected sacerdotalism.

Concerning item number 6, Sacerdotalism is a word that means "priestism." It is the ability for a priest to take a measure of saving grace out of the Church's Treasury of Meritorious Grace and put it in the sacrament to make it efficacious for salvation. That ability was given to the priest through ordination. When you took the sacrament, it was claimed that through the power of sacerdotalism, you got a measure of saving grace into your body.

Concerning item number 3, these preachers were called the Lollards, and they were almost like minstrel preachers. They would go into a community, and they would make up songs out of the Scriptures to sing to the people and draw them through the music.

When the people gathered around, they would open up the Scriptures and read the Scriptures to the people and then give an invitation.

The Lollards, I think, picked up their name by the "la la la" that they began their songs with. They made up their songs and their tunes as they walked from town to town. By the time they got to the next town, they were ready to sing out the Scriptures.

Tim: You said they would send preachers to

V: . . . to sing and read the Scriptures to the people.

Joe: Just as a little side note—if you really want your kids to get an education, try home schooling. We started home schooling our kids. In our home school curriculum, the story of the Lollards is in my ten-year old's books.

V: Golly, now that is really good!

Jill: The public school would never include anything like that.

V: Not a chance.

Antecedents in Italy

The Italian antecedent to reformation was the Poor Men of Lombardy in the twelfth century. The founder was Arnold of Brescia. An alternative name for the Poor Men of Lombardy was the Arnoldists. I have seen that name much more frequently than the Poor Men of Lombardy. The doctrinal distinctives for Arnold were:

1. He opposed simony. That is one of those financial abuses that we have already looked at.
2. He denied baptismal regeneration. This distinctive would trigger me into thinking that there is a possibility that he could be evangelical, but there is not enough evidence to make that conclusion.
3. He held that sacraments performed by simoniacs were invalid.

4. He believed that freewill offerings were the only acceptable support for clergy.

By looking at Arnold's distinctives, you can tell right off that the Catholics were going to have a problem with him. He was hanged for his dissent. The power of a worldwide religion gives the leader of that religion the power of life or death for a doctrinal difference.

Class, we are coming to that point of a one-world religion. You who hold to evangelicalism will have to make some hard choices in the near future. Christians can stave this off by humbling themselves, praying, seeking God's face, and turning from their wicked ways. If we will do these things, God has promised that He will heal the land.¹³ But it is up to us to start the process.

Antecedents in Bohemia

The Bohemian antecedent was John Hus in the fifteenth century. John's distinctives were:

1. *Sola Scriptura* (only the Scriptures) were John's authoritative source of revelation.
2. John said no to indulgences.

John Hus had studied Wycliffe, and soon he began to espouse doctrine that came right out of the Bible. It did not take long for the Roman Church to declare him a heretic and excommunicate him.

John wanted to be cleared of that excommunication so that he could resume his preaching duties. The Roman Church had closed all the churches in Bohemia because John Hus's doctrine had spread all over Bohemia. Many Bohemians were suffering because of the lack of church meetings to bolster their hope. There was no preaching except on the streets.

John Hus asked for his case to be heard by a Universal Church council. He thought that

the council would be held in Bohemia, but instead the pope called it for Constance. Remember that this council in Constance was the one that got rid of the three popes and put in the fourth pope.

The council leaders called John Hus to come to that council, but John was somewhat afraid that if he left his place of security, he would be killed. His evangelical friends warned him that if he went to "their turf," they would burn him alive. Hus began to believe that they could not do that openly at a universal council because the Church would be risking the public's good will. He also mistakenly thought that they wanted to know the truth. He had the truth of the Scriptures and wanted to help them to see what the Lord wants us to believe. Hus knew that he was a friend of Jesus, not an enemy of the Church. However, his friends persuaded him not to go until he could get a guarantee from the emperor and the council leaders for safe conduct to and from the council. The emperor said that he would personally guarantee safe passage for Hus to travel to the council and return from the council.

Hus believed the emperor and went to Constance. At his trial in Constance, the bishops on the jury declared that he was a heretic, and condemned him to death. When the emperor claimed that he had guaranteed Hus's safety, the new pope said that you never have to keep your word to a heretic. The Church then burned Hus alive. John Hus sang hymns to the Lord as he drew his last breaths.

Hus means "goose" in the Bohemian language (Czechoslovakian). That burning of Hus is where we get the term, "cooking your goose." John is a hero of biblical faith. His integrity was never shaken; he held to *Sola Scriptura* all the way to the end by claiming that if the doctrine comes from the Bible, it is to be believed; if the doctrine does not come from the Bible, it is to be rejected.

¹³ 2 Chronicles 7:14.

Ted: These points of distinction are the things that martyrs were burning for?

V: Yes, that is why they died. Their doctrinal distinctives caused their deaths.

Antecedents in Germany

Germany's antecedents occurred in the fifteenth century. The first man was John of Wesel, and he had three distinctives:

1. He held to Scriptures only.
2. He rejected priestly control of salvation.
3. He rejected transubstantiation.

John of Wesel was imprisoned in Mainz. The difference in these antecedents in Germany was that it took a German to kill a German in the fifteenth century. Germans protected their subjects, and John was one of those subjects.

Germany was still in a feudal system at that time, and every subject of a king could count on his king's protection. You would not be handed over to a non-German to be killed. The king would fight to the death for his subjects. That protection was part and parcel of the German integrity. If you were going to be killed for a doctrinal error in Germany, it had to be a German condemnation and execution. It could not be an Italian, French, or some other nation messing with you because you were going to be protected.

John of Wesel was killed in Germany by the German Catholics, but the second man was not killed. His king protected him, even from other Germans, and gave him the liberty of believing whatever he wanted to believe. That man was Wessel Gansfort. Wessel was a precursor of what was coming in Luther. Like Luther, Wessel had the precious liberty of unhindered thinking and exploring the various doctrinal situations. Both Wessel and Luther took advantage of that precious liberty because their German kings gave them the privilege to think, explore, and believe freely.

We owe Germany a lot because it was Germany that held the Reformation together. Because of Germany and the protection it gave to the Reformation, I am saved, and you are saved. Much is owed to Germany, and it originates in its war-like fighting. Certainly, there were many bad things about Germany, but there was one good thing about it, and that originated in their protection of their own. As Luther was a German, he came under that protection and was kept safe from both the pope and also the emperor.

The second man, Wessel Gansfort, was the true forerunner of Luther. Wessel's distinctives were:

1. He believed in justification by faith.

Hallelujah! With this distinctive, we are talking about folks actually getting saved, and it started right there in Germany. Wessel Gansfort started the evangelical movement in which God did the saving of anyone who placed his faith in Jesus.

2. He rejected indulgences.
3. He rejected purgatory.
4. He rejected satisfaction for sin.

You remember how the Catholics divided the sin and the guilt, and satisfaction had to pay for the guilt, and absolution covered the sin part. Well, Wessel said that this satisfaction stuff was man-made doctrine. According to him, Jesus takes care of the whole sin issue.

Tim: The unintended exposure must have created a good bit of conflict for Wessel to gain so much notoriety.

V: That is right. Wessel Gansfort received protection from the Church by his German king and was privileged to die a natural death.

Bob: You said John of Wesel was killed?

V: Yes, he died in prison. The Germans put him in prison. Remember that in a feudalistic society, policy was not harmonious and consistent all the way across the whole coun-

try. There were policy and doctrinal differences between kingdoms. You might have one doctrine in one kingdom and another doctrine somewhere else and another doctrine again somewhere else.

Unlike the differences in Germany, doctrine was homogeneous in France and England. In all the countries of Europe, feudalism had been replaced by nationalism except in Germany. In Germany, feudalism was still in place.

Bob: You are saying the kingdoms in Germany were not in harmony?

V: They were not in harmony. There were many differences of beliefs and opinions, but the kingdoms were held together by their common Germanic roots. Each king wanted his people to be right and would defend their positions. If his theologians said that transubstantiation was an erroneous doctrine, then the king would back them more times than not. There was a paternalistic loyalty by the Germanic kings to their people.

Bob: It could have been where the king was actually touched by God to promote a doctrinal change in the clergy.

V: Yes sir, that providence could truly have happened. Many times the kings were nothing but warriors anyway. They were neither educated nor creative thinkers; they let somebody else take care of the theology. Thus when his theologians said that there was no transubstantiation, then the king would generally be inclined to support that position.

SECULAR FACTORS THAT AIDED THE REFORMATION

There were several secular factors which played big parts in aiding the Reformation. I have been amazed at how Germanic feudalism and secular wars were key factors in the Reformation. There were other key points as well, and we will now turn our attention to them.

Political Factors that Aided the Reformation

- a. Spain was fighting against France.
- b. England separated from the Church and became independent.
- c. The empire was largely composed of the various German states.

Notice that the Holy Roman Empire was still run by the Germans and was composed mostly of Germany, Spain, and France. Germany was still made up of the feudalistic kingdoms, which were called states. These states were glued together by their Germanic heritage and their being identified as the Holy Roman Empire.

- d. The constant threat of the Turk.

Now let us get this picture: Spain's king was King Charles I, a nineteen-year-old, brash youngster. He thought that he knew everything but actually knew nothing. He was a warrior-type person who was leading Spain. However, he was elected as the emperor. His name was changed to Emperor Charles V.

Emperor Charles V was to be the man who would preside over Luther's trial. With this election of King Charles I to become Emperor Charles V, the interconnections became very strange. The emperor of the Holy Roman Empire was also the King of Spain. Spain was at war with France. England was doing its own thing, and the Turk (the nickname for the Muslim hordes) was threatening to invade and take over all of Europe.

What was the emperor? The emperor was supposed to be a tool of enforcement in the hands of the pope. The pope told Emperor Charles V to mount a crusade against Luther. The emperor replied, "I cannot add on another militaristic endeavor. Threatening us are the Turks on the one hand, and France on the other. The Germans are independent and will not listen to me. England has left the fold and is going its own way." This strange mix of

political factors aided the Reformation. If one piece of the puzzle had been removed, Luther would have been stamped out immediately, and our reformation of Christianity back to the Bible would not have happened, and we ourselves would likely not be saved. But God had put this political mix together in such a way that the balance of power was so delicate that there was no one who could risk fighting the Germans to get Luther out of there or, for that matter, even get Wessel Gansfort out.

All of this mix of strange political factors formed the backdrop for the Reformation. Thus, balance of the political factors was crucial for the success of Luther and the Protestant Reformation.

Economic Factors that Aided the Reformation

There were a series of harvest failures in Germany that created economic distress in the empire. The Church was levying all of those afore mentioned financial obligations like *annates*, *expectations*, *tithing*, and *special assessments* on the citizens of the empire. The Germans were getting fed up with the whole mess. The situation was ripe for a full-scale revolt.

Intellectual Factors that Aided the Reformation

The intellectual factors entered from the Renaissance's re-investigation of all knowledge and the unintended results of the crusades. Crusaders brought back new information, and suddenly, there was an elevation of knowledge in areas that were formerly taboo because the Church had decreed what was the body of truth and what was to be believed. Everything had to come out of that declared body of truth via deductive scholasticism. Every increase of knowledge apart from scholasticism was taboo. You could get killed for trying to espouse a truth that was not derived from a papal decree.

Humanism also came into play. Humanism was originally defined as a return to the basic, original documents for our sources of truth instead of just believing decrees from man. Humanism was the actual belief that a thinking man could go to the document and find out the truth for himself.

Please note that unlike that old definition, Humanism of today is the deification of man as the center of the universe. However, Humanism of church history was a return to the original documents by thinking men. That old style Humanism lives today in the hungering cry: "back to the Bible." There is even a radio program entitled "Back to the Bible." That cry is a return to the old meaning for the term of Humanism which means to just go back to the documents. Go back to the sources; take a thinking man to the source documents, and he will come to his own conclusions.

The invention of the printing press also had a great deal of impact on the planet's intellectual content. As Humanism drove people back to the original documents, a demand for access to those documents grew as well.

Mary: Does going back to the documents remove faith?

V: Well actually, it can create faith. Going back to the Bible creates faith: So then faith cometh by hearing, and hearing by the word of God.¹⁴

Immorality Factors that Aided the Reformation

The immorality in the Church caused the people all over the world to clamor for some kind of reform.

Carl: Usually, that was immorality of church leaders. Once it starts somewhere, then there is the temptation for others to do it

¹⁴ Romans 10:17.

also. Immorality by those in the lower ranks of the hierarchy would be rationalized by thinking that if God does not punish the bishop, then He will not punish me.

V: Also indulgences could be used to take care of the situation where the immorality was not rationalized. Via the indulgence, you could buy permission to do the immoral things, and get forgiveness before you even do them. You can carry the indulgence around in your pocket, and then when you get caught in immorality, you can pull it out to prove that you have already been forgiven.

THE MAN, LUTHER

The man, Luther, welded all these factors together into one personality. He never even dreamed that he would be the center of the world's attention. He was just a harmless monk in the little German town of Wittenberg, which was a town in one of those little states in Germany under a king. He was down at the bottom of the whole Church, and he started the Reformation. He did not intend to start it. All he wanted to do was to talk about doctrinal contradictions that he had observed.

He questioned the use of indulgences, and he began to think about their workings, "How do indulgences work? How do you separate sin from guilt? How do you absolve the sin, but still have to pay for the guilt? How can you do that? Also, how can you do that in advance?" He wrote 95 of those questions. He listed them out—Ninety-five questions which he called Nine-five Theses for Discussion. He wrote them on one sheet of paper by hand in Latin, and on October 31, 1517, he tacked the page on the church door as a proposal for discussions with the other theologians of Wittenberg.

He wrote the questions in Latin so that only theologians could read them. If the common man could read at all, he could read

only German. He wanted only the theologians to read the questions, come to him, and have a debate over them. It was purposed to be a local debate, not to get out, not to stir up the common people, and not to bring the anguish of the pope down on them. So, Luther just tacked the page of questions on the church door so that the priests and monks in Wittenberg could read and discuss them.

However, somebody in Wittenberg took the page down, translated it into German, found a printing press, and cranked out a bunch of copies. Those copies went all over Germany and then Europe. All of Germany began reading these theological questions. Then the common citizens of Germany began asking, "How can the pope do this?" Out of this stirred-up hornet's nest in Germany came a fire that swept the world. All that it was in the beginning was an unknown monk just trying to have a conversation with his peers. He never dreamed that he would cause any kind of ruckus.

The resultant worldwide firestorm caused Luther's excommunication and his calling the pope the Antichrist. The pope wrote a bull (an official papal letter) of excommunication and sent it to Germany. Luther responded by building a bonfire in the town square in front of the church, gathering a crowd around, and saying, "This is the papal decree that excommunicates me. This is what I think of it." He then threw it into the fire.

The Germans got their backs up, and supported Luther's stance against the pope. We are still riding a tidal wave today that started on October 31, 1517 when he nailed his questions to the church door. We owe a debt to our forefathers that took the hits, paid with their lives, did the thinking, and provided an opportunity for somebody to break loose from the religious oppression. These brave men and women rescued us all out from under the Church establishment that would limit our thought and investigation. They brought us to

the place where we can pray freely to the Lord, "Lord Jesus, I am a sinner, forgive me. Come into my heart and live and make me the kind of person you want me to be." That is a huge privilege! It was a first century privilege that was provided by the Lord but was lost in all of the mess that came about through all the things related to the elevation of the bishop.

Henry: I think about Luther as a man who is such an energetic monk that he wanted to do more than his assigned duties. His abbot gave him an assignment to study Romans just to get him out of his hair. Luther studied the Scriptures and got saved, and then he wanted everybody else to get saved, too.

Tim: I also strongly believe that the abbot's decision came about by the leading of the Holy Spirit's bringing forth the truth and teaching us. Sometimes, He brings people to Sunday school who will ask great questions because they are in need of the Truth.

Tim continued: I believe strongly that, as a monk, Luther was enabled to think of his lifestyle and the way he was separated from society. God was talking to him in his quiet time. He had to know that if he brought those doctrinal questions up, it would probably cause a big fuss. There would even be the chance that he could be killed in the fuss, like Hus before him. He proceeded in obedience to what his heart was telling him.

Tim continued: Look at what took place from then until today. The Reformation was the opportune time to really change the entire Catholic system. However the Church did not take advantage of the opportunity for many prideful and materialistic reasons. It was hard for the pope to follow Luther's willingness to sacrifice his life just like Jesus did.

V: I think you are right. I think that long ago, the pattern of the forms had been built, the concrete had been poured, and the concrete had hardened in the pattern of those

forms. Then when someone came to lead them out of that hardened mess, the Church's hierarchy chose to stay with what had provided them with power and riches for centuries.

Pete: We must stand true to God's Word as leaders and pastors and evangelists. We cannot move or budge from that line of sanctification, that line of salvation that has been put in front of us by God Himself. We cannot sell ourselves to the right or to the left. We must stay. . . .

V: . . . we must stay on the straight and narrow path of the Scriptures with no deviations at all.

Pete: If the pope could have admitted that he was wrong, he could have heard the Truth.

V: He would have had to admit that he had erred, but Church dogma was already in place, which declared that the pope had never erred and could never err, even in the future.

Pete: I just think that if we could just be submissive to God, we might be able to do something important today.

V: I think then that God would do something important, like heal our land (2 Chronicles 7:14), but will we submit?

Jill: Last Saturday at our church, we talked about how to increase our membership. I told them that if we would stay within God's plan by aligning with God, everything else would fall in line. The problem is that we program Jesus out of our church programs and that we get involved in other stuff that makes no sense. That is why we do not prosper, why we only get ten or fifteen members out of a hundred prospective visitors to join the church. We only get a small percentage. But if we were to center our program on Him, then everything else would fall into line.

V: Amen!

We close the reforming antecedents (see the summary chart below) with the one person who welded all the antecedents together into the Reformation of the Sixteenth Century.

That person is Martin Luther. In the next chapter, we will study Luther himself. After that we will move into the Anabaptist movement.

SUMMARY OF 5 CENTURIES OF REFORM ANTECEDENTS

COUNTRY	CENTURY	MARTYRS	FOUNDER AND DISTINCTIVES
France	Eleventh	Albigenses	Church dissenters who fled to mountains in Albi, France
France	Twelfth	Petrobrusians	Peter DeBruys rejected: 1. Infant baptism. 2. Crucifixes in worship. 3. Transubstantiation. 4. Tradition over Scripture.
France	Twelfth	Waldenses	Peter Waldo held to: 1. Scripture alone. 2. Believer's baptism. 3. No RCC authority. 4. No purgatory. 5. No transubstantiation. 6. No ordination for preaching. 7. Reading the Scriptures to the assembly.
England	Fourteenth	Lollards	John Wycliffe: 1. Held to the Bible as the sole authority. 2. Provided the English translation of Bible. 3. Sent preachers to sing and read the Bible to the people. 4. Rejected transubstantiation. 5. Rejected relic worship and saint worship. 6. Rejected sacerdotalism.
Italy	Twelfth	Poor Men of Lombardy, or Arnoldists	Arnold of Brescia: 1. Opposed simony. 2. Denied baptismal regeneration. 3. Held that sacraments done by simoniacs were invalid. 4. Held that freewill offerings were the only acceptable support for clergy.
Bohemia	Fifteenth	John Hus	John Hus: 1. Held to <i>Sola Scriptura</i> . 2. Rejected indulgences.
Germany	Fifteenth	John of Wesel	John of Wesel: 1. Held to Scriptures only. 2. Rejected priestly control of salvation. 3. Rejected transubstantiation.
Germany	Fifteenth	Wessel Gansfort	Wessel Gansfort:

			<ol style="list-style-type: none">1. Believed in justification by faith.2. Rejected indulgences.3. Rejected purgatory.4. Rejected satisfaction for sin.
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Chapter Questions

1. What were three reasons for the quick downfall of papal prestige?
2. Why is there a lack of historical certainty for ecclesiastical dissent?

Chapter 7

LUTHER AND CALVIN

In this chapter we are going to look at the radical change that occurred in history. The change restored to us the truth from Scripture that salvation is by grace through faith in Jesus alone. The change originates through Luther.

FOURTEEN FACTORS OF THE LUTHERAN REFORM

Luther's Religious Unrest

Luther was a man who was very concerned about his salvation, and as such, he wanted to get to know God. He was desperate to know that God had shown favor and grace to him. However, he could never figure out how he could achieve that certainty under the Roman Catholic system where you are saved by receiving grace-supplying sacraments and by performing meritorious good works along life's journey. The problem was that he could never know if he had enough grace to get into heaven. Luther figured that if he ended up without enough grace to get into heaven, he also would not know how many millennia he would have to spend in purgatory.

There was in Luther's mind, then, a whole lot of mystery to the Roman Doctrine of Salvation. This mystery caused a great deal of turmoil in his soul about salvation, i.e. how he could ever know whether or not he was saved.

Inability to know one's salvation is a weakness of the Roman Church, and if you want to witness to a Roman Catholic, that is where you should start. You start with a question, "How do you know?" That is the question that Luther brought forward. In search of the answer, he was eventually going to find salvation the scriptural way.

Pondered Monastic Relief

In a religion that is built on meritorious works to earn enough grace to get you into heaven, Luther looked for the highest meritorious work. He figured that it was to join a monastery and become a monk. Luther thought that giving up his life and totally devoting himself to serving the Lord in a monastic environment, which has a very rigid set of rules, would ease the turmoil in his soul.

Luther's Lightning-Bolt Commitment

One day in AD 1505, Luther was crossing through a field when a thunderstorm suddenly arose. A lightning bolt struck close to him and terrified him. He thought he was going to be struck by lightning and die there in the field. He thought he was never going to have a chance to be assured of his salvation, and he made a commitment to the Lord that if the Lord would spare his life, he would join a monastery. Of course, he had already been pondering monastic relief, but the lightning bolt sealed the commitment.

Luther joined the Augustinian monastery and became a monk. Part of the monks' initiation was the tonsorial. The tonsorial is when the monk has a circular spot in the middle of his hair shaved. The monk ends up with a ring of hair circling his head with a bald spot in the top and middle of his head.

After joining the monastery, Luther's turmoil was not abated. He still was not certain that he had done enough good works and received enough sacraments to guarantee his salvation.

Luther's Quest for Relief via Good Works

Luther began to work harder than any monk in the monastery. He did everything that he could in order to gain merit with God. He was on a quest for relief via good works.

Luther also had an overwhelming oppression from the idea of unconfessed sin. He felt like he could not confess all of his sins because he could not remember them all. When he kneeled down before the abbot general of the monastery, he would confess all of his known sins, and when he would get up to leave, he would think, "I know that I did more than what I have confessed. If I do not confess them, I will not be relieved of my sin and guilt." He would soon return to the abbot and spend hours and hours of just confessing every fleeting thing that he could think of. Sometimes, he confessed them over and over again making sure that he really did get them all confessed while he was remembering them.

Luther's Teaching Assignment (AD 1512)

Von Staupitz, the abbot general of the monastery, tired of Luther's incessant confessions because he had to sit there listening to every imaginable sin that Luther could think up over and over again for hours upon hours. Every other monk could get all his sins confessed and cleared up in 15 minutes each day, but Luther required hours upon hours.

Von Staupitz was desperate for some relief, so he sent Luther on a mission. He figured that he could occupy Luther in studying and teaching. So, Staupitz started by assigning him the biggest book in the Bible—Psalms. The abbot said to Luther, "I want you to do a thorough study of Psalms and then teach it, and when you get through with that, I want you to teach Romans. When you get through with that, teach Galatians. Von Staupitz lined Luther up with a teaching mission that was to last for several years and relieve the abbot of the incessant confessions.

So, Luther went out to study and teach the Bible outside of the monastery. After getting through all of Psalms, he was reading and studying God's Word in a very intensive way. His heart became progressively more sensitive, and when he got into Romans, his heart was pricked by Romans 1:17. Luther's turmoil ended when he realized that salvation came by faith instead of works or sacraments. Luther got saved by studying to teach the biblical book of Romans.

Romans

1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

"The just shall live by faith" are the words which provided the light of salvation to Luther. Romans 1:17 is the verse that led to Luther's salvation. However, it also led to all hell breaking loose in the Roman Catholic Church because they were still depending upon accumulating enough grace through good works and sacraments to get into heaven. Luther, at this point, saw it as his mission to take the gospel to all the people in order to help them to receive their salvation directly from God. God had launched Luther on his life's mission.

Pete: What was the name of the monastery?

V: I do not know the name of it; it was the local branch of the Augustinian monasteries. It was in his studies of the Bible in the monastery where Luther was saved. He had already gotten through the Psalms and was beginning to teach Romans.

Luther's Ninety-five Theses (AD 1517)

Luther was using the prescribed procedure for requesting a debate or dialogue when he nailed the theses to the church door on October 31, 1517. Luther simply listed the issues that he found contradictory in the Church's doctrine. He wanted the theologians

of the Church to debate with him over the merit of the following three propositions:

1. Indulgences are invalid,
2. The pope cannot forgive sin and guilt, and
3. The Treasury of Merit of the Church is invalid.

The ninety-five theses were all about these three issues. With the light that Luther brought through these theses to the Church's doctrinal traditions, he was laying the axe right at the very root of Roman Catholicism.

When Luther said that the Church's Treasury of Meritorious Grace (see Chart 7.1) was invalid, it meant that the saving grace that the Church dispenses through the seven sacraments is not salvific. If there is not a big treasure pot in Chart 7.1 filled with all the

excess grace from Mary, the saints, and Jesus, then there would be no excess grace available to be dispensed out to save the masses of the world. If that doctrine is not salvific, then what was the Church about? Luther was questioning the whole doctrinal structure by going right to the doorstep of the Roman Catholic Church's whole supposed reason for being.

Think about your being a man alone in the world. Your pay and your sustenance rest in the hands of the Roman Catholic Church. You are a monk, and that means your total life is devoted to the Church, and the people that wield the sword are all Roman Catholics. If you step out of line and they ban you, they will whack your head off. Knowing all of

this, you write out the ninety-five theses, go up to the church door with a hammer, and nail that document to the door. You do this while realizing that your questions are cutting right at the very root of all the Catholics throughout the whole world. Just try to get a feel for what kind of courage that this stand took.

The picture I get in my mind on Luther is that it was a huge risk to say that the whole world was wrong. According to the Bible, however, the whole world was wrong, and Luther really had no alternative but to take the risk. He could not but question the Church's

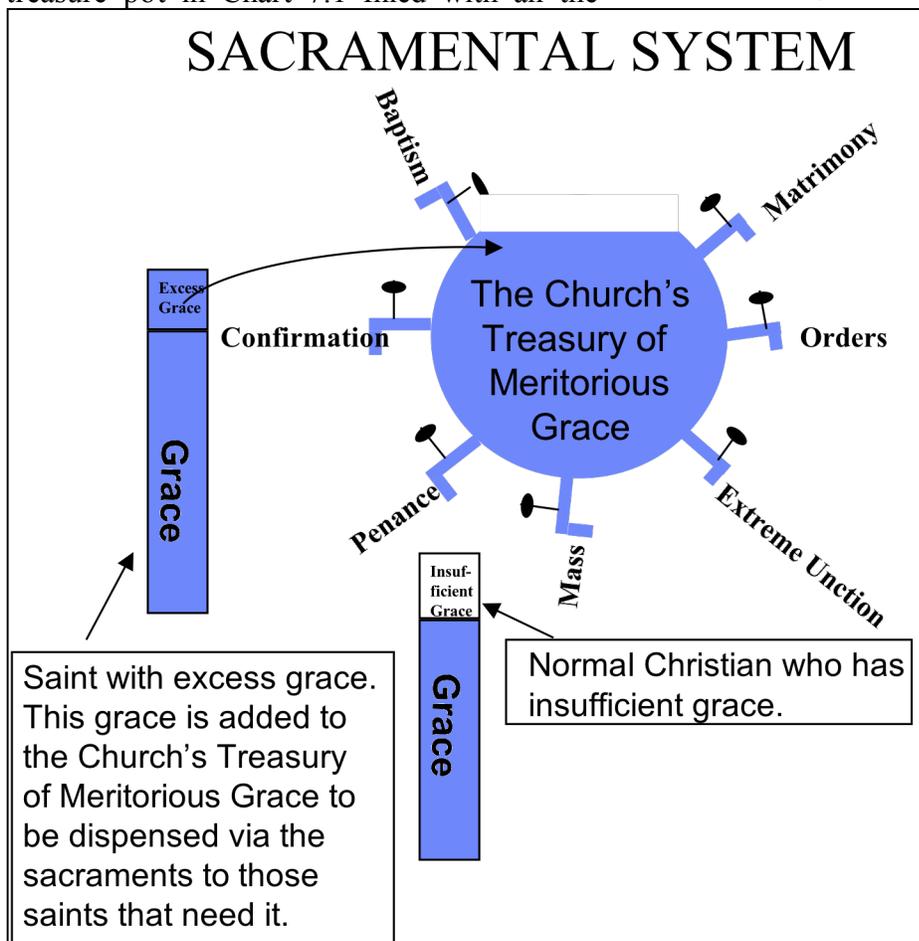


Chart 7.1

doctrine versus biblical doctrine. We need men and women who are like that today. We need for you to rise to the challenge and help your people to understand what their heritage of returning to the Bible is and how costly it was to get where we are today. Do not run back to Egypt and jump into that pit of bondage.

There is an ecumenical movement today. Protestants and Catholics are beginning to join together in a supposedly common Christianity. However, the two are far apart on how one gets saved. You Protestants better remember that you are outnumbered about 13 to 1. When the one-world religion comes, you had better be wary of the Catholic inquisition mechanism. It is still in place, and it can be restarted at the command of the pope. The error of salvation by works and sacraments is ready to be popped right back into place universally and imposed on all “Christians.” I heard the other day that there are 950 million Roman Catholics—say a billion. How many Protestants? Seventy million. We are just a minuscule little dot on the planet compared to the three billion Catholics, Orthodox, and Muslims.

Carl: What is the underlying purpose in the mind of the Catholic Church in their dealings with the Muslims? They seem to be embracing Islam.

V: We are going to have a one-world religion under Antichrist, and this . . .

Carl: . . . I know the evangelicals are embracing ecumenicalism, but they are not going to embrace another doctrine of salvation. However, as I understand it, the pope before the current one had accepted Islam as another way to get to God. Do you think that their goal is just to gather more into their church?

V: Carl, I just do not know. The book of Revelation declares that we are marching

steadily toward a one-world religion over which Antichrist will assume the throne.

Jason has loaned me a book, *A Woman Rides the Beast*,¹ and I am going to bring that book to show to you before I return it to him. I have read it four times, and I am on my fifth reading. It is a really good book, and it gives a lot more detail than I give in this class concerning the Roman Catholic Church and the particulars around its policies and doctrine. However, what I find so very interesting is that the author has a very analytical approach to looking at how the end-time, one-world religion comes into being, and how Antichrist assumes the throne. I think that the author does a really good analytical job. You know that you are not going to agree with anybody 100%, and we cannot expect that, but I think this book is worthy of my study.

Many believers are praying for the return of Jesus. They pray, “Father, I pray that the Christians of other denominations would be one with you as you and I are one, and that the world would know that I am in you and you are in me.” What would you say to them if they stop discerning between God’s wanting to pull believers together versus their claims that it does not matter what you believe. The global emphasis would then just be on the coming together.

That emphasis is very dangerous. There may not be any flagrant error, but when you say you just accept everybody regardless of what they believe, that is really dangerous.

Luther Claimed Errors by Pope and Council

The growth of the chasm between the pope and Luther began to accelerate. In July 1518, Luther did the unforgivable by claiming that both the pope and the universal council had erred.

¹ *A Woman Rides the Beast* by Dave Hunt (Eugene, OR: Harvest House Publishers, 1994).

Luther Debated Cajetan over the Authority of the Scriptures

In his debate with Cajetan in AD 1518, he declared that the authority of the Scriptures were above that of the pope.

Luther Requested a Council to Hear His Views

Like Hus did many years before, Luther, requested a universal council in November 1518 to air his views. However, he was denied a conciliar trial.

Luther Debated John Eck

In July 1519, the Leipzig debate between Luther and John Eck was held. Eck was an awesome theologian who was probably the supreme theologian of the Roman Church. So Luther was going up against him, one on one. Eck backed Luther into a corner where he had to stay true to his conscience. Luther confessed to being a Hussite because he basically believed in the same things that Hus had professed.

Luther held to *Sola Scriptura* for his authority, and he rejected the validity of indulgences. Those were two confessions that were common to both Hus and Luther which came out in the Leipzig debate. As a result of the debate Luther was excommunicated as a heretic. However, the pope came up short of banning him. When one gets excommunicated, he loses his eternal life, but when one gets banned, he gets his head cut off too.

After the Leipzig debate, Luther wrote several books to his fellow Germans in order to clarify his positions.

Name of Book	Content of Book
Address to the German Nobility	1. Rejected the pope as the only one who could call a council. 2. Rejected the pope as the only one who could interpret Scripture.

	3. Claimed that the church was too wealthy.
On the Babylonian Captivity of the Church	Rejected sacramentalism.
The Freedom of the Christian Man	Claimed the priesthood of the believer.

The priesthood of the believer is one of our current doctrines because it allows one to ask Jesus directly for salvation. It came into the Reformation through this third book.

The Diet of Worms

In AD 1521 the Diet of Worms occurred. A Diet is not what we call a diet today. In 1521 it was when the emperor and the princes of all the empire came together for a formal political conference. It was an important meeting of all the rulers in Germany. Worms was the name of the town.

Luther was summoned to the Diet of Worms by the emperor who wanted to end the turmoil in his empire. The papal representatives were there to challenge Luther's position. Luther was to be put on trial, and the agenda was set to manipulate him into a recantation or into a ban. Luther was wary of the council that burned Hus, but he was determined to espouse his doctrine and explain it. Just like Hus before him, Luther was convinced that once the churchmen understood his doctrines, they too would take hold of the Truth and run with it.

The plan was for the debate to be waged between the papal representatives and Luther before the member princes (the feudal kings) of the Diet who were to sit as judges on the proceedings. The judges were to make a determination of whether or not to allow the Church to ban Luther or to change to Luther's doctrine in their kingdoms. Presiding over the Diet of Worms was Emperor Charles V.

King Charles I of Spain was a 19 year-old brash, young, warrior type who assumed the

imperial throne as Charles V when the emperor died soon after the prior diet. One of the seven princes (German feudal kings who were also the imperial electors) was Prince (King) Frederick the Elector who was prince over the territory in which Luther lived. Those seven electors elected Charles I of Spain as emperor. King Charles I assumed the new title, Holy Roman Emperor Charles V.

The new and young Emperor Charles V presided over the Diet of Worms that was destined to change the course of history. The papal representatives tried to persuade the emperor to allow them to issue a ban on Luther. They wanted to kill him just like they did Hus. They wanted to get rid of him right on the spot.

However, Luther escaped the imperial ban because of the emperor's fear of the German electors who bravely stood behind their man Luther because they were convinced that their fellow German did in fact have the Truth. Because of the bravery of the loyal German princes, there was delay in the imperial or papal suppression of Lutheranism. The emperor wanted to please the pope, but to openly put Luther to death would have divided him from his German constituents.

Frederick the Elector (Luther's prince) anticipated that either the pope or the emperor would attempt to have Luther secretly assassinated while he was returning to his home. So, Frederick had his own warriors to kidnap Luther and secret him away to Germany by a different route than that which was commonly used.

After the Diet ended, and Luther was returning home, an ambush was set up by the emperor and the papal legates. They purposed to whack Luther on his way home under the guise of robbers. Their orders were to get rid of this pest once and for all. Well, the Germans had beaten them to the punch. They had already stopped the carriage and by

force of arms taken Luther off the carriage and then had taken him off into a safe place in Germany that nobody knew about.

At this point in history, Luther went into hiding. Luther's life was saved by his German prince, Prince Frederick the Elector. You need to see how the prince was responsible for taking care of his subjects: defending them, helping them, correcting them, and punishing them. But in all things, the prince was to give them his loyalty. When there was an outsider trying to force his will on a subject of the prince, the prince was to be willing to go to war for his subject. In German feudalism there was a devout and noble kind of loyalty.

At the same time that the ruckus was going on with Luther, the Turks were threatening in the Balkans, the emperor was engaged in war with King Francis of France, and there was the political maneuvering by the pope. The emperor was in a squeeze. He had the Turks on one side, the French on another side, and the pope on the other side, and then this pesky German monk, Luther, was messing up everything in the Church. Because of the confluence of all those factors, Lutheranism was not suppressed.

Luther remained hidden, but he was alive to write his books. Lutheranism was going forward, the Germans were perpetuating Luther's doctrines, and the emperor could not do anything about it because forces pressed in on him from every side.

Luther's Conservative Reform

Luther was a conservative kind of reformer who did not want to leave the Church. The Church threw him out; he did not leave it. He just wanted to reform and bring the Doctrine of Salvation back in line with Scripture. He wanted to question the man-made indulgences and sacramentalism.

The Roman Church threw him out, but he retained all of its practices that were not

expressly denied by the Scriptures. He took Scriptures over the pope and over the councils and over tradition, but he did not exclude all things that were Roman in nature, only those things that were in conflict with Scripture. Luther's approach to reform was a conservative one.

Luther's brand of reform was later labeled as Magisterial Reform. The magisterial reformers basically turned to the magistrate for help in determining what shape the reform was to take. It was this kind of reform that Zwingli and Calvin adopted even though their doctrines were not all alike.

The Peasants Revolt of AD 1525

At the time of Luther's reform, the peasants of Germany were fed up with all the Roman Catholic oppression. One could not think, could not talk, could not even earn a decent living. After giving nearly all that the citizen could earn to the Church, he could not even determine whether he were saved or in danger of hell fire or of spending millennia in purgatory. Everyone was suffering under a very enslaving system.

The peasants had gotten a glimpse of salvation by grace and the priesthood of the believer, and that just caused their minds to explode with new information and new thoughts. They suddenly had the ability to talk about Scripture, heaven, and salvation. They wanted to overturn everything that was Roman and have complete freedom to go to the Bible and practice the priesthood of the believer.

In their overturning Roman doctrine, they started getting rid of images too. There was a great deal of iconoclastic (destruction of icons) behavior which tended to become overkill because it was popularly felt that the icons in the edifices and great cathedrals had been receiving more worship than God had.

The peasants wanted to get rid of praying to the images, saints, and Mary. They wanted to get rid of anything that even reminded them of saints. They wanted to get rid of all the relics, Mass, Penance, and Purgatory. They wanted to strip Christianity down to just the Bible and start over again.

Luther, in the heat of all the iconoclasm, was a conservative reformer and wanted to hold on to all possible existing structures that were not expressly forbidden by Scripture. He abhorred the resulting chaos that was coming from the rampant and indiscriminant destruction of icons, churches, crosses, pictures, and other structures. So, he turned to the nobility, the magistrate, the people who exercised the power of the sword, and asked them to put a stop to the chaos and bring order back into the nation.

The magistrates brought order out of chaos through use of its power of the sword. With this move, Luther's Reformation gained the descriptive title, i.e. the Magisterial Reformation because it gained a lot of its power from the magistrates. Thus, all magisterial reformers turned to the magistrates to restore order to an out-of-control church that was stampeding into destruction.

As opposed to the Magisterial Reformation, the Free Church Reformation was composed of persons who turned to the Lord alone for directions. Thus one kind of reformer wanted direction for the Church from the Magistrate, and the other wanted direction for the Church from God. However, both wanted the biblical doctrine of salvation.

The magisterial reform's trimmings and input from the magistrate is not unlike that which came from Constantine, Charlemagne, and other emperors from centuries past. This pattern has already been mapped out and will occur again in our future when Antichrist hits the scene.

The Marburg Colloquy of AD 1529

Luther of Germany and Zwingli of Switzerland were both magisterial reformers. The idea to unite their respective followers together surfaced, and they decided to meet together in order to discuss it. The prospect of both sets of reformers becoming one group of magisterial reformers and putting their forces together was very appealing because they would make a much stronger stand against the Roman Catholics.

The plan to unite failed because Luther and Zwingli could not agree on the Lord's Supper. They agreed on every other doctrine. However, concerning the Lord's Supper, Zwingli said that the elements were symbolic. When Christ said, "This is my body,"² Zwingli said that the bread was symbolic of the Lord's body. It represented the body; it was a symbol.

Luther said, "No." He said that when the Lord said that the bread was His body, then that is precisely what it "is." For Luther, the bread was the Lord's body, and you ate His body. The presence of Christ was actually there in the Lord's Supper. Luther was talking about the real presence of Christ in the elements of the Supper.

Zwingli was talking about the symbolic presence, and Luther, the real presence of Christ. They split right there on the Lord's Supper. Luther could only accept those who agreed with him about the real presence of Jesus' body and blood in the elements of the Lord's Supper. Zwingli could not go that far. He was forced to forego any uniting because of his own stance that the elements of the Lord's Supper were symbolic of the Lord's body and blood.

Luther and Zwingli were the first two well-known magisterial reformers. Of those two, Luther was the most influential, and we

have covered the characteristics of his reform. Now we will go to the third magisterial reformer, John Calvin.

CALVIN'S REFORM

Characteristics of Calvin's Reform

Calvin was chased out of France when he had to run for his life after a speech was given by his friend. Calvin helped his friend by writing his speech for him. The friend who was a naïve kind of reforming thinker gave the speech with its inflammatory language as written by Calvin. When the speech was presented, the Catholic audience stormed the stage, and the reformer had to run for his life. Calvin and his friend climbed up the wall to their dormitory, got their stuff, climbed out of the window with all that they could carry. They had to run from France for their lives. They ended up in Switzerland.

In AD 1534 prior to the speech, Calvin resigned his benefices. This resignation means that he no longer took any pay from the Roman Church.

It is speculated that Calvin was saved in 1534 because when he cut his pay off, there had to be a good enough reason. It is supposed, then, that that is when he got saved.

Factors Moving Calvin to Evangelicalism

There were several reasons for Calvin's sudden conversion to evangelical views. First, his father and brother had already been excommunicated by the Roman Church. Not only were his father and brother separated from the Church, his cousin was a full-fledged reformer. Thus in Calvin's family, a great revulsion already existed which tended to make Calvin ready to accept a considerable number of reforming ideas.

Calvin was exposed to humanism in his education. In that exposure, he began to think for himself and inquire into the original sources. He added to this novel movement of

² Matthew 26:26; Luke 22:19.

thinking for himself an exposure to Luther’s writings.

Remember, humanism at this point in time did not mean the same thing as humanism does today. This ancient humanism was a movement back to the sources. Where do you get your information? Go to the documents. “Back to the Bible” would be a humanistic consideration in the time of Calvin. Humanism today is completely different. Today it is the deification of man.

The Geneva Experiment

Calvin began writing his Institutes of the Christian Religion in AD 1536. Then he went to Geneva in AD 1537 to help William Farel in his reformation, but he was banished from Geneva in AD 1538.

Calvin had gone into Geneva, and he and Farel put together a system in which church and state would be identical. The church and state relationship can be of several types (see Chart 7.2). Church and state can be separate but equal, church and state can be overlapping, church can be within state, or state can be within church. However, Calvin and Farel came up with state and church being identical. It was called the Geneva experiment.

In the Geneva experiment, church and state were identical. One’s citizenship in the state (at this point the city of Geneva) was dependent upon his churchmanship, and one’s churchmanship was dependent upon his citizenship. They were identical.

If one were offensive to the church, he would be banned from the city. A set of lay inspectors was established to check around to see whether or not a person was messing up on his churchmanship. If someone were absent from a church service, he had better be verifiably sick. One cannot just lay out and skip a church service. If you were not tithing, they would bring you up on charges to be banned from the city, and they made sure your tithe was exactly 10%. If you messed up on your percentage, you would be punished or banned from the city.

In 1541, Calvin and Farel were requested by the Genevans to return. The reason for the request was that the Genevans were up against the Roman Catholics, and the threat of being subjugated to Catholicism was severe enough that a return to the distasteful Geneva experiment was preferable.

Calvin and Farel had been thrown out of town. But the Catholics had a worse system than Calvin and Farel. So the Genevans said, “We need some help, come back. Help us against the Catholics.”

Calvin and Farel went back with a free reign as heroes. They set back up the church and state identity, which became the established ecclesiology of Calvin.

I have told you this story as an aside. When you start studying about Calvin, you will tend to narrow your understanding to the most popular doctrines, e.g. the doctrines

Relationships of Church and State

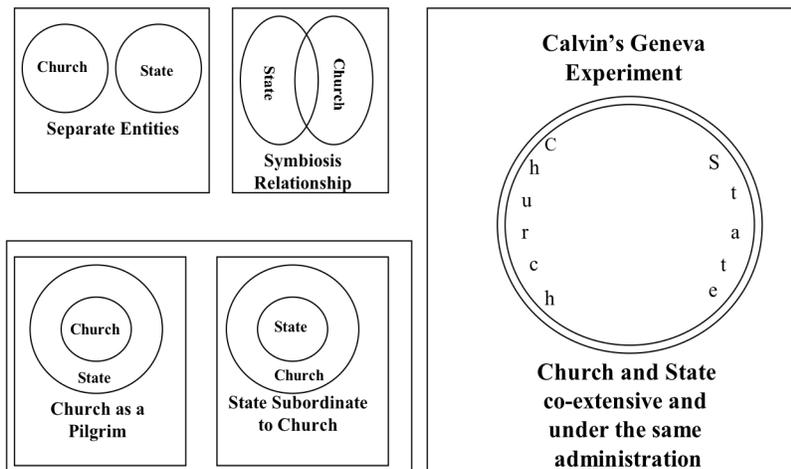


Chart 7.2

of God, man, and salvation. You rarely see studies of Calvin's theological approach to church and state relationship. Calvin was a magisterial reformer, but we rarely see anything beyond his election and salvation doctrines.

Calvin's Ecclesiology

When you get into Calvin's ecclesiology, you find things that are not at all compatible with our free-church movement in America. If you should mess up in the church under Calvin's theology, the sheriff will come and get you and drag you out of town. This kind of ecclesiology far exceeded that of Luther.

Betty: Could you call that an ecclesiastic militocracy or something?

V: Yes, that would be a good name for it because it uses government's power to enforce church doctrine.

The city-state equals the church with four positions or offices:

- a. Pastor
- b. Teacher
- c. Elder
- d. Deacon

The elder office (*presbuteros*) is where the Presbyterian Church gets its name. The Reformed Church is a type of Calvinistic church. This four-office system describes the Reformed Church.

TULIP is an acrostic that we use to remember Calvin's doctrine. You may hear

of a five-point Calvinist, and that is the guy who holds to TULIP. Usually Calvinists never get around to talking about ecclesiology; they just deal with salvation's TULIP.

- T = total depravity.
- U = unconditional election
- L = limited atonement
- I = irresistible grace
- P = perseverance of the saints.

We will study Zwingli in the next chapter so that when we study the Radical Reformation, we will have in the context of our discussion over Zwingli a clear understanding of the origination of the radical reformers, i.e. the Anabaptists.

Movies

At this point, we showed a movie about Luther. The DVD or videotape may be purchased from www.gatewayfilms.com. The movie that was shown in this class was titled ***Martin Luther***. The Luther movie was the old black and white classic which was made in the 1950's. A set which consists of the old black and white classic and also a new version can be purchased for about \$30.

Please note that another movie was to be shown in next week's class. This movie is ***The Radicals*** which is about the Anabaptists. It can be purchased at www.gatewayfilms.com for about \$20.

Chapter Questions

1. What are the fourteen characteristics of the Lutheran reform?
2. What are the three categories of the Ninety-five Theses?
3. List the books that Luther wrote right after the Leipzig debate and describe the contents.
4. What delayed the suppression of Lutheranism?
5. What are the characteristics of Calvin's reform?
6. Why was Calvin's conversion to evangelical views so sudden?
7. Illustrate the five relationships of church and state with the descriptive titles of each.
8. Illustrate the acrostic of Calvin's doctrine of election and salvation.

Chapter 8

ZWINGLI AND THE ANABAPTISTS

We are going to be dealing with Zwingli and the birth of the Anabaptists in this chapter. The Anabaptists began as Zwingli's disciples, and we will be looking at how they were birthed by him.

ZWINGLI'S HUMANISM

Zwingli was an intellectual, and he began a humanistic effort to re-examine the source documents. His education was in humanism, and as he began his ministry, he brought that humanistic flavor into his ministry.

Remember that humanism in Zwingli's day was a return to sources, and in Christianity, it was a going back to studying the Bible. Zwingli, to be true to his humanistic leanings, was a person who found it necessary to his intellectual honesty to go back to the Bible. Thus he got involved in what was seen as dangerous in his time; he was going to study the Bible.

Please remember how Luther started teaching the Bible. He started teaching the Psalms, moved into Romans, and got saved. From that point on, because of his involvement with the Scriptures, there was a parting of the way between him and the institutional Roman Catholic Church. Well, the same thing happened with Zwingli and also with the Anabaptists.

When Zwingli began to go back to the Bible, he saw a need for the people of his congregation, to understand what he understood in his reading of the Scriptures. He was finding there the exciting Words of God. He was finding the urgent need to study to understand those Words because of their absolute importance.

ZWINGLI, THE REFORMER, IN ZURICH

Zwingli was in Germanic Zurich; Calvin was in French Geneva; both cities are in Switzerland. Thus when you are talking about the Swiss reformation, you must make the distinction between Zwingli's reformation in German and Calvin's reformation in French.

SEVEN CHARACTERIZING EVENTS OF ZWINGLI'S REFORM*In 1518, Zwingli Preached in the Vernacular*

Please note the historical context. This preaching event occurred soon after Luther's nailing of the theses in 1517.

Henry: What does vernacular mean?

V: It is the native language of the people. Zwingli preached in Zurich's German language. He was scorning the Roman Catholic Church's use of Latin at this point because the common people had no understanding of the Catholic sermons in Latin.

Henry: You mean prior to this they had preached in Latin?

V: Yes.

Henry: How did the people understand?

V: That was the problem with medieval Christianity. They did not understand. The Roman Church was under the impression that if the actual Scriptures or sermons or theological understandings were to get into the hands of the common people, it would have led to chaos. The Church wanted obedience of Church dogma and rules rather than understanding by the people.

The Augustinian general of the monastery said, "We cannot allow the Scriptures to be in the hands of the people. If we allowed the people to have the Scriptures, what would come of it?" To which Luther replied, "If that were to occur, we would have a lot more Christians."

The Church's idea was to control all areas and phases of life. It feared that if people were allowed to understand the Scriptures for themselves, it would lead to a lack of control. It was this concept that was changed by the Reformation's concept of the priesthood of the believer.

When the priesthood of the believer is put forward, then you will not have a pope or an institution or something like that to rule over the individual. The priesthood of the believer was a major breakthrough of the Reformation.

Writing in the vernacular is something that Luther also began to do. He wrote all of his commentaries in the German language. Simultaneously with Luther's efforts, occurred a first sermon in Switzerland in the vernacular. By scorning the Latin, Zwingli was moving to help his people to know something about what he was getting from the Scriptures in his personal study.

Zwingli began to preach the content of Scripture, but if he preached in Latin they would not know anything more than a regular Catholic knew. However, he made sure that they also got all that they were supposed to get in the Latin sermons and sacraments because he still thought that sacramental grace would keep them from spending too much time in purgatory.

So in addition to performing his duty by giving his people the Latin Mass, which provided the grace that they needed, he went another step. As he found the truths in Scripture, he thought, "It is important that my people know these truths too. If I preach in Latin, they are not going to know these life-

saving truths, but if I preach in German so that they can understand, then I am going to be in trouble with the Church." He chose to preach in the vernacular and risked getting himself in trouble. Thus in 1518, Zwingli preached in the vernacular and became a marked man.

Zwingli Opposed the Doctrine of Indulgences

In 1520, Zwingli began to read Luther. Before long, Zwingli began to oppose indulgences as well. He could easily see that Luther was right in his opposition of indulgences. The forgiveness of both the sin and guilt by a pope without following the order of Penance could not be right. Zwingli soon agreed with Luther that a person cannot buy forgiveness with money. So the brushfire that Luther had started spread to Switzerland when Zwingli joined in the opposition to indulgences.

Zwingli Implemented a Program of Discipleship

At about the time Zwingli was becoming a full-fledged reformer, he began to really want his people to understand more and more about the Truths of Scripture that he himself was beginning to understand. What happened to Luther in Germany also began happening to Calvin in Geneva and to Zwingli in Zurich. The big problem was that no one else really understood anything. The lone exception was in Germany with Luther. Luther had Melancthon and Carlstadt and a few others that were educated theologians who spoke Latin and could dialogue with Luther. They understood something about the contradictions between the Church doctrines and Scripture.

Zwingli was alone with a congregation that did not know anything, and he was determined to reach the people of Zurich because he suspected that their eternal lives were at risk. He began to gather around

himself people with aptitude, educated people who were zealous humanists. Certainly, they may not have known any theology, but whatever it was they attempted to do, they did it with gusto.

He gathered these guys around him and started a humanistic, back-to-the-Bible study. Here is what he did. He went to the only translated Bible available to him, i.e. the Catholic Scriptures in Latin. So, all of his students then had to learn Latin. Then they went to the same Scriptures in their original language, i.e. Greek or Hebrew. This meant that he and all of his students then had to also learn Greek and Hebrew. If the passage under study was Old Testament, then the language was Hebrew. If it was in the New Testament, then the language was Greek.

His study process was a daily exercise in which they selected a passage of Scripture to study. Each daily passage was first exegeted out of the original language. Secondly, they translated the Latin Scripture into German and exegeted it both out of the German and out of the Latin. At this point, they had Latin, German, and Hebrew or Greek translations and exegeses. They did not stop there.

They finished the daily exercise by developing a thorough description of what was in the passage, i.e. a commentary. They determined to do the exegeses and commentary in the vernacular by using common human terms. It was almost like developing sermons, but it was more like teaching.

They then would get up one by one and explain and justify their individual descriptions. Lastly each man had to prepare a sermon and preach it to the group. The sermon was required to include an exhortation with a personal application.

I must tell you that if you start doing that lengthy process with the Scriptures, you will get saved if you are able to believe. That is exactly what happened to Conrad Grabel,

Felix Manz, Felix Stumpf, and George Blaurock.

Blaurock means "blue coat," and because he had a blue coat, that is what he was called. Blaurock was a real fanatic; whatever he did, it was going to shake the world. Felix Stumpf was another zealot. There were several of these men who were Zwingli's disciples. These were men who had enough intellect that they could deal with the languages. They could do this extensive kind of work, and they did it every day. Soon, they began to know enough theology that they started getting saved. The next thing you know there was a bunch of newly saved people in the middle of a Roman Catholic Church in German Zurich.

This group of disciples began to exhort others while Zwingli was preaching in the vernacular to his congregation. He had been a marked man, all alone, but now he was surrounded by people saying, "Go get them, Brother Zwingli; go tell the people the Truth; let us all go out and tell the world. Everyone needs to know the Truth; we cannot stifle the Word of God; we must get the Word of God out to our people." They were fanning the flames of reform, and the fire was growing; revival was breaking out.

Please think with me for a minute. Zwingli had seen the desperate need for his people to get the information found only in the Bible. So, he risked his safety by preaching in the vernacular. He believed in the importance of what he was finding that he put forth a great deal of labor and effort to gather a group of worthy disciples and invest himself in them. He believed in them enough to put into them the work necessary to cultivate in them the ability for them to do what he himself had been doing.

Because of Zwingli's efforts, his disciples achieved the rare ability to preach the Bible. They could preach in four different languages, i.e. Latin, German, Hebrew, and Greek. They could preach, they could teach, they could

translate, they could carry the Gospel to the ignorant. Something remarkable happened in Zurich.

Now I ask: “What happens to the zeal when the threat of physical persecution comes?” You need to deal with this question because you may have to live through something similar on a personal level. Will your faith, will your goose bumps, will your confessions, will your raising your hand to the Lord stand the test of persecution?

Zwingli folded up and drifted away in the face of persecution. One of his disciples, Wilhelm Reublin, folded up and drifted away also.

In regard to Zwingli, we are talking about a zeal that was so strong that he put himself out on the firing line, and he stayed on the firing line until the shots were fired, and then he fell away.

You are going to be tested. Your faith is going to be tested. Will it stand up? If you had asked all these men when they were in their meetings, every one of them would say, “Man! My life is on the line; I will be there; the Lord can count on me.” You would say the same thing. We will see how these things change in the heat of battle. It is almost like you need to be able to think of the worst when you are making your decisions. Think before committing! But after committing, when the heat comes, do not think and ponder, just confess Jesus. When you start thinking in the heat, you will begin to rationalize: “Well, God doesn’t want me to die an early death. What good would an early death do? If I am dead, how am I going to spread the Gospel? I need to stay alive to do all of this needed ministry.”

When you start thinking under the heat, you are likely to begin to rationalize and do things that are not so good. When we get into the Book of Revelation, you are going to be challenged more deeply along these lines.

In 1522, Zwingli Wrote the Book, On Choice and Freedom in Eating

Zwingli put forth the authority of the Scriptures concerning a Christian’s choices of food. He maintained that the Scriptures were authoritative over tradition, over the Church, over the pope, over the Universal Church Council, and over everything. *Sola Scriptura* was Zwingli’s battle cry just like it was for Luther. So, with his disciples saying, “Go for it, man; write the book, let’s get it out there to the people,” Zwingli wrote the book which promoted freedom received from God in our eating.

In January 1523, Zwingli Held the First of Three Disputations

Disputations are debates. Zwingli had written sixty-seven articles contesting Roman Catholic Doctrines. These articles were similar to Luther’s ninety-five theses, but they were about different things. In this first disputation, Zwingli defended them against the Roman Catholics. The subject matter of the articles were about the following:

- a. Salvation by faith,
- b. Priesthood of the believer,
- c. Sacraments, purgatory, and celibacy.

Zwingli won this disputation hands down. The city council sat as judges, and on one side there was Zwingli, and on the other side the Roman Catholic Church representatives. Zwingli disputed the Roman Catholics using Scripture, and he presented a very good and clear case about all of the above listed things.

For salvation by faith, Zwingli presented the evangelical position of direct forgiveness of sin by God alone. He added the priesthood of the believer to his argument on the basis that we needed no priest to forgive us our sins; the believer could go to God directly.

With Zwingli’s victory, the city of Zurich had moved into the evangelical fold. Zwingli

was the acknowledged leader of this new group.

On October 1523, the Second Disputation Was Held

The group of disciples helped Zwingli prepare for this disputation which was to be about the mass and images. However, a conflict arose between the group and Zwingli. The group of disciples declared that infant baptism was not scriptural. Their argument was that there is no faith required of the candidate in infant baptism. Zwingli finally agreed with them and regained their support.

Zwingli was firm and confident when he entered the hall where the disputation was to take place. Again the disputation was against the Catholics. However in the middle of this disputation, the subject matter turned to infant baptism. Zwingli backed away from his position on infant baptism because of his fear of the city council.

You see, infant baptism unites the world and the Church together via sacralism. Sacralism is any kind of religious ceremony that unites the world and the Church together; it is the nexus of two unlike things. Infant baptism is something that unites the world and the Church together in such a way that the world can be comfortable because it gains its holiness from the Church through infant baptism. The Church can be comfortable because the world did not invade the Church via force; it was invited in. In the nexus of this ceremony, children of the world have become "Christians." The Church has satisfied the world. As a reward, the world blesses the Church by recognizing it as a legitimate institution.

In the midst of the disputation, Zwingli realized that if he said that infant baptism was unscriptural and that it could not create salvation, then he would have unchurched the whole city council and their families. He was terribly afraid to cross that bridge.

Please see what fear will do to you. Before Zwingli entered the hall to dispute the Catholics, he was in the midst of his disciples, and they were all together looking at the Scriptures. They concluded that infant baptism was not scriptural; it was not salvific. Zwingli agreed, and they were all united under an evangelical mindset that made salvation an event given by God, not the Church, to the individual believer through his faith. After praying together in a united front, Zwingli entered the hall for the disputation. In the midst of the disputation, he backed away from his opposition to infant baptism.

When Zwingli backed away from the scriptural position for believer's baptism, a schism opened up between him and those wonderful disciples that had come together, studied the Word, and put their lives on the line with him. Zwingli, their leader and their teacher, backed away from the group's commitment to the basic doctrine of salvation.

Do you see the danger? It can happen to you. I want you not to let this kind of event come upon you as a surprise because you could come to the end of your life and think, "Oh, I have departed from my confession because of fear, or because I lost the butter on my bread or something." Do not let this happen to you.

In January 1525, The Third Disputation Is Held over Baptism

Zwingli was on one side of the hall facing Conrad Gabel, Felix Manz, George Blaurrock, Simon Stumpf, and Wilhelm Reublin on the other side. Instead of the Catholics, all of Zwingli's beloved disciples who had stood with him from the beginning were his opponents. Zwingli won the disputation by playing to the council's biases. The council, in turn, banished Zwingli's disciples from Zurich. They lost their homes and everything except their families and the possessions that

they could carry. They had to leave or be jailed.

In the audience of the third disputation was Balthasar Hubmaier. Hubmaier was a Moravian, from Germany, and his coming to this disputation was his second visit since he had also come to the second disputation. Zwingli's disciples did such a wonderful job of presenting their case for believer's baptism that Hubmaier got saved while out in the audience.

Hubmaier went back to Moravia and preached the pure Gospel to his church. Do not forget that he was a Roman Catholic priest presiding over a Roman Catholic Church. He preached the Gospel in the vernacular, gave an invitation, and 300 of his parishioners were saved in his first sermon.¹

Zwingli was killed in 1531 in the second Kappell war

The Roman Catholics used military force in their "evangelism." So, when the Reformation began to expand, they mounted armed soldiers to stamp it out. The Catholic goal was to bring all within the authoritative orbit of the pope. Thus in the war that was declared against the reform movement in Zurich, Zwingli was killed by the Catholics.

THE ANABAPTISTS OF THE RADICAL REFORMATION

The disciples, after their disputation against Zwingli, gathered at Felix Manz's house to discuss what they could do about the pronouncement of their banishment. They

¹ Hubmaier wrote the extant authority on baptism. If you study something about baptism, you will have to read Hubmaier. Hubmaier is the one who has studied baptism. Where did he get his information? From the disciples in the third disputation who were disputing their teacher. We have some terrific heritage here in this story about the third disputation; this is where the Free Church Movement of evangelicalism comes from.

were dejected and dumbfounded: "What are we going to do? How am I going to tell my wife that she cannot go home any more? What are we going to do about our children? What are we going to do about our income? What are we going to do about our possessions?" They were in shock. George Blaurock, the man known as Blue Coat who was full of zeal and gusto, said, "I do not know what you guys are going to do, but I am going to get baptized as a believer." He then asked Conrad Grabel to baptize him. They were at the home of Felix Manz, and that was the very first Anabaptist believer's baptism. It was the first re-baptism to be a baptism that followed true faith in Christ, not infant baptism. All of these men will be killed except for Reublin. Nobody really knows what happened to Wilhelm Reublin after he ran for his life. These banished men began the Anabaptist movement by being re-baptized as believers that night in Manz's home.

Two Types of Reformation

Magisterial Reformation

In the last chapter, we looked at Luther and Calvin. Luther and Calvin were Magisterial Reformers because they retained the linkage between church and state through infant baptism and through magisterial protection and guidance for the church.

Remember Constantine and Charlemagne created the same kind of linkage between church and state. Antichrist will do the same thing. There is going to be some kind of linkage (perhaps a mark) to be faced again.

Radical Reformation

A Radical Reformer (an Anabaptist), however, is one that breaks that linkage and says, "We don't need a pope because we report to Jesus." Radical Reformers got their marching orders from God, and they came through God's Word. *Sola Scriptura* and

priesthood of the believer were two characteristics of the Radical Reformation.

The magistrate was the government leader for a nation or a province or a city. The Anabaptists did not allow him to tell them what to believe. They studied the Scriptures for themselves. The Radical Reformation was quite different from the Magisterial Reformation.

We have seen Luther, Calvin, and Zwingli as representatives of the Magisterial Reformation. In the next chapter we will look at the Anglican Reformation, and that is a further denomination in the Magisterial Reformation.

The Roman Catholic Church also united church and state like the magisterial denominations. We have already studied several centuries how dominance changed from state over church, church over state, and then state over church again. When you are dealing with Roman Catholicism, you cannot even discuss the church apart from knowing how it links to the state. Please recall the papal doctrine that came out of Hildebrand which was the two-sword theory. This theory was that the pope would wield both the sword of the Spirit and also the military sword. The two-sword theory is established Roman Catholic doctrine.

Now, even the Vatican is a state. The Vatican is a Roman Catholic model of church and state linkage. This kind of linkage is a

magisterial one, but it is not part of the Magisterial Reformation. Magisterial reform held on to that kind of linkage which was demonstrated by the Roman Catholic Church while desiring to hold to the Scriptures as one's "primary" doctrinal-authority along with the priesthood of the believer.

However, when dealing with the Anabaptists, you need to see that all of that church-state linkage was jettisoned. The Radical Reformation was confined to Scriptural authority alone that contained believer's baptism and the priesthood of the believer. Please remember that when we are talking about the Radical Reformation, we are disposing of everything that the Bible does not set forth.

Luther, on the other hand, retained everything that the Bible did not prohibit. Therefore, many Catholic traditions were retained. Remember that in the Peasant War, the people were destroying icons and other religious paraphernalia. They were getting rid of everything that was not in the Bible. Luther was angered by the rampant destruction of artifacts that had been revered in the past, even by himself. Luther was a conservative reformer because he did not get rid of everything; he got rid of only that which contradicted the Bible. However, the radical reformers wanted to get rid of everything not included in the Bible.

Chapter Questions

List the seven events which characterized Zwingli's reform.

Chapter 9

ANABAPTISTS AND THE RADICAL REFORMATION

We started to discuss the radical reformers in the last chapter. So, we will try to finish that discussion in this chapter.

THE FOUR TYPES OF RADICAL REFORMERS

1. *The Radical Biblicists*

The Radical Biblicists were basically the regular Anabaptists. This category of radicals had the following characteristics:

- a. They eliminated all traditions in favor of biblical authority.
- b. They held to believer's baptism.
- c. They held to a strict separation of church and state.
- d. They eliminated sacramental grace and its accompanying sacerdotalism.
- e. They held to the centrality of the gathered church in their ecclesiology.
- f. They believed in regeneration by the Holy Spirit.
- g. The following are representatives of Radical Biblicists:
 - (1) In Zurich were Zwingli's disciples,
 - (2) In Moravia was Hubmaier, and
 - (3) In the Low Countries, i.e. Holland, was Menno Simons.

The Mennonites of today came from Menno Simons. The Radical Biblicists came out of the Roman Catholic Church at great expense. Nearly all were martyred. They were burned or drowned, or, in some cases, their feet were cut off, and then with a whip, they were driven to walk around on their stubs until they bled out and died.

Michael Sattler's wife, Marguerita, was drowned. They drowned her by using a stick like a broom handle except a little stouter. The stick was put behind her knees, and then

her elbows were hooked around it so that her hands could be tied together in front of her waist. They picked up Marguerita by the ends of the stick and put her in a boat. The people lined up on the riverbank to witness the execution. The executioners rowed the boat out about 20 feet, picked up Marguerita and dropped her into the river. Marguerita then wiggled in the water until she drowned.

Marguerita had an opportunity to save her life. All she had to do was just say that she did not believe the same as her husband, Michael. The woman who was trying to save Marguerita from death suggested to her that sometimes women are caught in the trap of having to believe the same as their spouses. She wanted to give Marguerita a chance to recant the faith of her husband and make her own statement of faith. Marguerita replied that it was not because of her love for Michael that she believed his doctrine. She said that it was because of her believing the doctrine that she loved her husband. The woman then said, "Then I no longer feel sorry for you; I envy you." Her envy was because of the certainty of Marguerita's faith.

I hope you had some sense of the reality of martyrdom because your turn is coming when you too will be faced with this kind of decision. You need to toughen up and be prepared. You need to have victories in the current little battles in your life in order to strengthen your faith muscle and get ready for the harder tests because the really hard ones are coming. I want to encourage you to toughen up. Make some commitments; talk to your family about what all of you are going to do when the times come. Make some commitments between each other that you are not going to recant your faith in Jesus in order

to save each other. Everybody in the family must understand that our total allegiance is to Christ, that we must stand true to Him, and that we should not expect in any way for any to bring dishonor to the Lord in order to save each other. It is difficult to discuss, but we must.

Betty: How soon do you think this sort of thing is going to happen?

V: It is already happening in some parts of the world. Since I have been teaching, we have grown from 700 million Catholics to nearly a billion now. When you stack 70 million Protestants against a billion Catholics, it is greater than a fourteen to one ratio.

If there were a persuasion to bring a decree, an international treaty, to the United Nations that we are mandated to accept all religions as equal to our own, we would be terribly out voted: We would then be in the same spot in which Michael Sattler stood. If that were to happen, how many of the 70 million Protestants would stand in that spot at risk to their lives and the lives of their families? Not many is my guess.

If there were to be a purge of those not accepting of the new one-world religion, then it would probably not be as significant as you might have thought prior to now. A purge of obstinate, evangelical Christians would be minuscule because the numbers, which are visible in the market places, are minuscule. The church members, if they have not heard, if they do not know their history, if they do not know the theology, if they do not know where they come from, if they do not know where they are going, if they do not know the book of Revelation, if they do not know what the *kenosis* is, if they do not know what sacrifice is, how are they going to stand firm on the spot upon which Michael Sattler stood? They have no chance to stand against the world when they have no knowledge to go along with a tried and true faith.

Steve: That has already been happening with some of our leaders who have gone along with the Catholic Church by discarding our theological differences in order to do joint projects in the name of the Lord. By ignoring our theological differences, they are taking away what we really believe and endorsing what others believe.

V: The book, *A Woman Rides the Beast*, discloses some of this very stuff that you are talking about Steve. It is already happening. We need to gear up and get tough.

Sybil: Talking about all this reminds me of an article that I read just recently about the pope's visit to Mexico City. In it the pope said, "The free churches in Latin America are doing the work of what they call evangelization." It further reported that the Christian faith had been harmed because many people in Latin America had come out of the Catholic Church. He labeled those free-church evangelists as being not helpful to true evangelization, but as being harmful to evangelization. The article also mentioned Muslims, Buddhists and a couple of other groups of people and said, "All of us are brethren . . ." He brought all the religions together just like you predicted on a prior occasion. At the very end of the article, the pope commented about our being their separated brethren. I cannot remember exactly, but that was the nature of what he talked about in a little magazine I get called *Battle Cry*, put out by Chick Publications and Chick Tracts.

Jack: When you said that if there were a purge, it might not be as significant as we thought it would be. Did you mean there might not be as many Christians who actually stand up for what is right?

V: Yes. Look at the number of soul winners you have in the churches. The basic reason for the low number is fear of confrontation and of reprisal. Well, if that kind of fear is paralyzing, what are you going to have when you are forced to defend your theology

before the council when to do so will bring death?

Tim: Without having any knowledge of the Anabaptists and how the Catholic Church has veered off course over the centuries as described in the diagram where we were headed in a straight line but then changed little by little, has allowed us to be headed in the opposite direction. Just by our knowing this little bit of information in this course alone, we know enough and are fully responsible to teach our families. If our families were not knowledgeable of this information, they could probably give in to the threats. The minimal threats will have to do with food, clothing, and the distribution of everything that we need. We will just have to resort to being what they call the underground.

Ted: Ephesians 6:18-20 addresses the boldness that we need to have in order to make known the mystery of the Gospel.

Ephesians

6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

6:20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

V: Yes, we need boldness. I think it would be worthy of all of us to pray along those lines.

Oscar: I have known a number of people that are pretrib Baptists

V: . . . pretribulation Baptists who hold to a pretribulation rapture?

Oscar: Right. Some of our Brothers believe that we will not have to go through any type of tribulation.

V: I wish that they could have told that to Michael Sattler. He would have been delighted to hear that while he was burning to death in his actual tribulation. We are also going to go through it. There are people today who are going through hell on earth right now because of their faith in Jesus. That idea of a pretribulation rapture is not real to them. Their tribulation is already happening before the rapture.

Ted: Just as an interesting side note, in the Bible study that I am teaching, I think that I am getting our best, solid Christians to attend and study. We handed out Jesus pins and asked the students to wear them as a witness. I am sad to say that only a few people have the courage to wear them openly. They have the courage to sit together as a closed group, but the majority does not have the courage to wear a Jesus pin out in the open.

V: Right, it is tough to move our people past their just knowing theology into the doing of it. And these small battles like mustering the courage of wearing a Jesus pin openly will build up backbone and strength to face the larger battles. For the dark days ahead, there is going to be the need for really strong backbone. This need presents a tough challenge for today's ministers.

Let me encourage you to read my book on Revelation. I have often wondered what it would be like if we could put the Book of Revelation and Church History together so that you would start at the beginning of the church and go all the way to the end. Would that not be good? We would follow the timeline from chapter one and take it through the Reformation, through the present times, and then into the times described in the book of Revelation. That would really be a good context for understanding our current history.

Ted: On that same note, I saw where Microsoft, NBC, and MSNBC had a web site that contained a news section about a new

organization called the United World Religions linked to the UN somehow. I am not sure about the UN linkage. However, I believe that just the name tells you a little something about what they are about. I understand that the religions are going to sign a charter.

Jill: They have been meeting since 1993. It is an extensive ecumenical movement.

Ted: Speaking of signing charters, I heard that they are going to sign that charter in the same room where the United Nations signed their original charter.

Jill: Not the same room, the same place.

V: Man! That is scary. Globalism is moving so fast that I can no longer keep up with its progress.

The next group of Anabaptists was called the Radical Chiliastics.

2. *The Radical Chiliastics*

The Radical Chiliastics were devoted to bringing forth the millennium through power to create a utopia fit for the Lord's return. The representatives are Jan Mathys and John of Leyden. These two guys took over a town called Muenster and turned it into a commune very much like the compound that the Feds burned to the ground with the people in it in Waco, Texas.

The idea that was driving the two representative chiliastics was that they were going to exercise full authority over Muenster. They planned to create an environment to which the Lord would return. By the Lord's return to Muenster, He would make it the New Jerusalem.

The Roman Catholics decided that they did not want a conclave of Protestants or Anabaptists or anyone like that. So, they laid siege to Muenster. It took over a year to conquer this town. During the siege a war of attrition was executed in which random

arrows would strike an occasional target. The men began to be killed off slowly until there were not enough men to provide for all the women and children in the town. They had to implement a so-called polygamy in order for the men to provide for the families without a husband/father. As a man was killed, another man would adopt his family.

This attritional process continued until Jan Mathys had a vision. He envisioned that if he would open the doors to the city's wall and go outside wearing a white robe, the siege would break, and the Catholics would go home. The vision was real to him, and he believed it. However, when he exited the city, the Catholics shot him full of arrows.

With Jan Mathys dead, John of Leyden took over. He was in charge when the Roman Catholics felt that the attrition had reduced the male population enough for them to risk charging through the gates for a final push to victory. Before they charged the gates, they sent an emissary to offer a way out for the women and children. The men of Muenster sent the women and children out. Then the Roman Catholics went in to kill every last man; no prisoners were allowed. Some of the men were taken alive to be executed by putting them in a cage to be hoisted up to the top of the church tower and left there to die without food and water. Those people remained in those cages for over a century. The bones were left there as a reminder that Anabaptism brought certain death in Roman Catholic territory.

The Muensterite story is very similar to that of the Branch Davidians in Waco, Texas. Both groups were communal efforts which came together with regard to a millennial understanding. They thought that they could usher in the millennial reign of Jesus because they had control over the city of Muenster and the commune in Waco. They sought to establish an environment of complete submission to Jesus for the whole city/commune. If

they could achieve that utopian concept, then they thought that the Lord would come back to their particular place when He returns.

The next group of Anabaptists was the Radical Mystics.

3. *The Radical Mystics*

The Radical Mystics were the portion of the Anabaptists who believed that they received their revelation from within.

We get our revelation by opening the Bible and reading the words because God gave the revelation to us via the Bible. We read the words and get our understanding of the revelation when the Holy Spirit gives illumination and help to understand those words.

However, the radical mystic did not need to read the words. They could, by meditation, receive the revelation directly from God without the need for the written Word of God. They looked for their revelation completely from within themselves. Hans Denk and Sebastian Frank are two representatives of this group.

The last group of Anabaptists was the Radical Rationalists.

4. *The Radical Rationalists*

This brand of radical believed that reason superseded the Bible. Michael Servetus was a representative of the Radical Rationalists. His position was that a rational person could not believe in the Trinity.

All Anabaptists were considered enemies by both the Catholics and also the Magisterial Reformers. Michael Servetus was caught and burned alive by Calvin.

Strangely, during this period of the Reformation, Roman Catholics were burning Protestants, and Magisterial Protestants were burning Anabaptists. What did not occur was

any Anabaptists' burning of Catholics or any other Christians.

All the radicals were open game because they had no friends. They had no support. There was no magistrate anywhere in the world that was willing to give support to any type of the radicals. Their support, if there was any to be found, had to come from Jesus alone for He is the One Whom they were seeking to follow. Of course, only one of the four types of radicals was successful in their followship. However, all four types were taking their stands on what they believed to be truthful followship of Jesus, and they all became fuel for the fires. They were burned alive, and it was their testimony of following Jesus that ignited the Gospel's propagation around the world.

Luther was supported by the magistrate, Calvin was supported by the magistrate, and Zwingli was supported by the magistrate, but it was the Anabaptists who were converting people all over the world to follow the Lord Jesus Christ.

Luther's people were under his magistrate. Calvin's converts were those under his magistrate. Zwingli's people, like Luther's and Calvin's people, were under their magistrate. But it was the Anabaptists who pointed the people to Jesus as their Lord. They did not need a magistrate to guide their Christianity. They practiced a real priesthood of the believer, but they also died for it. In spite of their dyings, they kept on doing it. For each who was burned alive, two more sprang up to take his place. They were just popping up all over the world.

Wanda: We studied in Systematic Theology that conservative free-church Christians have their heritage from back in this period of time.

V: That is right. Everything that we have studied in Systematic Theology came from this Reformation period.

THE SIGNIFICANCE OF THE ANABAPTIST REFORM

1. Present-day Christianity reflects many of their ideas.
2. They sought to restore the New Testament order to Christianity.
3. They rejected infant baptism on the basis that proxy or community faith was not salvific for the infant.

You remember how Zwingli held to infant baptism, and that was what got the Anabaptists started (Felix Manz, Conrad Grebel, and others). Zwingli held to community faith. He thought that somehow there was a saving faith generated by the community that could be transferred to the individual. The transfer occurred in the infant's baptism. However, the Anabaptists said that there was no such thing as proxy or community faith that was salvific.

Luther held to proxy faith which the godfather brought to the infant. The priest would question the baby, and the godfather stood in and answered the priest for the baby (see

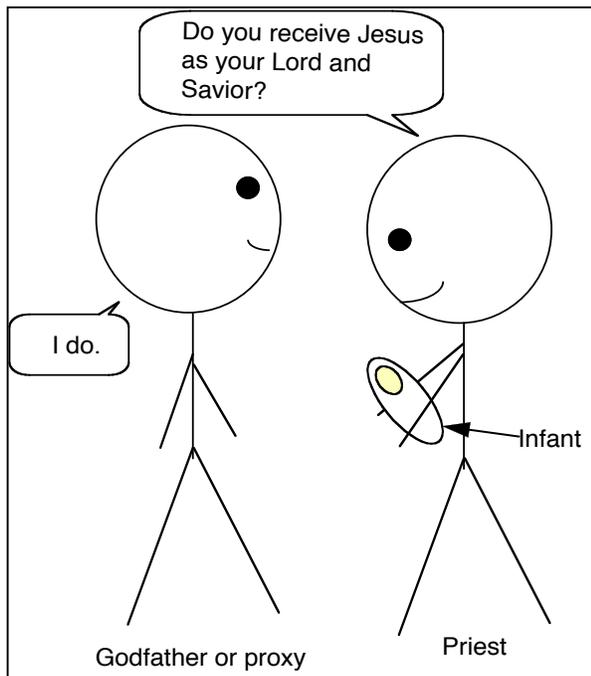


Chart 9.1

Chart 9.1). The priest would say to the baby, “Do you receive Jesus as your Lord and Savior?” The godfather would say, “I do.” That was a proxy faith from the godfather for the infant.

Zwingli, you see, held to a community faith rather than a proxy faith. It was not a proxy faith because it had a corporate dimension.

Where Zwingli held to a community faith, Luther held to a proxy faith. Both kinds of faith were represented in infant baptism. Luther's contradiction in his theology came from his standing all alone against the world. When the chips were down, he decided to baptize his own baby on the chance that he might be wrong in regard to salvation by faith. He felt the need for his baby to be covered both ways. There was a gap right at that point in his theology. It was problematic for Luther, but as long as he did not have a baby, he was confident. He was willing to risk his own neck, but he was not willing to risk his baby's salvation. He did a good job as a reformer to whom we owe much. But he was not at the level of Michael Sattler in his theological security.

Bob: I think that Zwingli actually did not believe in infant baptism, but he held to it because he thought that the world was not ready to turn away from it?

V: Yes, probably so. In the privacy of his devotion with his disciples, Zwingli agreed with rejecting infant baptism. He could see that the Bible did not support it. Instead of infant baptism, the Bible required a personal-faith element for salvation.

Luther did the same thing. For him, there must also be a personal-faith element present. In order for Luther to obtain a personal faith for his baby, he had to get a proxy to say “I do” for the baby.

Luther backed away from his confession by baptizing his baby. Zwingli also backed

away from his confession when he refused to stand with his disciples in alignment with the Scriptures. He put his heart on the line, and then he did not put his body with it. Basically, that is what both Luther and Zwingli did.

Tim: I work with first graders, and I have noticed a similar danger in our Baptist churches. I have seen parents pushing their children to get baptized. When I ask them what Baptism is, they mostly say that they do not know. It is not just a church issue; it is a real problem which could cause one to have a false security.

V: Yes, it is a real problem. It is tough to satisfy both parents and the scriptural requirements when it comes to children.

It was also a problem for me when I first came here to seminary. My family was composed of my wife, me, and our three children. My two boys, who were older than my daughter, were saved already. However, my little girl had not been saved. She was still just an infant who had just started walking. I was driving a Volkswagon Beetle all the way across town through road construction to get to my church. Sometimes it required night driving in the rain. I could hardly see sometimes how to stay in my proper lane. Traffic through the downtown mix master, which was under construction, was terrible. I began to be concerned about how the whole family could be killed in just one accident. I had to know what would happen to my baby daughter. So, I went to a professor of evangelism and told him of my predicament of having a baby who was too young for a personal saving faith. I wanted to know whether or not she was covered by the blood. He took me right to church history that we are studying right here in this course. Basically, he told me that I was in need of choosing to place my faith in either Catholic theology or evangelical theology. I chose the latter on the basis that infants are covered by

the Lord's blood until they reach the age of accountability.¹ I have since found out that Hubmaier is the author of the definitive work on baptism—Hubmaier from way back here as one of the Anabaptists.

Steve: Did you say that it was Manz that believed in community faith?

V: No, it was Zwingli. Manz believed in personal faith.

Steve: Do you think that Zwingli might have gotten that idea about community faith from the idea of corporate guilt?

V: I think it was fear that drove him to that idea. I think he had a volitional change of heart. I think that in his private study with his disciples, he was persuaded in his soul that infant baptism was invalid, but in the heat of the battle, when he saw that the city council was not inclined to accept a doctrine that would “unsave” their children, I think he made a volitional choice against his conscience at that point. Once he made the choice he stood on it, and stayed with it, and it cost his own beloved disciples their lives. He was the implicit executioner because of his position in the debates.

Ted: Because they went against what he said?

V: Zwingli's disciples went with what they all had said all along, and he made the choice to change away from that biblical position. He saved his life, but it cost all of his disciples their lives. He sacrificed the ones that he loved so dearly.

What Zwingli did is a hurtful thing to do, and I have thought about it many times. What would it be like if I did the same thing. Say that I chose to save myself and left my students over here to be executed. That issue should haunt you too. You are in the same boat that I am in; you have to make doggone

¹ This doctrine can be found in my first Book on Doctrine.

sure that when they start lining up people to be martyred that you do not sell your soul to get out of the line.

Ted: Stay in the line!

V: Yes, you will have to make some hard decisions.

Ted: Is that what Jesus was talking about when He said that the real shepherd will stick around when the wolf comes?²

V: Yes, and the mercenary or hireling will run and save himself.

We now continue with the list of significances of the Anabaptists.

4. Only believers with personal faith may participate in the church.

Under this Anabaptist position, unless all of the people in the city council had personal faith and believer's baptism, they would not be members of the city council but not of the church. Being the magistrate does not buy you anything in the Anabaptist church.

5. Only the New Testament determines faith and practice.

The Anabaptists put no faith in past church traditions. They considered that God's ordained faith and practice were delineated in God's Word. The traditions of men held no value for them.

6. They believed in a personal God and immediate grace through a mystical encounter.

Do you know the difference between mediated grace, and immediate grace? Mediated grace comes through the sacrament—the media are the sacrament and priest (see Chart 9.2).

To illustrate, say that I am a priest, and I have saving grace in my hand. God gave me

the grace, and I, in turn, put it into the sacrament and then give it to the candidate. That is mediated grace.

Immediate grace has no medium. There is nobody or anything between you and God. You pray directly to God: "God please save me. I am a sinner. Please forgive me of my sins." God gives His gracious forgiveness directly to you upon your confession and

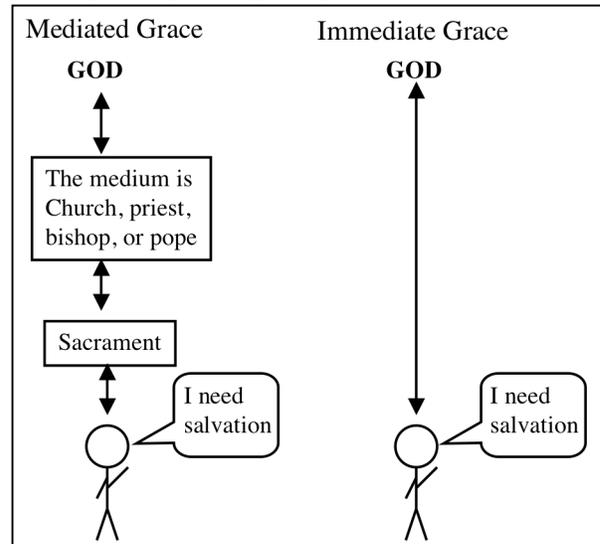


Chart 9.2

request. You cannot buy it, and you cannot sell it, and you cannot give it to others. You can only lead people to the only One Who can provide it to you, i.e. God.

ANGLICAN REFORM

The roots of the Anglican reform can be found primarily in nationalism. However, there were additional forces at work in the Anglican reform.

1. Nationalism

In the Babylonian captivity of the church (1309-1377), the pope was moved to Avignon, France. France and England were involved in the Hundred-years War. When the pope was "in captivity" in France, there were great religious and financial benefits that began accruing to France.

² John 10:12-13.

England's papal allegiance began to wane. Also the Roman Catholics in England began to say that they should not be fighting against France because the pope was in France. However, that allegiance by Catholics in England was more than countered by nationalism. The Hundred-years War actually contributed to nationalism's gaining the ascendancy over religion when it was sensed by England that favoritism was being bestowed on France because of the papal office's being in France.

England began, as a result of the perceived favoritism of the pope to France, to withdraw from the Roman Church. Whether or not there was any real favoritism, England's inherent nationalism surfaced and grew very strong during its war with France. Because of that nationalism, there was a loosening of the tight grip that the pope had held on the nation of England. Nationalism was the primary root of the Anglican reform.

2. *John Wycliffe*

A fourteenth century Englishman, John Wycliffe, the great English reformer, came along during the war with France and declared that the pope was Antichrist. That declaration helped England pull back even a little further.

Wycliffe also authored an English New Testament. The Scriptures' being available in the language of the people led to further reform.

3. *The advent of humanism*

Humanism was something that has been prevalent in every reforming movement. It helped the reform under Luther, and it did so again under Zwingli. The birth of the Anabaptists came right out of humanism's requirement for going back to the original documents, i.e. back to the Bible. The extensive study of Scripture by Zwingli's disciples

with Zwingli was a humanistic endeavor that provided spiritual benefits.

So, likewise in England, there was born out of humanism the desire to follow Wycliffe's efforts to depend on the Bible. Wycliffe did his own translation of the original documents into an English New Testament. Once the people began to see what the Scriptures said about salvation, then the pope's hold on the people was greatly weakened.

4. *The divorce of Henry VIII, 1533*

Henry's older brother died within a year after his marriage to Catherine. The arranged marriage of Arthur and Catherine was an effort to pull Spain and England together. When Arthur died, there was a large push throughout all Spain and also in England for Henry to marry Catherine for the purpose of re-establishing the alliance that had been previously forged by Arthur's marriage to Catherine. The alliance was sought in order to moderate the constant friction between the two nations.

The marriage occurred in 1509. During his entire time in this marriage, Henry felt like he was living in sin by being married to his brother's wife. Even though Henry did not like this arranged marriage, it produced the child, Mary Tudor, who was later to reverse many of the gains from the English Reformation.

King Henry appealed to the pope for a divorce from Catherine. The pope's refusal to grant the divorce drove further the wedge between England and the pope. So, Henry broke with papal authority, divorced Catherine, and married the second of many wives.

Here is a quick summary of Henry's marriages. In 1533, Henry VIII married Anne Boleyn. That second marriage produced a daughter, Elizabeth. In 1536, he married Jane Seymour, and born to that union was Edward VI. In 1540, he married Anne of Cleves.

There were no children born by Anne of Cleves, or even by the next two wives. Anne of Cleves did not last long, but then neither did the man who introduced Henry to Anne. Henry hated Anne of Cleves so much that he killed the guy who introduced them. Later in 1540, he married Catherine Howard. In 1543, he married Catherine Parr.

Even though Henry broke with the pope in 1533, it was in 1534 that the nation of England officially separated from the Church of Rome by declaring the Act of Supremacy. This Act declared that the English sovereign was also the head of the Church of England. The king or emperor as the head of the church was kind of like a return to caesaro-papacy.

The Act of Supremacy resulted in the Anglican Church's becoming basically the Roman Catholic Church reporting to a different person, not to the pope but to the king or queen of England, the sovereign of England. There was no basic change in the theology or anything like that. The same priests were still in the same churches, still doing the same things like baptizing the babies, marrying the people, and giving the sacraments. All of Rome's practices stayed on the same beat in the Church of England.

5. *The Reign of King Edward VI (1547-1553)*

Edward was nine years old when he became the king of England. Before King Henry died, he made provision for the Duke of Somerset to be Edward's guardian who would help Edward run his nation. The Duke of Somerset was a Protestant, and he was charged with figuring out how to create proper changes in England's theology.

In 1549, the Duke of Somerset issued both a Prayer Book and the Act of Uniformity. These two creations introduced some Protestant changes. The Act of Uniformity instructed the people on how to use the Prayer Book that contained some Protestant doc-

trines. Because of the Duke of Somerset, some Protestant leanings entered the Anglican Church, which prior to this time was basically still a Roman Catholic Church.

The Duke got some things done through the king. He suggested to the King what he thought should be done, and the young King agreed because he loved his guardian like a father.

The Roman Catholics recognized these changes toward Protestantism, and they set out to stop them. The Roman Catholics wrote out an execution order for the Duke of Somerset which commanded that he be summarily executed. They then inserted the execution order into a stack of papers that the King was signing. The young King had been conditioned to just sign anything that was put in front of him. The order was quickly executed when the soldiers grabbed the Duke of Somerset and decapitated him.

In effect, the Catholics ended the Protestant Reformation with the execution of the Duke of Somerset. So, for the rest of Edward's reign, the Roman Catholics remained in place to make sure that nothing much changed. The execution effectively stopped the reformation of England in its tracks. Edward did not live very long, and as soon as he died, Bloody Mary became the queen of England in 1553.

6. *The Reign of Bloody Mary (1553-1558)*

Mary lasted until 1558. She converted the Church of England back to Roman Catholicism and placed it back under the pope. All of the priests and bishops were required to convert to Roman Catholicism or be burned. There was a mass exodus from the country. The many Protestants who were true to their faiths ran to the continent for their lives.

Beth: When England broke away from the Catholic Church, was Catholicism still in place in England? Did the Catholics continue to thrive?

V: Yes, Catholicism remained in place in the clergy's theology, but they reported not to the pope but to the King. As a result, it stayed in place in its content but not in its practice. Changing from reporting to the pope but to the sovereign set the stage for further change in the future. But at this point, all that changed was the head of the church. In most everything else, the Church of England remained mostly Catholic.

Beth: If that is the case, then why was there a mass exodus when it changed back?

V: Because anybody that had any Protestant leanings were going to be summarily executed. The Roman Catholics would burn anybody that did not confess the same faith.

Edward had brought in the Prayer Book and also the Forty-two Articles. Those Articles were a systematic theology similar to what Zwingli had at one time in his Twenty-seven articles. There were people who were confessing a new faith which was based on the Prayer Book and the Forty-two Articles. Those people had to either recant their faith or run for their lives.

The early Anglican Church looked very much like the Roman Catholic Church with a new head, but it slipped into Protestantism with the Prayer Book and the Act of Uniformity. A strong element of Protestantism had gained an entrance into the Church of England. Sure, there were still those who were still being "saved" by the Church through sacramental grace administered through infant baptism, but you also had some who said that salvation was by faith alone. Those people were thinking that their position was secure, but when the head of the nation changed, their security changed also. The deficit in security resulted in the mass exodus.

Nevertheless, Bloody Mary managed to burn about 300 people along with three bishops. Thomas Cranmer, who was the first Archbishop under King Henry, was also one

of those who were burned. He signed a recantation in an effort to save his life but was burned any way. In his burning he made this public statement, "This evil hand with which I signed my recantation, deserves to be the first to burn." He then stuck his hand in the flame so that it would burn first. He was very remorseful and repentant for not standing true to his faith. Many people recanted their faith when they looked at the flames and saw the people being lit up.

Of the 300 Protestants who were executed, two-thirds of them were Anabaptists. The Anabaptists by and large were the poorest people, and they did not have the means to flee. The richer people could flee to the continent, which they did, but the Anabaptists were the farmers, the people who lived off the land and had no support within the hierarchy of the government or anything like that. I read some of their histories. Some of the bravest (most of whom made me stand in awe) were some of these that were burned by Bloody Mary.

One woman who was burned by Bloody Mary went through many tests and trials leading up to her death. The offers that were made to her for the purpose of obtaining her recantation were as significant as keeping her life. But saving her life posed no strong temptation for her to turn her back on Jesus in order to obtain her salvation from the Church. She stood in there, rock solid. I cannot remember her name, but I think that I could find it in one of my books. Our forefathers were some tough people. They were as solid in their faith as the earth is solid.

Some of the journals I have read say things like 32 Anabaptists were burned today. That is all that was recorded. The Catholics did not even bother to write down their names. The government's records were very skimpy. The Anabaptists were not considered worthy of having their names written down. I

can tell you with all certainty that God did, in fact, write their names down.

Bloody Mary all but ensured that England would become a Protestant nation when she burned Thomas Cranmer, Riddley, and Latimer, three Anglican bishops. However, she sealed the deal when she burned 300 of the best saints in the country. That purge occurred during the years 1553 to 1558.

7. *The Reign of Queen Elizabeth (1558-1603)*

Queen Elizabeth's reign began in 1558 and lasted until 1603. She returned the church back to England through her power provided by the Act of Supremacy. She re-issued Edward's Forty-two Articles and the Prayer Book and the Act of Uniformity.

Elizabeth brought the Anglican Church right back into the Protestant fold. When she did, the pope excommunicated her, and put a ban on the nation. When he put a ban on the nation, there were two countries that decided that they were going to take possession of England and execute Queen Elizabeth. The first one was Scotland.

Mary, Queen of Scots launched an attack to overthrow Queen Elizabeth's government, kill her, and take possession of the country. However, Elizabeth's soldiers caught the Queen of Scots and executed her before she could implement the ban.

The other country to act on the ban was Spain. Spain launched a crusade against England by launching the Spanish Armada. This crusade was based on the papal ban against Queen Elizabeth.

The Spanish Armada was a huge armada of Spanish war ships that attacked England. Queen Elizabeth was at a disadvantage because she had both a smaller fleet and also much smaller war ships. The Spanish ships

were huge ships armed to the teeth with three layers of cannons on each side of the ship. However, the Spanish ships were so big that they could not easily maneuver with sharp turns. Elizabeth's ships had only one row of guns on each side, and they were much smaller. They zipped in and out of the battle while out maneuvering the larger ships. The English ships warded off the Spanish Armada by sinking those big Spanish ships right and left. The Spanish had trouble hitting the English ships because of their speed and size. The smaller ships could dart right into the middle of the Armada and sink ships on both sides. If the Spanish ships shot and missed, they risked hitting another Spanish ship. The Spanish Armada was a huge failure of a Roman Catholic crusade against Protestant England.

Jill: Who did you say killed Mary, Queen of Scots?

V: Queen Elizabeth's military.

Oscar: I want to read a small note to the class that I found in my extra studies: "Latimer is reported to have said to Riddley, 'We are about to light a candle that will never burn out.'"

V: Oh, yes, I remember that statement that was made when those guys were about to be burned alive. Basically, Latimer was saying that they were the candle and that their being burned was the candle's lighting.

Oscar: I wanted to share that statement that came because of what was taking place at that time with the sacrifice of their lives. That ignition of the Reformation in England would never be doused regardless of the Anabaptists' names not being recorded. Here we are today reading about those sacrifices that occurred five hundred years ago.

V: That is right, Oscar. Those Protestant heroes were the candles that would never burn out.

8. *The Rise of Puritanism*

During the reign of Queen Elizabeth, Puritanism arose. Amazingly, the flight of the Protestants to the continent in order to escape from the purge by Bloody Mary was the single most important factor which brought about Puritanism.

Remember that when Bloody Mary came to the throne, the people had to run for their lives. They settled in France, Switzerland, and Germany. In those countries, they encountered true Protestant reform. They began to see that there was a much better way for Christianity than having the head of a nation being also the head of the Church. They learned that the political sovereign's headship of the Church had already been tried by Constantine and Charlemagne. They also found out how that the reverse had also been tried, i.e. the pope had ruled both the world and the church.

These Christians found in their places of refuge a Christianity that was a much more personal relationship in which you related to the Lord yourself. You did not have to have somebody over you telling you what you were supposed to do or believe.

The refugees encountered a purer form of Christianity than they had ever known. Then when Elizabeth came into power and returned the nation to Anglicanism, these refugees began to return to England, their national home. However, when they returned, they encountered some of the same old stifling, rigid Christianity that still contained many Catholic characteristics. They wanted a Protestantism that was much more personal.

The returning refugees said: "This English version of Protestantism is not the way it should be. You ought to see what they are doing in Switzerland. They have people over there getting saved right and left, and all you have to do is ask the Lord to save you. Baptism should come after believing, not

during infancy. Salvation is by grace through faith."

The returning refugees were beginning to cry out for reform of the stifling, rigid, Protestant Church in England. Those cries produced the movement which was called Puritanism. The Puritans wanted to purify the Anglican Church so that it would become more of a Christian Church like the ones that were created by the Anabaptists, Calvin, and Luther over there on the continent.

The Marian refugees came back to the homeland with Calvinistic and Anabaptist knowledge. They wanted to stay in the Anglican Church, but they wanted to change it into a more personal church. They sought to instill some of the Calvinistic and Anabaptistic characteristics into the Church of England. This move toward personal Christianity was called Puritanism because it was seen as an effort to purify the Church of England.

9. *The Origin of Separatism*

Separatism came from the frustrated Puritans who decided to pull out of the Anglican Church because it just would not allow any purifying reform.³

³Separatism equals congregationalism. Christians who pulled out of the established church became a group without the cover of the magistrate. They were also without a structure and a hierarchy of authority over them. That assembly became a congregation. Each person in the congregation asks, "What are we going to do?" Without the king, queen, or pope to command them, they talk among themselves and decide. That is what a congregation does. That is why Southern Baptists are congregational in their church structure. You pray and then talk among yourselves about what you think that God wants you to do. Somebody makes a motion, it is seconded, and the congregation votes. Then you implement the plan. That is congregationalism. The rise of congregationalism was a strange situation to come out of the Anglican Church, which had structure upon structure and approached the top-heavy structure of the Roman Catholic Church. The Church of England had just one less top structure. It stopped with the king at the top

Bob: If a council of elders gets together and decides what they want the church to do, and then they tell us what they want us to do, how does the congregational way of voting on things change the direction?

V: Okay, that is a layer, definitely a layer of authoritative elders. Congregationalism does not have that layer. Everybody is on the same level ground, around the cross, and everyone's vote has the same weight.

Bob: Were the Anabaptists then congregational?

V: Yes. Baptists, like the Anabaptists, are congregational in their professed ecclesiology. However, some Baptist churches operate as Episcopal structures, some work as Presbyterian structures, and some work as societal structures.

You see where these separatists came from? They came out of a protected, structural, hierarchical Church of England into a congregational type environment. Since the church established by the magistrate (church establishment) and congregational churches cannot live compatibly together, the only thing that the separatists could do was to run for their lives.

Bob: Were the Puritans magisterial reformers?

V: No, not completely. The Puritans were free-church reformers, but they could live and let live in a magisterial environment. It was through the frustration and the hopelessness of not being able to purify a huge hierarchical, magisterial church that the yearning in the hearts of the Puritans left them with no option other than to pull out into separatism.

Jill: The Bible verse says it is better to obey God than man.⁴ In congregationalism, God has more opportunity for using more of his people. God becomes the boss of each Christian rather than just having a top-down kind of thing, i.e. pope, king, bishop, priest, individual Christian.

V: Yes. You remember how we started this course off with the tiny first turn? The Church was tracking straight, but then there was a slight veering off the straight and narrow. That tiny turn was the elevation of the bishop. The result was the presence of an authoritative person in the world who was higher in authority than any human being in the world. He ruled over the entire church, and he dethroned and crowned the emperors. This hierarchical kind of Christianity was in place around the world, and when these authoritative people gave commands, people obeyed.

In that authoritative environment, the Anabaptists stepped out—onto thin ice. The Anglican separatists did the exact same thing. The result for both groups was that they had to run for their lives.

The lesson for us in the future one-world church is that once you come out from under the magistrate or the pope, you are going to be fuel for the fires. We are one step away from going right back to that hierarchical church scenario; that step is church establishment. You who are congregationalists please be aware that all that has to be done is to re-establish the church. Then you will be on the outside looking in. The authorities are going to say, "Get back into our church or become fuel for the fires." You need to understand this lesson clearly. These are small steps but they will have huge consequences.

Tim: I can see this kind of hierarchy as part of the leadership in some of the churches

where the Roman Church goes up through the king to the pope.

⁴ Acts 5:29.

today where they have leadership positions that are staffed with people who do not have much knowledge, but yet they want to make some heavy decisions for us lowly members.

V: Now let us turn our attention to the history of congregationalism.

Congregational Churches

In 1580 Robert Brown planted the first Congregational Church in the Netherlands. The Netherlands was a country to which the real Christians first ran from England's Bloody Mary. As a result, this church was the first of its kind in the world.

In 1592, some more separatists left London and fled to Amsterdam. The leader of this group was Francis Johnson. This group founded the second congregational church in the Netherlands.

Baptist Churches

In 1607, another Congregational Church was founded in Amsterdam by John Smyth, Thomas Helwys, and John Murton. The interesting thing about this church is that it became the very first Baptist church in the world.

John Smyth, through reading the Bible, found the things that the Anabaptists had been telling him. Thus, he determined that all believers had to get baptized after they had become believers. He was determined not to rest upon his separatism with only infant baptism as proof of personal faith. He believed that if he was going to follow the Lord in baptism, he had to have faith and then get baptized. Thus he baptized himself; then he baptized the rest of the believers in the church. A Baptist church was formed right there in Amsterdam, and it was the first Baptist church of the world.

Mary: What differentiates the Baptists from the Anabaptists then?

V: Not very much. Pacifism is the primary thing.

John Smyth got this church going, and everybody got saved and then got baptized. It was looking good. Then Smyth began to question the validity of his baptism because he was not baptized by a baptized believer. He was baptized by himself, an unbaptized believer.

It seems to me that it is just like a Baptist to start doubting like that. He began to worry about the validity of his baptism. After talking to Thomas Helwys and John Murton about his doubts, he received no assurance from them because they had been baptized by a baptized believer. John Smyth decided that he had to find someone to baptize him. Helwys and Murton would not baptize him over again, so he went to the Mennonites (a branch of the Anabaptists) and asked them to baptize him.

Smyth's situation was symptomatic of a phenomenon that I see today throughout the Baptist ranks. That situation is that many people have to get baptized again because they begin to doubt the validity of their baptism. As John Smyth got rebaptized because of doubts in the first Baptist church of the world, we are doing the same thing today. Nothing has changed; doubts in the validity of our baptisms still plague us today.

Thomas Helwys took the church back to England in 1611. That church became the first Baptist Church of England. The first Baptist Church of the world, which was planted in Amsterdam, was replanted in England as the first Baptist Church of England.

After Helwys had the church operational and growing in England, he declared that the King was not God and that Christians must report to God, not the king. The King then imprisoned him for the rest of his life.

While in prison, Thomas Helwys wrote the book, *The History of Iniquity* along with many tracts. He managed to do this writing by using a piece of straw dipped in milk. The container of milk had a paper cover on it. He would write with the straw and milk on that paper cover. When the milk dried, it could not be seen. After smuggling the “blank” paper cover out to his disciples, they would hold it over a candle. The heat from the candle would turn the dried milk brown so that it could then be read. That was how our earliest Baptist theological writings were originated.

Baptists to America

In 1607, the second Baptist Church was founded in Leyden of the Netherlands by William Bradford, William Brewster, and John Robinson. Later in 1620, this church sent William Bradford on the Mayflower to America. The famous landing at Plymouth was the beginning of the first Baptist church of America. Baptists of America originated from a mission of the second Baptist church of Holland. One mission grew another, grew another, grew another, and now there are Baptist churches all over the place, and they all came from that church in Holland.

Some Baptists are called General Baptists, and some are called Particular Baptists. These two kinds of Baptists are with us today. General Baptists are those who believe in the general atonement. Those are the Baptists which follow the Anabaptist theology in which it is believed that Jesus died for all.

Particular Baptists believe in a limited atonement. Those are the Baptists which follow the Calvinistic theology in which it is believed that Jesus died only for the elect.

General atonement is the view that Christ died for everybody, everywhere. Everybody has had their debt paid for by the blood of Jesus, and all they have to do is to believe and receive the atonement.

Particular atonement is the view that only the people who are going to receive it have had their debts paid for by the Lord. The Lord Himself determines, then, which ones will receive that atonement. The payment then that He made is limited to just those that He has determined before hand to receive the gift of eternal life. Particular atonement is a Calvinistic approach to atonement.

ANGLICAN REFORM UNDER THE STUARTS

The English reform we have been talking about prior to this point was reform under the Tudors. Now we are going to the reform under the Stuarts.

1. *James I, 1603 to 1625*

James I was antagonistic to Christianity in general, and he was especially antagonized by the Puritans who were trying to clean up his Church of England. According to James, the Puritans seemed to bellyache over everything. He had determined that it was impossible to please them all on anything and impossible to please any of them on everything. He became basically an antagonist to the Puritans by issuing a sports decree in which every church had to announce the sports schedules from the pulpit.

Henry: The churches here in this country tend to do that now.

V: So all football and other sports had to be announced. The announcements could not be made on a bulletin board or whispered about. They had to be proclaimed from the pulpit on each Sunday morning. This requirement was deliberately developed in order to make the Puritans writhe in their anguish.

James was very antagonistic. The Puritans, however, had continued to be a thorn in his side. So as a result, he decided to yield to one of their requests. That request was for a new English translation of the Bible. King

James commissioned a new translation of the Bible which was named the King James Version of the Bible. This KJV Bible originated from the Puritans who wanted a new English Bible. Up until the time of the KJV Bible, you see, each church in England had only one Bible, and it was called the Great Bible. The king of England saw to it that one such Great Bible was installed in each church in the land.

The Great Bible was a mixture of the Tyndale New Testament, and the Coverdale translations. The two of those were merged and made into a pulpit Bible, the Great Bible, of which one was printed and allotted per church. Nobody was allowed to read it except the priest or the bishop.

Jack: If it were in Latin nobody could understand it.

V: It was in English, but it was still off limits. The congregation could not read this Bible.

The Puritans came back to England from the continent to where they had fled from Bloody Mary. While on the continent, they saw that the Christians there had their own Bibles, and they were reading and studying them for themselves. There was much growth of theological knowledge and a lot of change occurring because of the scriptural knowledge. So when the Puritans came back to England, they wanted access to their own personal Bibles.

Amazingly, the Puritans pressed for and got this concession for a new Bible from King James I. It was not something that King James wanted to have; the KJV was a concession to the malcontents, called the Puritans, in hopes of shutting them up. Thus the KJV Bible originated in 1611, and this is something that was won from the reluctant and antagonized King James I by the Puritans.

2. *Charles I, 1625-1649*

King Charles I was a tyrant, and he decreed a statement that was called the "Divine Right." This decree said it was the divine right of the king to have total rights over persons and property with or without consent. He did not need consent from the parliament, and he certainly did not need consent from his subjects. This decree brought a great consternation among the people of parliament, and it became a wedge between those in favor of the decree and those opposed.

Scotland declared war with England over this king's decision to extend the Anglican Church into Scotland. At the time, Scotland was also within King Charles's domain. He was king of both England and Scotland. So, He decided the Anglican Church was going to be put into Scotland as the established church. There would not be any other church allowed in Scotland.

The Scots, who were Presbyterian (a brand of Calvinism), said, "No, we do not want the Anglican Church to replace our Presbyterian Church." The Presbyterian Church was the established church in Scotland. So the conflict over which church was to be the established church in Scotland caused a religious war between Scotland and England.

This king had already alienated his parliament because of the Divine Right decree. Next he alienated Scotland because of the decree establishing the Anglican Church in Scotland. Thus parliament, led by Oliver Cromwell, grabbed King Charles I and whacked his head off. That assassination put an end to establishing the Anglican Church in Scotland.

From that point on the Anglican Church took on a new flavor. Under Oliver Cromwell, the Anglican Church became as it is today. The Anglican Church of today is a Protestant church that is not sacramental.

Salvation for the Anglican comes by grace through faith. It is immediate grace. It is the same kind of salvation that we Baptists hold dear. Yes, there is still a lot of structure and rigid hierarchy within Anglicanism, and you cannot have congregational polity in it. So the Baptist Church flourishes right there beside the Anglican Church in the nation of England because it is of a congregational ecclesiology while the Anglican Church is episcopal in its ecclesiology. Episcopal ecclesiology means that the church is ruled from the top down (see Chart 9.3) Congregational ecclesiology means that the church is ruled from the bottom up (see Chart 9.3). Baptists are congregational. We rule from the bottom up, and actually accept no authority over the church except from the Lord.

the helper to enable you to be able to do the supernatural things on this earth that are going to be required of you. He gives you the courage, He gives you spiritual gifts, He gives you enablements, He opens doors for you, and He provides all that is required in order for you to do whatever it is that you are called to do. But the One who gives the orders to you is Jesus Christ. He says to you, "Follow me." He says to me, "Follow me." We have the same responsibility for following Him as His first disciples did: John, Peter, and Matthew gave us a model of what Christianity is.

After the Lord turned His affairs and plans for the world over to His saints, the personal Lordship of Jesus was replaced by a "church hierarchy." In the beginning of Christianity, He issued a general order for all saved people to go out and make disciples in all the world. And that is exactly what the first disciples started doing, i.e. they started making disciples. The Apostles taught the new disciples and raised them up and equipped them to be ministers in their own right. Everything was going good, but something went very wrong.

That which went wrong is being dealt with here in this course. Something changed so radically that instead of the God of the universe girding Himself with a towel and washing the feet of His disciples, now you have somebody called the Vicar of

Christ sitting on a throne whose feet must be kissed by all candidates for ordination. History records that even the emperor had to bow at his feet and kiss his ring. This switch away from humble obedience to the Lord by the individual saints to the hierarchy of authority by selected church officers over the individual saints seems to be light-years from Christianity's beginning model established by the Lord.

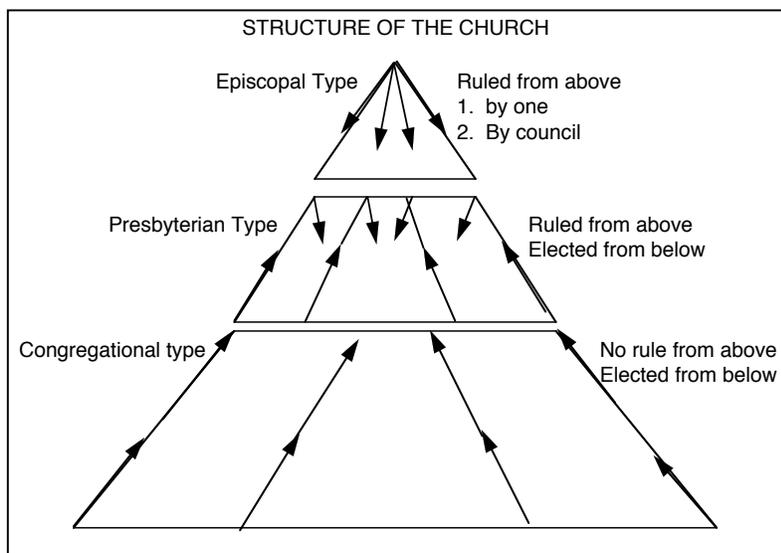


Chart 9.3

Now, let us retrace our path. Israel started off with a church in which Jesus Christ walked with the people and talked with the people. He told them, "Follow Me." The disciple was a person who heard the call of the Lord, turned from what he was doing, and started following Him. Then the Lord was crucified for a crime that He did not commit. After He arose, He sent back the Holy Spirit to walk with you and be the encourager and

It seems like it is impossible to get to this perverted point from the original model, but we did. We did it with our very best intentions. There were good, well-intentioned saints back there who were standing the tests and passing them. They were required to either recant their faith and worship Caesar or be killed. The government executed many. They were thrown to the lions, chopped up, tortured, or burned at the stake.

Finally, the Church gained domination over Caesar. Then the persecution changed in direction toward the government and the people. Persecution carried on and on through the dark ages to the point that it became illegal to even think outside of the box. An empiricism which obtains knowledge through your senses by measuring things, trying things, scientific-experimenting with things to see how things work was not allowed because all truth and its limits were decreed by the Church. Outside of the established set of facts, nothing else was allowed. So, as a result, the world went through a period of dark ages.

During the Dark Ages, people within the hierarchy of power in the Church developed the system of indulgences. However, when Luther encountered a drunk who showed him the advanced permission to sin which had been purchased from Tetsel, the pope's indulgence salesman, the hierarchy of authority and all its doctrinal decrees came into question.

Now even Luther had subscribed to the doctrine of penance in which the temporal guilt and the eternal sin were split apart. This split purposed to bring about the provision for sin to be forgiven but guilt to be paid for. That payment was either to be accomplished in advance through an indulgence or later through penance or through purgatory. Then because of the papal greed for money, payment could be made in advance for planned sin. Under the new system, one did

not even have to go through the rest of the doctrine of penance, which had the grief and the confession. You could just cash the indulgence certificate in. That absurdity was the straw that broke the camel's back with Luther even though he was still subscribing to the wrong doctrine of penance. However, that perversion of the doctrine had gone too far, and so he brought the whole issue of man's ability to forgive sin into question. However, his daring to question the hierarchical authority of the Church, got him into trouble with the Church and got him excommunicated. Then without anything more to lose, he became a free thinker and started writing his book to the German Christian magistrates, *The Babylonian Captivity of the Church*. When he began to think and look at the absurdity of the Church's doctrines, he returned to the Bible to retrieve his theology.

When you go back to the Bible, it does not line up with all the mess that we call medieval Christianity. Along with Luther, Zwingli and his disciples returned to the Bible because of humanism's drive towards research of the original sources, i.e. the Bible. Zwingli and his disciples were not exactly hungry for the truth in the beginning, but because of humanism and their search for intellectual stimulation in the Bible, they found the Truth and got saved. They started finding wonderful things in the Word of God, and the Holy Spirit knocked on the door of their hearts, and they got saved.

Along with Luther's reform, Zwingli's reform, and the Anabaptists' reform, there was also the Calvinistic reform breaking onto the scene. There were some strange circumstances to accompany the reforms that were breaking out all over the continent. The roots of reform were also in England, and because of the crazy king of England, Henry VIII, a total break away from Rome occurred. This break opened the door to true theology to sneak into the Anglican Church. It took

awhile, but even in England the truth finally got in, and people began to get saved.

Puritanism was brought about by the Christian refugees from Bloody Mary. When they fled to the continent, they encountered both the Mennonites and also the Calvinists. After seeing true Protestantism, they returned to England after Mary died and brought with them Protestant doctrines. They insisted that the Anglican Church must be purified of the old Catholic doctrines which were still in place. Since the king would not change, the Puritans became Separatists. However, they received no latitude from the king and had to flee again for their lives. They ran back to Holland on the continent and planted a congregational church. They started believer's baptism and transformed themselves into a Baptist church, and then they came to America. And here we are.

Beth: And we are a strange bunch.

V: You bet, we are strange. We came out of a strange mix. We are part Anabaptist, we are part Calvin, we are part Luther, we are part Anglican, and we are all Congregationalists. Now in our midst, we have some new puritans who are saying, "We need to go back to the Bible again." I think that we will probably have a new round of separatism. Can you see the history of where we come from, and the responsibility that we have?

Back to the Bible is where we need to go. Staying with the Bible is our only safety because when you start adding traditions, you will be moving away from God's Word and toward man's word. Our going on a straight path with the Lord would change again. We have already seen how traditions will add turns to our path. After adding several of these little turns, we would be going away from the Lord. It does not take many turns until you are going backwards again and need to be reformed.

Knowing where we come from, where we are now, and what our characteristics are helps us to see where we are going. Please see in the book of Revelation that you are going back to "Constantine." That is our next destination, and that is why the Book of Revelation is so important to help us see where we are heading. Constantine and Charlemagne are types of Antichrist, and anytime you get a pope that is in charge of the civil government as well as the church, that too is a type of Antichrist. So Hildebrand would be a type of Antichrist.

True Christians step out from under any religious ruler to stand naked before the Lord. When He says, "Follow me," they follow Him. They have historically been used as fuel for the fires. That trend is why it is going to cost you to follow the Lord. He says, "Why are you surprised when the fiery ordeal overtakes you?"⁵ They did it to me. Do you not know that they will do it to you?"⁶

Carl: Do you suppose the pope could be voted in as the leader of the United Nations since they have their own chair?

V: I doubt it; I really doubt it. My understanding of the Book of Revelation is that the beast out of the sea is going to be a religious person. Though he will come out of a religious background, his career will be in the secular, governmental arena like that of Constantine and Charlemagne.

The false prophet will be the beast out of the earth, i.e. he will be totally secular. I think that the Antichrist, the beast out of the sea, is going to be a religious person, but he will be in charge of civil government. The false prophet will be in charge of the media.

Henry: Do you think Antichrist will probably be a Jew?

⁵ 1 Peter 4:12.

⁶ John 15:20.

V: I have heard some people say that he must be a Jew, but I do not see the necessity of that in the Bible.

Henry: Just so his name starts with a C, right?

V: Constantine . . . Charlemagne . . . Antichrist. I do not think that his name must start with a C.

Henry: Is the pope a form of the Antichrist?

V: Not the one we have now because he is not over civil government.

Henry: Antichrist will be a religious person who is in charge of civil government at that particular time?

V: I think that Antichrist is going to be a secular person that came out of a religious mix, i.e. he will be a member of a church. That is what it looks like to me. Now could it be a religious person like the pope who becomes in charge of the world? It could because that scenario would constitute a type of Antichrist, but I do not think that is the way it will be. I think it will be a secular, civil ruler that comes out of a religious church.

Wanda: The book, *A Woman Rides the Beast*, speaks about seven hills and I know that Rome is a city with seven hills. Do you think that description is pointing to the Catholic Church?

V: I do not really think that the woman is the Catholic Church. I think that the woman is the lukewarm, institutional, global church. Now the seven-headed beast is a civil and religious coalition, and I think that one of the heads makes the eighth, but it is also one of the seven. God tells us this in riddle form.

Wanda: This kind of coalition is in line with what the current pope is beginning

V: It seems to me that he is beginning to build a religious coalition. Even the Dalai Lama has been meeting with him, and many Protestant representatives are meeting with him too.

Carl: Could that coalition not correlate to the rebirth of the Holy Roman Empire?

V: I believe that it could, but I do not believe that it is. Antichrist's empire is going to be identical to that concept of the Holy Roman Empire. Church and state are to be united in such a way that the church's holiness is given to the empire, and the empire's power is given to the church.

There is much studying that we need to do on these things, but before you can study about our future, you need to know something of our past. This course contextualizes our future based on our past and gives you some idea of what the Antichrist system is going to be about. It is going to be like Caesar and pope put together. As a matter of fact the Book of Revelation has a great number of scholars who say that Revelation portrays first century Christianity. Many more, including me, think that it deals with caesaro-papacy, but I see it as one for the future.

I say that our future will be a re-occurrence of our past. If you do not take the mark and worship the beast, you will be executed. It has already happened in the past, but it will happen again in the future. Certainly, the **historical models** of caesaro-papacy have already happened, but the final part is yet to happen.

Chapter Questions

1. Discuss the four types of Radical Reformers.
2. Discuss the significance of the Anabaptist reform.
3. What are the roots of the Anglican reform?
4. What was the cause of the rise of Puritanism?

5. What is the origin of separatism?
6. What is the history of the Congregational Churches?
7. What is the difference between General Baptists and Particular Baptists?

Chapter 10

THE COUNTER REFORMATION

We will be looking at the reaction in the Roman Catholic Church to the various reformations, groups, and other events during the time of the Reformation. Some people call the reaction of the Roman Catholics a revival. Some call it a counter reformation. Basically, it is a reactionary movement. I want to make you aware of these historical names and descriptions so that you will know that the academics are talking about this particular reaction when you read about them.

You need to be able to link all of these historical events together into a systematic whole in order to understand the Roman Catholics' reaction. This reaction was a worldwide effort that was intended to begin to counteract what had been occurring in the Reformation. The Radical Reformation, the Magisterial Reformation, and the Anglican Reformation were all split-offs from the Roman Catholic Church. Remember that in AD 1054, long before the regular Reformation, there had been the split of the Roman Church into two parts, the east and the west. The western part retained the Roman Catholic Church name, and the eastern part was the birth of the Greek Orthodox Church.

THE BALANCE OF POWER

In the midst of the pope's dealings with the various elements of the Reformation, there were the political maneuverings that were also required of him. You remember how the Muslim invasion came into Europe and was stopped? It came through North Africa and up through Spain and France. It was stopped sometime around AD 800, but those Muslims that were stopped did not all go back home. They set up shop and established their homes in Spain. This phenomenon of not returning home is also the source of the problem that exists now in other parts of the world, like

Kosovo. The Muslims that live there came into that area during the sweeping Muslim invasions during the Middle Ages.

One of the tenets of the Muslim faith is holy war (*Jihad*). Their faith requires that they conquer the world and submit everybody to the Muslim religion. If the Germans had not stopped them in Spain, Europe would have been conquered, and we all would now be Muslim. The Germans basically held them at bay before the Reformation, but there was always a continuous threat of the Muslims' invading more of southern Europe up through Spain and France or northern Europe through Constantinople.

Not only did the German warriors protect Europe from the Muslim invasions, but they also protected Luther from the pope and the emperor. German protection was one of the things that preserved the Lutheran Reformation. So, the power was balanced among the emperor, the pope, the German kings, international fighting, and the Muslims (called the Turks).

The Turks were always standing at the doorstep ready to continue their invasion of Europe once again. Because of the Islamic threat, the emperor had to divide his forces and devote a majority of them to holding the Turks at bay. As a native Spaniard, he used the rest to fight against France because France and Spain were at war continuously. The only time that France and Spain were not at war was when Spain launched its Spanish Armada against England.

During the continuous international conflicts, the emperor's attention remained divided. The pope would side with the emperor in one war, and on the other side in another war. He was playing "balance the power" so that no one entity got to be too strong and

presented a threat to him. He sided with the weaker side in the triangular balance of warring factions (France, Spain, and emperor) in order to balance the power against the stronger side. If the balance of power shifted, then the pope would switch allegiance in order to always keep a triangle of power in place that allowed none of the triangular powers to be stronger than he was when he was allied with one of the powers in the triangle.

This political strategy by the pope actually ended up preserving the Reformation. We can give thanks to that balancing act by the pope and to the Germans for not only keeping the pope at bay but also for keeping the European nations and the Turks at bay as well.¹

THE CRUSADES

After the Muslims had swept through and conquered the Holy Land and made an almost successful attempt at conquering Europe, the Catholic Church declared a ban on the Muslim occupation of Christian lands. Crusades were launched from the west against the Muslims. The crusaders marched eastward toward the Holy Lands in order to attempt to take back the Holy Land.

The crusaders had to come through northern Europe by walking or marching. Their goal was to recapture Jerusalem. However, after they recaptured the Holy Land, they could not hold it because it was deep in Muslim territory by then. So the crusaders had to fight their way back out of Palestine to re-enter Europe's Christian lands. The returning crusaders, however, brought back all kinds of relics and treasures that pertained to Jerusalem.

Basically, the Muslims were too entrenched—they are still in place today, and I

guess they will be forever in place until the Great White Throne judgment.

Now we have come to this point in history where the Reformation was in full swing. Lutheranism, Calvinism, and Zwinglianism were moving full speed ahead. The Anabaptists were fleeing for their lives to all parts of the world. The Anglican Church had split off from the pope because it was under a new head even though it was still basically Catholic. The pope was saying, "We have to do something about our own Church; we must re-energize ourselves and take back the world."

ROMAN CATHOLIC REFORM

Our study now is going to turn to the Catholic effort of reform. The effort began with the birth of the Jesuits and the use of a new Universal Church Council. The Catholics were going to fight Protestant reform with a reform of its own, i.e. the Catholics initiated a "counter reformation."

The Society of Jesus (The Jesuits)

The Society of Jesus (SJ) is called the Jesuits. You hear about the Jesuits today, and you can recognize them in their writings. When they sign their name, they add a comma followed by the letters SJ. When you read a book or a scholarly treatise that has been produced by a Jesuit, it will have the SJ designation. When they sign a guest register at a hotel or whatever, it will say SJ by the signature. Sometimes, though, they will hide that fact. For example, if they are wearing a name tag or something like that, they may not have the letters on display. You cannot always depend upon their public displays of identification. Many times they will hide the fact that they are Jesuits. It depends upon what their task or mission is. If their mission should be to infiltrate into Protestant ranks, I think that they would not indicate that they are Jesuits. You need to be alert because this

¹ Today's Palestinian conflicts date back to these predicaments that occurred during the Reformation.

is big-league stuff. Just be alert; you do not have to be fearful of them, but you do need to be mindful of whom you are dealing with. The Jesuits are the shock troops; they are the guys that get things done.

Ignatius of Loyola founded the Jesuits in 1522. He had been wounded in battle by a cannon ball. I understand that the cannon ball demolished one of his legs. It really did a lot of damage to him, so much so that he could never re-enter battle again. His limitation from future battles was galling. During his recovery time, he began to ponder his future because soldiering was all that he knew. He wondered how he could ever bring profit to the Church again without being able to fight as a soldier. He decided that he could become a knight for Mary. He would establish an army of knights for Mary, the “Mother of God.” His army would be dedicated to the Church through Mary. Thus Ignatius and his recruits were named the Society of Jesus (the Jesuits) and became the knights of Mary with a dedication to her that was as complete as a soldier’s dedication for winning in battle.

I have often talked in theology and in other settings about the doctrine of holiness. Holiness means primarily that you are set aside for the purpose of God. It has moral connotations also, but they are qualifications for the primary purpose. Please understand that the primary meaning of holiness is to be set aside for God’s use. God, then, can spend you and use you any way that He wants. You become a tool in His hands. If you are holy, then you are not your own, and your will is completely submitted to Him. That means then that He can use you whether you want a career or do not want a career, whether you want to marry or not to marry. It does not matter what you want; to be holy is to be completely dedicated to God’s use. Something may be added unto your personal and temporal benefit, but you do not will it, God wills it.

The Jesuits follow a similar model that is different in one major point. Instead of dedicated to God, the knight of Mary is to be totally available to his hierarchy as if he were a dead stick in the hand of his superior. If the superior says that black is white, and it looks like white is white, he is to disregard his own understanding of the color, and agree and confess and throw his life into whatever his superior said that it is.

The Jesuits give a practical, temporal, but wrong dimension to how I described holiness above. Their lives are to be spent only for the spiritually eternal dimension as determined by their superiors. They live life in the Jesuit understanding of complete devotion to Mary in the same way that we are to live in holiness (completely submissive to what the Lord wants to do with us). In my opinion, Jesuit devotion is not holiness because it is to Mary, but the concept is there which parallels real holiness. Can you see that? However, their devotion is so complete that it makes the Baptists’ understanding of holiness seem somewhat weak. We Baptists have in general focused our holiness on the morality of life and left off the submissive devotion aspect.

Standard of Morality for the Jesuits²

1. Probable-ism.
Any course of action can be justified if a single authority can be found to support it.
2. Intentionalism.
If the intention is good, other considerations may be overlooked.
3. Mental reservation.
The whole truth does not have to be told even under oath.
4. The end justifies the means.
If the result is for the greater glory of God, then any means is permitted.

² Robert Baker, *A Summary of Christian History* (Baker, Nashville, 1959), p 253. Baker declared that they deny the last two of his five points.

5. Assassination of tyrants.

Any one standing in their way would be a tyrant.

The Jesuits recruit their people very carefully because they want the best. Jesuits are the elite soldiers who can be trusted with the most secret policies. They are the ones who can be sent to influence foreign countries in many ways. I understand that some of those ways could be economical, educational, or just religious. The Jesuits are the elite part of the Catholic army that is ultimately under the command of the pope. The general of the Jesuits, who is called the Black Pope, is a powerful man in his own right. In my mind, their whole job is to do the work that is designated by the pope.

The candidates are very carefully recruited and launched into a boot camp. The boot camp requires the highly disciplined, spiritual exercises, which is a four-week period of meditation and learning of a manual. Those who successfully pass boot camp are put into a two-year trial system as novitiates.

Novitiates have learned how to follow orders precisely and completely. They may have had to do things that seemed to be absurd. The purpose of their tests of obedience was to see whether or not they would obey simply because the superior commanded them to do so.

The two-year, novitiate period provides more training and an extensive testing period to determine the obedience level of the novitiate. The organization is looking for the evidence that they need to bring the novitiate all the way in. If he can prove himself in two years by actually obeying and making the surrender of the mind to the point of believing whatever the superior tells him, then he proceeds into the next level which is the scholars level.

The scholars' period is a long period of time which could extend throughout the rest of the recruit's life. The scholars are given general education in ministry and service. Service can be to do something that in your eyes is very, very radical, i.e. the scholar could be sent out on a mission to do some kind of a strange thing. If the performance of the scholar is good, then he can be admitted into the group called the coadjutors.

The coadjutors have training for a particular service. You may have some that show a particular aptitude for academia. You might assign them to go into the seminaries, to teach perhaps in the Roman Catholic seminaries or in a state university.

There are even more layers. The coadjutor can advance into the professed order. This group is basically the inner circle. This inner circle is at the real heart of the Jesuit order, even though it is not the top layer. The top layer is composed of the general officers and, of course, the highest officer is the general.

The Jesuit order is a military organization, and thus a general runs it. That general is called the black pope. When you hear about the black pope, you will now know what they are talking about. Perhaps there may be some competition between the pope and the black pope. However, if this general has Ignatius of Loyola's original mindset, then he will be a dead stick in the hands of the pope.

It is my understanding that Loyola's mindset is that authority goes from top to bottom. When an order is given, it is to be done no matter the consequences. Orders are to be obeyed no matter what anybody else in the whole world thinks. Whatever your superior says, that is the truth. It matters not what you have known as the truth throughout your life. Whatever the superior has said is now to be believed.

Statutes of the Nations

Germany

During the move into nationalism, Germany and England were still going through great radical changes. Lutheranism was going through Germany. But remember that Germany was broken up into various states, and each state was basically like a country. Because of its slow move from feudalism, Germany was one of the last nations to actually unify into a nation.

France, for instance, was one united nation. Spain was one united nation. England was one united nation. But Germany consisted of a bunch of independent feudal kingdoms that were loosely held together by their Germanic heritage, language, and culture. Each of the German kingdoms had its own sovereign. Each sovereign determined what education would be provided, who were to be the priests, and who were to be the princes. Thus the reform in Germany was to be a Magisterial Reformation.

Because Germany was fractured into so many sovereign kingdoms that were held loosely together, it was considered as a weak nation by both the pope and the emperor during the Reformation period.

England

England as a nation separated from the pope and had its own thing going. It also was considered as a weak threat to both the pope and the emperor. However, because it was a united nation under the protection of the king, it presented a strong resistance to any external interference from the pope or emperor. It was not going to be manipulated by the Roman Catholic Church.

France

France, on the other hand, along with Spain, were indeed formidably strong nations. Both could have been completely closed to any outside interference from the pope, the

emperor, or any other nation. However, France was under a Roman Catholic king, King Francis I, and it was thoroughly ensconced in the pope's orbit. But the Babylonian Captivity of the Church had created a certain level of antagonism in the rest of the world against France because of the perceived favoritism by the pope for France. The rest of the world knew that the pope had been a Frenchman who had been residing in France. France's status, therefore, was as a solid, unified Roman Catholic nation which was strong enough to wall itself off from external anti-papal interference.

Spain

Though strong, France was not as strong as Spain. Spain's opening to Catholic manipulation came through Ximenes de Sisineros, a Catholic Priest, who was the confessor for Queen Isabella. Queen Isabella was married to king Ferdinand, and together they were the sovereigns of Spain. Because Ximenes was the Queen's confessor, it put him in a very powerful position because he became privy to everything that the Queen knew. Ximenes provided an inside track for the pope to know exactly what was going on in Spain.

Another track for Spanish information to be leaked to external powers was directly from Isabella to her nephew who was the emperor.³ Also, this information track was in both directions. The emperor provided imperial information to Isabella, which was finding its way into the confessional. Thus, the pope was getting inside information about both Spain and the emperor through the confessional. The Roman Catholic Church knew all the inner workings of Spain, and all the inner workings of the empire. Thus the pope was one step ahead of the two largest and strongest nations in the world.

³ Charles I, the king of Spain, became Charles V when elected as the emperor. He was the emperor who tried Luther in the Diet of Worms.

The Turks presented a third threat to the pope. They had come across North Africa, across the Straits of Gibraltar into Spain and advanced into France before Martell stopped them in France. After being pushed out of France, many stayed in Spain by assimilating into the Spanish population. They just set up shop there, married, had families, and grew. Like their parents, the offspring stayed there.

When the pope detected the internal threat to Catholicism, he began to demand through Ximenes that the Mohammedans in Spain convert to Roman Catholicism or be banished. Many Muslims were willing to convert outwardly because otherwise they would have had to uproot their families and leave all their possessions.

The Spanish Inquisition

However, Ximenes needed some way to find out whether or not the Mohammedans had really converted. That is when the Spanish Inquisition came into being. The inquisition worked so well that it was expanded to use against the Jews in order to take their possessions.

The inquisition was initiated with an accusation. Once accused, the victim was tortured until he confessed his sin. The accused did not know what he was accused of, and this made the threat of extended torture a terrifying prospect. When the torture intensified, the victim would confess anything to gain relief. Confession was salvific in the Roman Catholic Church's doctrine. After the victim confessed, all that was left to be done was to pay satisfaction by losing your life and possessions.

If you did not confess the thing of which you were accused, then you were either tortured to death or burned alive. If you could finally confess that very sin that you had been accused of, then they would burn you, but they would strangle you to death before they

burned you. It is my understanding that no accused person survived the inquisition.

Mary: Do you have any idea how many people died that kind of death?

V: No I do not. I have read that the numbers were not huge, but the Spanish inquisition was hugely terrible. The office of Inquisition is still in place; it can be restarted in a New York minute.

Mary: Was everybody accused of something?

V: No. Some of the rich Jews were accused, because the property of the accused was confiscated by the Church, and there were rewards for the accuser who would get a cut of the property. Thus you can see that there was incentive for accusation. There was also incentive for the person who was wealthy or powerful to quickly get unwealthy and unpowerful.

Henry: If you confessed what you were accused of, they would kill you anyway?

V: Yes, but you were strangled before being burned.

Beth: What were they accused of?

V: It could be just about anything that was against Roman dogma.

Beth: Did this happen just to get rid of them?

V: No it started out with Ximenes, and that was to convert all of the Muslims to the Roman Catholic faith. Conversion in a magisterial understanding, power in a top-down Roman Catholic structure, could be coerced by the sword. The thought was that if a person were whacked hard enough, he would be given enough incentive to convert. That kind of conversion is valid in a power-based system. In a Protestant understanding, coercion is not a valid factor in conversion because conversion is a matter of the heart. But you see, conversion by the power of the

sword is considered to be valid in a magisterial-church, religious system.

Steve: When you say this system is in place, do you mean they are still carrying it out, or just have a hierarchy set up

V: It is just the organization provision. I think that the *Consistory of the Purity of Doctrine* is the title of it now. The new title should prevent public shock.

Pete: In this country, we call it the IRS (much laughter around the room).

V. That is probably right; they give you a form, and you have to confess everything you know about your finances. If you confess it correctly, then you are deprived of your money. If you do not make a full confession, then you are punished and then deprived of your money.

Pete: Another parallel is that if someone does not pay his taxes, and I turn them in, then I get a percentage of it.

Beth: I mentioned last week about my reading about the pope speaking in Latin America, and condemning Protestant evangelical work, saying that it is harmful to evangelization. There was a little cartoon present in the news. It was in two halves. In one half it had a small family, a man, a woman, and a little kid smiling. It had a cardinal there with one of those hats on, and the family was saying to each other, "Oh, the Roman Catholic Church is fine now." In the other half there was a big lion with the same hat on standing with his paw down on them, and it said, "It is inquisition time again."

V: Ahhh, that then means that someone besides myself thinks that the inquisition will return to operation.

Beth: There was a little note in the cartoon that said, "Why not start in Latin America?" That cartoon compels us to pay attention.

Oratory of Divine Love

There was a movement toward a Roman Catholic piety that was very charismatic, and it was called the Oratory of Divine Love. It had an expression of love toward Jesus, but it was a charismatic kind of movement in which love to the Lord was expressed by one's devotion to the Church. Devotion to the Church was this group's underlying purpose. Do not be fooled by an expression of love for the Divine by people who are totally devoted to the Church.

THE COUNCIL OF TRENT (1545-1564)

The Council of Trent was held in three multiyear sessions over a twenty year period. The Catholic purpose was to develop a plan for meeting the challenge of Protestantism and for further refining their doctrines.

1. How to Meet Protestantism

In the Diet of Spire of 1529, the emperor decided to annihilate all of the Lutherans. There was a small group of Catholics in attendance who protested the decision to annihilate Lutheranism. Those people were called protesters, and soon thereafter, their name was changed to Protestants. The Lutherans, of course, were added to the Protestants, and the term soon shifted over to refer to all non-Catholics who opposed the imperial decision to annihilate the Lutherans.

a. The Catholic Priests Were to Know the Bible and How to Preach

Catholic doctrine was set so rigidly that knowing the Bible was not required. All that was required of the ministers was to know Catholic Dogma. Devotional reading of any Scriptures was neither required nor condoned. For the Protestants, like Zwingli and his disciples, the study of the Scriptures was all-important. They sought all their support in the Bible for what they wanted to say.

Steve: Did the Catholics interpret the Bible in light of their traditions?

Joe: They really do not understand the Bible like we do.

V: Their understanding and place for the Scriptures are not even close to ours. They understand Catholic tradition first and foremost. Their ministers must study the Church Fathers. They can quote the Nicene and Anti-Nicene fathers in Greek and the Post-Nicene Fathers in Latin. They know their history and traditions inside and out.

Mary: They certainly understand church history.

V: Yes, they understand a sanitized church history, but when it comes to the Scripture itself, that is where we excel.

- b. Catholic Bishops Were to Have Stronger Episcopal Control of the Parishes.**
- c. The Church Will Promote Education of Its Clergy and Make Careful Appointments.**
- d. The Church Must Improve Morality and Discipline.**

2. Doctrinal Decrees

- a. Doctrines from all dissenters were anathematized (the adherents were cursed and condemned to hell).**
- b. The Catholic canon of Scriptures was authorized to include the Apocrypha.**
- c. The Latin Vulgate was pronounced inspired in all its parts.**
- d. The seven sacraments were defined.**
- e. Tradition and Scriptures were combined for authority.**
- f. Good works were judged to aid in justification.**
- g. The Church alone can interpret doctrine.**

The results of this council were a victory for ultramontanism (the highest point or mountain is the pope). You will probably hear of positions called ultramontanism and conciliarism. Ultramontanism is when the pope wins in a debate with a council over control of the Church. The Council of Trent was a win for the pope. Conciliarism is the name applied when the council wins the competition between the pope and the councils.

Remember the pope used to have as his enemy the emperor, and he fought against the emperor all the time unless there was a strong king somewhere against whom he needed to side with the emperor in order to balance the powers. Those were the only times that he would side with the emperor because he had to keep the emperor at bay.

The pope's idea was to repeat the formula of Hildebrand, which idea was to rule the world in both aspects, like an emperor and as pope. When there was no emperor, who would the pope fight against? He then fought against the people inside the Church's hierarchy who desired to take control away from him. Their only mechanism for taking away control from the pope was via the Universal Church Council.

A Universal Church Council is held only about once a century. There has not been one in the twentieth or twenty-first centuries. Because the Church has been having strong popes there was no potential success for a council. There may not even be a council in this century. As I see the end times lining up, I think you are going to see the end of councils—period. It looks to me like strong popes are going to rule over the Roman Catholic Church and use their rule as a platform to bring in the ecumenical concept which, in turn, will bring in a one-world religion presumably under his sway. Then standing over against him will no longer be the council but the reappearance of the emperor as his enemy.

The emperor of the world (Antichrist) will get his power from Satan. He is called the beast in the book of Revelation. The beast gives his power to the false prophet. Be alert and watch as these things begin to take shape in our modern times.

This Council of Trent was a victory for ultramontanism. Ultramontanism means the mountain beyond the mountains, and in this case the mountains are the Alps. Beyond the Alps is Rome, and the bishop of Rome is the pope. Thus ultramontanism means pope-ism.

Tim: Do you think that the Church may pervert or compromise its position in the interests of drawing all in?

V: Yes. I think there is going to be a unity at all costs in order to have a one-world religion. You are already hearing “as goes the secular world, so goes the church.” You are already hearing many voices urging acceptance of the “big-tent” philosophy which is to reduce theological distinctions for the purpose of inclusiveness. I believe that those who are exclusive will be “eliminated” so that the world can be all inclusive.

Betty: I think that there is a move to eliminate intolerance in the public school system.

V. Intolerance will not be allowed. The one exception will be conservative Christianity. It will not be tolerated. The intolerance of it is already being encouraged via political correctness.

Henry: Political correctness is the basis of intolerance of tolerance because Protestant Christians tolerate all religions and secular freedoms. But the reverse is not the case; political correctness does not tolerate Christianity, i.e. it is intolerant of the tolerant.

THE THIRTY-YEARS WAR

The thirty-years war was a war between the Catholics and the Lutherans in which

there was no resolution until the Peace of Westphalia in 1648. This treaty was a milestone in church history that marked the change from the ancient to the modern era.

Church history after 1648 is considered to be the post-Reformation understanding of history because it marked the end of the Thirty-years War between the Roman Catholics and the Lutherans. In this war, the Lutherans were never unified. Politically, Germany was not unified, and the Lutheran religion was not unified as well because it did not have a systematic theology.

Luther’s theology was scattered through his writings. Mostly, they were polemics against the doctrines of the Roman Catholic Church. Finding out Lutheran doctrine required one to sift it out of his writings. One would have to look inside his polemics to see what he was chastising the Church about and then take the opposite position on the Church’s issue. Thus Lutheran theology had to be pieced together.

There was no systematic theology for the Lutherans like there was for the Calvinists. For the Lutherans, Melancthon came along after Luther and wrote a systematic theology, but Melancthon was an old softie in the heart. He forsook a strong positional, confessional, systematic theology for Lutheranism. Unlike Melancthon’s systematic theology, Calvin’s systematic theology was set forth rigidly. It mattered not to him whether or not anyone liked it. He was not willing to change it so that anyone would like it.

On the other hand, Melancthon was looking for favor, so he wrote softly rather than laying it out hard like Luther’s scattered pieces of doctrine. However, Luther wrote polemically rather than systematically. The individual doctrines were to be found piecemeal throughout all his writings.

Yes, there was a Roman Catholic invasion into Germany during the Reformation. Be-

cause Germany was still not unified into one nation, the pope could divide and conquer. As he conquered one German kingdom, he could skip to the next and conquer one after another. Ironically, the rest of the German kingdoms would not give aid to a sister kingdom because they were still fighting among themselves. Remember that with Germany, if there were not a fight going on, they would start one. Thus when the Roman Catholic armies conquered a neighboring German kingdom, the sister kingdoms had mixed feelings of joy and anger.

It was a crazy scenario. The struggle in Germany ended with a great victory for the Roman Catholics. However, Lutheranism did not get stamped out because it remained a matter of the heart which transcended military victories. The external German-Lutheran position was pretty well stamped out, and the Roman Catholics brought Germany to its knees.

During the early period of the war (1618-1623), the Roman Catholics soundly defeated Germany. During the next period (1623-1629) without any German impediments to stop them or even slow them, the Roman Catholic army swept through all of Europe and soundly defeated the other nations. The Roman Catholics were on the verge of total world conquest.

However during the 1629-1632 period, Gustavus Adolphus, a Swede, raised up a small but highly disciplined army that desired to resist a forced conversion to Roman Catholicism. Adolphus took his small but highly disciplined Swedish army and won back everything that had been lost. He swept through Europe and canceled out all the Roman Catholic gains.

Aiding Adolphus was the Catholics' diversion of attention which was focused on deciding how to divide their spoils from their total victory over Europe. The Catholics were

trying to figure out what they were going to do with their new European prize. Infighting began over who was to get what. In the midst of the inner strife and struggle, Adolphus's army came in and defeated them.

Each of the Catholic officials were too busy trying to make sure that another one would not get more than he got. During their misplaced attention, the whole thing was lost back to the Protestants. Thus the Protestants were back in charge again in Germany and much of the other parts of Europe.

During the period of 1632-1648, indecisive fighting took place between the two sides. The battleground was Germany. The battles roared back and forth all over Germany until there was nothing left in the whole nation. The battles of this period resulted in a terrible devastation of Germany.

The Peace of Westphalia (1648)

The Peace of Westphalia used the year of 1624 as the "normal" year. The Catholics and Lutherans went back to the boundaries that existed in 1624. Whatever was Protestant in 1624 would become Protestant again, and whatever was Catholic in 1624 would be Catholic. The Germans and Catholics just looked at what the landscape looked like in 1624 and then returned all Europe to that landscape.

Sybil: The people had no choice?

V: Please note that the people have no choice in a magisterial church. This kind of church is established by the government. Church establishment is what America's constitution eliminated. We still have freedom of religion in America . . . at the point of this writing in our history.

The Peace of Westphalia began the modern era of church history. However, in America, there was to be a whole different kind of Christianity.

AMERICAN CHRISTIANITY

The American nation never languished under the authority of the Roman Catholic hierarchy. Therefore, America never had a dark ages—America was a new world.

The new world was populated by Christians who immigrated to it from a variety of places. The Christian immigrants brought with them new ideas, a sense of independence, and a sense of adventure and newness. Most were intent on making Christianity line up with the Bible. Some wanted their reformed “church” to spill over into the running of the country. Thus they thought that the church’s authority over the government was the way to apply Christian reform.

Some, though, thought that the way government was supposed to be should be determined by the “Bible,” not the Church. These new ideas along with other ideas were all coming into a new country with a new population and a new understanding of the church. America provided a fresh-start scenario.

You can make of the variety of new thoughts by immigrants in a new place what you want to. However, there was resistance to the new thoughts because there were others who had different ideas of the way their Christian religion ought to be. Thus “church establishment” is one of the earliest ideas that came into America from Europe.

Columbus was commissioned by Ferdinand and Isabella to sail across the ocean and find the new land so that they could expand the Roman Catholic Church by establishing it in the new land. The Spanish variety of the Church was the rigid variety of Catholicism that the Spanish hierarchy wanted to be established. That variety demanded complete conformity by its adherents.

Regardless of the Spanish desires, immigration to America presented a great opportunity for religious freedom, and the immi-

grants stepped up to the plate and brought the actualization of a variety of ideas concerning freedom of religion.

Significant Items of Early America

1. The Reformation had worked purifying effects on American religion.
2. The Roman Catholics came largely from England, thus they were tempered by their minority position.

Roman Catholics came from both Spain and England. The latter composed the majority variety of Catholics, and this resulted in America receiving a softer brand of Roman Catholicism. You can see how in England, even under Bloody Mary, the Roman Catholics had already been softened because of the prior Protestant position. After Bloody Mary, the Roman Catholics that were in England were extremely softened because they were not even allowed by law to be there. Any Catholics that came from England came out of a very softened position because they had already been defeated. They were not that strong brand like those who came out of Spain.

3. The Christianity of America was aware of the deteriorating vitality in Europe. The stronger the established church became, the weaker biblical Christianity became.

Even the Anglican Church had turned into a rigid institution, and the Christians in England wanted to purify it. When they failed at getting purification changes in the Anglican Church, they gave up in despair and split off from it. Those that split off were the separatists. As separatists, they could not even find a law that would let them stay in their own country. So, they had to flee to Holland to exist. Thus we can easily see that there was deterioration even in the Reformation’s church in England.

Look at Lutheranism; they still had all the robes, candles, and all the trappings of Roman

Catholicism. Even Lutheranism did not have the vitality that it was supposed to have.

Calvinism was such a joining of church and state that the deacons policed the churchmanship of the citizens. The deacons were under government employment just to make sure that citizens were not doing bad things like drinking whiskey, dancing, or other evil things. The immigrants had already experienced a rigid church and lack of heart-felt Christianity, and they sure did not want that brand of Christianity again.

4. The immigrants brought with them many tracts and books.
5. There was the passing of the Act of Toleration in 1689 in England that released all Protestants from allegiance to the Roman Catholic Church.

Steve: Was this the first time Protestantism was recognized and accepted as an approved religion in England?

V: Yes. This Act legalized Protestantism. If the Anabaptists had been in charge, they would have allowed freedom of religion long before this Act.

Tim: Was the Act of Toleration passed by the government or the Church?

V: The government passed it. Prior to this Act, government and the Church of England were united.

CHARACTERISTICS OF AMERICAN CHRISTIANITY

1. Individualism.
2. Denominationalism.
3. Religion by conviction rather than by coercion.
4. Competition in religion.
5. Sharpened sense of lay obligation.
6. Missionary activity.
7. Non-ecclesiastical, ethical, and philanthropic bodies or societies.

8. Secularization of public benevolences and institutions.
9. Biblicism.

CHRISTIAN COLONIZATION

We will now look at how the various church groups began in America.

1. The Church of England was established⁴ in the settlement of Jamestown, Virginia, in 1607.

Oscar: Would the people in the Church of England be those that wanted to remain under English rule?

V: Yes.

Oscar: They would submit then to all of the laws of England.

V: Yes. They would also submit to all of the ecclesiastical laws that were in place under the sovereign of England.

Ordination in the American Church of England became severely limited because the Church of England was a top-down hierarchy like its parent the Roman Catholic Church. Thus ordination had to be passed down from bishop to bishop. Otherwise the ordination would be invalid and therefore ineffective for the sacraments.

So, how was a new priest or bishop to be established? Ordination had to follow the chain of authority out of England. If England did not send any bishops, then the Anglican Church in America had no minister to do the weddings, burials, and ordinations. Thus the environment was ripe for the adoption of an American version of Methodism, which had begun in England as a "heart-felt version" of Anglicanism.

2. Congregationalism began in 1620.

⁴ Established means that the kind of church was put into place and required by the government's authority. It is not a founding from below, but an establishment-from-above model.

What is congregationalism? Where did they come from? They came from the separatists in England and settled in Massachusetts Bay Colony. There they came to be called the “divine-righters.” These Christians saw that it was a divine right that their church be “established.” You know what established is. It is a top-down, government-established church. Thus Congregationalism returned the citizens of this colony back to the magisterial understanding of ecclesiology.

Remember that the separatists objected to the Anglican Church that refused to be purified. They separated because the government would not allow the Church of England to be purified. So, they had a history of disliking government establishment of the church.

However, they assimilated in a common effort for survival in the new world with some Puritans who were non-separatistic and desirous of the endorsement from the mother country. As a result of this mix of independence and dependence, the separatists who disliked government control of a church yielded to the Puritans and church establishment of a different flavor. This new established church was to be a separated Congregational Church.

In this colony, establishment was to be consistent with its historical nature in that the Congregationalists wanted the government to set the church up and control the whole thing. However, the new factor, which was introduced in this colony, was that the church that was established was not the Anglican Church. Under this new concept they are going back and forth between consistency and inconsistency. They rejected what was being espoused in England, and claimed that they had a divine right for their colonial government to establish a new kind of church.

In this divine-right colony, the only people who could reside there were people who subscribed to the established Congregational Church. The only ones who could even

vote in government elections had to be members of the established church.

Bob: Was it a theocracy?

V: No. This colony was moving into a church and government unity that was so tight that even the democratic vote for government leaders was partitioned out only to church members. This established church was a new thing. This new kind of church was a blend of the separatists that came in on the Mayflower with the Puritan immigrants from England. The church members that resulted from this mix were both intolerant of separatism (gained through establishment) and also willing to accept separatism (gained through Congregationalism).

3. Calvinism started in 1628.

Calvinism came to America in the Dutch Reformed Church that settled in New Amsterdam in 1628. Later, the name of the colony was changed to New York. Henry Hudson was its founder, and the Hudson River is named after him.

4. Lutheranism settled in Delaware in 1638.

5. The Roman Catholic Church settled in Maryland in 1634.

This colony was called Maryland after Mary of England’s Catholic Church. The colonists came from England’s minority position, and therefore they were of the tempered variety of Catholics even though they named their colony after Bloody Mary.

This group of immigrants came to America under Lord Baltimore who was the fellow that was given the grant to establish this colony. After establishing the colony, Lord Baltimore ruled over it as its governor.

As a member of the Roman Catholic Church, he sent for workers from the Catholic Church to help establish and grow his colony. The workers that the Church sent to help Lord Baltimore to build this Roman Catholic colony were not just ordinary Catholics. They

were a team of Jesuits. Baltimore was not inclined to trust these guys because he knew something about Jesuit history. He was a Catholic, and the workers were Catholic, but he was afraid to allow these guys to run loose around in his fledgling colony. He feared that they might start a revolutionary war against moderation. Baltimore figured that he would lose control if the moderate citizens were forced to conform to strict Catholicism because the citizens would quit liking and trusting him. He wanted to protect his name, his interests, and his investment. Therefore, Baltimore suppressed the Jesuit workers.

Baltimore's actions with the Jesuits resulted in much more tempering for the American Catholics. In America, there was some holding back of the Roman Catholics. Otherwise the Roman Catholic Church could have, in my opinion, taken over all of the New World because the untempered brand of Catholicism presented by the Jesuits would not have had normal limitations like other Christians do.

Jack: The Jesuits did stuff like waging psychological warfare and planting seeds of dissension and manipulating people's thoughts through suggestion.

V: All those standards of morality that we listed for the Jesuits would apply. I guess that their actions would have depended upon what they believed the ultimate goal of God would have been. However, America benefited from receiving a much less rigid group of Catholics in Maryland.

6. The Baptists came in 1631.

Roger Williams came to Boston (a church-establishment colony) in 1631. Boston was under the Anglican Church, and was not very receptive to Williams because he came in preaching. There were three things he preached besides Scripture: religious liberty, separation of church and state, and democracy. In an established-church situa-

tion like that in Boston, he would not last long when preaching those things. They kicked him out of the colony.

After being kicked out of Boston, Williams went to Plymouth and then to Salem. Each of those places also kicked him out after a very short time of listening to his ideas.

When thrown out of a colony in America, where could Williams go? The sea was on one side, and the forest on the other. There were only a few small colonies which contained only one or two very small towns. There was nothing much in America but wilderness bordered by ocean. There was no place to throw Williams other than into the ocean or into the wilderness. Thus they threw him into the wilderness.

Williams was doomed because he could not survive the American wilderness all alone. With the arrival of the first winter, he would die if he were even still alive. However, the Indians found him and befriended him in his state of deprivation and total dependence. The Indians give him refuge through the winter, and he prospered during his stay with them.

History says that Roger Williams bought Providence (named for God's providence in saving his life), Rhode Island from the Indians in 1638. He found some of those Indians to be good listeners who readily received the Gospel. Williams baptized eleven Indians in 1639 and established the First Baptist Church of America in Providence, Rhode Island.

Being the good Baptist that he was, this church began to grow. They preached the Gospel, and more people joined and were baptized and disciplined to do all the things that we do in our evangelistic and discipling ministries.

However, after some passage of time, Roger Williams began to doubt the validity of

his own salvation and baptism. To his shame, he abandoned his faith and became a seeker.

Roger Williams had the distinction of bringing some wonderful ideas to America, he had the backbone to be thrown out of three different colonies, and he faced his death straight up and down. Eventually, he was rescued and became totally dependent upon the Indians. He established the first Baptist church of America, and then he lost his faith. What???? How could this happen?

Jill: Was that the origin of the Baptist Church?

V: That was it! This is where American church disestablishment came from.

Joe: The first Baptists were converted Indians?

V: Yes, Indians and Roger Williams, himself. If he lost his faith, where did we come from? We owe a great debt to those Indians and Baptist immigrants who were added to the church and did not lose their faith. Hallelujah! At least they believed, and they stood on those beliefs against all the doubts.

Joe: Where does the idea that “Once saved, always saved” come into our denomination?

V: That is from the Bible, the source of our doctrine.

Roger Williams lost his faith. We saw John Smyth do the same thing in Holland. What is wrong with our faith? Do we lack backbone or something? John Clarke was disciples by Roger Williams before Roger lost his faith. Clarke established the Second Baptist Church of America in Newport, Rhode Island in 1644.

This amazing story is about Baptist origins. Most of the colonists came here to be a part of the purified Anglican Church. But they brought many new ideas with them. However, their ideas were incompatible with church establishment.

The people in favor of church establishment resisted the new ideas about freedom as being incompatible with the characteristics of the boundaries which are inherent in church establishment. Thus the free-thinker was not allowed to stay in the colony. He was banned and condemned to go die in the wilderness. They exiled him, and through God’s Providence God rescued Roger Williams from death through the providential watch care of the American Indians. This is our history, and we will build from there.

Jack: When William Bradford came over in 1620, he was part of the separatists who fled from Holland. Did he not plant Baptist churches in Holland? When he came here he got together with his fellow separatists here, and he stayed in that?

V: Right. There was something about the newness of the land, and I think that they said it was all right for establishment if the establishment is compatible with their ideas.

Carl: The whole thing sounds like it is okay if I decide for you, but it is not okay if you decide for me.

V: There does seem to be that bent in Christianity.

Jack: You can have freedom in your religion as long as you agree with me.

V: Yes.

Chapter Questions

1. What are the two primary movements that helped the Roman Church in its struggle against the Reformation?
2. What is the standard of morality for the Jesuits?

3. Describe what came out of the Council of Trent (1545 to 1564)?
4. What are the characteristics of American Christianity?
5. Describe the Christian colonization by religion.

Chapter 11

THE ROMAN CATHOLIC CHURCH AT THE BEGINNING OF THE MODERN PERIOD

The period of time that we will be dealing with is from the Peace of Westphalia in 1648 until the time of the French Revolution in 1789. We will study the Roman Catholic Church and the Lutheran Church. Following that study, we will turn our attention to the time after the French Revolution in a study of the continental European style of Christianity.

THE ROMAN CATHOLIC CHURCH

1. The Gallican Articles of 1682

The Roman Catholic King Louis XIV of France was a political opportunist, and he took advantage of everything he could to increase his own holdings at the expense of the Church. He did not have many religious convictions, and it did not give him any problem to issue the Gallican Articles in 1682, which limited the pope to spiritual things and put the supreme spiritual authority into the hands of councils.

King Louis XIV weakened the pope significantly by moving the Church away from ultramontanism into conciliarism. This same debate is the debate of today. Conciliarism means to have authority for the Roman Catholic Church in the hands of councils as over against the pope. If the authority is in the pope, it is called ultramontanism. These two terms are batted around today in many theological treatises. You need to know what the terms mean. The Gallican Articles effectively moved the balance of power into the hands of the Roman Catholic Councils.

2. The Persecution of the Huguenots, the Calvinistic Christians in France.

The French revocation in 1685 of the Edict of Nantes was prefaced with the words

that the king's decree was irrevocable and perpetual. However, the Edict of Nantes was itself preceded by the same words of being irrevocable and perpetual. Also the Edict of Nantes gave Protestants the right to worship in France. Thus King Louis XIV revoked the irrevocable and perpetual right of Protestants to worship in France.

Once that Edict was revoked, then the Protestants, which were Calvinists, were fair game for persecution. Banishment meant the confiscation of the property belonging to the Protestants. Persecution brought to bear many other trials to the Protestants.

When the Protestants were banned from France, a terrible drain on the good citizens of France occurred as the Calvinists (Huguenots) started leaving France. The only citizens left in the French population were the Roman Catholics, secularists, and the Huguenots who were afraid to stand up and take their hits. The remaining Huguenots violated their consciences by recanting their faith and accepting the Roman brand of Christianity.

With the exit of real Christians who provided stability and justice, the stage was set in France for instability and chaos. The stage was set for the French Revolution because the remaining population did not have a residual conscience of peace and justice.

When the good citizens left France, the salt and light left with them. France was set up for all manner of evil by the revocation of the Edict of Nantes. The French Revolution was a money grab, and the citizens were fooled into thinking that they were going to improve their lots in France. They did not improve because the rioters had to be careful of not being subjected to the guillotine them-

selves. They thought that they were improving justice, but failed to discern that the true purpose was of greed by all participants. It was a money grab without any restraining salt and light. It cost a lot of people their lives which included some innocent people.

Henry: That edict was in 1685?

V: Yes, the revocation edict was in 1685. The Edict of Nantes, which provided for Protestant worship, was in 1598. So the Edict had lasted for nearly a century. The number of Protestants had grown significantly in France by the time of the revocation.

3. The persecution of the Augustinian Jansenists.

This persecution arose prior to the French Revolution. Blaise Pascal, a Jansenist, reopened the case of Augustine versus Pelagius. Remember that Augustine said that there was no capability in man to do good or even choose it when it involved the saving of his own being. Contrary to Augustine's position, Pelagius said that man was born good and has the power to stay good.

Pelagius had a works-salvation orientation, but in Augustine, salvation was a God-given righteousness without any contribution by man, not even choice. The two extremes were that the Jansenists held to the Augustinian strand, and the Jesuits were on the Pelagius strand.

The irony of the Jansenist debate was that Roman Catholic Theology was built on Augustine, who was billed as one of the four doctors of the church. The Jansenists, including Pascal, sided with Augustine, but the Jesuits rejected Augustine because the Roman Catholic Church had moved or evolved into a justification-by-works theology.

Remember that a works-aided justification was one of the things that came out of the Council of Trent. The Jesuits were holding to that doctrine as were the great majority of true

Catholics. The Jansenists, as over against this new kind of Catholic, still held to Augustinianism. Who was going to win in this doctrinal fight? The Jesuits won. They won every doctrinal fight that they went into. As a result, there was this irony in Roman Catholic theology in that they held to Augustine as their master theologian, but they rejected his theology of salvation.

The persecution of the Jansenists presented a weird situation and outcome. The Catholics today hold to and confess Augustine, but they actually put Pelagianism into their doctrine of salvation.

That persecution came about from the Jesuits who had sided with Pelagianism. Remember, the Jesuits ran the Council of Trent. The Protestants who attended the Council of Trent in its first session left when they saw who was running the show.

4. Persecution of the Salzburger.

With the Peace of Westphalia, it was declared that you were to practice the religion of the prince. Remember the normal year was 1624, and whatever religion the prince held to in that year was set as the religion of the territory. In Austria there were many Anabaptists, Lutherans, and Protestants of all kinds even Hussites and Waldenses practicing openly under the approval of the prince. The Peace of Westphalia said you could practice those religions again, and you could do it openly. So, all the Anabaptist types came out of the closet and confessed their Anabaptism. When they did that, it opened them up for a Roman Catholic persecution which was called the persecution of the Salzburger.

I think there is a lesson in this persecution for us. Remember Hus? He was guaranteed safety to and from the council—guaranteed! He had the pope's word and the emperor's word, but they burned him at the stake when he got there because their ends-justifying-the-means ethic meant that they did not have to

keep their word to a heretic. The Peace of Westphalia, an international agreement which was signed by representative princes of all the religions, gave the freedom to practice the religion of your territory. However, when the Anabaptists believed that agreement and came out of the closet, they were marked and then persecuted.

The Catholic persecution was like another crusade being waged against the Anabaptists. You need to look for the unspoken thing in religious dealings. You do not need to be naively open about everything, even though there are international agreements guaranteeing your freedoms and people giving their word on these things. No government is to be trusted. Just be wise. Know and look at history. Do not fall prey to something that can get you. We do not know what is just around the corner. Be wise as a serpent and harmless as a dove.

5. The suppression of the Jesuits.

This is an interesting result of Jesuit zealotry. The Jesuits were persecuting everybody, and it just so happened that one person that they really came down hard on got elevated to be the pope. Clement was that pope. He abolished the Jesuits in 1773 because they had used their power against the wrong man.

6. The birth of the enlightenment.

When you start bringing light into the environment, the darkness begins to flee. The enlightenment brought in enough light to allow man to begin to think, and when you have man beginning to think, you are going to come to the end of the dark ages.

The dark ages were caused by man's limited thinking capabilities. These limitations were not because man did not have the brainpower to think with. They were because he was not allowed to think.

With the enlightenment, the new thinking man began to explore. They began to ques-

tion: "Why is that? If this is . . . , and that is . . . , then we can draw a logical conclusion that some other third thing is . . ." They began to think and reason and come out with truth that was extra-ecclesiastical. Remember how in Scholasticism the complete body of truth was established by the papal or Church decrees, and if you thought outside of that body of truth, you were a heretic?

Betty: Was this the Holy Spirit working?

V: The enlightenment? Not necessarily. The enlightenment was a natural phenomenon, and you could trace its roots back to the first crusade into Muslim lands. Because the Muslims were not oppressed in their thinking, they were allowed to make scientific investigations. The crusaders were introduced to many scientific discoveries by the Muslims. When Europeans mingled with the Asians and saw the advancements in math and science that they had, the Europeans were shocked. How could all these new truths exist when the pope had not decreed them? How could they know these wonderful things, and how could they even be true? The Europeans found that they were true, and that discovery was the root of that kind of openness that we call the enlightenment.

These six things occurred in the Roman Catholic Church in the 150-year period prior to the French Revolution.

THE LUTHERAN CHURCH

In the Lutheran Church, there were two opposing viewpoints. On the one side there was the birth of Pietism. That was a term that described the heartfelt experience of the new birth.

You need to see the dichotomy that was working within the Lutheran Church. On one side was Pietism, and on the other side was Rationalism. Rationalism was the intellectualizing of Christianity and making it a

reason-based religion rather than an experiential-based Christianity of Pietism.

While this dichotomy was working within the Lutheran Church, those who were experientially based were the ones talking about the experience of the new birth and the change of character that comes out of that new birth. Their approach was an inside out approach to the Christian walk.

However, in the same church, were the rationally based people who viewed Christianity not as an inner experience but as a rational religion. Their Christian walk was based on reason rather than a new-birth. Rather than an out-working from the inside, it was a rational or an in-working from the outside. This brand of Lutheran conformed to what their reason said to them.

The pietist received a new spirit at the time he was born again. As a different person, his acts became different because he was different on the inside. The rationalist joined the church and began to act differently, not because he was different but because he understood the different requirements. He thought about the new moral standards in the church doctrine and determined that he had ought to meet them as a member of the church. Thus, he acted differently. That is an outside-in conformation kind of Christianity. Thus Pietism and Rationalism were the two sides of the workings in the Lutheran Church during this period of time.

Rationalism

In Rationalism the supreme example was Immanuel Kant. Kant said that if everything has a right or wrong basis to it, and we have consequences or results for our behavior, then you would get bad consequences for bad behavior. Consequences meant that there was an incentive for one not to do the wrong thing.

There was also incentive to do the right thing because you eventually would receive

blessings as your consequences. If Kant's theory were your bottom premise, then you would begin to build new understandings of right and wrong behavior. Christianity then became the outgrowth of those new understandings: if there is a temporal judge for right and wrong, then there must be an eternal judge for right and wrong because not all temporal actions are judged temporally. Concluding this line of thought came a change of Christianity into basically an ethic.

Hence, the ethic is that if there was an eternal judge for right and wrong, then it behooves me to act in such a way that I will be rewarded eternally. If I act right temporally, I am rewarded temporally. If I act wrong temporally, I have bad consequences temporally. But given that temporal ethic to stand on, then I must think beyond the temporal to the eternal. Thus there is an eternal consequence based on an eternal judge. That eternal judge determines consequences for right and wrong behavior, and this conclusion is based on the fact that there are temporal consequences and that they are good and bad based on good and bad behavior.

Here then is how Kant's ethic was worded: ***If you have a choice to make, choose the act that at the same time in which you act out your choice, you could also will that it be an eternal law.*** Under Kantian religion, we basically are to choose only those behaviors that you would like to become eternal laws.

For example, if you have a choice whether to conk somebody on the head or not, you ought to choose either to do it or not do it based on the idea that at the same time you could so desire that it become an eternal law. If you choose to conk somebody on the head, and you cannot choose that to become an eternal law, then you have violated the eternal law.

Beth: You want to hit him every time you see him?

V: Right, and you want to be hit. Once you determine something to be worthy as an eternal law, then you desire not only to do that action but also that you have that action done to yourself. So what creates wrong or right? Whether you can so will that it be an eternal law.

Carl: So you are the lawmaker.

V: Yes, you become the lawmaker, but once you make the law then that determines your behavior. If you do not behave in accordance with your law, then you are a bad Christian.

Carl: Is it kind of like self-willed?

V: If you can at the same time will that it be done to you, then that is the way you ought to behave. Does that not sound like the golden rule—do unto others as you would have them do unto you? At the same time you are doing something unto somebody else, you would desire that it be done unto you and unto everybody on earth.

Jack: The difference in the new-birth people and the rationalists is that the rationalists had reason—period. Just stand on your reason. The new-birth people have the new birth, and after they have the new birth, they still have reason.

V: Good analysis. Yes, I can accept that. But there is more to it because Kant does not need Scripture.

Jack: Is this connected with that “Whatsoever you bind on earth will be bound in heaven?”

V: No. Kantianism is “Golden Rule” apart from Scripture. The difference is that the new-birth people get their revelation of the new birth from the Scriptures, and they experience it by receiving Christ into their hearts. They are changed from the inside out by the indwelling of the Holy Spirit while at the same time, conforming to Scriptural mandates. This experiential-Scriptural Chris-

tianity describes the Pietist movement. The other alternative is the Kantian brand of Rationalism. For it, there is no need for the Bible. What is it that Kant stands on? Temporal judgment implies eternal judgment. Thus good behavior brings good results, and vice versa. Kantianism is pure Rationalism which produces an ethic. Man displaces the Scriptures with his own reason, will, and values.

Beth: That is Mr. Kant?

V: Immanuel Kant. Kantian theology is an ethic that is called the *Moral Imperative*. The Moral Imperative is his statement in which each individual is required to behave in such a way that they can, at the same time they do the behavior, will that it be a universal law.

Joe: For everybody?

V: Yes, everybody must obey the universal law. If I do it to that person, I can at the same time will that it be done to me. You do not need Scripture for that level of subjectivity. You see, in this subjective ethic, you are codifying your Christianity as you go, into a series of unwritten laws. In this case, Christianity does not become a religion based on revelation; it is a religion that is based on reason that issues into an ethic. A subjective religion is all that it is. You do not need Jesus in this kind of Christianity because all you are doing is coming up with a code of behavior.

Tim: A code of behavior can be the ultimate when it is to love your neighbor.

V: No, no, no, because it leaves out the ultimate of loving God via obedience. It also leaves out the objective revelation of God and all the supernatural. Kantian Christianity is really a down-to-earth, secularized, and ethic-based “Christianity.” I put Christianity in quotes because much Kantian Christianity leaves Christ out—it is an ethic. An ethic can be codified by issuing out codes of behavior. As such, there would be no need of Scripture,

no need of Christ, no need of the new birth or anything supernatural.

Jack: Do these Kantians, or Rationalists, actually believe that they are going to receive rewards when they get to heaven for what they do to other people?

V: Not exactly, they believe that they will be rewarded for acting according to the universal laws that they desired in their chosen actions.

Jack: They use the universal laws as a guide . . .

V: . . . as their guide to behavior. What they are going to receive is going to be decided by this eternal judge that they are speculating upon. They are speculating that if there is temporal judgment in our time on earth, then you can speculate that there must reasonably be an eternal judge. If temporal behavior brings temporal consequences, then that behavior will also bring eternal consequences. Therefore, given that idea of an eternal judgment, we ought also to so live our lives that whatever we do, we can at the same time will that it be a universal law for eternity.

Homer: Do you not think Rationalism is rampant in our churches today?

V: Yes, Kant has invaded Christianity. You need to see that where we are now in our church history is in the nexus of philosophy and theology. So those who have not had philosophy need to take my philosophy course.

Homer: Is Kantianism looking past grace in the new birth?

V: Yes, you need neither a new birth nor grace. You need a new and consistent behavior.

Mary: In Christianity, would this include salvation through works?

V: Yes, in Christianity Kantianism would issue into a salvation by works.

Now Lutheranism was moving in two directions in relation to Luther. Luther held to *sola scriptura, sola fidei, sola gratia, sola Christos*—salvation was only by grace through faith in Christ of the Scriptures. In one strand of Lutheranism, there was no Christ, no faith, and no grace required. Basically, it was a re-surfacing of Pelagianism. Remember that the Roman Church had also adopted Pelagianism. Thus, with Kant's adopting works-oriented Pelagianism, the Kantian Lutherans had completed the circle back to meet Catholicism that was making the same circle towards Pelagianism. However, unlike the Catholics, the Kantian Lutherans no longer needed a sacrament or a priest. They had no need of a treasury of merit or of indulgences or of any other church-based stuff. They needed only a thinking mind. It is very interesting to see how history sometimes brings a lot of strange bedfellows together.

Tim: This is just one-half or one strand of Lutheranism?

V: Yes, this is a perverted strand of Lutheranism.

Steve: What are those people called today? Is that the way the Lutheran Church is today?

V: Today, the Kantians are called a salvation-by-works kind of Christianity. They are no longer identified with Lutheranism. They are spread throughout all the Christian denominations. The name that it carries today is Kingdom of God Theology. The Kingdom of God Theology is a theology in which people are trying to create the Kingdom of God instead of letting it inhabit them.

Steve: Which one won out in the Lutheran church?

V: Well, in the Lutheran Church, I think that the Missouri Synod would be the piety kind.

Steve: So is the Lutheran theology something that's come out of Kant?

V. No Lutheran theology came out of Luther and Melancthon. Kantianism's invasion into theology is not confined to Lutheranism; it has invaded all denominations as an "influence." It is an ethic-oriented (Pelagian) "Christianity" that is apart from the new birth and supernaturalism. It projects an eternal consequence and a supernatural judge out there in eternity.

Oscar: Is that something like they are using in Alcoholics Anonymous?

V: Oh, that is good.

Steve: And they are using something that has been extracted from the Alcoholics Anonymous in the new jail systems with the prisoners that are least dangerous.

V: Is it kind of like having a generic god?

Steve: They do not want to talk about a superpower.

Henry: And they teach that you can improve; you have the power to do it. The idea is that within every person is the ability to change a criminal personality. One can change his behavior via his own effort. We just need to try to change our bad behavior. The enticement is that if you are good, you will get this reward. If you continue to be good, you will get to the next level. Just work yourself up

V: That is an ethic and reward system based on the inherent power within one's congenital good.

Carl: This is what we do to our kids.

V: Oh, yes in temporal obedience. We need to instill an understanding in our kids for temporal judgment based on objective rules before we can deal with eternal judgment.

However, we name God as the eternal judge. We need to look at what the Judge says that He is going to do, not at what we think that He ought to do. Fortunately, We have what the judge says. It is written down and given to us as the Bible. We can always go to the Bible for the instructions instead of projecting out there all this other kind of stuff.

The Piety Movement: 1675-1750

1. A reaction to scholasticism in Germany.

Scholasticism was that mindset in which the truth came out of a papal decree. All extra truth has to be evolving out of that one body of decreed truth. Extrapolation to new truths is done by the formula: "If this is true and this is true, then this is true." It is deductive logic.

For an example of deduction: If all men are mortal and I am a man, then I am mortal. That is deductive logic where the extra truth came out of one body of truth that says that death comes to all men. Scholasticism was a rational approach which invaded Lutheranism because it lacked a systematic theology at its beginning.

We just finished looking at Rationalism. It was a cold, calculated logic, which did not include that heartfelt, experiential component that Luther had. Luther was an experiential Christian whereas Calvin was a rational Christian. They represented the two kinds of magisterial reformers.

2. A return to the Bible.

The Pietists were looking for a truth that came out of the Bible instead of a small body of decreed truth from which they were to do a deductive logic in order to come up with other truths. They built their systematic theology from the Bible instead of deducing it out of a small body of decrees. Under Scholasticism, the Bible was not even needed.

3. Spener and Francke initiated Pietism in order to reform the Lutheran Church from within.

4. Pietism magnified the conversion experience.
5. Spener wrote the book, *Pious Wishes*, which promoted a personal Christianity to be converted into life and love.
6. Francke founded the University of Halle, which actualized Christianity into life, *i.e.* orphanages, education for children, and missions.
7. Pietism resulted in the Moravian Brethren, who were later led by Zinzendorf.

Beth: Are the Moravian Brethren that big community out of which the Mennonites came?

V: No, the Mennonites existed prior to the Moravians as Anabaptists founded by Menno Simons. The Moravians became a group that clung together in an area of Germany who, when persecuted, fled to America. Some of them landed in Savannah, Georgia.

Ted: Are they still there?

V: They are all around Georgia and the nation, but no longer as an identifiable group. They exist now as an influence within Protestantism. Many of the orphanages in Georgia came from their influence within Methodism.

8. The Moravians had an impact on John Wesley.

The Anglican John Wesley was returning to England on a ship with some Moravian Brethren. Within a great storm at sea, Wesley and others were afraid for their lives. However, the Moravian Brethren expressed no fear and were singing praises to God and praying to Him saying, *We rest our souls in Thee*, and that kind of thing. This witness by the Moravians impacted Wesley greatly. He could not understand why that group of Germans was so peaceful, and could just look death in the face, and say, "We put ourselves into your hands, Lord."

Wesley actually got saved later after arriving back in England because of that witness. In his new birth, he symbolically held up his unrestful heart to the Lord, and said, "I put my faith in You. I put my destiny in your hands." As a result of that experience, the Methodist Church was born. Wesley, an Anglican who got saved because of the Zinzendorf bunch on a ship coming back from Georgia, started a pietistic movement within Anglicanism. That Anglican movement was called Methodism.

Pete: Wesley's salvation experience was similar to John Newton's. Newton, on a slave-trader ship, sailed through a really bad storm. He cried out to God in the midst of the storm to save him. God blessed him, and then he wrote *Amazing Grace*.

AFTER THE FRENCH REVOLUTION OF 1789

1. Hegel, 1770-1831, idealized the state.
2. Darwin, 1809-1882, developed the Theory of Evolution.
3. Marx, 1818-1883, developed Materialistic Socialism.
4. Nietzsche, 1844-1900, proposed the super race and the totalitarian movements. Hitler adopted Nietzsche's philosophy.

Jack: Did Nietzsche have the idea that whatever does not kill us makes us stronger?

V: Yes.

Jack: Did he also say that God was dead?

V: Yes.

Jack: I saw a T-shirt with that on it. It should have said instead that Nietzsche is dead. (Laughter)

V: It should read more like this: "God is dead, Nietzsche said so." And then it should say this: "Nietzsche is dead, **God said so.**"

Results of the French Revolution

We talked about the Huguenots fleeing France and how that only the dregs of society were left in the nation. No salt and light remained, and so the king of France was free to oppress the people by confiscating property and by high taxation. The times were very oppressive.

The door was opened in France to tumultuous change. In combination with an oppressive king, there was also an oppressive church. The pope was pursuing a land grab that led to his owning one-half of the land area of France. Can you even fathom something like that? Under this kind of oppression and with the people thinking “Me me me, the world revolves around me,” the pot began to boil, and the pressure began to build.

When revolution exploded in France, Napoleon was made the emperor as a result of his leadership in the brutal killings. As an atheist, Napoleon created an atheistic, absolutist reign over France. He dissolved the papal state, confiscated the papal lands, and imprisoned the pope. He had absolutely no regard for the Roman Catholic Church. He secularized France, dissolved all prior royal hierarchy, and all former authority structures in France by beheading all of the upper-class authority figures.

When Napoleon was crowned as the Emperor of the Holy Roman Empire, he became the sovereign of France and sovereign of the empire all at the same time. Under his reign, there was no more oppression in France by the Church. There was, in the opposite, oppression of the Church by the empire.

Tim: He wiped out the Church and the state.

V: He wiped them all out, the whole thing, and he used the misguided population to achieve it because there was no restraining salt and light in the population. He used the situation of selfish discontent to direct an

explosive mass of humanity to achieve his own ends.

There was a reign of terror for about twenty years in which people were being caught and guillotined. Many priests and Catholic people, who were honest in their faith, even though their faith was misdirected in my opinion, were decent people. Many of them were killed. Innocent people were killed, children were killed, and all manner of terrible evils occurred. The people’s greed and self-centeredness were exploited in a class war in which the unmet promise to the majority of the peasants was that the wealth of the nation was going to be redistributed to them. All that happened was that there was a change out of the upper class. The rest of the peasant pawns remained peasants who suffered even more deprivation than before.

After the twenty-year reign of terror was over, the pope reasserted himself in France by deciding to fight fire with fire. He reinstated the Jesuits.

Remember how a former pope dissolved the whole Jesuit order? This new pope reinstated them. Amazingly, they were already in place. Though invisible to everyone, they were already fully manned and ready to go at a moment’s notice. All they needed was their trigger to be pulled. When they were banished, they just went underground; when they were reinstated, they just resurfaced. The Jesuits picked up the baton, and they recaptured all that the Church lost to Napoleon. The one thing that they did not regain was the land area of France. They regained a goodly bit of it, but they did not regain even half of its former holdings.

Steve: Napoleon did away with the Jesuits?

V: No, Pope Clement did away with the Jesuits. When the new pope got out of the French prison after the twenty-year reign of

terror, he reinstated the Jesuits to help him reestablish his authority in France.

Tim: What does idealizing the state mean?

V: Idealism in relation to the state is a new idealistic state that came out of war between the upper and lower classes. Dialectical idealism means that the state is the ideal of all of your theologies, philosophies, and economies. In dialectic, you put the thesis and antithesis together in opposition to fight against each other, and what comes out of that is a new kind of state as a synthesis. For example, in the American Civil War, the north fought against the south, and what came out of that was a new United States of America. Synthesis always comes out of struggle between a thesis and antithesis. That synthesis is the ideal when it is the new nation.

Joe: I found over 2000 sites on the Jesuits in an Internet search. But the thing that scared me was that they have the United States divided into districts, and every district has a university. There is a Jesuit professor in almost every major university in the country.

Jill: Scary.

V: It is a large, strong organization, and it is neither to be trifled with, nor is it to be taken lightly.

Tim: Last week when we were talking about the Black Pope, you said it was not possible for him to be elected as the pope because he had to be a cardinal to be elected pope.

V: That is correct.

Tim: In the book *Catholicism Today*, it said that you did not have to be a cardinal; it said that it is “usually” a cardinal.

V: It would be very difficult for a non-cardinal to become the pope because the conclave is all cardinals. They gather together to elect a pope, each writes down his vote for the person he wants to be pope, and then they count the votes. If there is not a required

number for election, then they burn the votes as a signal to the people waiting outside that a pope has not yet been elected: All the while, the cardinals are all lobbying for themselves and jockeying for position: “Vote for me. If you vote for me, I will help you out.” I am not sure what the margin must be to win, but they have to have some kind of a winner, and it would be very unusual for the cardinals to come together and say, “Let us not vote for any of us, but let us vote for somebody outside of our ranks.” That is not very likely.

Carl: Where does this Black Pope come from?

V: He has to come up through the Jesuit ranks. He must come in at the bottom and rise through all the levels to the top. There is a lot of testing, training, and work that has to be done in order to qualify to even be an officer.

Contributions by Pius IX, 1846-1878

1. The Dogma of Immaculate Conception.

Pope Pius declared: “Ye know full well, venerable brethren, that the whole ground of our confidence is placed in the most holy Virgin . . . God has vested in her the plenitude of all good, so that henceforth, if there be in us any hope, if there be any grace, if there be any salvation, we must receive it solely from her, according to the will of him who would have us possess all things through Mary.”¹

This pope declared that salvation was solely from Mary. He asked in a letter to all the bishops whether or not a dogma to this effect should be developed. To his query, the Catholic bishops said that they wanted a dogma, as in an inerrant statement. Now I want to read that to you . . .

Mary: . . . do they have any Scripture to back that up?

¹ Robert A. Baker, *A Summary of Christian History*, (Nashville: Broadman & Holman, 1984) Page 340.

V: A Scripture is not needed when you have somebody that high decreeing it. The pope is considered to be the Vicar of Christ. When He decrees something, it is to the people like God's saying it.

Wanda: That is where the term came from that says, "Mary is the sole dispenser of grace?"

V: Yes. Here is the actual dogma. This is coming out of the *Documents of the Christian Church* by Bettenson, Page 271, which is a collection of many of the ancient documents. It does not have the full printing of every document because it would be too voluminous, but it has goodly chunks of excerpts from them: ". . . that the doctrine which holds that the Virgin Mary was, in the first instant of her conception, preserved untouched by any taint of original guilt, . . ."2

That means that Mary was of the same nature as Jesus, i.e. conceived with an unfallen human nature.

". . . Wherefore if any presume (which God forbid) to think in their hearts anything contrary to this definition of ours, let them realize and know well that they are condemned by their own judgement, have suffered shipwreck concerning the faith . . ."3

Now, this anathema is pronounced for anybody that will not confess Mary as being untainted by original sin.

Tim: This is decreed in spite of the fact that the Scriptures say that all have sinned?4

V: For Pope Pius, all have sinned and come short of the glory of God except Mary and Jesus. Once this dogma was decreed, the Church then had a problem with Mary's mother's having original sin. Thus they later had to extend the sinlessness back a genera-

tion in order to provide for Mary coming out of an untainted person.

They did not slide down to the bottom of the slippery slope when they crossed this bridge of declaring two human generations to be untainted by original sin. They stopped with Mary's mother. It is my opinion that if you start out on this path, then you would have to keep on going. Pretty soon, you would have everyone in Mary's genealogy to be untainted.

Pete: Are there any references regarding those doctrines or decrees about Mary with regard to the work of God because they are talking about looking to humans instead of God?

V: It says here that all of this was by singular grace and privilege of Almighty God.

Oscar: So God did that for her alone. He did not have to worry about the generations before her.

V: That is the way the dogma began, but later, they added Mary's mother as one generation before Mary. This dogma is in this Catechism of the Roman Church. You see this Catechism in my hand? This is what the regular Catholics have to learn, and the print in this large book is small print.

Mary: Who is that from?

V: The Catholics, they have to learn this book and take a test on it. If they do not pass the test, they do not get confirmation.

Beth: When you are young, you can remember that much information.

V: This book is 803 pages of systematic theology that they have to know. What do we have to know?

Tim: Nothing.

V: Nothing is right. Why are we the feeding ground for every cult in the world? because we do not know anything. Let me read you their doctrine on Mary.

²Bettenson, Henry, *Documents of the Christian Church*, 2nd Edition, Oxford University Press, 1963.

³*Ibid.*

⁴Romans 3:23.

Ted: Why do they have to know that?

V: They have to know it in order to be confirmed.

Ted: We have to admire their education requirements for their members.

Tim: All we have to know is that Jesus died for us.

The Catechism on Mary

“964 Mary’s role in the church is inseparable from her union with Christ, and flows directly from it. ‘This union of the mother with the Son in the work of salvation is made manifest from the time of Christ’s virginal conception up to His death,⁵⁰² it is made manifest above all at the hour of His passion: ‘Thus the blessed virgin advanced in her pilgrimage of faith and faithfully persevered in her union with her Son unto the cross. . . .^{503,505}

“966 . . . preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death.⁵⁰⁶ The Assumption of the Blessed Virgin as a singular participation in her Son’s resurrection and an anticipation of the resurrection of other Christians.”⁶

See, she has already had a special resurrection of her own, i.e. a singular one.

“In giving birth you kept your virginity; in your Dormition, you did not leave the world, oh, Mother of God, but were joined with the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death.”^{507, 7}

She is our deliverer?

“967 By her complete adherence to the Father’s will, to His Son’s redemptive work, and

⁵ Catechism of the Catholic Church, Brown-Roa, A Division of Wm. C. Brown Communications, Inc. 2460 Kerper Boulevard, Dubuque, IA 52004. 1983, Canon Law Society of America, Washington, D. C. Pages 251-253.

⁶ *Ibid.*

⁷ *Ibid*

to every prompting of the Holy Spirit, the Virgin Mary is the Church’s model of faith and charity. Thus she is a ‘preeminent and . . . wholly unique member of the church’; indeed, she is the ‘exemplary realization’ (*typus*)⁵⁰⁸ of the church.”⁸

“968 Her role in relation to the church and to all humanity goes still further. ‘In a holy singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior’s work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace.’^{509,9}

“969 . . . Taken up to heaven she did not lay aside this saving office, but by her manifold intercession continues to bring us the gifts of eternal salvation. . . . Therefore, the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix.”^{510,10}

“970 Mary’s function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows His power. But, the Blessed Virgin’s salutary influence on men flows forth from the super abundance of the merits of Christ, rests on His mediation, depends entirely on it, and draws all its powers from it.”⁵¹¹ No creature could ever be counted along with the Incarnate Word and Redeemer; but just as the priesthood of Christ is shared in various ways both by his ministers and the faithful, and as the one goodness of God is radiated in different ways among his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source.”^{512,11}

Following these articles on Mary are a couple more dealing with devotion to her and also to her being the eschatological icon of the Church.

Henry: How do they come up with those doctrines about Mary?

Beth: Most of those Marian doctrines have no origin in the Bible. My question is:

⁸ *Ibid.*

⁹ *Ibid*

¹⁰ *Ibid*

¹¹ *ibid.*

do they believe that Christ was human at all?
Or, do they think He is wholly God?

V: No, They think that He is both Man and God.

Beth: Where does His humanity come from?

V: From Mary.

Beth: They have made a god out of her; so, how can He get His humanity from a god?

V: That is a good point. What I want you to see here in these beliefs about Mary is the coming world order.

Dave Hunt¹² goes through Mariology to lay out for you what we are facing, what is coming down the pipe, why it is there, and the projections of the coming together of a one-world religion under the Roman Catholic banner. In the last chapter in his book, he touches on the coming world order.

He points out the apparitions that are happening around the world today in which Mary is being seen, here, there and every where, bearing the names of the Virgin of Fatima, the Blessed Virgin, all manner of names that are popping up, apparitions of images, blood pouring out of the hands on a painting, paintings appearing on walls of a church, tears coming out of a painting, *et cetera*.¹³

These apparitions are a seducing spirit that is beginning to unite all of the people of the world. You even have Protestants running to and fro to see the wonderful tears coming out of the painting, and the other apparitions. Official Catholic doctrine is “big tent theology,” and it is works oriented so as to reject exclusiveness. Whoever will, you see, is the idea here.

¹² Hunt, Dave, *A Woman Rides the Beast*, Eugene, Oregon: Harvest House Publishers, 1994; Pages 457-461.

¹³ *Ibid.*

The unifying theme of the whole one-world religion could likely be Mary. The Muslims accept Mary where they do not accept Christ. If Mary is the author of salvation, and if salvation flows from Mary, and the Christians say it flows from Christ, and the Catholics say that it flows from both Mary and Christ. You see how that all but the conservative Protestants can be appeased? Who rejects the one-world religion? Real Christians will always reject any change in the doctrine that salvation is only by grace through faith in Christ alone.

It is easy to imagine, Buddhist, Hindu, new-agers and liberals—as well as both Catholics and Protestants—uniting in a world religion. But the billion Muslims pose a special problem. Mary, however, seems to be the unique person through whom even they can be united into a universal faith.

“A British Catholic magazine reports that ‘a Marian revival is spreading throughout Africa with alleged apparitions of the Virgin Mary finding a following among Muslims’ African Muslims themselves are seeing apparitions of the Virgin Mary, and ‘are not required to become Christians’ to follow her. *Our Sunday Visitor* pointed out the honor given to Mary and Islam’s Koran, and the intriguing connection between her and Mohammed’s favorite daughter, Fatima.”¹⁴

“Bishop Fulton J. Sheen wrote an interesting book in which he predicted that Islam would be converted to Christianity ‘through a summoning of the Muslims to a veneration of the Mother of God.’ He reasoned thus: The Koran . . . has many passages concerning the Blessed Virgin. First of all the Koran supports belief in her Immaculate Conception and also in her Virgin Birth. . . . Mary, then, is for the Moslems the true *Sayyida*, or Lady. The only possible serious rival to her in their creed would be Fatima, the daughter of

¹⁴ *Ibid.*

Mohammed himself. But after the death of Fatima, Mohammed wrote, ‘Thou shalt be the most blessed of all the women in paradise after Mary.’¹⁵

“The apparition that appeared as the Virgin of Fatima offered its own peace plan in the place of Christ: Say the rosary every day to obtain peace for the world... Pray, pray a great deal and make sacrifices for sinners for many souls go to hell because they have no one to make sacrifices and pray for them God wishes to establish in the world the devotion to MY IMMACULATE HEART.”¹⁶ Note that “My Immaculate Heart” is Mary. “If people do what I [Mary] tell you, many souls will be saved and there will be peace.”¹⁷

Hunt questions the ridiculous claim that “souls go to hell because they have no one to make sacrifice.”¹⁸ He asks how they could go to hell because of a lack of a sacrifice? Christ has already made the only and final and sufficient sacrifice for all people.¹⁹

Oscar: Amen.

“This counterfeit offer of Mary of ‘the graces necessary for salvation’ and her promise to lead you to God is one more denial of the sufficiency of Christ’s finished work upon the cross. A denial of Christ’s sufficiency is implicit in Catholic dogma and rituals. If it is to *Mary’s* heart that the world must make reparation for the evil it has done *against her*, then this is another blasphemous teaching. David said, ‘Against *thee*, *thee only* have I sinned’ (Psalm 51:4). Sin is against *God*, not against any of his creatures. Thus to teach that *reparation* must be made to Mary for *sins against her* is again to put her in the place of God. This elevation of the woman not only

fits John’s vision, but also blends paganism and ‘Christianity’ as foretold.”²⁰

Betty: Are they making her deity?

V: The dogma of the Immaculate Mary and her ability to forgive sins and the requirement for our making reparation to her for sin makes her deity. I am reading these things to you because I want you to see that we are not dealing with fiction, fantasy and things like that. We are dealing with a billion adherents of Catholicism. If the Catholics were to unite with another billion Muslims, there would be some real serious consequences for us.

What are you going to do when the one world religion demands your allegiance? You, if you do not recant your biblical faith, will be declared an outlaw? Protestants number about seventy million, which is a miniscule number in comparison to more than two billion. Suppose that all but a million lukewarm Protestants were to recant. That would not leave many faithful, would it? Would you be one of those who would stand on your beliefs and take the hit? This can happen anytime. The stage is being set right now. I want you to get tough and be ready for the great persecution that is coming. Mary is in the middle of all the Catholics and all the Muslims.

We have traced a church history that has introduced a new god that could unite two billion, or more, of the world’s population.

2. The syllabus of errors.

In Pius’ Syllabus of Errors the following were decreed:

- a. Bible Societies were condemned. (Pius called Bible Societies the devil’s Gospel.)
- b. Public schools were condemned.
- c. Freedom of conscience was condemned.

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ *Ibid.*

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰

- d. Separation of church and state was condemned.
- e. The statement that the “popes and councils have never erred” was approved.
- f. It was declared that the Church is right to use force.

Chapter Questions

1. What are six milestones in the history of the Roman Catholic Church in the 150 years prior to the French Revolution?
2. Describe the Piety Movement, including the date, location, and prominent men. Also include the reason for its importance.
3. What are the contributions by Pius IX, 1846-1878?
4. What are the 6 items in Pius’ Syllabus of Errors?
5. Which of Pius’ syllabus statements oppose American ideals?

Chapter 12

MODERN EUROPEAN AND AMERICAN CHRISTIANITY

Please recall the Contributions of Pius IX:

1. The Dogma of Immaculate Conception.
2. The Syllabus of Errors.
 - a. Bible Societies were condemned. (Pope Pius called Bible Societies the devil's gospel.)
 - b. Public schools were condemned.
 - c. Freedom of conscience was condemned.
 - d. Separation of church and state was condemned.
 - e. The doctrine that "popes and councils have never erred" was approved.
 - f. The Church is right to use force.

The Syllabus of Errors which are listed here became a continuous embarrassment for the Catholics because the Syllabus was declared by Leo XIII to be *ex cathedra*, which means that the Syllabus was inerrant. Items lettered c and d in the syllabus are American ideals which are dearly held by Americans, but they have been condemned forever by Pope Leo XIII in his *ex cathedra* decree, which is considered to be an inerrant statement as if from God Himself.

Once something is declared *ex cathedra* by the pope, then it is inerrant and cannot ever be disputed: Pius came out with his list of errors, but then a subsequent pope declared that list to be *ex cathedra*. That splits off America as not having Catholic approval because of its two ideals that have been condemned by the Roman church. That is why it is a continuing embarrassment.

ENGLISH CHRISTIANITY

We will be looking at English Christianity now, 1648 to 1789, and then we'll look at it from 1789 forward.

English Christianity 1648-1789

The English Kings

1. Cromwell, 1649 to 1660.

During this period of time, Cromwell was declared the Lord protector; not the head of the Church but the Lord Protector of the Church and of the nation. This was a period in which Presbyterianism was the established religion in England. He was succeeded by . . .

2. Charles II, 1660 to 1685.

The coronation of Charles II was the reinstatement of the Stuart line.¹ Charles II was an Anglican, and he reestablished the Anglican Church in England thereby displacing the Presbyterian Church. This Anglican Church remained the established church until his death. On his deathbed he changed to Roman Catholicism, but during his reign he issued the Clarendon Code.

The Clarendon Code is composed of the following five acts against dissenters:

- ❑ The Corporation Act excludes dissenters from taking part in the government.
- ❑ The Act of Uniformity requires every minister to believe and follow the *Book of Common Prayer*.
- ❑ The Conventual Act forbids all religious meetings by dissenters.

¹ James VI started the Stuart line in 1603. He was the great-great grandson of King Henry VII. He ruled as King James I of England 1603-1625. Charles I ruled next 1625-1649. The Stuart line was interrupted when Cromwell took over by beheading Charles I thus ending Scotland's attempt to rule over England's Presbyterianism. Scotland had forced Charles I into an alliance by promising him his life at the end of the war.

- The Five-mile Act prevents dissenters from coming within five miles of any town where they had ministered.

Most dissenters were ministers because most of the people did not know enough to distinguish the various theologies. The people just signed up with the theology of whoever was running the show, i.e. whoever was in power at the time.

Wanda: Did the Anglican Church not encourage their people to read the Bible?

V: Well, they had only one or two Bibles in the whole community. Only one copy of the Great Bible was in each local church.

- The Test Act excluded all Catholics from any civil or military position.

This act kept guns, swords, and other such weapons out of the hands of Catholics.

We have listed Cromwell among the kings, but he was running the country via the parliament and the church as its Lord Protector. Because he was not a king, he could decree neither laws nor doctrines. Laws were enacted only by act of parliament, and doctrines were enacted by the theologians.

Cromwell was succeeded by the reinstatement of a king from the Stuart line. This appointment occurred as a result of the feeling among the people who thought that they had prematurely cut the Stuart line off. They had had an interim series of kings, and they felt the need to reinstate the Stuarts. By reinstating the Stuarts, they hoped to right the wrong because they thought that God had chosen the Stuart line from which they had deviated.

The popular sentiments for reinstating the Stuarts comes from that human nature to have a chain already set. Once a chain is set, one need not have to do any thinking or any voting. The next one born is the automatic ruler. Charles II reinstated the Stuart line, and his brother, James, followed him.

3. James II, 1685 to 1688.

James II was a full-blown Roman Catholic, who actively began to reinstate the same kind of policies that Bloody Mary had. He reinstated papal control of England. He began to staff all of the churches with Catholics, and he established close ties with France, a Catholic nation. James set the pattern for England to move totally back into the orbit of the pope.

By this time, there were many Protestants in England, but they were cut off from fleeing like they did under Bloody Mary. They were trapped on the island and did not know what to do. They were faced with the prospects of being executed by their homeland's Catholic head, who was likely going to be permanent.

The Protestants sent out couriers to William of Orange in the Netherlands. They appealed to him to invade their country, to launch an attack against their own country, to rescue them from the death grip of the Roman Catholic Church.

William of Orange responded to the request for the rescue. He quickly invaded and defeated James' fledgling government which was too focused on Catholic aspirations. William who became the next king of England was a Protestant who followed the radical Catholic James II.

4. William of Orange, 1688-1702.

The Dutchman, William of Orange cut off the Stuart lineage by overthrowing James II. via military conquest. This radical change of history came about because of the desperation of the Protestant citizens of the country.

William married a lady named Mary: Hence we have the famous combo of William and Mary after whom, we have a university in America named. The heroic pair issued the Act of Toleration in 1689. This act bestowed freedom of religion to dissenters. What was won for the Protestants through military conquest was freely given to the Catholics in England.

5. Anne, 1702-1714.

Anne succeeded William as a relative of William. She successfully maintained the freedom-of-religion atmosphere for England during her reign.

6. George I, 1714-1727.

George began the Hanover line. He was a German who was brought in from Germany to be King of England because he was the closest known relative to Anne.

When the Dutchman William of Orange conquered England, he broke the English lineage for the king of England. With the coronation of George I, a German lineage began running the nation of England.

7. George II, 1727-1760.

8. George III, 1760-1820.

George III was too ambitious. He sought to fatten his country's treasury through that bunch of colonials in the new country, America. So he implemented taxation without representation. Those not-so-dumb colonials refused to pay tribute to England. The American Revolutionary War broke out, and the colonials defeated the English army. Thus, America was no longer just a bunch of English colonies after their war of independence.

Steve: England was under Protestantism after William of Orange took over?

V: Yes, Anglicanism.

It was Anglicanism that put in place the king that America fought against, i.e. George III.

The new era, 1789 to the present time

During this period in England, there were four principle religious movements.

1. The modern foreign-mission movement by William Carey, a Baptist.

2. The religious revival by Moody and Spurgeon.

3. The rise of skepticism and materialism.

In this period, philosophy began to invade Christian circles, e.g. Darwinian philosophy, scientism, and the idea of progress. In these philosophies, God is not needed because it is reasoned that mankind was going to evolve anyway. Thus the intervention of God became an unnecessary thing.

4. The desire for ecumenicalism.

The desire for ecumenicalism began on the basis of people needing help from one another in world missions. When there was one denomination with one missionary in a whole country, and another missionary came into the country, the two lonely missionaries hugged and embraced each other because they were so hungry for Christian help and companionship. To those lonely missionaries, it did not matter whether one was a Methodist and one was a Baptist. Thus the primary motive for ecumenicalism originated in world missions.

The Lambeth Quadrilateral

In response to the desire for ecumenicalism, the Lambeth Quadrilateral was issued by the Anglican Church in an effort to define the requirements for union with others. There were four requirements in the Anglican decree.

1. The Old and New Testaments are the rule and standard of faith.

The Anglican church was not strictly Protestant; it was somewhere between the Roman Catholicism and the Evangelicalism of modern Protestantism. All that would have been required for Anglicanism to be Roman Catholic was to answer to the pope as its head.

For the first century of the Anglican Church's existence, it was exactly like the Roman Catholic Church except that it had a

new head, the sovereign of England. However, by this period, it was somewhere between Roman Catholicism and true Protestantism.

2. The Apostles' Creed and the Nicene Creed were the doctrinal statements of faith.
3. There were only two sacraments: baptism and the Lord's Supper.

You see, right there was a departure from Protestantism. True Protestantism is not sacramental. Protestants observe baptism and the Lord's Supper as ordinances rather than as sacraments. Where sacraments impart saving grace, ordinances are required memorials.

4. The historic episcopate preserves the continuing unity of the church.

This was a huge decision. Remember the Catholic understanding of ecclesiology. In it, the bishops are the Church. In Catholic doctrine, where the bishop (not the church members) is, there is the church. Thus the fourth proposition of the Lambeth Quadrilateral narrowed the gap between Anglicanism and Catholicism by widening the gap between Anglicanism and true Protestantism. The continuity of the Church was found in the historic lineage of ordained bishops. Basically, this statement supported apostolic succession in nice words that were palatable to church organization.

We will return to the previous period of time in our examination of America.

ENGLISH AND EARLY AMERICAN CHRISTIANITY

It is very difficult to separate English Christianity from American Christianity during America's early days. Thus, I will use a lot of license in speaking of them jointly or of America's Christianity in terms that imply separation.

The Quakers

1. George Fox had the mystical experience of the inner light in 1646.

The inner light was an immediate revelation. You know that mediate revelation is revelation that comes through a medium. The Scriptures provide mediated revelation. An immediate revelation, on the other hand, is revelation that comes through no medium; it is revelation from God that enters your mind directly. It could be through meditation or vision or an ecstatic experience.

Oscar: Does it have to line up with the words of Scripture?

V: It should, but it may not always do so. Many people have all kinds of immediate revelation that does not line up with the Word, and I call that false revelation.

2. The Quakers opposed organized Christianity.

The Quakers rejected all formalities in worship, all ordinances, and all official ministers. They held to a societal structure of the church.²

3. Persecution caused the Quakers to grow rapidly because they supported freedom of worship.
4. The Quaker William Penn in 1681 founded Pennsylvania as a haven from religious persecution.

The English Evangelical Revival

John Wesley was an Anglican, and as an Anglican, he began to see rationalism creep into the Anglican Church. However, the Rationalism in the English church took a little different form from that which was in the German church.

² When you take my systematic theology, you will get an understanding of what a societal structure is as over against episcopal, presbyterian, and congregational structures.

English Rationalism: Deism

Last week we talked about Pietism as over against Rationalism. We understood Rationalism by observing how it became manifested very clearly in Kant's Moral Imperative. That imperative was that you should behave as if there is a judge who is going to judge you for eternity based on your behavior. Thus the imperative came to be that you should act only on those choices in which you could, at the same time as doing them, will that they become a universal law. The result was supposed to be the moral actions that would get you passing grades before the great judge in eternity.

The pure rationalism of Kant became basically an ethic. Under the Kantian ethic, one's actions simply were based on one's choices. The only restraint was that your choices of behavior were supposed to be based on what you could will to be in a universal code. Thus Christianity, under Kantian influences, became an internal code of ethics, rather than a belief in Jesus, which produces a new birth. True Christian ethics are based on an external code and on a change from the inside that is expressed outwardly in a changed behavior because you are a different person after the new birth. The external code is supreme for true Christianity, and it is found in the Scriptures. The Scriptures overrule the internal change when they are in conflict.

Rationalism also invaded Anglicanism, but it was not a Kantian Rationalism. Instead, it was "Deism." Deism dispensed with a supernatural revelation: it acknowledged God, and it acknowledged that God created all that exists, but He created everything as a big machine with a constant working order. As that machine worked, all persons were very important parts of that machine. Within the machine, each person was to be a producer. Interactions between producers would shape one's behavior, which would cause one

to do things as a basic product of this great machine.

God was considered to be so far removed from His created machine that He has no more involvement with it. Basically, He created a great machine, set it in motion, and then walked away from it. In that kind of system, one could have a faith in progress. The faith would be that the machine is going to grow to be progressively good. There will be more parts added to the machine as it grows, and its producers will begin to discover the principles of operations in this machine.

How do you discover the principles of operations so that you can shape the machine's operation? You do that through science. You experiment, and as you discover natural laws, those are the laws that make the machine work. As the machine continues to process its input into its output, you can change the output by changing either its input or its processes. Thus science was the path to improving the machine in England, where it was Kantian ethics in Germany.

The thrust of English Rationalism, i.e. Deism, was that all efforts must be made to discover the principles of the universe's machine. Then the people could create the right output by feeding it changed input. If the input could be changed just right, then utopia could be produced through science. This idea of Deism is still with us.

Tim: Does that link up with Darwinism?

V: You bet. Anything that is progressive, you see, has that concept, and Darwinism is a progressive system. Scientology would be another except that Scientology reduces the machine to the individual. You are a machine. You want to change behavior? Change your input by changing your environment, sensory receptions, possessions, relationships, locations, etc., and those changes will in turn change your behavior.

Tim: It is like getting a new battery.

V: Well, a new battery would just keep the machine running rather than change it.

Jill: I think Kevorkian has some connection.

V: Yeah, his connection stops the machine.

The Anglican Church's Deism was a new form of Rationalism. In Deism, there was a lot of distance between God and man because God was busy doing His own thing away from the machine in which He had placed us. The machine was going to run because He had created it to run as a perpetual machine. While He was busy doing something else, He was not concerned with what the machine was going to produce through our interacting with one another and our efforts within the machine. He designed it to produce a progressive good, but whether or not it was produced depended upon our scientific discoveries. Thus man was dependent upon his own intellect and felt helpless when his intellect failed.

There was no prayer in Deism. Why would man pray to a God who had His back to the machine in which man was a mere tiny part? So, a great distance from God was perceived by mankind.

English Pietism

Pietism, on the other hand, draws you really close to God where you begin to approach His Throne when you pray. You expect God to interact with His creation. If you get sick, you ask God to heal you. That is a much closer relationship with God than occurs in Deism and Rationalism.

John Wesley was in the midst of the Anglican Church that was progressively becoming a cold place. Why did the Anglicans worship anyway? If God was so distant, then who did they think that they were worshipping? In the Rationalism of the Anglican Church, God had His back to the

Anglican Church member. Did they think that they were worshipping Him when He was not even aware of who the worshiper was. He did not even care. Under this scenario, was one to sing praises to Him? No. Was one to pray to Him? No.

When Deism came into the church, it began to make the church liturgy nothing more than religious ritual for its own sake. The worship and praying for the benefit of the church member to make himself feel good. A lot of that is still around today.

Sybil: It is predestined.

V: No, it was a hope in science which yielded an optimism that one could begin to manipulate the machine by changing the input.

Anyway, Wesley arrived on the scene in the midst of this mess. He thought that there had to be something better than Deism. He started a Holiness Club within the Anglican Church.

The Holiness Club was based on the idea of getting oneself prepared to be used by an active and involved God. God was not seen by those in the Holiness Club as having His back to His children. Wesley pictured God as being turned around and looking at each person and longing to use him.

Who could God use in the Anglican Church? Who was left in the whole Church to be used? Nearly everybody thought that he was a cog in the big machine. Wesley wanted all the members of the Holiness Club to get themselves usable by God in His special plan for His creation. Wesley's plan for getting oneself ready to be used by God was a holiness process that he called "methods." By adding "ist" on the end of that name for the process, you get "Methodists" the name of the denomination that grew out of the Holiness Club within the Anglican Church.

The Holiness Club was birthed in the Anglican church. Basically, it was a revival. The revival was pushed by three men who got together to do something about the coldness of the rationalism that had invaded the Church. The three were George Whitfield, the great preacher, John Wesley, the methods guy who developed the process for getting right with God, and Charles Wesley, the hymn writer.

Whitfield was a fiery preacher, the son of a saloonkeeper. He knew how to holler and get the message to the back rows. Wesley's brother, Charles, was the music man who wrote the music. It was a team effort. One did the music, one had the process and organization, and one was a fiery preacher. They just jumped out and had at it in obedience to a personally active God.

It did not take them long in their preaching in this Anglican Church, that was filled with Deism, to find out that they were no longer welcome there. They were told not to come into the Church with their disrupting emotionalism because the Anglicans had their process going within the machine, and they knew how the machine was to work.

Since the Anglican Church refused all fiery preaching and the warm music, Whitfield started preaching in the vacant lot that was across the street from the church. So, where did all the people go? They went into the fields to hear Whitfield who was doing some real preaching. The small lots would not hold them all, so he started going from small lots to various open fields. He was preaching the real Gospel, and people started getting saved.

Lo and behold, revival broke out in England because of this little infantile, tiny, little-bitty movement called the Holiness Club that was started by a visionary, joined by a crazy saloonkeeper's son, and supported by a hymn-writer. They did not let the Church authorities stop them. They were thrown out

of the church, they were debarred from any entry into the nation's official religion, and so they just went to preach into the fields and streets.

Results of the Revival in England

1. The revival gave new life to old Anglican forms.
2. It birthed missionary, Bible, and tract societies.
3. It warded off a catastrophe like the French revolution.
4. Because of the revival, a prominent, evangelical party became established in the Anglican Church.
5. A new phase of Methodism was birthed out of the revival. That new phase of Methodism was the Salvation Army.

AMERICAN CHRISTIANITY, 1648-1789

This period is prior to the French Revolution. The Peace of Westphalia occurred in 1648; the French Revolution was in 1789. These two radical events are the markers in history for this period.

In America there was the French and Indian war in which England fought and won against France and their Indian allies. Because of that war, America gained a new ally in France when it fought for its liberation from England. If it had not been for the French and Indian war, we would have had to fight against two nations (England and France) at the same time, and we could not have won a war like that. But as it was, we were able to win the American Revolution because our war was with one nation only. France had already been defeated by England and had hard feelings against England and sympathies for America.

Colonization by other Christians

1. The Quakers colonized most of Pennsylvania.

2. The Mennonites colonized Germantown, Pennsylvania. The Mennonites were descendents of the Anabaptists. They needed a safe haven in order to practice their free-church religion. They went to Pennsylvania because the whole state was set up by the Quakers on the principle of freedom of religion—a haven from persecution.

Steve: Would it be true to say, then, that the Mennonites that are around today are the purest form of the Anabaptists?

V: Yes, they are very close.

3. The German Moravians colonized Georgia. Georgia was my stomping grounds. I was educated there, married there, and all my children were born there.
4. The Methodists colonized New York.

These four new Christian denominations colonized Pennsylvania, Georgia, and New York. Most of the colonization by new Christian denominations occurred in Pennsylvania because of its policies that provided for freedom of religion.

The First Great Awakening 1726-1776

The Pietism of Germany prepared the hearts of the immigrants, who were called the Moravians. With them, the pietistic new hope came and spread throughout America. It was this optimistic new hope which set the stage for a great revival for the colonials who were stuck in their stodgy, formalistic, and institutional religion.

The revival began in 1726 with the preaching of Frelinghuysen of the Dutch Reformed Church. Frelinghuysen preached a Christianity that emphasized the new birth that issued into a new life. Jonathan Edwards, a Congregationalist, added to the revival in 1734 by his preaching in Massachusetts of personal and certain accountability to God for all actions and thoughts. George Whitfield, the Anglican, added to it in 1738 with his

preaching in Georgia in regard to the necessity of conversion for salvation. Whitfield preached not only in Georgia, but he also preached all over America when he was banned from preaching in Georgia. As a matter of fact, he was banned from the ministry by his own denomination.

When his credentials were taken away from him, what did Whitfield do?

Carl: He preached in the fields.

V: Yes, he just kept on preaching wherever he could after he had been debarred and his credentials had been taken away. The revival just grew up around his preaching. When he began to preach in the fields of South Carolina, the people left their formal churches and went to the fields in order to hear real preaching, which they found to be relevant to life itself.

Betty: He also preached in the streets.

V: Yes, he was one of the original street and field preachers.

The many conversions that resulted from this great revival began a movement called conversionism. It strengthened religious liberty, improved ethics, birthed benevolent institutions, strengthened churches, and engendered spiritual unity.

5. Congregationalism in America

With the coronation of Bloody Mary, the Anglican Church caused a mass exodus of people fleeing for their lives. Though they fled for their lives, they got exposed to real Christianity from the Lutherans, the Calvinists, and the Anabaptists. After the bloody reign of Mary, they came back and wanted to purify the Anglican Church, so they were called Puritans. However, the returning refugees wanted to purify a Church that did not want purifying. The only recourse for the puritans was to separate from the Anglican Church if they could not adapt to it. The separatists became the Congregationalists.

In America there was an Anglican Church to greet the Congregationalists, but a goodly many of the Congregationalists started their own churches because America, for the most part, was a haven for the people who were running from institutionalized churches and to freedom of religion. That quest for freedom of religion was why there were so many immigrants coming to America in this early period of time. Congregationalists were a good part of that immigration, i.e. separation from institutionalism was the kind of motivation that a significant portion of the immigrants sought in their quest for a new start in America.

Congregationalism was a whole lot like Anglicanism. Infant baptism, which was not a good thing, was retained. Yet their desires to divorce themselves from institutionalism was a significant strain of religious thought in America.

The Halfway Covenant was a strange outcome of Congregationalism's blend of retained Anglican institutionalism and their desire for separation from Anglicanism. Thus in 1662, Congregationalism required three things for a child to be baptized. Those requirements were on the parent. First, the parent had to have a profession of faith with a matching Christian walk. Second, they had to have been baptized themselves. Third, they had to be regular partakers of the Lord's Supper. If the parents met all three of those conditions, then their child could be baptized.

The question then arose about the innocent child whose parents did not meet all three of the qualifications. Was the church going to condemn that innocent child because his parents did not meet the expectations?

The Congregationalists came up with a new plan called the Halfway Covenant to take care of the children of apostate parents. The parents only would have to meet part of the covenant. The requirement that was left out was that the parents did not have to be moral

enough to participate regularly in the Lord's Supper. But they had to have been baptized with a profession of faith, and they had to have a morality that was good enough to keep them out of jail (but not good enough to partake of the Lord's Supper). If the parents could come up to that level, then the children could be baptized as infants.

That solution indicated that the Congregationalists thought that salvation was by official baptism sanctioned by the institutional Church. Baptism became sacramentalism, and thus Congregationalism joined the Anglican Church in their retention of the institutional, signature-doctrine of Catholicism.

Pete: Did they believe that baptism was salvific?

V: Yes.

Pete: Even though they had to be professing a real baptism experience?

V: Yes, but remember that baptism was done to the infant, and the profession was done by the adult. Thus the adults had to have been baptized themselves as children.

Ted: Was there some kind of examination to see whether a person was qualified to take the Lord's Supper?

V: Yes, there was an examination, and so taking the Lord's Supper then had to have approval of the church. "Is there anyone in this church that does not qualify?" The best thing for a disqualified person to do upon hearing this question was to jump up immediately and say, "I do not qualify." Because if he did not confess, somebody else was going to jump up and tell the whole church why the person did not qualify. All manner of incriminating tales were liable to come out.

Ted: So the other participants were pointing fingers, and that did not endanger them into having fingers pointed at them?

V: Oh, yes, it did. Everyone had better behave correctly in their citizenship, or somebody was bound to point a finger at you.

This covenant was a movement toward a situation of lukewarmness and a stale church. It was into this situation that the preaching by Whitfield and Jonathan Edwards entered. When the Congregationalists who had grown up with the Halfway Covenant and their stale churches began to hear about conversion, they began to think that there is more to Christianity than infant baptism, and Lord's Supper and all the church business. They concluded that they had to have a conversion experience in order to begin the Christian walk. They quickly saw that one must get saved or he cannot be a Christian. They rejected the idea that one must get baptized as a baby in order to become a Christian.

As conversionism spread, the Congregationalists determined that they must get saved. They began to flood toward the new birth, conversion. These Christians were called the New Light Congregationalists. They decided that what they needed to do was separate from their stale churches and start a New Light Congregational Church. They had been in the Halfway Covenant, and the Congregational Church was never going to accept that a person had to be really converted before baptism.

Remember that the Congregationalists came from separating from the Anglican Church. The New Lights took that same idea one more step to another separation by requiring that a person must get saved in order to become a Christian. What an interesting requirement! Can you guess what the New Light Congregationalists later became? They became Baptists. That journey toward conversionism by the New Light Congregationalists is part of our heritage, you see, because it was an abandonment of infant baptism. It required conversion, a true new birth. That is what we believe today.

Henry: Are you saying that we are separated separatists?

V: We are separated separatists. We have separated even within our Baptist denomination so many times that the last book that I saw on the different kinds of Baptists was about three-inches thick. We have been splitting and re-splitting throughout our history.

AMERICAN CHRISTIANITY IN THE MODERN PERIOD

The **Second Great Awakening** was in the early part of the Nineteenth Century, somewhere around 1830. It was split into eastern and western awakenings. The west, at that time, was beyond West Virginia's Allegheny Mountains. The east was limited to the Atlantic seaboard.

Eastern Awakening

The awakening in the eastern part of America contained little emotional excitement. Because of the lack of emotion, there was less immediate controversy.

There were also fewer outstanding leaders involved in the eastern part of the second great awakening. Of the leaders in the east, Charles Finney was one who channeled its power into benevolences.

Homer: Included in the benevolences, were the abolishment of slavery, more missions, and care for the Indians.

V: You are right. Those three things, care for the Indians, expansion of missions, and the abolishment of slavery came out of the Second Great Awakening.

Western Awakening

West of the Alleghenies, there was much more emotion. That emotion originated in the new religious invention, i.e. the camp meeting. The settlers from a large area would get into their wagons with the needed provisions

for their whole family and come to an area that was picked for the particular camp meeting. There would be hundreds of wagons bringing families into the meeting area. Then preachers from all of the various denominations in the area would come to the meeting to preach.

The families would make a giant circle. A preacher would start preaching, and the people that wanted to hear him would gather around him. Just beyond earshot would be another preacher, and he would be hammering away, and all the people would gather around him. All the way around this circle within the larger circle of wagons the people would congregate around the preachers. Outside of the circle, the children would be playing and managing their camping chores of gathering firewood, making fires, cooking, and washing clothes and dishes.

There were periods of time in which there was no preaching, just managing the family problems. But when the preaching began, all the adults would gather. The preachers would preach until they fell out from exhaustion. At times the groups would disperse and go to the next preacher. Through out the day a preacher might preach to several different groups. The preachers just kept on preaching until either they or their audience just fell down. Then the preaching was over until the preacher got enough strength to get up and go at it again.

In the camp meeting environment, there were all manner of things that broke out. You would get a real exciting preacher, and the people could get carried away with emotion, e.g. they would jump down on their hands and knees and crawl around and act like dogs, barking and howling.

Bob: That happens today.

V: Yes some of those things happen today.

There would be some that would get the jerks. While the preacher would be there preaching, some in the audience would jerk when the spirit moved in them. The Quakers had the quakes instead of the jerks.

Mary: Holy Rollers?

V: Yes, in the camp meetings, you would get all manner of emotional outbreaks.

Sybil: Is this documented?

V: Oh, yes, absolutely. Go to the library and read some early American history about it; it is interesting reading.

Jill: The emotional displays were different in the different denominations.

Sybil: Where can you find this information?

V: In the history of the Second Great Awakening. Our library has tons of stuff on the phenomena of the second great awakening.

Bob: Would these meetings last for several weeks?

V: Well, I am not sure about weeks because they did have farm responsibilities. But they would last several days, upwards of a week.

Beth: The Assemblies of God still have camp meetings today.

V: I have heard of their old Camp Meeting Revivals, but currently, the camp meeting is not composed of multiple denominations like it used to be.

Beth: Their preachers still fall out.

V: They preach until they fall.

Jack: The camp meetings gave the people who worked so hard all year a chance to have a different pace. So it was a social-type thing.

V: Oh, yes, it was quite a social and religiously significant event that required

everyone in the area to make every attempt to attend.

In the camp meetings, there was an emphasis on the conversion experience. Therefore, conversion was a very important part of the western awakening. Out of this awakening, the Cumberland Presbyterian Church was born.

I want you to take note of something. If you are going to have a revival in your church, then your people are going to get turned on. You need to plan for how they can become involved in ministry when they get turned on because if you do not, strange things may result. Not providing an outlet for the new spiritual energy for your people will be just like your holding your thumb over a hose's spout after turning the water on. The water will spray everywhere. But if you can channel that pressure into a positive way, then your people will not spurt out into strange perversions.

You see, cults began to grow up out of the Second Great Awakening because the churches wanted to have one person to do the ministering and everybody else to get it done to them. Ministry is to be shared; God calls every saint to minister. When a person gets turned on, the minister, the pastor, needs to help that person connect with the Lord into active ministry. If he does not do this because he expects the status quo where they just sit there passively while he does all the ministry, and they get it done to them, then they are going to be like that water pressure on the end of a hose with a thumb capped over it.

Spirit-filled Christians who receive no direction in ministry will spew out without any direction, and that is where a good many Mormons came from. Zealous, Spirit-filled Christians were chomping at the bit after the second great American awakening. The Spirit-filled saints had to have an outlet for their newly-found ministerial energy. It was like Jeremiah's "fire in the bones." When the

Spirit moves upon the saint to minister, he will look for a chance to do it. He will feel like that if he cannot do the Lord's ministry, he will die. Thus, misdirected spiritual zeal created most of the cults that were born in this period.

A revived saint who is in an institutionally bound church will think that he must do something different because he will intuitively know that the existing mess is not for him. So, he is going to do something else, and that is where the cults are feeding on our people by saying: "You can come over here and do ministry with us. Anything that you want to do, you can do it. Just name it; it is yours." Your zealots will just flow right over there because you do not have an outlet for the laity of your church.

We expect our laity to sit on a pew, to stand up when we say stand up, to sing when we tell them to sing, to sit down when we tell them to sit down, to bow their heads when we are fixing to pray. We do not expect them to pray. Even when they come to get baptized, they are not allowed to even tell why they are being baptized. The pastor speaks for them like they do not even have a tongue. We dunk him down, dry him off, and then send him out to sit down in a pew somewhere.

Jack: You know that in some churches, the pastor really takes up the five-fold ministry. They believe that some saints are called to teach and others are called to do the other ministries. They let the body do its work so that the pastor can delegate his time to a certain particular work whether it is evangelism, or visiting. However, the members expect the pastor to do it all. Certainly, it is good that some saints will visit, but it is not the same as when the pastor goes himself. Do you see what I am saying?

V: Yes.

Carl: We can go down there and open the door for the saint to minister, but his ministry

is seen as of lesser value than that of the pastor. The sick person will esteem the pastor's praying more than that of just a mere church member. If the person being prayed for needs to repent, he is more likely to do so if the pastor goes and prays for him. The following Sunday, that person will be in the church.

Carl continued: I know that sometimes other pastors are occupied in attending other areas, but I personally am involved with several ministries within my church. I get away from doing a lot of things by giving an opportunity for others to do them. Now when there is nobody willing, I am willing to do the ministry in all areas.

Carl continued: I am going to tell about a fellow student who can speak Spanish and is graduating from here with a Masters degree. I hate to use this as a testimony, but this is the truth. I found myself in a situation in which there were twenty-five Hispanics and fifteen Anglos to whom I had to give an impromptu message on evangelism. I had no prepared sermon. These people came to hear something.

Carl continued: I began to talk to them in English about Jesus Christ. But the Hispanics could not understand. So, I asked this guy who was going to graduate with a Masters degree: "Listen, you must handle these Spanish people. I cannot give the message both in English and in Spanish." He responded to me that he was not ready. I said, "What do you mean you are not ready? What have you been doing at the seminary? We need to preach to these people right now. Talk to them about Jesus Christ how He was born to die for their sins. That is all. Just go do it!"

Carl continued: I did not mean to attack either his intelligence or his schooling. I just really think that what is learned here has to be put into practice whether it be in a vocational way or it be in the field of life. If it is not

applied, then all that they have accomplished in their schooling is the gaining of useless knowledge. We are not the ones who transform the people. The Holy Spirit will do that supernatural work. We just go out there and be the voice.

V: Amen. That is good, Carl. Thank you. You make a good point there.

Several cults originated after the second great awakening. The birth of the Cambelites occurred in 1830. Later, they became known as the Disciples of Christ. Also in 1830, the Mormons were born. In 1831 came the Millerites, who later became known as the Seventh Day Adventists. The Jehovah's Witnesses were born in 1872. Mary Baker Eddy's Christian Scientists appeared in 1879.

Now, let us turn our attention to the Baptists. There were five good reasons for the rapidity of their growth. First, they preached a simple gospel. Second, the preachers came from the common people. Third, were the economical aspects of bi-vocationalism. Baptist preachers were usually one of the farmers who studied on the side. He studied the Scriptures, prepared his sermons, went to the church for every meeting, and preached and taught. He visited the sick and did the marrying and burying. Though there were many farmers in the church, it took a driven person to take on the extra responsibilities of pastoring. He was a farmer by trade and a pastor by divine calling. This kind of bi-vocational ministry allowed Baptists to grow in this country.

The fourth reason for rapid growth was because each church was independent. Independence meant that a church could gather and decide what it was going to do without asking permission from anyone. One of the benefits that came out of that scenario was that it made the pastor responsible to that church, and that church alone. You did not have an episcopal structure where somebody above the pastor placed the pastor in the

church. All Baptist churches were of a congregational structure, and the church called its own pastor. When the church called a pastor, the pastor was responsible to only the calling body. In an episcopal structure, the pastor is accountable to his superiors in the hierarchy.

The fifth reason for rapid growth was that Baptists were and still are missionary minded. In 1814, the Baptists started the Foreign Mission Society. In 1824, the Baptists started the Tract Society. In 1832, they started the Home Mission Society.

Chapter Questions

1. What are the contributions by Pius IX (1846-1878)?
2. Why was the Syllabus of Errors a continuous embarrassment?
3. Name the kings of England.
4. Name the four principle religious movements in England.
5. What are the four requirements by the Anglican Church for union with others?
6. Under what circumstances did the Quakers begin, and what was their early experience in America?
7. What were the results of the revival in England.
8. The colonization of America was by what other Christian groups?
9. Describe the first great awakening.

Conclusion

The inevitable and immediate conclusion that we must come to after studying Church History is that God was active in the protection, guidance, and nurturing of the Christian Church in order for it to have survived. At risk from the beginning was a Christianity based on the Scriptures. Against God's Word, war was waged by the traditions of man. It was not long before the Scriptures were abandoned for various traditions which served to advance the ambitions of power-hungry, unscrupulous men. Using man-made traditions, the Christian Church was captured by men who were seeking power and glory for themselves. What did Jesus and the Scriptures have to do with this Church?

The Christian Church began in the midst of Roman subjugation of Israel, the home of both the Jews and the Christians. The Christians came under extreme persecution because of the popular antagonism that they inspired by their placing their allegiance to Jesus on a higher plane than their allegiance to the Roman emperor.

When Constantine became the emperor, however, he sought to unite his empire around a common religion. That religion was Christianity. During this early time of the "Christian empire," the emperor became the Church's head; it was the period of caeseropapacy.

Because of the prolific martyrdom of bishops during their persecution prior to Constantine, bishops began to be elevated and put on pedestals of honor and revered. They began to compete among themselves for the top spot in the entire Church. Prior to then, the Roman bishop competed not only with the other bishops but also with the Roman emperor for headship of the Church.

The pope was born in the fourth universal Church Council when Leo walked that thin

line between the Jesus and Mary controversies that had spread throughout the empire's Church. In the fourth universal council, it was settled that Jesus was both Man and God, that Mary was the Mother of God, and that God was One God in three Persons. The council was correct in two of the three conclusions. But it allowed a catastrophic error to invade the Church's doctrine concerning Mary.

After the birth of the pope, a running competition between emperor and pope resumed. However, when the German hordes invaded Rome, the scene was set for a power shift from the eastern bishops to the bishop in Rome, who resided in the German headquarters. The Bishop of Rome had quickly conquered the German warrior-emperor through the mystical and dazzling religious pomp and ceremony. The German emperors were prone to split their power with the pope, i.e. the emperor ran the empire with its military-type government while leaving the religious government to the pope. Then, when the German emperor moved to Constantinople, the pope was left in Rome to run the Church and also the western portion of the empire. Through wise moves and political connections, the Bishop of Rome finally gained the supremacy among all other bishops by becoming pope and also co-emperor in the West.

The Church came to be defined as the college of bishops. Thus the common Christian was not part of the Church. Instead, the Christian was allowed "into" the Church as if it were the Ark of Salvation. The ontological separation of Church and Christian created a behavioral separation as well. Soon, anyone could be admitted into the ark of salvation regardless of the condition of their heart's beliefs. When the pagans began to fill up the Church, monasticism was born because the

true Christian hungered desperately for holiness in themselves and their surroundings.

The bishops controlled the sacraments, and thus, they controlled the media of grace. After grace had become perceived as a salvific substance, it became something that the bishops bestowed on the needy people through the sacraments. Admittance to the Church, the ark of salvation, was through the grace that was bestowed to the candidate via the sacraments. Conversion was no longer via the Gospel. It was by external ritual, and the Church became filled with unregenerated people.

There were two sources of grace, i.e. good works and sacraments. Since only Jesus, Mary, and the saints earned enough grace through their good works to go to heaven, ordinary people needed large quantities of sacramental grace to supplement that which they had generated through their own good works. The only source for the supplemental stored up grace, the Treasury of Merit, was the sole possession of the Church, i.e. the college of bishops. That Treasury of Meritorious Grace was given to the Church by Jesus, Mary, and the saints, and the bishops had complete control over meting it out to sinners via the seven sacraments.

After the Bishop of Rome gained the supremacy among all bishops, the competition among the bishops was replaced by the pope's competition with the emperor. The Church entered into politics and began a quest for governmental rule. The pope convinced Pippin that he could break the chain of imperial succession without the need for a violent coup by adding the Church's leverage to his election as the next emperor by his seemingly being selected by the pope.

With the papal selection of the emperor, church and state was once again sacrally united. However, the idea of holiness entered the imperial scene when Charlemagne was crowned the Holy Roman Emperor by the

pope. The second caesar-pope was born, the first being Constantine.

The long battle for papal supremacy over the emperors resumed during the caesaro-papacy of Charlemagne. Popes began inventing fraudulent documents to shore up their claim of supremacy. Scholasticism was used by the pope to control all knowledge and thinking. The crusades were used by the pope to control all imperial finances and military operations. Papal decrees of Roman and Petrine succession were added to papal claim to power for deposing emperors. Because the emperors were crowned/installed by the popes, the popes could also uninstall them as well. World dominion was finally achieved by Pope Innocent III whose claim to be the Vicar of Christ was ratified by the Fourth Lateran Council in AD 1215. Instead of a caesaro-papacy, Innocent had become a papal-caesar.

Not long after the pope reached his zenith of power, his collapse began. Papal decrees that were supposedly inerrant were proven to be false. The move of the papal throne to France fractured the Church. Every form of financial abuses imaginable was implemented by the popes. The lowest depths of fraud and confusion were reached when there were two or three popes all inerrantly condemning each other to hell. Yes, the pope gained world dominion over the emperors, but it was but a short step from world supremacy to world disdain.

The Reformation was a corrective action which could not help but arise because of the depths of apostasy that were reached by the drunken path of the Roman version of the Church. Finally, the spark that lit the fires of Reformation occurred with Luther's theological questions in regard to the validity of indulgences and papal forgiveness of sin. Luther was shocked to encounter the idea of advance forgiveness of sins being sold by the pope. With Luther's demand for some kind

of return to scriptural Christianity, the beginnings of reform were very tiny and fragile.

The critical balance of power among the world's powers provided a scenario of protection for the fledgling Reformation. The strong kingdoms of Spain and France were at war with each other, England had separated from the Roman Catholic Church, and the emperor was hemmed in between the Muslims, the German feudal-states, the strong kings of France and Spain, and the papal legions. Within this critical balance of power, no one could either stop the Reformation or even stop Luther.

Luther, Calvin, and Zwingli began the Reformation as a return to the Scriptures. However, their chosen environment for the Reformation was within the protection of the magistrate. Thus their ecclesiology was institutional church establishment within a church-state union. This was chosen as a necessity for survival. Without the protection afforded by their respective magistrates, each reformer would have been executed by the Roman Catholics.

The Anabaptists arose as free-church reformers subsequent to the magisterial reformers. Their concept of the Reformation was much more extensive than that of their magisterial counterparts. Where the magisterial reformers held to all Roman Catholic doctrines that were not forbidden by Scripture, the Anabaptists held only to Scriptural mandates. Thus every Roman Catholic doctrine that was not expressed in the Scriptures was rejected by the Anabaptists. Plus the Anabaptist ecclesiology was focused on the gathered church. Thus every gathering of like-minded Anabaptists constituted a local church which was independent and self-governing. Its head was Jesus, the Scriptures were the fountain-head of all its doctrine, and baptism was for believers only.

The church evolution in England was one of Puritanism and Separatism. The former came about during the time of Mary's reign as a Catholic queen. During her term of terror, the Protestants of England fled to Europe to escape her purge. While in Europe, the Anglican Protestants came into contact with magisterial and free church reformers and their scripturally-shaped Christianity. When these pilgrims returned to England after Mary died, they demanded that the Anglican Church be purified. Thus they were named Puritans. When the Anglican Church refused purification, the more frustrated Puritans actually separated and started congregations of their own. Thus they were named Separatists and later Congregationalists.

The flight to America was composed of nothing but the various kinds of Christians. Some were Roman Catholics, some were Congregationalists, some were Anglicans, some were Lutherans, some were Calvinists, and some were Puritans. All were Christians, if in name only. Thus each American colony adopted church establishment of one kind or another. The church was established by the colony's governor. There was no place for the free church until Roger Williams purchased Providence, Rhode Island from the Indians and started the first Baptist church.

The history of America has been a huge development of secularism side by side with growth in Christian denominationalism, and the large influx of other religions. The secularists are becoming more antagonistic and hostile to Christianity. The other religions are also becoming hostile to Christianity. The balance of powers between the executive, judicial, and law-making branches of the American government is continually changing. As the power shifts from one to another branch of government, the demand for balance established by our Constitution is jettisoned along with other inconvenient constitutional limitations. The result is less and less protection for Christians against the

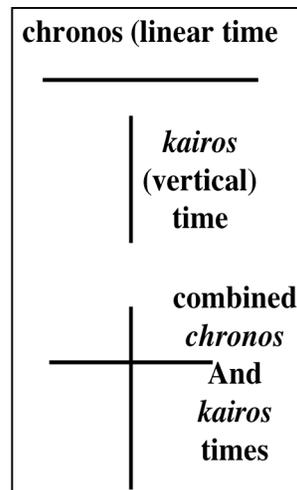
hostilities of the secularists and non-Christian religionists. The scene is set for all media, education, and journalism to be taken over by the false prophet, and the rule of church and

state to be taken over by the Antichrist whose world empire will be the final caesaro-papacy before the return of Jesus.

ANSWERS TO QUESTIONS

Chapter 1

1. What are the three influences on Christianity?
 - a. Greek influence
 - (1) Philosophy
 - (2) Language
 - (3) Spirit
 - b. Jewish influence
 - (1) Historical continuity
 - (2) Monotheism
 - (3) Our God is a personal God, not a national God
 - (4) Jewish Dispersion
 - (5) Jewish Institutions
 - c. Roman Influence
 - (1) Peace and protection
 - (2) Roads and ship routes
 - (3) Great enemy of Christianity
2. What are the four divisions of the first century?
 - a. Christ. 4 BC to AD 30
 - (1) Early Judean ministry
 - (2) Great Galilean ministry
 - (3) Periods of withdrawals
 - (4) Later Judean ministry
 - (5) Perea ministry
 - (6) Jerusalem ministry
 - (7) Post-resurrection ministry
 - b. The division of local witnessing. AD 30 to AD 45
 - (1) Pentecost
 - (2) Martyrdom of Stephen by the Jews
 - (3) Conversion of Paul. AD 45
 - c. The division of missionary expansion, AD 45 to AD 68
 - (1) Missionary journeys of Paul
 - (2) Paul's epistles
 - d. Westward growth, AD 68 to AD 100
 - (1) The destruction of the temple in AD 70 by Titus
 - (2) The Christian dispersion
 - (3) The advent of emperor worship.
 - (4) The Domitian persecution
3. What is the state of Christianity at the end of the first century?
 - a. There was no canon (the Scriptures had not been collected into a canon or a whole approved book)
 - b. The church was pure and growing
 - c. There was no hierarchy in the church
 - d. Bi-vocational ministry
 - e. There is no distinction between the clergy and the laity except by leadership gifts
 - f. The churches were independent, and they had two ordinances, which were symbolical memorials: The Lord's Supper and baptism
 - g. The worship was simple and consisted of four elements
 - (a) Hymns
 - (2) Prayer
 - (3) Scripture reading
 - (4) Exhortation
 - h. There was no offering unless they voluntarily did it for a specific purpose
4. What action did God take because of Israel's idolatry?
He issued a bill of divorce to Israel
5. What action did God take because of Judah's hidden idolatry?
God allowed Babylon to take Judah captive and into exile
6. Illustrate *chronos* time; illustrate *kairos* time; illustrate *kairos* time intersected with *chronos* time.



7. What is a theocracy?
A theocracy is when man answers directly to God rather than through a human king
8. BC means _____(before Christ)_____

9. AD means ____ (Anno Domini, in the year of our Lord) ____

Chapter 2

1. What resulted from the third form of opposition, physical persecution?
 - a. Abnormalities
 - (1) Relict worship
 - (2) Magical efficacy of the sacraments
 - b. Fanaticism and asceticism
 - c. Apostasy
 - d. Elevation of the bishop
2. Describe the struggle of Christianity from the outside and its results.
 - a. The rise of Constantine in AD 305
 - b. Edict of Limited Toleration, AD 311
 - c. The Edict of Milan, 313 AD
 - d. The institution of Sunday as a civil holiday
 - e. Constantine becomes the sole emperor in AD 323
 - f. Constantine's plan to use Christianity to unite the empire, AD 323
 - g. He made Christianity a state religion.
3. What writings are attributed to people who were in contact with the original apostles? Give a short description of the writing.
 - a. Clement of Rome, AD 96. This gives an incipient authority to man over Scripture
 - b. The Epistle of Barnabas. Christianity is superior to Judaism
 - c. The Epistles of Ignatius
 - (1) The solution to false teaching is an authoritative bishop
 - (2) He says that the bishop is essentially the church
 - (3) The Eucharist is called the medicine of immortality
 - d. The Shepherd of Hermas. Emphasis on the ethic of purity, which is the beginning of a works orientation.
 - e. The Epistle of Polycarp
 - (1) This epistle says that we must have pure doctrine and steadfastness.
 - (2) Apologetic literature sprang up against *Gnosticism*.
 - f. The *Didache*
 - (1) A treatise dealing with ecclesiastical rites, e.g. baptism is "trine" immersion
 - (2) The office was higher than the gift

(3) The installer of the office, then, is higher than God

- g. Papias. AD 130. The first collection of the sayings of Jesus
4. What were the struggles for Church Purity?
 - a. Against legalism
 - b. Against philosophy, *Gnosticism*
 - c. Against other religions, Manichaeism
 - d. Against pagan corruptions
5. What are the four influences of Gnosticism?
 - a. The apologetic literature sprang up against *Gnosticism*
 - b. It caused Christianity to define itself through canon, creeds, and systematic theology
 - c. It gave us polemical methodology
 - d. It gave us asceticism and license
6. Why would Donatism be of special interest to Baptists today?

It gives us the problem of baptismal regeneration.
7. What are the four differences in Christianity by AD 325?
 - a. The faith is directed towards the church
 - b. The bishop is the church
 - c. Ecclesiastical authority
 - d. Worship
8. Explain "The Mass."

It comes from "dismissed." In worship there were people who could participate in the sacrament and those who could not. When the priest or bishop who was conducting the mass came to that point where the people were not qualified to participate, he issued the word, *missa*, which became word mass, a compression or a contraction of the word, dismissed. The unqualified candidates had to leave and get out of the sanctuary while the mass was conducted.
9. What are the three influences on Christianity's beginnings?
 - a. Greek influence
 - b. Jewish influence
 - c. Roman influence

Chapter 3

1. Discuss the significance of the Arian controversy.
 - a. It was the occasion for Constantine's purpose to be enacted.
 - (1) To make Christianity dominant

- (2) To then use Christianity to save the empire
- b. It exemplified the disunity within Christianity. Three schools of thought:
- (1) Alexandria emphasized philosophy and allegorical interpretation.
 - (2) Antioch emphasized the Scriptures and grammatico-historical interpretation.
 - (3) The Western School emphasized the practical.
2. List the four results of Arianism.
- a. There was increased missionary activity which resulted from imperial favor.
 - b. The implementation of governmental, physical persecution of ecclesiastical dissenters.
 - c. Nicea became the pattern for all future councils.
 - d. Nicea gave visible form to the catholic Church.
3. What influences came from the marriage of church and state?
- a. New relational considerations from *Caesaropapacy*.
 - b. Increased secular influence.
 - c. The influx of the unregenerate through sacramentalism.
 - d. Sacramentalism gave rise to monasticism.
4. What are the church characteristics in the Roman expansion?
- a. The visible church
 - b. Sacramentalism
 - c. Sacerdotalism
 - d. Episcopal government
5. What are the factors leading to the primacy of Rome? (In AD 325 Rome was just one of many.)
- a. Able men.
 - (1) Innocent I. AD 402-417. He claimed Petrine succession.
 - (2) Leo I. AD 440-461. He used scriptural claims for his primacy.
 - b. Geographical position.
 - (1) Constantine moved his imperial capitol to Constantinople.
 - (2) The political prestige that came from associating with the emperor.
 - (3) History and tradition. (Mt. 16:19-19, Jn. 21:15-17, Lk. 22:31-32)
 - (4) Doctrinal wisdom.
- (a) There were three controversies in the east dealing with Christology.
- a. The Apollinarian controversy.
 - b. The Nestorian controversy.
 - c. The Eutychian controversy.
- (b) There was one controversy in the west dealing with salvation: The Pelagian controversy.
6. What were four of Augustine's contributions?
- a. In his book of confessions he wrote about original sin. He claimed that baptism washed away the guilt of original sin, not the sin itself.
 - b. In his opposition to Pelagius he developed the doctrine of traducianism.
 - c. In his opposition to Donatism he said that the authority of the Church guarantees the efficacy of the sacrament.
 - d. In his book, *The City of God*, which is about church and state relationships, he described the church as ultimately triumphant over the state at some time in the future.

Chapter 4

1. What was the purpose of Benedictine Monasticism?
- a. Worship
 - b. Labor
 - c. Study
 - d. Bishop control of monasteries.
2. What were the contributions of Charlemagne?
- a. He doubled the empire.
 - b. He promoted education for the clergy.
 - c. He became the bishop of bishops.
 - d. He forbade image worship. This is the reversal of the Council at Nicea of AD 787.
3. What are the internal developments in the feudalistic church?
- a. Worship: Ritual uniformity
 - b. East-West Schism
 - c. Mediating saints
 - d. German Warrior Syndrome
 - e. Female Deity: Mariology
 - f. Treasury of Merit: sacramentalism

Chapter 5

1. What are the three weaknesses in Rome's claim to authority?
- a. The claim to apostolic succession.
 - b. Petrine succession based on 1 Peter 2:4-9.

- c. The claim to primacy for the Roman bishop.
2. The reasons for secular opposition.
- Religious antagonism.
 - Ceasaro Papism* was used for selfish reasons.
 - Material possessions.
 - Rivalry between the powers.
 - Internal controversies.
 - Corruption and decay.
3. What are the results of the papal crowning of Charlemagne?
- It re-established the old Roman Empire.
 - The new empire was from divine purpose. ("Holy Roman Empire")
 - It enhanced papal prestige.
 - It birthed the pope's greatest medieval rival.
4. What are the four factors that brought Roman Catholic domination between AD 1050 and 1215?
- Monastic reform.
 - The crusades
They strengthened the pope in the following ways:
 - The crusades allowed him to give orders to princes.
 - The crusades brought him financial profit.
 - The crusades allowed him to levy ecclesiastical taxes to wage these wars.
 - The crusades brought in the use of coercion by the pope.
The crusades weakened the pope in the following ways:
 - The people grew tired of taxes.
 - The people were exposed to the truths of the Renaissance.
 - Under necessities of increasing efficiencies, the people gravitated to industry, and the middle class was born.
 - The weakening of kingdoms gave rise to nations.
 - Scholasticism.
It was based on both a method of thought (deductive reasoning) and a preconceived conclusion (papal doctrine). Deductive reason begins with a general truth that is provided by authoritative papal decree and develops subsidiary refinements by applying valid principles. The important factor is the starting point.
- d. Strong popes.
- Gregory VII, Hildebrande. AD 1073 to 1085.
 - He eliminated internal opposition to papal rule.
 - He freed the papacy from secular hindrances in appointing bishops.
 - He secured cooperation from secular rulers via the edict, interdict, and ban (crusade).
 - He provided for cardinal election of the pope.
 - He ratified celibacy.
 - He humiliated the German emperor at Canosa.
 - He mandated that all princes must kiss the feet of the pope.
 - He declared that the pope had the power to depose emperors.
 - He declared that the Roman Catholic Church had never erred and will never err.
 - Alexander III. AD 1159 to 1181.
 - He declared that only cardinals could elect the pope.
 - He implemented the power of the sword for use by the Roman Catholic Church against heretics.
 - He exempted the Church from the meddling by any secular authorities.
 - Innocent III. AD 1198 to 1216.
 - He decreed that the pope is God's only representative on earth.
 - He held the Fourth Lateran Council in AD 1215.
 - This council required universal subjection to the pope.
 - This council provided the official definition of the doctrine of transubstantiation.
5. What are five differences between the New Testament and the Roman Catholic Church of this period?
- Roman domination
 - Roman organization.
 - Roman sacramentalism.
 - Baptism

- (2) Confirmation.
- (3) Penance.
 - (a) Contrition for sin.
 - (b) Confession of sin in the ear of a priest or a bishop.
 - (c) Satisfaction by providing evidence of true contrition.
 - (d) The priest pronounces absolution.
- (4) Mass.
- (5) Extreme unction.
- (6) Ordination or orders which provide sacramental powers to the priests.
- (7) Matrimony.
- d. Roman monasticism.
 - (1) Dominicans
 - (2) Franciscans
- e. The Roman Inquisition, which used the power of the sword against dissenters.

Chapter 6

1. What are three reasons for the quick downfall of papal prestige?
 1. Financial exploitation
 - a. *Annates*
 - b. *Collations*
 - c. *Reservations*
 - d. *Expectations*
 - e. *Dispensations*
 - f. *Indulgences*
 - g. *Simony*
 - h. *Nepotism*
 - i. *Commendations*
 - j. *Jus spoliorem*
 - k. *Tithing*
 - l. *Special assessments*.
 2. The Babylonian captivity of the church.
 3. The Papal Schism.
2. Why is there a lack of historical certainty for ecclesiastical dissent?
 1. There is a lack of material.
 2. The information was extracted by torture.
 3. The information was written by the Roman Catholic Church.

Chapter 7

1. What are the fourteen characteristics of the Lutheran reform?
 - a. His religious unrest.
 - b. He pondered monastic relief.
 - c. He had a lightning bolt commitment.
 - d. His quest for relief via good works.

- e. Von Staupitz put Luther to teaching Psalms, Romans, and Galatians.
 - f. On October 31, 1517, Luther nailed the Ninety-five Theses to the church door.
 - g. In July, 1518, Luther claimed that both the pope and also the council had erred.
 - h. In his debate with Cajetan in AD 1518, he declared that the Scriptures were over the pope.
 - i. In November 1518, he requested a council to air his views.
 - j. In July 1519, the Leipzig debate was held with John Eck.
 - k. In AD 1521, Luther was tried at the Diet of Worms.
 - l. Luther retained all Roman Catholic practices not expressly prohibited by scripture.
 - m. In AD 1525, the extensive iconoclasm of the peasants' revolt caused Luther to turn to the nobility.
 - n. Luther entered into the Marburg Colloquy of AD 1529.
2. What are the contents of the Ninety-five Theses?
 - a. Indulgences are invalid.
 - b. The pope cannot forgive sin and guilt.
 - c. The Treasury of Merit of the church is invalid.
 3. List the books that Luther wrote right after the Leipzig debate and describe the contents.
 - a. Address to the German Nobility.
 - (1) Rejects that the pope is the only one that can call a council.
 - (2) Rejects that the pope is the only one that can interpret Scripture.
 - (3) Claims that the church is too economically wealthy.
 - b. On the Babylonian Captivity of the Church. This book rejects sacramentalism.
 - c. The Freedom of the Christian Man. This book claims the priesthood of the believer.
 4. What delayed the suppression of Lutheranism?
 - a. The kidnapping of Luther by the Germans.
 - b. The Turks were threatening in the Balkans, and this threat diverted the emperor's attention.

- c. The emperor was also diverted by his ongoing war with King Francis of France.
 - d. The emperor was greatly hindered by the political maneuverings by the pope.
5. What are the characteristics of Calvin's reform?
 - a. He was chased out of France.
 - b. In AD 1534 he resigned his benefices.
 - c. The beginning of Calvin's writing the Institutes of the Christian Religion in AD 1536.
 - d. His going to Geneva in AD 1537 to help William Farel in his reformation.
 - d. Calvin and Farel were banished from Geneva in AD 1538.
 - e. Calvin and Farel returned to Geneva in 1541.
 6. Why was Calvin's conversion to evangelical views so sudden?
 - a. His father and brother had already been excommunicated.
 - b. His cousin was a full-fledged reformer.
 - c. His exposure to humanism in his education.
 - d. He read Luther's writings.
 7. Illustrate the five relationships of church and state with the descriptive titles of each.
See Chart 7.2.
 8. Illustrate the acrostic of Calvin's doctrine TULIP.
 - T = total depravity.
 - U = unconditional election
 - L = limited atonement
 - I = irresistible grace
 - P = perseverance of the saints.

Chapter 8

List the seven events, which characterized Zwingli's reform.

1. In 1518 Zwingli preached in the vernacular.
2. In 1520 he read Luther and began to oppose indulgences.
3. In 1522 he wrote the book, *On Choice and Freedom in Eating*.
4. In January 1523, he participated in the first disputation which was over the following:
 - a. Salvation by faith.
 - b. Priesthood of the believer.
 - c. Rejection of sacraments, purgatory, and celibacy.
5. In October 1523, he held the second disputation that was over the mass and images.
6. In January 1525, he held the third disputation that was over baptism.
7. Zwingli was killed in 1531 by the Roman Catholics in the second Kappell war.

Chapter 9

1. Discuss the four types of Radical Reformers.
 - a. The Radical Biblicists were regular Anabaptists who eliminated all traditions in favor of biblical authority.
 - b. The Radical Chiliastics emphasized that the millennium would occur within their time.
 - c. The Radical Mystics emphasized that revelation was to occur immediately via intuition.
 - d. The Radical Rationalists emphasized the importance of reason over Scripture.
2. Discuss the significance of the Anabaptist reform.
 - a. Present-day Christianity reflects their ideas.
 - b. They sought to restore the New Testament order.
 - c. They rejected infant baptism.
 - d. Only believers with personal faith may participate in church membership.
 - e. Only the New Testament determines faith and practice.
 - f. They believe in a personal God and immediate grace through a mystical encounter.
3. What are the roots of the Anglican reform?
 - a. Nationalism which caused England to disregard the pope who was ensconced in France during the Hundred Years War between France and England.
 - b. John Wycliffe translated the New Testament into English and called the pope an antichrist.
 - c. The advent of humanism caused Christians to research the Scriptures.
 - d. The divorce of Henry VIII which caused a break from the pope and the Roman Catholic Church.
4. What was the cause of the rise of Puritanism? Refugees returning to England after Queen Elizabeth came into power brought back with

them Calvinistic and Anabaptist learnings and sought to purify the Church of England by instilling protestant doctrines.

5. What is the origin of separatism?
Separatism came from the Puritans who decided to pull out of the Anglican Church because it just would not tolerate any reform.
6. What is the history of the Congregational Churches?
 - a. The first Congregational Church in the Netherlands was established in 1580 by Robert Brown.
 - b. In 1592, the separatists in England led by Francis Johnson fled to Amsterdam and founded another Congregational Church.
 - c. In 1607, a Baptist Church was founded by John Smyth, Thomas Helwys, and John Murton in Amsterdam.
 - d. In 1607 in Leyden, Netherlands, William Bradford, William Brewster, and John Robinson founded another Baptist church.
7. What is the difference between General Baptists and Particular Baptists?
 - a. General Baptists believe in the general atonement, i.e. the blood of Jesus covers everybody who is willing to receive it.
 - b. Particular Baptists believe that Jesus paid the debts of only the people who are predestinated to receive the atonement.

Chapter 10

1. What are the two movements that helped the Roman Church in its struggle against the Reformation?
 - a. Founding of the Society of Jesus (SJ)
 - b. The Council of Trent, 1545 to 1564
2. What is the standard of morality for the Jesuits?
 - a. Probable-ism.
Any course of action can be justified if a single authority can be found to support it.
 - b. Intentionalism.
If the intention is good, other considerations may be overlooked.
 - c. Mental reservation.
The whole truth does not have to be told even under oath.
 - d. The end justifies the means.
If the result is for the greater glory of God, then any means is permitted.
 - e. Assassination of tyrants.

Anyone standing in their way would be a tyrant.

3. Describe what came out of the Council of Trent, 1545 to 1564?
 - a. The first focal point is How to Meet Protestantism?
 - (1) The priests will know the Bible and how to preach.
 - (2) The Church will have stronger Episcopal control of the parishes.
 - (3) The Church will promote education of the clergy and take more care in appointments.
 - (4) The Church is going to improve morality and discipline.
 - b. Doctrinal decrees.
 - (1) The doctrines from all dissenters are anathematized.
 - (2) The Church authorized the canon of scriptures to include the apocrypha.
 - (3) The Latin Vulgate was pronounced inspired in all its parts.
 - (4) The seven sacraments were defined.
 - (5) Scriptures and tradition were combined for authority.
 - (6) Good works were judged to aid in justification.
 - (7) The Church alone can interpret doctrine.
4. What are the characteristics of American Christianity?
 - a. Individualism.
 - b. Denominationalism.
 - c. Religion by conviction rather than by coercion.
 - d. Competition in religion.
 - e. Sharpened sense of lay obligation.
 - f. Missionary activity.
 - g. Promotion of non-ecclesiastical, ethical, and philanthropic bodies or societies.
 - h. Secularization of public benevolences and institutions.
 - i. Biblicism.
5. Describe the Christian colonization.
 - a. The Church of England was established in Jamestown, VA, in 1607.
 - b. Congregationalism was established in Massachusetts in 1620.
 - c. Calvinism was introduced as a new kind of church in New Amsterdam (New York) in 1628.

- d. Lutheranism was introduced as a new kind of church in Delaware in 1638.
- e. The Roman Catholic Church was established in Maryland in 1634.
- f. The Baptist Church of Roger Williams was founded, not established, in 1639 in Providence Rhode Island. Williams preached in 1631 in Boston on the following:
 - (1) Religious liberty
 - (2) Separation of church and state
 - (3) Democracy

Chapter 11

1. What are six things in the history of the Roman Catholic Church in the 150 years prior to the French Revolution.
 1. Gallican Articles
 2. Persecution of the Huguenots
 3. Persecution of the Jansenists.
 4. Persecution of the Salzburgers.
 5. Suppression of the Jesuits.
 6. Birth of the enlightenment.
2. Describe the Piety Movement, including the date, location, and prominent men. Also include the reason for its importance.
 - a. During 1675-1750, Pietism was a reaction to scholasticism in Germany.
 - b. Return to the Bible.
 - c. The Piety Movement was the heartfelt Christian movement which was desired by the two men, Spener and Francke, to reform the Lutheran Church from within.
 - d. The Piety Movement magnified the conversion experience.
 - e. Spener wrote the book, *Pious Wishes*. (This book described a personal Christianity to be converted into life and love.)
 - f. Francke founded the University of Halle, which actualized Christianity into life, *i.e.* orphanages, education for children, and missions.
 - g. The movement resulted in the Moravian Brethren, who were later led by Zinzendorf.
 - h. The Moravian Brethren had an impact on John Wesley that led to his salvation.
3. What are the contributions by Pius IX, 1846-1878?
 - a. The Dogma of Immaculate Conception.
 - b. The syllabus of errors.
4. What are the 6 items in Pius' Syllabus of Errors?
 - a. Bible Societies were condemned. (Pius called Bible Societies the devil's Gospel.)
 - b. Public schools were condemned.
 - c. Freedom of conscience was condemned.
 - d. Separation of church and state was condemned.
 - e. The statement that the "pope and councils have never erred" was approved.
 - f. It was declared that the Church is right to use force.
5. Which of Pius' syllabus statements opposes American history?

Items b and d of question 4 at a minimum. (b. Public schools were condemned, and d. Separation of Church and state was condemned.)

Chapter 12

1. What are the contributions by Pius IX (1846-1878)?
 - a. The Dogma of Immaculate Conception.
 - b. The syllabus of errors.
 - (1) Bible Societies were condemned. (Pope Pius called Bible Societies the devil's gospel.)
 - (2) Public schools were condemned.
 - (3) Freedom of conscience was condemned.
 - (4) Separation of church and state was condemned.
 - (5) The proposition that "pope and councils have never erred" was approved.
 - (6) It was declared that the Church is right to use force.
2. Why was the Syllabus of Errors a continuous embarrassment?
 - a. It was because Leo XIII declared it to be *ex cathedra*.
 - b. Numbers three and four in the syllabus are American ideals, yet they are condemned by the Roman Catholic Church.
3. Name the kings of England.
 - a. Cromwell, 1649 to 1660, Lord Protector.
 - b. Charles II, 1660, who reigned until 1685, issued the Clarendon Code.
 - c. James II, 1685 to 1688.
 - d. William of Orange, 1688-1702.

- e. Anne, 1702-1714.
 - f. George I, 1714-1727.
 - g. George II, 1727-1760.
 - h. George III, 1760-1820.
4. Name the four principle religious movements in England.
 - a. The modern foreign-mission movement by William Carey, a Baptist.
 - b. The religious revival by Moody and Spurgeon.
 - c. The skepticism and materialism.
 - d. Ecumenicalism.
 5. What are the four requirements by the Anglican Church for union with others? This is called the Lambeth Quadrilateral:
 - a. The Old and New Testaments are the rule and standard of faith.
 - b. The Apostles' Creed and the Nicene Creed are the doctrinal statements of faith.
 - c. There are two sacraments: baptism and the Lord's Supper.
 - d. The historic episcopate preserves the continuing unity of the church.
 6. Under what circumstances did the Quakers begin, and what was their early experience in America?
 - a. George Fox had the mystical experience of the inner light in 1646.
 - b. They opposed organized Christianity.
 - c. Persecution caused them to grow rapidly.
 - d. William Penn in 1681 founded Pennsylvania as a haven for the Quakers and all other Christians from persecution.
 7. What were the results of the revival in England.
 - a. It gave new life to old Anglican forms.
 - b. It birthed missionary, Bible, and tract societies.
 - c. It warded off a catastrophe like the French Revolution.
 - d. A prominent, evangelical party became established in the Anglican Church.
 - e. A new phase of Methodism was birthed. It was the Salvation Army.
 8. The colonization of America was by what other Christian groups?
 - a. The Quakers.
 - b. The Mennonites.
 - c. The German Moravians.
 - d. The Methodists.
 9. Describe the first great awakening.
 - a. During 1726-1776, Pietism prepared the hearts of the immigrants.
 - b. It began in 1726 with the preaching of Frelinghuysen (Dutch Reformed).
 - c. Jonathan Edwards, a congregationalist, added to the revival in 1734 in Massachusetts. George Whitfield, the Anglican, added Georgia to it in 1738.
 - d. There were many conversions.
 - e. It strengthened religious liberty.
 - f. It improved ethics.
 - g. It birthed benevolent institutions.
 - h. It strengthened churches.
 - i. It engendered spiritual unity.

Glossary

- Absolution:** formal release from guilt, obligation, or punishment; an ecclesiastical declaration of forgiveness of sins.
- Accretion:** the process of growth or increase, typically by the gradual accumulation of additional layers; a thing formed or added by such growth or increase.
- AD:** Anno Domini or the year of our Lord.
- Anathematize:** curse; condemn to hell.
- Annates:** the gifts to the Church by a newly appointed bishop or abbot of his first year's income derived from his new office to which he was appointed.
- Annihilate:** destroy utterly; defeat utterly.
- Annihilation:** the complete destruction of something.
- Antagonize:** to cause a person to be hostile.
- Antecedents:** conditions and events that existed before or logically preceded another event.
- Apollinarius Controversy:** the controversy about whether Jesus was God and flesh or God and man.
- Apologetics:** a defense of the faith. To do an apology is to defend your faith.
- Apostasy:** the abandonment or renunciation of a religious belief.
- Arian Controversy:** A debate between Arius and Athanasius and their followers about who is Jesus. Arius maintained that Jesus was less than God; Athanasius maintained that Jesus was God.
- Aristotle:** The real is from down below in the material world. The Socratic "form" is a basic material substance out of which an unlike substance comes, e.g. an acorn is the form out of which an oak tree comes.
- Ascetic (asceticism):** characterized by or suggesting the practice of severe self-discipline and abstention from forms of indulgence, typically for religious reasons.
- Atheism:** the word atheism was used by the Christians to describe the Roman atheists who did not believe in God. The Romans had many gods, and they described Christians as atheists because they refused to accept Rome's gods.
- Ban:** mounting a crusade against an individual, family, group, or kingdom that has been condemned as outlaw by papal decree.
- BC:** before Christ.
- Benefice:** a permanent Church appointment, to an office from which property and income are derived.
- Caesaro-papacy:** emperor as the bishop of bishops.
- Cannibal:** somebody who eats human flesh, whether as food or as part of a religious ritual.
- Castigate:** reprimand someone severely.
- Catholic:** (with a capital "C") refers to Roman Catholicism.
- catholic:** (lower case "c") an adjective that is made up of two words, *kata* and *holé*. *Kata* is a preposition meaning "according to," and *holé* is a noun which means the whole. So, catholic means according to the whole. Thus, the catholic church means the whole universal church. At Nicea, the catholic church was made up of the 300 bishops.
- Celibacy:** abstaining from marriage and sexual relations typically for religious reasons.
- Chronicled:** a factual written account of important or historical events in the order of their occurrence.
- Chronos (time):** linear time, the time we use, the time measured by the clock and the calendar.
- Clunianic Reform:** to bring the control of all monasteries under the pope.
- Coercion:** persuade (an unwilling person) to do something by using force or threats.
- Collaborate:** to work with another person or group in order to achieve something; to betray others by working with an enemy, especially an occupying force.
- Collations:** the practice of shifting several bishops or abbots in order to secure *annates* from each one.
- Commendation:** the practice of paying an annual tax to the papacy in return for a year-by-year provisional appointment to a desirable benefice.
- Conciliarism:** the belief that the universal church council is the supreme authority (even above that of the pope) in all religious matters of faith and practice.
- Confession:** a private auricular (stated in the ear of the priest) admission of one's sins with

- repentance and desire of absolution.
- Continen^{ce}: exercising self-restraint, especially sexually.
- Con^{trition}: the state of feeling remorseful and penitent; in the Roman Catholic Church the expression of sorrow and grief for sins.
- Cr^{usade}: an official papal request in which there is a call for mandatory secular/military support of the pope against an individual, a group, or a state/nation; a ban.
- Curia*: the papal court at the Vatican by which the Roman Catholic Church is governed. It comprises various Congregations, Tribunals, and other commissions and departments.
- Dec^{retals}: papal decrees concerning a point of canon law.
- De^{ism}: the belief that God created all that exists, but He created the universe as a big machine with a constant working order. God is seen as not being involved with the workings of the machine. Science is the discovery of how the machine works. Man can change the product of the machine by changing its input and using the laws that were discovered via science.
- De^{pose}: to remove from office suddenly and forcefully.
- De^{privation}: the lack or denial of something considered to be a necessity, especially for sustaining life.
- Dich^{otomized}: identified as separate and opposing entities.
- Dich^{otomy}: a division or contrast between two opposing things.
- Diet: a meeting of the emperor and the princes of all the empire in a formal political conference.
- Disc^{iple}: a person who heard the call of the Lord, turned from what he was doing by denying himself, picked up his cross in personal sacrifice, and started following Him in ministry to others.
- Disp^{ensation}: the papal practice of excusing ecclesiastical violations on the payment of the proper amount of money.
- Dis^{putations}: debates.
- Divine Right: This decree said it was the divine right of the king to choose the religion to be practiced by everybody in his realm.
- Docetics*: Christians who believe that Jesus was spirit. They thought that He just seemed to be a man.
- Donat^{ism}: Donatus said that ordination by a traditore could not convey sacerdotal power.
- Dyn^{amism}: the adoptionist approach of Christology. When Jesus was baptized, He was adopted by God as His Son, and ended with divine power. Under Dynamism, Jesus was adopted as the Son of God at His baptism rather than born as the Son of God.
- Ebion^{ites}: Christians who believed that Jesus was a great man, but not divine.
- Ecc^{lesiology}: the doctrinal study of the church; theology as applied to the nature and structure of the Christian Church.
- Ec^{umenical}: promoting or relating to unity among the world's Christian denominations.
- Edict: an official declaration of excommunication of a person. It cut the person off from the Church's salvation, released the person's subjects in the case of a king, and invited a crusade against him.
- Edificatory Literature: literature written by the Apostolic Fathers, those who were taught by the apostles, or those closely connected to the apostles in an attempt by Christians to explain themselves and give a better understanding of what Christianity is.
- Effic^{acy}: the ability to produce a desired or salvific result.
- Emanating (emanate): to come from or come out of somebody or something.
- Entrepreneurial (entrepreneur): operating a business or businesses by taking on greater than normal financial risks in order to do so.
- Epic^{urean}: A philosophy in which the senses become the sole criterion for truth. Hedonism is an offshoot of Epicureanism.
- Es^{oteric}: intended for, or likely to be understood by, only a small number of people with a specialized knowledge or interest.
- Euch^{arist}: (good grace) the Christian ceremony commemorating the Last Supper in which bread and wine are consecrated and consumed.
- Euty^{chian Controversy}: whether Jesus was only one nature (deity) or two natures. Eutyches theorized that the divine nature swallowed the human nature making only one resulting nature.
- Ex cathedra*: to be declared by the pope from his throne; the statement is believed to be inerrant as if it came from God Himself.

- Exegete:** an expounder or textual interpreter of the Scriptures.
- Expectations:** the practice by papal authorities of selling to the highest bidder the right of nomination to an unusually desirable benefice before the person filling the office had yet vacated it.
- Exploitation (exploit):** make full use of and derive benefit from a resource; use a situation or person in an unfair or selfish way; benefit unfairly from the work of someone, typically by overworking or underpaying them.
- Extant:** a document still in existence; surviving.
- Extrapolated:** extend the application of a method or conclusion to an unknown situation by assuming that existing trends will continue; inferring unknown values from trends in the known data.
- Extreme unction:** the sacrament of anointing the dying.
- Falsifier:** an apostate who paid a military commander to sign a document purporting that the apostate had actually recanted his faith in Jesus when he had not actually done so.
- Fanatic (fanaticism):** a person filled with excessive and single-minded zeal, especially for an extreme religious or political cause.
- Fetish:** an inanimate object worshiped for its supposed magical powers or because it is considered to be connected to a great saint, e.g. a particular object, item of clothing, part of the body, etc.
- Fiat:** a decree from someone who has full authority and the power to enforce it.
- Filioque:** Latin term meaning “and from the Son” that was inserted into the Nicene Creed.
- General Baptists:** those who believe in the general atonement, which is the view that Christ died for everybody, everywhere.
- Geneva Experiment:** Calvin’s experiment in making state and church identical/co-extensive.
- Gnosticism:** a philosophical approach to life in which knowledge is salvific.
- Guillotine:** a machine with a heavy blade sliding vertically in grooves, used for beheading people.
- Halfway Covenant:** children of apostate parents could be baptized if the parents had been baptized and had a morality good enough to keep themselves out of jail. They did not have to be moral enough to participate regularly in the Lord’s Supper.
- Heretic (heretical):** a person holding a religious opinion at odds with what is generally accepted.
- Hierarchy (Hierarchicalism):** an organization or group whose members are arranged in levels of power, importance, or authority.
- Holiness Club:** Wesley’s subgroup within Anglicanism based on the idea of getting oneself prepared to be used by an active and involved God.
- Homogeneous:** of the same kind; alike; consisting of parts which are all of the same kind.
- Homoousios:** of the same essence/substance.
- Humanism:** originally defined as a return to the basic, original documents for our sources of truth instead of just believing decrees from tradition. Humanism was the actual belief that a thinking man could go to the document and find out the truth for himself. Humanism of today is the deification of man as the center of the universe.
- Hypostasis:** means person; the two natures of Jesus Christ are united into one *hypostasis*.
- Iconoclastic behavior:** destruction of icons.
- Idolatry:** the worship of idols or false gods.
- Immediate:** there is nothing between you and God; He gives you immediate salvation.
- Impetus:** the force or energy with which a body moves; the force that makes something happen or happen more quickly.
- Indulgence:** pardon for temporal sins.
- Insatiable:** of an appetite or desire impossible to satisfy.
- Insipient:** in an initial stage; beginning to happen or develop.
- Interdict:** putting a whole nation under excommunication and outlaw status.
- Intricacies:** details of an involved or perplexing subject.
- Iterations:** repetitions of a process or utterance.
- Jesuits:** the Society of Jesus, a Roman Catholic order of priests founded by St. Ignatius Loyola. The order was zealous in opposing the Reformation. Despite periodic persecution it has retained an important influence in Catholic thought and education.
- Jihad:** an Islamic doctrine of holy war.
- Jus spoliorem:** the name applied to the papal practice of demanding that any property secured by a bishop or other officer during the

- tenure of office should, on the death of the person, become the property of the church since such property was judged to come to the deceased individual in consequence of holding the office.
- Kairos* (time): God's vertical time; God is in all of *chronos* (horizontal time).
- Laxity*: not sufficiently strict or severe.
- Lucrative*: producing a great deal of profit.
- Magisterial Reformer*: a reformer who turned to his magistrate for help, support, and guidance of the reform.
- Manichaeism*: a Persian religion based on war between light and dark. In the war, the light was stolen by the darkness when the moon darkened. During the full moon, light was winning.
- Mass*: a contraction of the word *missa* which means dismissed. When the Lord's Supper was to be taken, those not qualified were dismissed; the priest would "mass/*missa*" as a signal to them to leave.
- Matrimony*: the sacrament of marriage.
- Mediated Salvation*: when there is a mediator between you and God. You ask for salvation, and the mediator obtains it for you.
- Medieval*: of or relating to the Middle Ages.
- Milieu*: the mix of all things within one's environment.
- Miniscule*: so small as to be negligible or insignificant.
- Modalism*: the belief that God was only one Person, but He came in three different modes in succession, i.e. as Father, as Son, and as Holy Spirit.
- Monotheism*: belief that there is only one God based on the *Shema* in Deuteronomy 6:4: "Hear, O Israel: The LORD our God [is] one LORD." Our God is one God. That characteristic of monotheism comes from the context of the Jews, who worshiped the same Father God as do the Christians today. God Who is over us here today is the same God that was over the Jews in the days of the Exodus.
- Montanism*: emphasized church discipline and the Holy Spirit; it arose because Christian standards were being lowered.
- Moral Imperative*: each individual is required to behave in such a way that they can, at the same time they do the behavior, will that it be a universal law.
- Narcissism*: excessive interest in oneself and one's physical appearance; extreme selfishness, with a grandiose view of one's own talents and a craving for admiration; the view of self as the center of the universe.
- Nepotism*: installation of relatives in lucrative church offices in order to keep all the money in the family.
- Nexus*: a connection or series of connections linking two or more things.
- Northern Kingdom*: in the divided kingdom, the northern part was called Israel and consisted of ten tribes. The southern part was called Judah.
- Notorious (notoriety)*: famous or well known, typically for some bad quality or deed.
- Novationism*: the movement to reject readmittance of a traditore (a person who had handed over his Scriptures to the Roman general) to good standing in the Church.
- Novitiate*: the period or state of being a novice in the Jesuit organization.
- Obstinate*: stubbornly refusing to change one's opinion or chosen course of action, despite attempts to persuade one to do so.
- Ordination*: the action of ordaining or conferring holy orders on someone. In sacramental religions, it includes powers to administer salvific sacraments.
- Orthodoxy*: *Ortho* is right; *doxy* is doctrine. So orthodoxy means right doctrine.
- Particular Baptists*: a Calvinistic approach to atonement; they believe in a limited atonement which is that Jesus died only for the elect.
- Passé*: no longer fashionable; out of date.
- Paternalistic*: the policy or practice on the part of people in positions of authority of restricting the freedom and responsibilities of those subordinate to them.
- Pelagian Controversy*: Pelagius said that people are born innocent and with the ability to maintain that innocence. Augustine said that babies are born guilty. Pelagius said that God creates the soul, so each time a baby is conceived, God puts a brand new soul in it. Augustine said a soul is created from generation to generation as a part of the sex act. Soul creates soul, and when that baby is

- created, it receives a tainted soul from its parents.
- Penance: a Roman Catholic sacrament in which a member of the church confesses sins to a priest and is given absolution.
- Pietism: a Christian movement based on the heartfelt experience of the new birth.
- Pinnacle: the highest point.
- Platonism: A philosophy in which the real is up in the realm of idea. It is of the non-material realm. The material realm is the shadow world.
- Plethora: all of the individuals within a large grouping.
- Polemical Methodology: conflict of religious ideas which uses tradition as authority.
- Polemically: involving strong, controversial disputations.
- Polemics: the warring debates that erupted between Christians holding different positions on a doctrine.
- Polytheism: worshiping of or believing in more than one deity, especially several deities.
- Presbyter: an elder of a church that is governed by a board of elders.
- Priesthood of the Believer: it allows one to ask Jesus directly for salvation.
- Prophet: the purpose of the prophet is to call the king and the people to stay under God, obey His Commands, and to depend on God rather than depending on foreign alliances.
- Providence: the protective care of God based on His foreknowledge; God's timely preparation for future eventualities.
- Purgatory: in Roman Catholic doctrine, a place or state of suffering inhabited by the souls of sinners who are expiating their sins before going to heaven; it is a place of mental anguish and suffering.
- Purview: the scope of the influence or authority of someone.
- Quartodeciman* Controversy: the conflict between those who wanted to celebrate Easter on the exact day and the pope who wanted to celebrate Easter on the following Sunday.
- Rationalism: the intellectualizing of Christianity and making it a reason-based religion rather than an experiential-based Christianity, like that of Pietism.
- Renaissance: the revival of art, literature, and science under the influence of classical models and thinking man in the 14th–16th centuries.
- Reservations: referred to the practice of reserving the best and richest offices for papal use.
- Revocation: ending a covenant, decree, decision, or promise.
- Sacerdotalism: priestism, the accompanying doctrine necessitated by sacramentalism—sacramentalism necessitated a priest to move the saving grace from the Church's treasury to the sacrament to be dispensed to a sinner.
- Same Essence: Christ is the same essence or substance as God and the Holy Spirit.
- Satisfaction: providing sufficient payment for sin.
- Schism: the division of a group into mutually antagonistic factions.
- Schismatic: causing schism.
- Scholasticism a method of deductive reasoning starting with a pre-conceived truth which came from papal decree. Scholastic science is both the intellectual proof of papal doctrine and also the development of a refined subpart of the larger body of truth.
- Seclusion: the state of being private and away from other people.
- Shema*: the confession of faith, which is found in Dt. 6:4 and made in Jewish religious practice, that God is One.
- Simony: the sale of a church office, and it took its name from Simon Magus (see Acts 8:9ff.), who tried to buy the power of the Holy Spirit with money.
- Socrates: a philosopher who claimed that everything was made up of form and matter. Everybody came from the basic construct of being—i.e. form; the soul comes from the world of forms. As a result of men's common source of origin, knowledge is nothing more than soul memory; knowledge is from the inside, not acquired from without. In this philosophy, intuition becomes more valid for guiding your life than an actual outside gathering of data.
- Soteriology: the doctrine of salvation.
- Southern Kingdom: called Judah and consisted of the tribes of Judah and Benjamin.
- Special Assessments: Church taxes and fees that were made under any pretext, i.e. a special holy day that required a special holy-day fee or tax.

- Stoicism: a philosophy in which the world *logos*, or cosmic spirit is advancing or progressing man's development, e.g. its adherents would say that today's people are smarter and know more about what the Constitution of the United States says than its authors knew.
- Subordinationism: an approach to Christology in which Christ was less than God but more than man.
- Synagogue: the place of worship and communal center of a Jewish congregation. When the Jews were dispersed from the holy land, synagogues were developed so that those dispersed Jews had a place to worship.
- Theocracy: Government directly by God.
- Theodicy: the judgment of God by pitting His Power against His Love.
- Tithing: was a medieval levy against the value of church property.
- Traditore: a person who had handed over his Scriptures to the Roman general.
- Transition: a process or period in which something undergoes a change and passes from one state, stage, form, or activity to another.
- Transubstantiation: the conversion of the substance of the Eucharistic elements into the actual body and blood of Christ at the point of consecration.
- Trinitarian Thought: The thought that God is One God in three persons.
- Ultramontanism: advocating supreme papal authority in matters of faith and discipline.
- Utopian: aiming for a state in which everything is perfect; idealistic.
- Vernacular: the native language of the people.
- Vulgate: the principal Latin version of the Bible, prepared mainly by St. Jerome in the late 4th century, and (as revised in 1592) adopted as the official text for the Roman Catholic Church.
- Worms: Worms was the name of the town where the Diet of Worms took place in which Luther was tried for his reforming views.

**PERSONAL LEARNING ASSESSMENT PLAN
FOR CREDIT TOWARD THE CERTIFICATE IN DISCIPLESHIP STUDIES**

If you want credit for this course toward the Certificate In Discipleship Studies, you will need to write an answer to the following three questions and email them to:

cd.iac@4disciples.org

Save your answers in either Word or in Rich text format (RTF) and send them as an attachment to your email message. To save in RTF, just click save as and then choose rich text format in the drop down window.

1. List the full name of this course.
2. What are the main truths and insights I have learned through this course on Church History?
3. In what ways will this course help me in my personal Christian experience?
4. How will my service as a Christian disciple be improved as a result of this course?

Note: Except for the first question at least one page per question would be appropriate.

A 4D Instructor will evaluate your answers and determine whether or not you have demonstrated satisfactory learning, personal growth, and approach to ministry. If the instructor evaluates your answers as “satisfactory,” then a certificate of course completion will be sent to you. When you have successfully completed all ten courses in the Discipleship Program, then the Certificate in Discipleship Studies will be awarded.

