

CONTINUATION OF THYATIRA - 500 to 1500 AD

Key word “works”

Continuation of the Thyatira Period (500-1500 AD) – The Dark Ages

L. THE REVIVAL OF MONASTICISM

1. There are 5 epochs in the history of monasticism:
 - a. 4th Century A.D. - Hermits, Anchorites
 - b. 6th Century A.D. - Cloisters
 - c. 10th Century A.D. - Revival
 - d. 13th Century A.D. - Mendicant orders
 - e. 16th Century A.D. - _____
2. During the middle ages, largely as a result of the influence of Clugny, monasticism came into its golden years.
3. Life in a monastery was considered to be the highest form of religious duty. Monasteries were the chief centers of Catholic orthodoxy as well as dark superstition.
4. **Monastic Orders Of The Middle Ages.**
 - a. **The Cisterians** - Founded at the turn of the 11th Century A.D., along the Benedictine order, and prospered by the charismatic leadership of Bernard (1091-1153 A.D.) who founded a Cistercian monastery at Clairvaux in 1115 A.D. The order is so named from the first monastery at Citeaux (Cistercium).
 - b. **The _____**. - Founded at some time in the 11th Century A.D., this branch of the Benedictine order followed the so-called Augustinian rule, ascribed to Augustine of Hippo (354-430 A.D.), and was a communal style organization. Martin Luther was an Augustinian monk.
 - c. **The Premonstrants**. - Founded by Norbert (1085-1134 A.D.), the Premonstrants were a preaching order with dietary rules and other ascetic practices.
 - d. **The Carthusians**. - So named from the location of their first convent at Chartreuse (Cartuseum) in South East France, this very strict ascetic order was founded by Bruno (1030-1101 A.D.). They are best known for silence and solitude.
 - e. **The Carmelites**. - Founded by the Crusader Berthold on Mt. Carmel in 1156 A.D., this order is properly known as the “Order of the Blessed Mary the Virgin of Mt. Carmel”. In 1322 A.D. Pope John XXII issued the bull “Sabbatina” which promised deliverance from purgatory on the first Saturday after death to all who joined this order.
 - f. **The Mendicant Orders**. A mendicant order is a “beggar” order, and there were two important mendicant orders founded during this period:
 - g. **The _____**. Founded by Dominic de Guzman (1170-1221 A.D.) in Spain in 1215 A.D. and recognized as an Order by the Pope in 1216 A.D.
 - h. **The _____**. Founded by the “sweet, lovable” Francis of Assisi (1182-1226 A.D.) in Italy in 1209 A.D. and recognized as an Order by the Pope in 1223 A.D.
 - 1) Unlike other previous Orders, these two were directly subservient to Pope. They did not answer to any bishop, ruler, abbot, or Chapter. They became the Pope's “Gestapo”, infiltrating into all areas of the Catholic world -much to the general displeasure of bishops, priests, and educators. They were granted many papal privileges.
 - 2) The Characteristics of these 2 Orders are:
 - a) Absolute _____.
 - b) Active in All Areas Of Society. (vs. recluse)
5. Academic Infiltration of Universities.
 - a. It was the monks in these 2 Orders who “preached up” crusades, and who moved into cities, towns and hamlets under the guise of missions to root out heretics (*Friar Tuck & Robin Hood*). “The appearance of these two organizations was without question one of the most momentous events of the Middle Ages, and

marks one of the notable “revivals” in the history of the Catholic Church. They were the “Salvation Army” of the thirteenth century, and continue to be powerful organizations to this day.”

M. THE UNIVERSITIES

1. Most of the famous old universities were founded during the Middle Ages by Churchmen inspired by the monastic revival.
2. Early schools were associated with convents and cathedrals, and education was fostered by the various Benedictine Orders. Because of this, the Universities were somewhat separate from the Church, having popes or secular rulers as their patrons.
3. Some of the well-known Universities founded during this time are:
 - a. Bologna, Italy - 1088 A.D. - Irnerius
 - b. Paris, France - c.1160 A.D. - Abaelard
 - c. _____, England - c.1170 A.D. - Stampensis
 - d. _____, England -- 1209 A.D.

N. THE SCHOOLMEN

1. Medieval theology is given the name “_____”, and the theologians are called “schoolmen”.
2. Scholasticism is somewhat of a misnomer because it was not concerned with “what saith the Scriptures?” It was in reality a collection, compilation, analysis, and systematization of earlier writings of the Patristic era, arranging them like encyclopedias into systems called 'summa theologiae'. The Scholastics invented no new teachings -- their aim was simply to reconcile existing dogma and reason. The major source for the works of the Schoolmen was the writings of Augustine (354-430 A.D.); the adopted style was that of the philosopher Aristotle (384-322 B.C.). During the 'Age of the Schoolmen' Catholic dogma, which had evolved over a long period of time, was formulated into a systematic statement. According to Schaff, almost all of the great Schoolmen were monks.
3. **The Periods Of Scholasticism.** Three distinct phases may be identified:
 - a. **The Rise Of Scholasticism** -- 1100-1150 A.D. Some of the well-known Schoolmen of this period were:
 - 1) **Anselm Of Canterbury.** (1033-1109 A.D.) He was the Archbishop of Canterbury and is known as the “Father of the Schoolmen”. As a philosopher, Anselm nevertheless said that faith precedes reason.”I believe in order that I might understand.” Anselm introduced the “satisfaction theory” of the atonement, teaching that Christ's death satisfied the offended honor of God. He also contributed the “onto logical argument” for the existence of God -the argument from being.
 - 2) **Peter Abelard.** (1079-1142 A.D.) A brilliant and outspoken educator in Paris, who introduced **rationalism** into Catholic theology. *“Nothing is to be believed until it is understood.”*
 - 3) Hugo Of St. Victor. (1096-2241 A.D.) A French mystic and defender of Catholic faith.
 - 4) Roscellinius.
 - 5) Bernard.
 - 6) Richard Of St. Victor.
 - 7) Gilbert Of Poitiers.
4. **The Zenith Of Scholasticism** - 1150-1300 A.D. Some of the well-known Scholastics of this era were:
 - a. **Peter The Lombard.** (1100-1164 A.D.)
 - 1) A student of Abelard and first Doctor at the University of Paris, became known as the “Father of Systematic Theology”.
 - 2) He wrote “The Four Books Of Sentences”, which was a systematic compilation of sentences from Augustine and other Church Fathers.
 - b. **Albertus Magnus.** (1206-1280 A.D.) A German theologian, scientist, and philosopher, called the “Universal Doctor” after his great knowledge.
 - c. _____. (1227-1274 AD.) A Dominican monk and student of Albertus Magnus, Thomas Aquinas is known as the “Prince Of The Educators”, and next to Augustine is ranked highest of the Latin Theologians. His great work, “Summa Theologica” was a monumental

summary of Roman Catholic theology which is still used today. He is “semi-pelagian”. He said “Christ won grace, the Church imparts it”. He upheld the 7 sacraments of Rome though like Peter Lombard admitted immersion was the original mode of baptism. Revelation and reason are the 2 sources of knowledge.

- d. **John Erigena Duns Scotus.** (1265-1308 A.D.) The English, Scots, and Irish still argue over where this Franciscan was born. He studied at Oxford, then Paris, and is best noted for his defense of the doctrine of the Immaculate Conception and his strong rivalry with Thomas Aquinas. The Dominican party was called the 'Thomists', the Franciscan party the 'Scotists'. With the death of this critical theologian, the age of Scholasticism began to decline.
 - e. _____ . (1214-1294 A.D.)
 - 1) This Franciscan friar is called the “Father of the Scientific method of investigation”, and is noted for achievement in other fields than theology.
 - 2) He has been presented as one of the earliest advocates of modern science’s empiricism.
 - f. **Alexander Of Hales.**
 - g. **Bonaventura.** (1221-1274 A.D.)
5. **The Decline Of Scholasticism** - 1300-1500 A.D. Scholasticism declined because it degenerated into a 'dead orthodoxy', because it took its considerations to the ridiculous - *“Will man recover all his finger-nail clippings at the resurrection? ... and because of the enlightenment which came through the Renaissance.* Some of the Schoolmen of this period were:
- a. Durandus.
 - b. Bradwardine.
 - c. Occam
 - d. Gabriel Biel.
6. **The Philosophy Of Scholasticism.** ... *Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*
7. The Schoolmen were generally divided into two schools of thought:
- a. _____. This was the philosophical doctrine that the universals have a real and objective existence. Those who were realists viewed things as they really were, as opposed to the imaginary or ideal. ... **Science**
 - b. _____. Nominalists believed that the universals were mere necessities of thought or conveniences of language, and therefore exist in name only -- having no corresponding reality. ... **Philosophy**
8. **The Dogmas Of Scholasticism.** Presented below is a summary of some of the results of scholastic endeavor in the areas of doctrine.
- a. **On The Person of Jesus Christ.** The theoretical activities of Scholasticism added very little to the Catholic doctrine of Christ. During this period, the true humanity of Christ diminished as other mediators 'filled the gap' between man and the exalted Christ, and as transubstantiation became established doctrine, with its teaching that the temporal substances (bread and wine) are merged with a higher essence - making Christ to be a non- personal thing. Since the Catholic 'plan of salvation' was in reality the imitation of Christ”, His full manhood was only featured inasmuch as salvation is the attaining of His life.
 - 1) **Peter Lombard.** He viewed the deity of Christ as the “infinite coefficient raising human action and passion to an infinite value.” He said that in regards to His humanity, Christ was nothing at all - docetism!
 - 2) **Thomas Aquinas.** Aquinas taught the humanity of Christ to be impersonal, yet individual. He said the two natures of Christ were brought into common relationship - monophysitism! God was remote, and could only be approached through 'The Church', “Our Savior Jesus Christ, has shown us the way of truth in Himself, the way by which we are able to attain through resurrection to the beatitude of immortal life.” ... in other words, Christ won grace - the 'catholic church' imparts it.
 - 3) **Duns Scotus.** In his opposition to Thomism (especially over the issue of the 'Immaculate Conception') he taught the complete non-personality of the humanity of Christ.

b. **On The Work of Christ.** With the speculative element entering into all scholastic discussions of the atonement of Christ an estimated 15 theories of the atonement were formulated during the middle ages.

1) Some of the speculative questions put forward were:

- a) Could God have simply saved man by an act of His omnipotence?
- b) Could God have simply pardoned man by an act of His infinite mercy?
- c) If a mediator was necessary, why should it have been His only begotten Son?

2) **Anselm of Canterbury.**

- a) The “Father of the Schoolmen” made the first attempt at a consistent dogma of the atonement. In his “Cur Deus-home”, he introduced the Satisfaction Theory - as a refutation of the earlier “Ransom To Satan Theory”. The essential features of the Satisfaction or Commercial theory of the atonement are:
- b) Sin is a violation of divine honour. ... Honour thus insulted may be vindicated by either punishment or satisfaction.
- c) Since punishment would mean the destruction of humanity, God chose satisfaction. ... The way of satisfaction required two things: first, that a man should render to God his willing obedience; second, that he should make amends for the insult by paying more than the required debt with a gift.
- d) A gift surpassing all that is not God can only be God. ... The only answer was in the God-Man, Jesus Christ, Whose death met all these requirements.
- e) A gift should be rewarded. Since the Son of God needs nothing, the reward accrues to man. ... This theory has a number of deficiencies. For example, it places the honor of God above the holiness of God. it teaches a conflict between the attributes of God, and it regards the cross as a tribute to God rather than an endurement of the penalty for sin.

3) **Peter Abelard.**

- a) In rejecting the views of Anselm, Abelard promoted the *Moral Influence Theory*. He insisted that because God is love, He would be willing to forgive anybody with the need for satisfaction. Christ revealed the love of God by taking human nature and dying, and this manifestation of love softens the hearts of men and awakens a responsive love within.

4) _____.

- a) Aquinas, as well as other schoolmen such as Peter Lombard and Bonaventura, blended the Anselmian and Abelardian views, teaching that in His atoning death Christ satisfied some attributes of God but also produced a reaction in the heart of man toward God.
- b) As the FORMULATOR OF ROMAN CATHOLIC DOGMA, Aquinas regarded the atonement as being not absolutely essential, but in keeping with the attributes of God. He believed God could have redeemed man without satisfaction, but chose to demand satisfaction --thus necessitating the incarnation.
- c) Aquinas also held that the fullness of grace dwelt in the human nature of Christ, and since Christ is the new Head of the human race all who willingly join themselves to the Head partake in the overflow of His perfection. According to this schoolman, the death of Christ on the cross effected man's salvation in four ways:
 - (i) By merit.
 - (ii) By satisfaction.
 - (iii) By sacrifice.
 - (iv) By redemption. ... (In modern Roman Catholic theology, the idea of merit is closely associated with the sacrifice of the mass, and that of satisfaction with penance.)

5) **Duns Scotus.**

- a) This Franciscan theologian criticized his Dominican rival Aquinas--partly for the sake of criticizing! He offered no new thoughts on the atonement, generally following the syncretistic line of Peter Lombard.
- b) He said:

- (i) The atonement was necessary, but only because God willed it.
- (ii) The idea of satisfaction was not necessary, but only because God willed it.
- (iii) One righteous act by Adam could have atoned for his sin.
- (iv) God could have accepted the deed of an angel as sufficient for the atonement, but He willed otherwise.

9. On The Holy Spirit.

- a. Scholasticism modified the Biblical doctrine of the Holy Spirit:
- b. Through the doctrines of sacramentalism and indulgences, etc. Good Works replaced the grace of God and the work of the Holy Spirit in man's salvation.
- c. "It was expressly denied that the Spirit could teach all Christians through the Word of God. So, earthly priests were substituted for the Holy Spirit."

10. On The Nature Of Sin And Man.

- a. Anselm of Canterbury (1033-1109 A.D.) sought to answer the question: "Since sin presupposes the exercise of the will, how can sin be ascribed to children, and why should infants be baptized for its remission?" Good question!!
- b. Instead of turning to the Word of God, his answer followed the old Augustinian line of original sin (inherited from Adam) and actual sin (sins later committed by the individual). Thus 'baptism' was to remove the original sin.
- c. Medieval Catholicism developed a peculiar explanation of sin and the nature of man. Man was said to have been created as flesh and spirit -- bipartite -- with a consequential inbuilt tendency for conflict. To offset this, God then gave man the gift of original righteousness. It was this gift that man lost in the fall. Thus original sin is seen as not a positive act, but as the absence of righteousness.

11. On The Plan Of Salvation.

- a. Scholastics adopted a semi-Augustinian view of grace in salvation. They taught an operating grace (which enabled man to come to God) and a cooperating grace (which effected in man the desired result).
- b. Roman Catholicism teaches a _____. Ask a Roman Catholic if he is born again."I won't know until die, " will be his reply.

12. Justification.

- a. Augustine confused _____ (which is instantaneous) with _____ (which has a progressive element), and the scholastics intensified this error.
- b. Thomas Aquinas conceived justification as being wrought in four distinct steps:
 - 1) Infusion of grace.
 - 2) Free will turns to God.
 - 3) Free will turns from sin.
 - 4) Remission of guilt.
- c. This amounts to a progressive justification, and interestingly, Aquinas believed that no one could be assured of justification - unless that person had greatly suffered for religion and received a special revelation.
- d. _____ (1545-47 A.D.) spoke of the progressive increase in Justification. Faith. There was also a tendency to distinguish two forms of faith. The desire of the hierarchy to stress the idea of unquestioning submission to the 'Church' led to the concept of Informative faith-the mental assent to Church dogma; and formative faith - charity, or believing faith.

13. On The Church.

- a. The Scholastics did not significantly affect the established doctrine of 'The Church' - they simply built upon the Augustinian "Church- Kingdom" concept. This had three expressions:
- b. *No Salvation, Except In 'The Church'*. The 'Church' was seen as the dispenser of God's grace through the sacraments. Thus the threat of excommunication was a fearful weapon.
- c. *No Service Except To 'The Church'*. God's work could only be done in the manner prescribed by the

'Church.

- d. *No Subjection, Except By The 'Church'*. If the 'Church' was indeed a Kingdom (and a superior one at that!), then the 'Church' should exercise control over all other kingdoms. As mentioned above, popes such as Gregory VII, Innocent III, and Boniface VIII put that belief into practice.

14. On The Ordinances.

- a. The Scholastics viewed the sacraments as visible signs and mediums of an invisible grace.
- b. Their Efficacy.
- 1) The _____ View. ... Bonaventura and Duns Scotus advocated the view that the sacraments only symbolize grace, though God is bound to apply grace to the recipients.
 - 2) The _____ View. Hugo of St. Victor and Thomas Aquinas taught that grace resided in the sacraments. This view was adopted by the Roman Catholic 'Church'.
- c. Their Operation. The scholastics were of the general opinion that the sacraments were effective by virtue of their administration. It did not matter if the recipient was saved or spiritual, or if the character of the officiating priest was suspect.
- d. Their Number. ... The schoolmen held to between 5 and 30 different sacraments.
- 1) Peter Lombard was the first to name the present 7 of the Roman Catholic 'Church'.
 - 2) These were officially adopted by the Council of Florence in 1439 A.D., and are:
 - a) Baptism. Of interest are the statements by Peter Lombard, Thomas Aquinas, Bonaventura, and Duns Scotus that immersion is the correct mode for baptism.
 - b) Eucharist.
 - c) Confirmation. Those previously baptized are made to receive the 7-fold grace of the Holy Spirit through the laying on of the bishop's hands.
 - d) Penance. This was for the forgiveness of post-baptismal sins through prescribed acts.
 - e) Extreme Unction. The reception of special grace at the time of death by anointing with oil.
 - f) Holy Orders. For entrance into the priesthood.
 - g) Marriage.

15. On Angels And Demons.

During the superstitious middle ages the doctrine of angels was subjected to the wild imaginations of men. In the worship and life-style of the times, angels and demons became almost an obsession, as the schoolmen literally 'filled the air with demons'.

- a. The Source of Scholastic Angelology.
- b. Schoolmen derived their beliefs from:
- 1) Ancient classics - Greek mythology.
 - 2) Norse mythology.
- c. The teachings of Augustine and Pope Gregory I.
- d. The Bible.

16. The Extent of Scholastic Angelology.

... Nothing was as precise in Scholastic theology as their definitions of angels and demons. From the 13th century A.D. on, the world was gripped with an obsession for the demonic world. For example:

- a. Malignant spirits were said to swarm and infest the air.
- b. These spirits could take on almost any form -- dogs, toads, pigs, nuns, bears, black horses, rocks, black cats, etc. They sought to torment, and were blamed for every calamity (small and great).
- c. Evil spirits could be drunk by children, or could enter the body following a sneeze -- hence a "God bless you" after a sneeze!
- d. The devil was portrayed as having horns, a tail, and cloven feet. Demons were pictured in the most ugly and grotesque forms.
- e. Demons were said to work especially hard at destroying marriages.
- f. "The earlier fiction of the succubus and the incubus, inherited from pagan mythology and adopted by Augustine, was fully accepted in the middle ages. This was the shocking belief that demons cohabit with men, the succubus, and lie with women, the incubus."
- g. Merlin (the Magician) was supposed to be the son of an incubus and a nun. The Huns were generally believed to be the offspring of demons and offcast Catholic women.

- 1) The greatest of the Laterans - called by Pope Innocent III. 412 bishops attended, plus a large number of princes and nobles.
- 2) This Council decreed important Roman Catholic doctrine such as transubstantiation, auricular confession, and papal infallibility. It also forbade the reading of the Word of God in the vernacular, defined priestly garments, and issued 67 ecclesiastical and moral decrees.
- 3) In addition, Lateran IV decreed persecutions against Jews and heretics, and ordered the Inquisition.

5. OTHER LATIN COUNCILS

- a. **The Council Of Toulouse**, France - 1229 A.D.
 - 1) At this local synod the Bible was banned to all except high church officials. The Inquisition was perfected.
- b. **The Council Of Lyon**, France - 1245 A.D.
 - 1) This general council of the Church (called Lateran V by some) climaxed the struggle between the pope and Frederick II of Germany. Frederick was prosecuted, condemned, and deposed.
- c. **The Second Council Of Lyon** - 1274 A.D.
 - 1) This Council saw a futile attempt to heal the schism between the Eastern and Western Church.

IX. LIGHT IN THE GLOOM - Bible Believing Groups and Individuals in this Time Period

A. THE _____

1. THE ORIGIN OF THE PAULICIANS

- a. Our knowledge of the Paulician comes primarily from their enemies, for they of all ancient Bible believing 'Baptist' groups are the most maligned. In 1891 A.D. a Paulician book entitled "Key Of Truth" was discovered by the Armenian scholar Frederick Cornwallis Conybeare (1856-1924 A.D.), and published in 1898 A.D. For the first time the Paulicians were allowed to "speak for themselves".
- b. This time is described by Gregory Magistros, who, 200 years later, was in charge of the persecution of similar people in the same district. He writes: *"Prior to us many generals and magistrates have given them over to the sword and, without pity, have spared neither old men nor children, and quite rightly. What is more, our patriarchs have branded their foreheads and burned into them the image of a fox. . . . others again have put their eyes out, saying, 'you are blind to spiritual things therefore you shall not look on sensible things' "*
- c. The Paulician churches were of apostolic origin, being planted in Armenia in the first century A.D. - according to tradition, by the apostle Thomas. It is also evident that the Montanists, Novatians, and Donatists were perpetuated in the Paulicians, as the following quotations indicate: *"In spite of this strong opposition the Novatian sect ... propagated itself in various provinces of the West and the East down to the sixth century." ... "In Phrygia it (the Novatians) combined with remnants of the Montanists." "A remnant of the Donatists, as we learn from the letters of Gregory I, perpetuated itself into the seventh century..."* In his classic book, "The Rise And Fall Of The Roman Empire" Gibbon notes that the faith of the Paulicians stemmed from the first century, and was a branch of _____.
- d. **Armenia.**
 - 1) Armenia is a very isolated and mountainous region located mainly in modern Turkey, but also extending to Iran and the Soviet Union. It lies between, and to the South of, the Black Sea and the Caspian Sea. Mount Ararat is found in Armenia.
- e. **The Name "Paulician".**
 - 1) This name did not come into use until the 7th century A.D. It was applied because of the emphasis placed by these people on the _____, and their adoption of Pauline names for their leaders.
- f. **The Rise To Prominence of The Paulician Movement.**
 - 1) This began around 660 A.D. with the conversion and subsequent leadership of a man by the name of Constantine (630-687 A.D.) Many church historians mark the beginning of the

Paulicians in the 7th century A.D.; but it is evident that this was only the beginning of the name “Paulician” - a name which was given to a people who insisted on being called Christians (not Catholics) by their sworn enemies. They were also called “Thonraks”, after one of their later centers of influence. John T. Christian quotes from *The Greek And Eastern Churches* by Adney (pg. 217): *“Therefore, it is quite arguable that they should be regarded as representing the survival of a most primitive type of Christianity.”*

- 2) *“Conybear is probably justified in asserting that 'the Paulician Church was nor the national church of a particular race, but an old form of the apostolic church, and that it included within itself Syrians, Greeks, Armenians, Africans, Latins, and various other races. Finding refuge in southeastern Armenia, when it was nearly extirpated in the Roman Empire, it there nursed its forces in comparative security under the protection of the Persians and Arabs, and prepared itself for a magnificent career of missionary enterprise in the Greek world, which the sources relate with so much bitterness.'”*

2. NOTABLE PAULICIAN LEADERS

- a. The following men represent the line of leadership amongst the churches which came to be denominated Paulician during the period of advancement in preaching and missionary zeal.

b. Constantine.

- 1) As noted above, Constantine began the revival of these ancient Christians in Armenia.
- 2) Very few details of his life are available, as the following sketch shows:
 - a) He came from a small town called Mananalis, near Samosata, a region around the upper reaches of the Euphrates.
 - b) It is likely he was a follower of the Manichaeian religion.
 - c) Between 653 and 657 A.D., Constantine sheltered a Christian deacon in his flight from Mohammedan persecution, who in return expressed his appreciation by giving him a copy of the four Gospels and the epistles of Paul. Through reading these Scriptures, Constantine was saved, and left off Manichaeism for Christ. He joined himself with the Bible-believing Christians in the region.
 - d) Constantine adopted the name Silvanus, after the companion of the apostle Paul - I Thessalonians 1:1 (Silas). Like Paul, whom he obviously admired greatly, Constantine (Silvanus) began to preach the Gospel, winning many to Christ during 27 years of service. According to Gibbons, in his *Decline And Fall Of The Roman Empire*, the New Testament he received became the “measure of his studies and the rule of his faith “.
 - e) It was this characteristic that began to bring the people with whom he associated under the notice of the Eastern Catholic Church.
 - f) In his disputes with the Catholics, it was a, knowledgeable by his opponents that he had the pure Word of God. The Eastern Emperor Constantine Pogonatus (648-685 A.D.) ordered his death in 684 A.D., and sent Simeon to carry out the deed. Simeon ordered the Paulicians to stone their leader, but all refused. Constantine's adopted son, Justus, finally performed the deed. The death of Constantine (Silvanus) is fixed at between 684 and 687 A.D.

c. Simeon.

- 1) Simeon was the officer sent by the Emperor to liquidate Constantine and coerce the Paulician church at Cibossa (Kibossa) into the Catholic fold. Not only did he largely fail in his mission, but he became a convert of the faith of the Paulicians. (This conversion was to be later “explained” as a clear case of demon possession!)
- 2) It seems Simeon returned to Constantinople for about 3 years, remaining a secret disciple, after which he returned to Armenia to take his place with the faithful of the Lord. Simeon adopted the Pauline name of Titus, and led the Paulicians for 3 years. Many were saved under his preaching.
- 3) Between 690 and 693 A.D., Simeon (Titus) was accused by the wicked Justus before the Catholic Bishop of Colonia and was burned alive with many of his followers. (Of this Justus, the killer of Constantine and accuser of Simeon, the Catholic writer Peter Sikeliotis wrote: “highly privileged instrument of divine vengeance, whose name happily agrees with his deeds “.)

d. Genesisius.

- 1) Some accounts indicated that Genesisius was a son of the only man to escape the fiery martyrdom

at Cibossa, one Paulus, and that he and his brother Theodotus became preachers.

- 2) Genesisus was brought to Constantinople as a heretic, but was acquitted after (supposedly) giving ambiguous answers to the Patriarch Germanus. The Emperor Leo (The Iconoclast) was sympathetic to the cause, and sent back with Genesisus letters of protection for the Paulicians.
- 3) Genesisus returned to Mananalis and preached there for 30 years.

e. Joseph.

- 1) This man was a leader among the Paulicians for 30 years after the death of Genesisus. He adopted the name Epaphroditus.
- 2) Joseph apparently labored at Antioch in Pisidia. We note that by this time, the Paulician influence had spread from Armenia into Mesopotamia, Asia Minor, and Syria.

f. Baanes.

- 1) This man stands accused of somewhat less than Christ-like behavior during his leadership amongst the churches, but the fact that he is termed the “filthy one” by the Catholic writers puts this in doubt.

g. Sergius.

- 1) Perhaps the greatest of the Paulician preachers. Sergius was born in the Galatian town of Ania, near Tavia.
- 2) At a young age he was converted from Catholicism to Christ after being witnessed to by a Paulician woman, who encouraged him to study the Scriptures for himself without the aid of a priest.
- 3) Sergius assumed the name of Tychicus, and began preaching the Gospel around 810 A.D. For 34 years, Sergius (Tychicus) was the leader of the Paulicians. He did much to lift the Paulicians to a high ethical plane, by healing divisions and giving strong moral leadership. He was a widely traveled missionary. Near the end of his life he wrote in an epistle, “I have run from East to West, and from North to South, till my knees were weary, preaching the Gospel of Christ.” Sergius perished in the persecutions under the Empress Theodora which merged between 832 and 846 A.D., being cut in half with an axe.

3. PERSECUTIONS AGAINST THE PAULICIANS

- a. At the bequest of the Patriarchs of Constantinople, all of the Eastern Emperors persecuted the Paulicians. Even the Armenian-born Emperor Leo III (or, Leo the Isaurian, or, Leo the Iconoclast) permitted the Paulicians to be attacked. (There was one exception. In 970 A.D., the Emperor John Tzimiscas, wishing to create a “buffer zone between Constantinople and Bulgaria, allowed many Paulicians to migrate to Thrace, where he granted them a city in Southern Bulgaria called Philippopolis (Plovdiv), and religious freedom.) The most widespread and horrific persecution was that initiated by the Empress Theodora and her son Michael III (Michael the Drunkard) between 842 and 867 A.D.
- b. During these 25 years, over _____ Paulicians perished, often in the most cruel fashion - beheadings, burnings, drownings - without pity.
- c. The extent and influence of the Paulician movement may be gauged by the following factors:
 - 1) By The Large Numbers Martyred.
 - 2) By The Extreme Measures Undertaken To Destroy Them.
 - 3) By The Length To Which Their Enemies Would Go In Order To Stigmatize Them By False Accusation.

4. THE ZENITH OF PAULICIAN INFLUENCE

- a. The persecutions of the Paulicians under Theodora were set against a backdrop of considerable turmoil in the Eastern Church. The Byzantine Empire had been greatly weakened in wars with Persia, and by the Mohammedan invasions (which had taken two-thirds of the empire in its initial surge, was threatening Constantinople, attacking in 673 and 717 A.D.) There was also pressure from the Bulgarians to the North, who attacked the Capital in 711 A.D. Besides all this, there was the Iconoclastic controversy, and the primacy struggles with the See of Rome. Such was the intensity of these persecutions, many of the Paulicians took up arms to defend themselves. The father of a high

ranking imperial officer was impaled to death for his faith in Christ, and the outraged son, Carbeas, immediately defected to the Paulician cause and became a great military leader (and, some say, a preacher).

- b. Carbeas led 5,000 men and established a 'fort-city-state' at Teprice (near Trezibond). They made a political alliance with the Saracens, and for 50 years resisted the Catholic armies. The Emperor Michael III was defeated, and the Moslem-Christian alliance occupied territories as far West as Ancyra, Ephesus, Nicea, and Nicomedia."The Paulicians of Teprice allowed a shelter to every creed of belief or unbelief, freedom of conscience long before it appeared elsewhere in the world." "By scattering and alienating these brave and pious mountaineers, and driving them into alliance with the Mohammedans, the Byzantine Government destroyed its own natural defense against the threatening Mohammedan power and prepared the way for the fall of Constantinople." The free state of Teprice lasted for about 150 years before being overrun. During this time, it was also the center of great missionary enterprise. Paulician preachers went out into Thrace, Bulgaria, Bosnia, and Serbia.

5. THE DOCTRINES OF THE PAULICIANS

- a. The claims and beliefs of the Paulicians were obscured by the writings of their enemies (notably, Photius and Sikeliotēs) which Gibbon called "malice and poison". However the discovery of "The Key Of Truth" has done much to shed positive light on these people. The catalog of their beliefs and claims is as follows:
- b. **They Claimed To Have _____ With Christ And The Apostles.**
- c. **They Accepted The Word of God As The _____ of Faith.**
 - 1) They believed everyone should have access to the Scriptures, and were a link in the chain of preservation of the pure Word of God.
 - 2) They practiced public reading of the Scriptures.
 - 3) They accepted both the Old and New Testament.
- d. **They Recognized Only _____ Baptism.**
 - 1) The following quotation from The Key Of Truth bears witness to their belief and practice concerning the ordinance of baptism. *"Therefore according to the Word of the Lord, we must first bring them into the faith, induce them to repent, and give it (margin, Baptism) unto them. (PP 76,77)."*
 - 2) The Paulicians rejected infant baptism and the baptism of unbelievers. Professor Alien of Oxford wrote in his The Ecclesiastical History Of The Ancient Churches Of Piedmont, 1821 A.D. that they both baptized and rebaptized by immersion. Conybeare, writing on the 'History of Christmas' in the American Journal Of Theology, had this to say: *"The various sects of the Middle Ages, knowing themselves simply as Christians, retained baptism in its primitive form and significance, steadily refusing to recognize as valid the infant baptism of the great orthodox or persecuting churches; ... if they would reenter the pale of Christianity, they must repair, not to Rome or Constantinople, but to some of the obscure circles of Christians, mostly in the East, who have never lost the true continuity of the baptismal sacrament. These are the Paulicians of Armenia, the Bogomil seed round Moscow whose members call themselves Christ's, the adult Baptists (those who practice adult baptism) among the Syrians of the upper Tigris valley, and perhaps, though not so certainly, the Popelikans, the Mennonites, and the great Baptist communities of Europe."*
 - 3) The Paulicians did not practice trine immersion, as some other Eastern groups did. Again, according to Allix, the Paulicians replied to those who saw baptism as a sacrament with the answer that:
 - 4) The Minister Imparts No Saving Value To The Ordinance, Because He Is Sinful.
 - 5) Sins Renounced At The Font Are Committed Once Again.
 - 6) Infants Are Ignorant Of Faith... Christian quotes from a Paulician confession of faith of 1025 A.D. which states: "In the beginning of Christianity there was no baptizing of children; and their forefathers practiced no such thing and we do from our hearts acknowledge that baptism is a washing which is performed in water, and doth hold out the washing of the soul from sin. (Mehrning, Der Heiligen Tauff Historie, 11. 738)."
- e. **They _____ Transubstantiation.**
 - 1) They also denied the notion that the sins of departed people could be forgiven through the celebration of mass, the giving of alms, or vicarious penance.
- f. **They Rejected All Forms Of _____.**

- 1) The Catholic Sacrament Of Marriage Was Rejected As A Pernicious Institution.
- 2) Catholic Funeral Rites Were Considered To Be Sacramental Avarice.
- 3) They Denied That Church Buildings Were Any More Holy Than A Home Opened Up For Worship.
- 4) They Said That The Altars Were Just Heaps Of Stones.
- 5) They Would Not Use Incense Or Consecrated Oil In Their Worship.
- 6) They Said The Use Of Bells In The Churches Was A Superstition, Designed To Ward Off Demons.

g. They Rejected _____ As Unprofitable And Absurd.

h. They also rejected the developing doctrine of purgatory.

i. They Had No _____ or Clerical Office.

- 1) They were called “Acephali” (meaning “headless”) by the Catholics because of their lack of structured organization. They believed in the Priesthood of all believers.
- 2) They did believe in the office of pastor, but all such men were of equal rank. They used no dignified or officious names. The pastors dressed like all the people and lived as did the people.
- 3) They called themselves Christians, brothers, and “fellow pilgrims”.
- 4) They had no councils or associational organizations.
- 5) Furthermore, they had very high standards of conduct for their pastors. *“Again, the ordaining of an elder requires great care lest anyone unworthy be chosen. It must be ascertained whether he has perfect wisdom, love, which is chief of all, prudence, gentleness, humility, justice, courage, sobriety, eloquence. In laying hands on him, which is to be done with prayer and the reading of suitable Scriptures, he is to be asked, 'Art thou then able to drink the cup which I am about to drink, or to be baptized with the baptism with which I am about to be baptized?'... The reply is: ...'I take on myself scourgings, imprisonment, tortures, reproaches, crosses, blows, tribulation and all temptations of the world...:'”*

j. They Were _____.

k. They Opposed All _____ Worship. They called the “holy relics” “junk”, and contrary to the Godhead.

l. They Believed in _____ Living. “A Paulician named Gundulphus, who was condemned in 1205, when examined by the Catholic Synod in Arras (Northern France) made this claim, that the discipline of Christ and the apostles 'consists in leaving the world, in bridling carnal concupiscence, in providing a livelihood by the labor of our hands, in hurting nobody, and affording charity to all who are zealous in prosecution of this our design.'”

6. THE INFLUENCE OF THE PAULICIANS

- a. It is apparent the first century churches of Armenia remained in the backwaters of mainstream Christianity for many years, relatively unchanged in their New Testament simplicity.
- b. Nevertheless, such churches had a profound influence upon some major developments in Christian and world history.

1) Paulician Influence Upon Mohammedanism.

- a) Several historians believe these dissenting Christians, many of whom found refuge amongst the Arabs, contributed to the development of the tenets of Islam through their rejection of idolatry.

2) Paulician Influence Upon The Iconoclastic Movement.

- a) The Iconoclastic Movement began in 726 A.D. when the Eastern Emperor Leo III (who reigned from 717-741 A.D.) issued an edict against the worship of images and pictures, following with a persecution of image worshipers and the wholesale destruction of icons, images, and paintings. Thus began a controversy which lasted until the reign of Theodora, 842 A.D. *(He first attempted to remedy the abuse in his dominion by ordering that the images and pictures be placed so high that the worshippers could not kiss them. When that failed he issued an order forbidding the use of images in the churches as heathenish and heretical. To support this action a council was called in Constantinople, in 754, which gave ecclesiastical sanction to his actions. This great controversy became known as the “iconoclastic” dispute, a word which means the breaking of images. The eastern church banned all use of images or icons, and to this day that remains one of the great contrasts between the eastern orthodox and the Roman catholic church.)*

- b) The son (Constantine) and grandson (Leo IV) of Leo continued the iconoclast movement with even more vigor.
- c) Most of the clergy were vehemently opposed to this turn of events. In the West the edicts were largely disobeyed.
- d) The seventh ecumenical council, Nicea II, in 787 A.D. was called to settle the question, and came out strongly in favor of image worship. A council in Frankfurt, 794 A.D., presided over by Charlemagne actually overturned the decisions of Nicea II, although images as ornaments or memorials were permitted in the churches. The Paulicians, like other non-conformist groups, were very much opposed to the veneration of images, (a practice which had been going on since Helena, the mother of Constantine the Great (288-337 A.D.), made a pilgrimage to Jerusalem in 325 A.D. and returned with pieces of the cross and nails used in the Lord's crucifixion). The emperor Leo was himself from the Isaurian Mountains, part of the Taurus chain, and Armenia. A. H. Newman says: "*Leo ... was actually a Paulician, and it has been maintained that his successor, Constantine Copronymus (741-775) was a 'pure Paulician'.*"
- e) It must be doubtful that Leo was actually a Paulician, for he was a ruthless man in many ways, but he certainly held some Paulician sentiment.

7. Paulician Influence Upon Later Baptist Groups.

- a. The great impact of the Paulician movement is seen in its spread to Eastern Europe.
- b. The First Paulician Emigrants Settled In Thrace About 775 A.D. Thrace is an area which comprises part of Macedonia (Greece), European Turkey, and Southern Bulgaria.
- c. During the comparative respite of the iconoclastic period, a vast amount of missionary work was done by Paulician preachers. The Gospel was preached all over Asia Minor, into Bulgaria, and as far West as Bosnia.
- d. During the severe persecutions in the ninth century AD., many Paulicians fled to the Balkans, where many churches were established. As mentioned previously, in 970 A.D. a large number were settled in Southern Bulgaria. In Bulgaria, the Paulicians came to be called "Bogomils", a word thought to mean "friends of God". These dear people of God spread across the land with their simple (New Testament) brand of Christianity. Further Byzantine persecutions sent many Westward into Serbia (part of the now-defunct Yugoslavia). The Serbian Orthodox Church in turn pushed them into Bosnia (another part of Yugoslavia) in the twelfth century A.D.
- e. Pope Innocent III, in 1203 A.D., tried to eradicate these Bible-believing Christians in **Bosnia**, who were now often called "Cathari" - meaning "pure ones", but without the desired success. In 1291 A.D. a Dominican and Franciscan Inquisition was launched against them. The end result was to once again weaken the barrier against the onslaught of Islam, and by 1400 A.D. much of this area was under Turkish control.
- f. Paulicians also found their way into Europe, particularly Southern France in the Languedoc region, and had a profound influence in the revival of the ancient Christians there. When Bogomils from the Balkan countries fled to Europe, they met many believers of like faith - the Albigenses

B. THE CATHARIST GROUPS

- 1. The Cathari are first noted in Western Europe in the first part of the 11th century A.D., but more prominently in the middle of the 12th Century A.D.
- 2. The name "Cathari" comes from the Greek word 'katharos' which means "pure", and these people were so named Puritans because of their holy life-style.
- 3. "*By the end of the twelfth century they were reported to have followers in nearly 1,000 cities. The Dominican Rainerius gave 4,000,000 as a safe estimate of their number and declared this was according to a census made by the Cathari themselves.*"
- 4. It seems numerous groups were classified within this general Puritan movement - not all were necessarily Biblical in their faith and practice. In this study, we will look at those groups of Cathari which relate closely to our Baptist heritage. These are notably:
 - a. Petrobrussians - named after Peter de Bruys. (c.1104 A.D.)
 - b. Henricians -- named after Henry of Lausanne. (c.1125 A.D.)
 - c. _____ - named after the town of Albi, France, one of their strongholds.
 - d. _____ - a name derived from the word "Vaudois" meaning "valley", a name borne also by one of their early leaders, Peter Waldo.
- 5. A more detailed study of these important groups of Cathari is presented later:

C. **THE PETROBRUSSIANS** ... Peter Du Bruys (d.1126 A.D.) was a student of Peter Abelard (1079-1142 A.D.) at the University of Paris. From around the year 1105 A.D. he began preaching in the South of France doctrines which ran contrary to the Church of Rome. His followers were called Petrobrussians by the Catholics.

1. **The Petrobrussian Distinctive.** ... The chief protagonist of Peter de Bruys was Peter the Venerable (1092-1156 A.D.) the abbot of Clugny who listed 5 heresies of the Petrobrussians:
 - a. They declared invalid the baptism of any person before they reached the age of discretion. They taught believer baptism, and practiced rebaptism with those who joined them from the Catholics.
 - b. They declared Church buildings and consecrated altars as useless.
 - c. They were opposed to the adoration of images and rejected the use of crosses.
 - d. They denied transubstantiation.
 - e. They rejected prayers, alms, and good works for the dead.
 - f. In addition, the Petrobrussians rejected the Catholic use of tradition, teaching the authority (and literal interpretation) of Scripture alone as sufficient.
 - g. They saw the Church as being a spiritual body composed of regenerated people. They rejected other Catholic doctrines such as penance and celibacy.
2. **The Ministry of Peter de Bruys.**
 - a. Peter became extremely popular in Languedoc where he preached for 20 years. He was seized and burnt at St. Gilles in 1126 A.D.

D. THE HENRICIANS

1. Henry of Lausanne, Switzerland, (d.1148 A.D.) was the successor to Peter de Bruys. He was a former Benedictine monk who was noted for his fiery street preaching after joining Peter in the South of France. Schaff notes that one of the results of his preaching was “that women of loose morals repented and young men were persuaded to marry them”.
2. Henry railed against the vices and excesses of the Catholic clergy, and denied sacramentalism. He and his followers practiced a simple, holy life. The people were called Henricians by their enemies. Henry was allowed to die of starvation in prison, possibly in Rheims.
3. An interesting insight to the condition of religion (and the effects of these Catharists) in the South of France is seen in a quote from Bernard of Clairraux (1090-1153 A.D.): “...churches without worshipers, people without priests, and Christians without Christ. The sanctuary of the Lord no longer regarded as sacred or the sacraments as holy. The children debarred from life by the denial of baptism, and souls hurried to the last tribunal, unreconciled by penance...”

E. THE _____

1. **The Name “Albigense”.**
 - a. This name is taken from the French town of Albi, 70 kilometers North-East of Toulouse, on the River Tarn. Albi was a major center of Catharist activity.
2. **The Doctrines Of The Albigenses.**
 - a. With Regard To The Church.
 - 1) These people rejected the Catholic concept of the Church, and formed simple congregations with pastors in the place of leadership.
 - 2) “*Enemies of the Albigenses thought they had no churches because they had no formal, visible organization of officers, etc.*”
 - b. With Regard To Baptism.
 - 1) A Synod at Toulouse in 1119 A.D. and at Albi in 1165 A.D. condemned the Albigenses for their rejection of infant baptism.”I cannot deny that the Albigenses, for the greater part, were opposed to infant baptism; the truth is, they did not reject the sacrament as useless, but only as unnecessary to infants.” (*Chassanion, Historie des Albigeois, Geneoa, 1595.*)
 - c. With Regard To The Word Of God.
 - 1) The Albigenses accepted the Scriptures over tradition.

3. The Persecutions Against The Albigenses.

- a. The Catholics at first attempted to convert the Albigenses through ecclesiastical coercion. This failed largely because the simple Albigensians knew the Word of God.
- b. Lateran II (1139 A.D.) and the Council of Tours (1163 A.D.) condemned them as heretics.
- c. The sympathetic Raymond IV, the Count of Toulouse, was forced under excommunication and interdict to join in the crusades against his subjects. The crusading army was led by the cruel Simon De Montfort and Arnold, abbot of Citeaux. As an example of "mans' inhumanity to man" this period was one of the black spots of history.
- d. *"Their thirst for blood and their unbounded rapacity continued to rage in spite of the feeble attempts of the pope to check them."*
- e. One instance will serve to show the nature of these persecutions. The town of Beziers was before the attacking armies. Rather than systematically seek out the Albigenses from the Catholic populace, the papal legate gave the order to "kill them all. The Lord knows His own." The blood-thirsty soldiers obliged. Women and children were not spared. Almost 20,000 were slain in this one attack.
- f. *"Dr. Lea the eminent authority on the Inquisition, has said that no religion can show a more unbroken roll of victims who unshrinkingly and joyfully sought death in its most abhorrent form in preference to apostasy than the Cathari."*
- g. Further campaigns of terror were conducted in 1215-18, 1226-29, and 1232-33 A.D. At the last, the business of the inquisition was entrusted to the Dominicans, the "hounds of the pope".
- h. So widespread and devastating were these crusades, that the testimony of Christ was all but exterminated in the South of France. Those who did escape fled to Italy and Germany where they sowed the seeds of the Anabaptist movement in Europe. Some returned from whence they came -- to Bulgaria, where the Bogomils continued to exist.
- i. The Albigenses were also called Paterines, meaning "sufferers"

F. THE _____

1. The Origin Of The Waldenses.

- a. Many historians attempt to fix the beginnings of the Waldenses with one of their ablest leaders, Peter Waldo (1140-1218 A.D.). This is in fact not the case. Two points can be confidently made:

2. The Waldenses Are Of Ancient Origin.

- a. An Austrian Inquisitor in the Diocese of Passau, c.1260 A.D. states, "some say that it (Waldenses) dates back to the time of Sylvester (A.D. 325); others to the time of the apostles".
- b. David of Augsburg says, "They call themselves successors of the apostles. ..
- c. An early Waldensian document, The Noble Lesson (c.1100 A.D.) assigns the beginning of the Waldensian churches to the days of the Emperor Constantine under Bishop (?!) Sylvester. (11)

3. The Waldenses Are Linked With The Albigenses.

- a. The Jesuit Jacob Gretschler stated, "that the Toulousians and Albigenses condemned in the year 1177 and 1178 were no other than the Waldenses. In fact, their doctrines, discipline, government manners, and even the errors with which they had been charged show the Albigenses and the Waldenses were distinct branches of the same seed, or the former was sprung from the latter." (Rankin, History Of France, Ill. 198-202.)

4. The Name "Waldense".

- a. This name seems to have sprung up at the time of the Catharist stirrings throughout Southern France. This name apparently derives from the Italian word "Valdesi" or the French word "Vaudois" meaning "valley", and was applied because of the usual residence of these Bible believers.

5. _____ (1140-1218 A.D.)

- a. The great revival of these ancient people may be attributed to Peter Waldo.
- b. Waldo was a wealthy Catholic merchant of Lyon, France, who was converted to Christ. He became absorbed in the Word of God and even hired 2 priests to translate Scripture into his native tongue. Seeking a restoration of New Testament Christianity, and desiring to preach the Gospel to the people, he literally "left all" and followed Christ.
- c. Waldo and his followers called themselves "The Poor Men Of Lyon". They were noted for their memorization of large parts of the Bible, their poverty, and their preaching. They inevitably ran foul of the Catholic hierarchy, and after being forbidden to preach without permission by Lateran III

- (1179 A.D.), they departed from the Church of Rome, and by 1182 A.D. had completely separated.
- d. In 1183 A.D., the Lyonists were condemned as heretics. At this point they merged with other Catharist groups and for the next 35 years spread across France, Italy, and Bohemia. The Waldenses, as they came to be known, were very evangelistic. They had numerous traveling evangelists who carried small Bibles under their cloaks, always ready to preach the Gospel.
 - e. Waldo probably died in Bohemia.

6. The Doctrines And Practices Of The Waldenses.

a. Regarding The Scriptures

- 1) The Waldenses accepted the whole Bible and regarded it as authoritative. They are noted for their love for and use of the Scriptures -- in a time when possessing, hearing, or reading the Bible was forbidden - by the 'Church'!! They believed the Scriptures ought to be available to all.
- 2) Many of them knew the New Testament, or great sections of it by heart.
- 3) They opposed any spiritualized interpretation of the Bible, taking it literally.

b. Regarding The Church.

- 1) They rejected Rome's claim to be the true Church. They believed preaching should also be the right of laymen, and denied the right of priests to bind or loose, consecrate or bless.

c. Regarding Baptism.

- 1) In an 12th Century A.D. (1120 A.D.) Waldensian document, the twelfth article states: "We consider the sacraments as signs of holy things, or the visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols or visible forms when it can be done, notwithstanding which we maintain that believers may be saved without these signs when they have neither place nor opportunity of observing them." (*Perrin, Histoire Des Vaudois, I. xii., 53.*)
- 2) The 7th Article of a Confession of Faith in 1544 A.D. says: "We believe that in the ordinance of baptism the wafer is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us ... And by this ordinance we are received into the holy congregation of God 's people, previously professing our faith and the change of life." (Sleiden, *The General History Of The Reformation*, 347. London, 1689.)
- 3) **Peter Of Clugny**, 1146 A.D., brought the following charge against the Waldenses: They say "That infants are not to be baptized, or saved by the faith of another, but ought to be baptized and saved by their own faith ... And that those who are baptized in infancy, when grown up, should be baptized again ... rather rightly baptized." (*Hist. Eccl Madgeburg, cent. Xii c. v. 834.*)
- 4) J. T Christian cites more authorities, and concludes by saying, "If the Waldenses were not Baptists there is no historical proof of anything." (14) An ultimatum issued by the Pope against the Waldenses and other 'heretics' in 1176 A.D. said, among other things, "We believe that none are saved except they are baptized; and that children are saved by baptism, and that baptism is to be performed by a priest in the church."

d. Regarding Salvation.

- 1) The Waldenses rejected outright the Catholic ideas of purgatory and prayers for the dead. They believed in Heaven for the saved and Hell for the lost.

e. Regarding Other Catholic Doctrines. ... The Waldenses rejected the following:

- 1) Veneration Of Mary.
- 2) Prayers To The Saints.
- 3) Veneration Of Relics.
- 4) Indulgences.
- 5) Use Of Images.
- 6) Absolution.
- 7) Oath Taking.

7. The Waldenses And The _____

- a. The Waldensian people played a significant role in the divine preservation of the Word of God.
- b. From their earliest beginnings, the churches of Northern Italy (forerunners of the Waldenses) had a Bible which was pure in its text. It was called the "Italic Bible", or the "Itala", which was compiled in about 157 A.D., translated from the Graeco-Syrian textual family. (This made it different from the Latin Vulgate which was translated in 386 A.D. by Jerome from corrupted manuscripts, many influenced by Origen.) The New Testament text was preserved throughout the Dark Ages in the dormant stream of Byzantine manuscripts and in the living stream of Waldensian Bibles.
- c. In the 14th and 15th Centuries A.D., the Jesuits translated Jerome's vulgate into Italian and French, "to shake out of the deceived peoples' hands, the false heretical translations of a sect called Waldenses".
- d. An edition of the Waldensian 'Olivetian Bible' was influential in the translation of the English Geneva Bible - the Bible ultimately replaced by the Authorized, King James Version."It is therefore evident that the translators of 1611 had before them four Bibles which had come under Waldensian influences: the Diodati in Italian; the Olivetan in French; the Lutheran in German; and the Genevan in English. We have every reason to believe they had access to at least six Waldensian Bibles written in the old Waldensian vernacular".

8. The Persecutions Against The Waldenses.

- a. In 1179 A.D., the Poor Men of Lyon were forbidden to preach without the permission of the Catholic clergy.
- b. In 1183, Pope Lucius III (1097-1185 A.D.) excommunicated Peter Waldo and his followers at the Synod of Verona. From this point on, the Waldenses began to be persecuted with great severity.
- c. In 1212 A.D. 500 Waldensians were taken prisoner in Strassburg and 80 of them burnt.
- d. In 1380 A.D. the antipope Clement VII (d.1394 A.D.) sent a monk into the Waldensian Valleys to root out heretics. Over the next 13 years several hundred were burnt.
- e. In the 15th Century the persecutions began to increase and in 1486 A.D. Pope Innocent VIII (1432-1492 A.D.) ordered an army of 18,000 men to exterminate them.
- f. In 1545 A.D. the Waldensians of Provence were exterminated, in 1559 A.D. those of Calabria, and in 1560 A.D. those of Piedmont.
- g. In 1655 A.D. the terrible "Piedmontese Easter" saw the troops of the Marquis of Pianezza bring about the final great massacre of the Waldensians in Piedmont.
- h. The earlier persecutions of the Waldenses (12,13th Centuries) drove them into the valleys of Piedmont, Provence, the Cottian
- i. Alps, and Dauphiny. They also dispersed to Germany (Cologne, Frankfurt, Nuremberg), Austria, and Bohemia.

9. The Waldensian Churches Today.

- a. Waldensian churches exist in many cities of Italy today and have their headquarters in Piedmont, the major city being Turin. They represent the largest evangelical group in Catholic Italy.
- b. The Waldenses fell into the Protestant camp after the Reformation."Sick and tired of heart in 1530 the remnant of the Waldenses opened negotiations with the Reformers, but a union was not effected till 1532. Since then the Waldenses have been Pedobaptists."
- c. Today's Waldenses are modernistic, ecumenical, and more of a social Gospel organization. They are also active in Uruguay and Argentina.

10. Columbanus (543-615)

- a. Missionary to Germany
- b. Educated Irishman - Born in Leinster, Ireland
- c. At 40, left with 12 comrades went to Burgandy, France
- d. Preached against the immorality of the Royalty and the worldiness of the clergy
- e. Result - Kicked out of France
- f. Started work in Bregenz, Germany
- g. Burned out the pagan temples
- h. Broke the cauldrons of beer which was to be offered to Woden
- i. Threw idols into the lake
- j. After 3 years, moved to Lombardy, where he died.

11. Raymnonnd Lull (Ramon Lully, Lullus) (1236-1315) - Missionary to Mohammedans

- a. Spaniard from the island of Majorca
- b. Entered the King's service As a page for the King's sons, Later as their tutor
- c. A well-known knight and poet before 30
- d. Married Banca Picany - Sept., 1257 - Two children
- e. He waqs a womanizer/playboy
 - 1) Tries to start an affair with married lady
 - 2) Goes-to her home to romance her
 - 3) Shows him a large tumor an her throat
 - 4) She said to him: *"See, Ramon, the foulness of this body that has won thy affection! How much better hadst thou done to set thy love on Jesus Christ, of whom thou mayest have a prize that is eternal."*
- f. Salvation - July 1266
 - 1) Was trying to write a poem for another woman he wanted. Every time he tried, he saw a vision of Christ dying for him and he would hide in bed.
 - 2) He finally asks God to save him.
- g. God calls him to the Mohammedans
 - 1) Preparation to go
 - 2) Family backs him
 - 3) Purchased a Saracen slave to teach him Arabic
 - 4) Slave blasphemed God
 - 5) Raymond hits him, slave knifes him back
 - 6) Slave arrested and later commits suicide
 - 7) Takes 9 yrs. to teach self Arabic
 - 8) 1275 - Completed a book on how to win Muslims called "Ars Major"
 - 9) Travelled throughout Europe trying to get interest in Islam Missions and Training Schools started.
- h. 1291 - 1st Missionary journey to Tunis
 - 1) 56 yr. old
 - 2) Sail from Genoa, got scared at last minute and got off
 - 3) Was in such sorrow he got sick
 - 4) Wanted to leave on next ship, but his friend thought he was too sick
 - 5) When he got no better, he left on third ship and immediately was recovered
 - 6) 1st step - Challenged the Islam leaders to public debate - Fruitless and ended in a draw.
 - 7) Jailed by the Sultan and banished from Tunis
 - 8) Managed to escape the ship in the harbor
 - 9) Lived in Tunis' wharf for three months, quietly preaching Christ
 - 10) Returned to Naples for help - Fruitless journey
- i. 1301 - Ministered for more than a year in Armenia
- j. 1302 - 1305 - Worked with the JEWS of Europe
- k. 1307 - 2nd missionary journey to Bagia
 - 1) 1st step - Goes to the public square and starts street preaching
 - 2) Mob tries to kill him.
 - 3) Rescued by Moslem Clergy
 - 4) "Don't do that! It is dangerous!" - Clergy
 - 5) Lull - "Death has no terrors whatever for a sincere servant of Christ who is laboring to bring souls to a knowledge of the truth."
 - 6) Jailed for 6 months
 - 7) Was offered riches, wives, high office, and power to be a Muslim "Ye have for me wives and all sorts of worldly pleasure if; I accept the law of the Mohammed? Alas! Ye offer a poor prize, as all your earthly goods cannot purchase eternal glory. I, however, promise you, if you will forsake your false and devilish law, which was spread by sword and force alone, and if ye accept my belief, Eternal Life, for the Christian faith was propagated by preaching and by the blood of holy martyrs. Therefore I advice you to become Christians even now, and so obtain everlasting glory and escape the pains of hell." - 73 yr. old
 - 8) Deported under guard

- 9) Shipwrecked off of Pisa, Italy - Rescued
- l. 1314 - 3rd missionary journey to Bagia
 - 1) Secretly works in a group of converts from previous visits for almost a year.
 - 2) June 30, 1315 - Stoned to death while preaching on the street - 80 years old
- m. Methods of Raymond Lull
 - 1) Muslims can be won by reason, not force!
 - 2) Advocated Arabic studies in the university
 - 3) Advocated Hebrew be taught to send out missionaries to the Jews
 - 4) Roman Catholic church's reaction to Lull
 - 5) Jesuits hate him!
- n. 1371 - Pope Gregory XI banned some of Lull's books
- o. Eymeric, the Catholic Inquisitor of Aragon, labeled Lull a heretic!

X. THE BEGINNING OF PAPAL DECLINE

- A. **Political Change In Europe.** ... By the beginning of the _____ Century A.D., currents of change were sweeping across Europe, which were to have a lasting effect upon religious and secular history. In particular we note:
 - 1. The Decline Of German Influence. It was over the German kings that the papacy had held the greatest sway.
 - 2. The Rise Of French (Norman) Influence
 - 3. The Rise Of Nationalism. The nations of Europe began to crystallize in a spirit of national consciousness and political centralization.
 - 4. The Rise Of Independent Groups. In particular a wealthy middle class, composed of merchants dependent upon trade.
- B. **Pope Boniface VIII.** (1294-1303 A.D.)
 - 1. The decline in papal power began during the reign of Boniface, who “cherished to the full extent the theories of Hildebrand and Innocent III”.
 - 2. Boniface attempted to rule in the grandiose manner of Pope Innocent III, but the times had changed. He was eminently unsuccessful in his attempts to exert his authority in Sicily and Italy. His mediation in a quarrel between Philip N The Fair (1285-1314 A.D.) of France and Edward 1 (1272- 1307 A.D.) of England proved to be his downfall. Both kings defied him and his bull of 1296 A.D. (“Clericis Laicos”) which forbade the taxation of priests and property of the Church by kings. Philip retaliated by refusing to allow any Church money to leave the country.
 - 3. Boniface issued his bull “Unam Sanctum” in 1302 A.D. which stated, among other things:
 - 4. All Temporal Governments Are Subject To The Spiritual Government Which Is At Rome.
 - 5. The Pope Has The Right To Judge All Kings And Princes.
 - 6. Every Human Creature Must Be Subject To The Pope In Order To Be Saved.
 - 7. Philip's response was to publicly burn the bull at Notre Dame. He then sent a force against the pope which resulted in the capture, humiliation, and death of the pontiff a month later.
 - 8. A later epitaph says of Boniface: “He entered like a fox, reigned like a lion, and died like a dog.”
 - 9. From this point, papal authority was no longer supreme. The papacy fell under French control, and the papal residence was moved to Avignon in 1309 A.D. The next 7 popes were French, ruling from Avignon.

XI. The Late Middle Ages: 1300-1499

A. **IMPORTANT PEOPLE TO NOTE:** _____, _____, and Thomas a Kempis

B. A BRIEF OUTLINE OF PEOPLE AND EVENTS OF THIS PERIOD

- c.1300-c.1400 The Black Death. 1/3 of the population from India to Iceland is wiped out, including about 1/2 of Britain
- 1309 The beginning of the "_____ of the Church." For 70 years the papacy was in Avignon and under the thumb of the King of France. The papacy was pro-France, and Britain was at war with France

- 1316 Raymund Lull stoned to death
- 1330 b. _____, the most important theologian in Oxford, the most important university in Europe. He taught that we must rely altogether on the sufferings of Christ. "Beware of seeking to be justified in any other way than by His righteousness"
- 1337 Beginning of the Hundred Years' War
- 1349 d. Thomas Bradwardine, who influenced Wycliffe to adopt Augustine's doctrine of grace and to reject the Semi-Pelagianism of the Roman Catholic church
- 1371 b. _____, Bohemian pre-reformer. He was greatly influenced by Wycliffe. He rejected indulgences and said Christ is the head of the Church, not the pope
- 1377 The end of the "Babylonian Captivity"
- 1378 The Great Schism. Pope Gregory XI moves the papacy back to Rome. France declares Clement VII pope in Avignon. There are two competing popes for close to 40 years
- 1380 b. Thomas a Kempis, author of Imitation of Christ
- 1381 The Peasant's Revolt. 30,000 angry peasants descend on London
- 1381 Because of his sympathy for the peasants, Wycliffe is suspected of involvement with the revolt. He is banished from Oxford. During this period, he and his followers translate the Bible from the Vulgate into English
- 1384 d. Wycliffe, of natural causes
- 1415 Council of Constance condemns Wycliffe
- July 6, 1415 Council of Constance burns **John Huss**, in violation of the Emperor's promise of safe conduct. The Emperor is told "It is not necessary to keep one's word to a heretic."
- 1417 The Council of Constance deposes both popes and elects a new one. This ends the Great Schism. It is a high point for Conciliarism, the idea that the councils are superior to the papacy
- 1428 The Catholic Church burned the bones of Wycliffe and threw them in the Swift river
- 1452 b. _____, the great preacher. He taught the authority of scripture and understood the shortcomings of the Church
- 1453 End of the Hundred Years' War
- 1483 b. _____
- 1492 Erasmus ordained. Erasmus's Humanist movement was beginning to stir some members of the church to moral reform
- 1492 **Columbus sails for the NEW World.** Repercussions ensue
- 1497 b. Philip Melanchthon
- 1498 d. Savonarola

C. THE “ _____ ” of the Catholic Church

1. The 69 year period from 1309-1378 A.D. is known as the “Babylonian Captivity of the papacy”. It is the period in which the popes were French, and ruled from Avignon.
2. The standards of the French popes was generally _____. Greed, extortion, immorality, and simony returned.
3. These popes were little more than tools in the hands of the French kings, who used them as “weapons” against others, particularly the English and Germans.
4. The “One Hundred Year War” between England and France began during this period, (1337-1453 A.D.). The French heroine, Joan of Ark: (1412-1431 A.D.) figured in some important battles.

D. THE “GREAT _____” OF THE PAPACY (1378-1447 A.D.)

1. The last of the Avignon popes, Gregory XI (1331-1378 A.D.), returned to Rome in 1377 A.D. and died there in 1378 A.D. His successor, Pope Urban VI (1318-1389 A.D.), was elected in Rome and attempted to restore the papacy to Rome. His ruthless methods provoked the French cardinals to withdraw, and they elected their own pope, Clement VII (1378-1394 A.D.) who returned to Avignon.
2. The result was a 39 year long schism, involving 2 popes, 2 Colleges of cardinals, and the alignment of Europe into 2 factions. England was at war with France, so they sided with Urban. Scotland disliked England, so they followed Clement. The Scandinavian countries, Flanders, Northern Italy, Corsica, Ireland and the Eastern block accepted Urban. Spain, Sardinia, and Southern Italy (Kingdom of Sicily) gave allegiance to Clement. Much of Austria and Germany changed their allegiance during this period.
3. Most of this time saw both popes hurling anathemas at each other. From the Catholic point of view, it was a shameful, embarrassing period.
4. Realizing the seriousness of the situation, men on both sides worked at resolving the problem. Both popes remained intractable, but several Councils were eventually called to heal the schism.

E. The Council of Pisa. (1409 A.D.) The cardinals of both popes came together, and the meeting sought to solve the problem by deposing both popes and electing a new pope, Alexander V (1349-1410 A.D.).

1. However, the 2 papal incumbents refused to step down, and the end result was three popes!!

2. In 1410 A.D., Pope Alexander was succeeded by Pope John XXIII (1370-1419 A.D.).
3. Note: Three terms are applied to the papacy at this point:
 - a. "Pope" - the one at Rome.
 - b. "Antipope" -- the one at Avignon.
 - c. "Counterpope" -- the third one. **Note:** This explains why Pope John (1370-1419 A.D.) was also called John XXIII.

F. **The Council Of Constance.** (1414-1418 A.D.) This council was necessitated by:

1. The Failure of The Council Of Pisa To Resolve The Crisis In The Papacy.
2. The Emergence Of A Reforming Spirit, Particularly With John Huss (1371-1415 A.D.) And John Wycliffe (1302-1384 A.D.).
3. The Threat of Turkish Invasion.
4. The General Political Turmoil And Confusion.
5. Something had to be done quickly to stem the decline in Catholic prestige. This Council was to have been a reforming council. Committees were considering some rather far-reaching changes relating to the nature of the papacy, and propositions dealing with the eradication of abuses were to be considered. The future of the Catholic Church hinged on whether these matters would be dealt with first, or the problem of electing a pope would take precedence.' The papal issue came first, and all hope of reform was frustrated.
6. This Council declared all three popes deposed and elected Martin V (1368- 1431 A.D.).
7. The pope and counterpope conceded, but the antipope Benedict XIII (1328- 1422 A.D.) was obstinate. The Council Of Constance tried and condemned John Huss.

G. **The Council Of Basel.** (1447 A.D.)

1. It was not for another 30 years that the dual papacy was put to rest. After 69 years, the Council Of Basel secured the election of pope Nicholas V (d. 1455 A.D.) and the resignation in 1449 A.D. of the French Pope Felix V (1383-1451 A.D.). Never again in the history of Roman Catholicism would there be popes and antipopes. The schism was not ended soon enough to prevent further fragmentation of Europe, and with papal authority now greatly diminished the last part of the 15th Century (1449-1512 A.D.) was characterized by **political upheaval:**
 - a. **In England** -- The civil war known as the "War Of The Roses" ended in 1485 A.D.
 - b. **In France** -- The marriage between Charles VIII and Anne of Brittany In 1491 A.D. healed many feudal wounds and consolidated the nation.
 - c. **In Spain** -- The kingdom had been consolidated by conquest.
 - d. **In Italy** -- The country was divided into many rivalrous kingdoms. In 1495 A.D. it came under attack from Charles VIII of France. Popes Alexander VI (1431-1503 A.D.), Julius II (1443-1513 A.D.), and Leo X (1475-1521 A.D.) used all means, fair and foul, to restore the Papal States. Pope Julius II laid the foundations of St. Peter's Basilica in Rome, and commissioned Michelangelo to paint the Sistine Chapel and Raphael to adorn the walls of the Vatican.

XII. PRE-REFORMATION REFORMERS

A. **Arnold of Brescia** -- Italy. (d. 1145 A.D.)

1. Arnold of Brescia is often counted in with the medieval Baptist groups, largely because his followers, called "**Arnoldists**" did in fact join with the general Catharist movement of the 12th and 13th Centuries A.D.
2. Arnold himself falls under the heading of Reformer, for he was a Catholic who sought change within the Catholic system.
3. Arnold was a student of Peter Abelard (1079-1142 A.D.) at the University Of Paris.
4. Arnold began preaching on the street for a return to apostolic purity and piety.
5. He opposed the sacramentalism of the Eucharist and the baptism of infants.
6. He also denied papal supremacy and believed in the separation of Church and State. Called the College of Cardinals "a den of thieves".
7. Clergy should be supported by free will offerings
8. Restore the church to New Testament form
9. Multitudes of the poor followed him, but the Catholic hierarchy moved against him. He was excommunicated and banished by Lateran II (1139 A.D.), moving to France, then Switzerland. After the

death of Pope Innocent II in 1143 A.D., Arnold returned to Rome where he established an opposition party which forced Pope Eugene III (d.1153 A.D.) to flee the city.

10. The English-born Pope Adrian IV (1100-1159 A.D.) expelled Arnold and sought his execution. Arnold was hanged and then burnt in Rome, his ashes scattered over the River Tiber.

B. _____ - England. (1302-1384 A.D.)

1. Wycliffe is called the “_____ of The Reformation”.
2. The Life And Times Of John Wycliffe.
 - a. Born c.1320 A.D. in Yorkshire, England.
 - b. Attended Oxford University c.1340 A.D., graduated c.1350 A.D.
 - c. Received a Th.D in 1367 A.D.
 - d. Became Rector of Lutterworth in 1374 A.D., lecturing at nearby Oxford University until 1382 A.D.
 - e. Lived during a time of “power-struggle” between England (parliament) and the Pope.
 - f. In 1366 A.D. Pope Urban V demanded back-taxes from England. Parliament not only refused to pay, but decided that no king could pay the Pope a penny without its consent. Wycliffe appeared on the scene as a vocal supporter of the people against the Pope. Wycliffe lived during the period of the “Babylonian Captivity” and “The Great Schism”.
 - g. He too, became disenchanted with the opulence and worldliness of the clergy, and with the interference of the pope in civil affairs.
 - h. For 11 years he engaged in political and ecclesiastical warfare against the papacy.
 - i. In 1376 A.D. he gave a series of lectures at Oxford denying the supreme power of the papacy.
 - j. In 1377 A.D. Wycliffe sent a statement listing 19 heresies of the Church of Rome to the Pope. Pope Gregory XI (1331-1378 A.D.) excommunicated him and issued 5 papal bulls against him. This persecution only intensified Wycliffe's opposition to Rome.
 - k. In 1378 A.D. he began to wage a doctrinal battle. He condemned:
 - 1) Salvation by works.
 - 2) Indulgences.”A subtle merchandise of Antichrist's clerks to magnify their counterfeit power, and to get worldly goods, and to cause men to dread the Son.”
 - 3) Prayers To The Saints.
 - 4) Auricular confession.
 - 5) All church offices above pastors and deacons.
 - 6) Transubstantiation. He was expelled from Oxford University in 1382 A.D. for denying this Catholic doctrine.
 - 7) The Mendicant Orders.
 - l. His popularity amongst the people and the English nobility protected him from personal harm.
 - m. Suffered a stroke whilst preaching in his parish Church at Lutterworth on December 28, 1384 A.D., and died 3 days later.

3. The English Translation Of John Wycliffe

- a. Wycliffe realized the best way to break the power of Rome was to make available to every man a copy of the Word of God in the English language. He believed in the authority of the Scriptures, and that all people should be able to read the Bible for themselves.
- b. The New Testament was translated in 1380 A.D.

- 1) In the bigynnyng was the word, and the word was at God, and God was the word.
- 2) This was in the bigynnyng at God.
- 3) Alle thingis weren maad bi hym, and withouten hym was maad no thing, that thing that was maad.
- 4) In hym was lijf, and the lijf was the liyt of men; and the liyt schyneth in derknessis,
- 5) and derknessis comprehendiden not it.

- c. The Old Testament was translated in 1382 A.D.
- d. Both Testaments were translated from the Latin Vulgate into Middle English.
- e. He was assisted by other scholars in the work. Nicolas Hereford evidently translated more than half the Old Testament.
- f. The varying styles in the original translations were harmonized into a less literal, more idiomatic English translation by John Purvey in 1388 A.D.

- g. Copies were made by hand. They were expensive, but widely circulated.
- h. The Bible became extremely popular. In one case, it cost a load of hay for the privilege of borrowing a Wycliffe Bible for one hour.
- i. Wycliffe's Bible included the apocrypha, and "The Epistle Of Paul To The Laodiceans.
- j. Both Purvey and Hereford suffered imprisonment for their part in the work.
- k. Several friends of Wycliffe were burned at the stake with Bibles tied around their necks.
- l. The Synod of Oxford in 1408 A.D. forbade the reading of Wycliffe's Bible.
- m. The Council Of Constance (1415 A.D.) (which condemned John Huss) also condemned Wycliffe. In 1428, 44 years after his death, on orders from Pope Martin V (1368-1431 A.D.), the bones of Wycliffe were exhumed, judged, condemned, burnt, and scattered in the River Swift.

4. The Influence Of John Wycliffe.

- a. He was one of the most popular professors at Oxford. Students flocked to hear his lectures.
- b. He was a leader in the restive spirit of resistance against Rome.
- c. He railed against the wicked excesses of the Catholic clergy.
- d. Wycliffe also believed in taking the Gospel to the people. He established a group of itinerant preachers who traveled throughout England in pairs preaching and teaching the English Bible to the people. These "poor preachers" were called "Lollards." They covered England, and by 1395 A.D. had become a political force. The Lollards were cruelly persecuted by the Catholic authorities, and many fled to Bohemia where they influenced John Huss and his followers.
- e. He wrote many tracts and pamphlets against Rome.
- f. His university position brought his teachings to the universities of Europe. He influenced men such as John Huss and Jerome Savonarola.
- g. His version has influenced the wording of the Authorized Version in a number of places. One example may be seen in his Middle English rendering of the model prayer.
- h. Wycliffe, though never formally breaking with Rome, laid the foundation for the Reformation in England, and helped spark it in Europe.

C. _____ -- Bohemia. (1371-1415 A.D.)

1. Although the Lollards were effectively suppressed in for a time in England, Wycliffe's work bore much fruit in Bohemia (Czech Republic).
2. John Huss was a Catholic priest who taught philosophy and theology at the University of Prague where he was the Rector. He came under the influence of the Lollards and adopted the teachings of Wycliffe. Unlike Wycliffe, Huss was a fiery preacher, and his sermons against Rome quickly won him many followers. From the pulpit he attacked the pope, referring to him as the "successor of Judas Iscariot". He attacked the vices of the clergy, the corruptions of the Church, the sale of indulgences, purgatory, worship of saints, and worship in Latin. He exalted the Scriptures above the traditions, dogmas, and ordinances of the Church.
3. In 1410 A.D., Huss was excommunicated after ignoring the pope's orders forbidding the use of Wycliffe's writings.
4. In 1411 A.D., the counterpope John XXIII placed Prague under an interdict, but such was the popularity of Huss that good king Wenceslaus ignored the order and protected him.
5. In 1414 A.D., Huss was summoned to the Council Of Constance. Being assured of safe passage by the Emperor Sigismund, and believing the Council was considering several reforms of Catholicism, Huss attended. Upon arrival, he was seized, condemned, then burnt at the stake in 1415 A.D. His followers divided into 3 major groups, the moderate Calixtines (who sought compromise with Rome), the more radical Taborites (who believed in fighting for the cause), and those who chose to suffer for their faith.
6. The Pope ordered 5 crusades against the Hussites without success. At the Council of Basel, 1433 A.D., a compact was forced which acknowledged the Calixtine faction of the Bohemian Brethren as the National Church of Bohemia. They held the following distinctives which were embodied in the Four Articles Of Prague:
 - a. The Word of God To Be Freely Preached.
 - b. Both Elements of The Eucharist To Be Administered.
 - c. Priests and Monks Not to Hold Worldly Possessions.
 - d. Strict Church Discipline to Be Maintained.
7. In 1457 A.D. many separated from this Church for a more Biblical way and joined with some Waldenses in North East Bohemia (Moravia) to form the the seeds of the Moravian Church. They called themselves

“Jednota Bratrska”, or, 'The Church Of The Brethren', and the “Unitas Fratrum”, or, the 'United Brethren'. By the beginning of the Lutheran Reformation, the Moravian Brethren numbered 400 churches and 175,000 members, but by persecution and ravages of the Thirty Years War (1618-1648 A.D.) they were all but annihilated, the remnants being scattered.

8. *These excellent sentences were esteemed as so many expressions of treason, and tended to inflame his adversaries. Accordingly, the bishops appointed by the Council stripped him of his priestly garments, degraded him, put a paper miter on his head, on which was painted devils, with this inscription, “A ringleader of heretics.” Which when he saw, he said: “My Lord Jesus Christ, for my sake, did wear a crown of thorns; why should not I then, for His sake, again wear this light crown, be it ever so ignominious? Truly I will do it, and that willingly.” When it was set upon his head, the bishop said: “Now we commit thy soul unto the devil.” “But I,” said John Huss, lifting his eyes up towards the heaven, “do commend into Thy hands, O Lord Jesus Christ! my spirit which Thou hast redeemed.” When the chain was put about him at the stake, he said, with a smiling countenance, “My Lord Jesus Christ was bound with a harder chain than this for my sake, and why then should I be ashamed to wear this rusty one? When the fagots were piled up to his very neck, the duke of Eavaria was so officious as to desire him to abjure.” No, (said Huss;) I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood.” He then said to the executioner, “You are not going to burn a goose, (Huss signifying goose in the Eobemian language;) but in a century you will have a swan which you can neither roast nor boil.” If he were prophetic, he must have meant Martin Luther, who shone about a hundred years after, and who had a swan for his arms. The flames were now applied to the fagots, when our martyr sung a hymn with so loud and cheerful a voice that he was heard through all the cracklings of the combustibles, and the noise of the multitude. At length his voice was interrupted by the severity of the flames, which soon closed his existence. The with great diligence, gathering the ashes together, they cast them into the river Rhine, that the least remnant of that man should not be left upon the earth, whose memory, notwithstanding, cannot be abolished out of the minds of the godly, neither by fire, neither by water, neither by any kind of torment.” (Foxe’s Book of Martyr’s)*

D. _____ -- Italy. (1452-1498 A.D.)

1. Savonarola was born in Ferrara, of noble descent and destined for a career in medicine. At the age of 23 he became a Dominican monk because of a refusal of marriage.
2. His study of the Scriptures led him to preach against the excesses of Rome. In 1490 A.D. he came to Florence and began to preach like a Hebrew prophet to the vast crowds which thronged his cathedral. At carnival time he would burn indecent books & pictures.
3. Savonarola was not as concerned with doctrinal reforms as with moral reforms. He preached against the sensuality and sin of the city, and against papal vice. Finally, the whole city of Florence repented. His “mistake” was that he sympathized with the Bohemian brethren and loved the Bible and religious liberty. The pope tried to silence him with the offer of a Cardinal's cap, he said “I would take a red hat made of blood”.
4. In 1497 A.D. Savonarola was excommunicated and Florence placed under an interdict. This was ignored, but within a year his popularity wavered as the city grew tired of his dominating puritanism. He was arrested, tried, tortured for a week, then hanged and burnt in the public square. Pope declared: “I separate thee from the church militant and the church triumphant” - Savonarola answered: “Not from the church triumphant, that is not thine to do.”

Section Quiz 6

Student Name: _____ Date: _____
 Score: _____

1. What helped bring about a general decline in Papal power after the 14th century?

2. What killed 1/3 of the population from India to Iceland from c.1300-c.1400, including about 1/2 of Britain? _____
3. What was the 70 year rule of the papacy from Avignon called? _____

4. Describe “the Great Schism” _____

5. Three terms are applied to the papacy at this point. What were they? 1) _____,
 2) _____, 3) _____
6. What nationality was John Wycliffe? _____
7. Give John Wycliffe’s approximate dates for birth and death: _____
8. Wycliffe is called the what of the Reformation? _____
9. Wycliffe realized the best way to break the power of Rome was to do what? _____

10. John Wycliffe’s New Testament was translated when? _____
11. How were copies of John Wycliffe’s Bibles made at that time? _____
12. Who were the Lollards? _____

13. What nationality was Jerome Savonarola? _____
14. He lived approximately when? _____
15. Savonarola was more concerned with WHAT than with doctrinal reforms? _____

16. What did Savonarola do that got him in trouble with the Catholic Church? _____

17. What did the Pope offer to him to silence his efforts? _____
18. What did Savonarola want instead? _____

XIII. THE _____ OF THE PROTESTANT REFORMATION

A. The REFORMATION of the Church of Rome was the culmination of many events.

1. **The Failure of the _____**
 - a. The spectacle of two popes, the opulence of the French popes, and the simony of the Italian popes, caused many to think seriously about papal credibility. In addition, the decline of papal power permitted more freedom.
2. **The Fall Of Scholasticism.**
 - a. Scholasticism was eroded by the questioning philosophy of Nominalism, which was the embodiment of the teaching of William of Occam (1235-1349 A.D.). Occam, an English Franciscan, stated “only believe what can be seen or demonstrated”.
 - b. He taught that Church dogma was often contradictory to logic, and therefore to be rejected. Occam's influence was felt in the Reformation because of his mistrust of the hierarchy, and his attacks on the Church concerning wealth, infallibility, and supremacy over the secular.
3. **The Dissenting Groups.**
 - a. There were millions of dissenters in the Middle Ages, who by their godly example, simple lives, evangelistic zeal, and patient suffering, made a profound impact upon the course of events. They kept the Gospel light burning and, wherever they went, kindled amongst the people a desire to read the Word of God.
4. **The _____.** The “revival of learning” came about as a result of:
 - a. The Crusades.
 - b. The world was opened up to travel, culture, etc.
 - c. The Fall Of Constantinople (Turkish Ottoman empire, 1453 A.D.).
 - d. Many ancient writings and manuscripts came to light -- including texts of the Bible.
 - e. The Beginnings Of Global Exploration.
 - f. Columbus - 1492 A.D.
 - g. Magellan - 1521 A.D.
 - h. Mankind, who had been living in a dark, narrow world, was suddenly confronted with new horizons. The Renaissance was a great intellectual movement - in the fields of literature and art. Travel brought this learning to the world. Men began to search the monasteries for old documents and books. What followed was an abundance of dictionaries, grammars, lexionaries, versions and commentaries of the Bible. The patristic writings were brought into the light and compared with the current Church creeds. The Scriptures were studied in their original languages.
 - i. Although the Renaissance was not a Christian movement, it opened the way for the Reformation. Catholicism persisted with the notion that the high life was one of self-repression; the Renaissance brought exciting new values.
5. **The Resurgence Of Literature.**
 - a. Many writings began to be circulated, and often these censured the clergy for their excesses. Men such as Chaucer and Dante chastised the tyranny and vices of the papacy.
6. **The Invention Of _____,**
 - a. The invention of movable type printing is credited to Hans Gensfleisch (Gooseflesh), better known by his family name as Johann Gutenberg (1398-1468 A.D.) In 1452 A.D. he published the first Book ever to be printed -the Latin Vulgate. He prepared about 46,000 wooden type blocks for the project, then slaughtered 170 calves to make vellum for 30 copies, and printed a further 120 copies on paper. A new era in the transmission of the Biblical text had arrived, enabling for the first time the mass production of the Word of God.

B. “Influential” Men And Movements.

1. **John Tauler.** (1300-1361 A.D.) A German mystic who preached on “personal union” with God and opposition to salvation-by-ritual found many followers around Strassburg.
2. **Cosimo de Medici.** (1389-1464 A.D.) A founder of the wealthy, politically powerful Medici family of Florence, Italy, who financed a number of Renaissance scholars and projects.
3. **Niccolo Machiavelli.** (1469-1527 A.D.) A noted Italian republican politician.
4. **John Colet.** (1467-1519 A.D.) An educated English humanist, Bible student, and Dean of St. Paul's Cathedral in London. He introduced Erasmus to the study of the Scriptures.
5. **Desiderius Erasmus.** (1466-1536 A.D.) Erasmus was the greatest Renaissance scholar, and bears the title, “Prince Of The Humanists.”

- a. *Note: A 16th century humanist is not the same as a 20th century humanist. Humanists, by definition, are those who seek to attain higher standards of human civilization. Humanism today is man-centered. It is atheistic and evolutionary. Man is seen in control of his own destiny and the humanistic goals will be achieved through education, science, technology, mutual understanding, and international cooperation, etc., etc. Renaissance humanists saw their civilization at a low ebb due to 1,000 years of repression and oppression by the Roman Catholic 'Church.' They sought to restore the glories of former civilizations through the revival of their cultures. Thus these humanists were interested in classical literature, culture, and education as a means of lifting man from the morass of dark superstition. While these early humanists did not leave God out of the picture, neither did they necessarily promote a Biblical view of civilization--Psalm 33:12; Proverbs 14:34. Many of them tended to treat the Biblical text like that of any other "classic."*
- b. **The Life Of Erasmus.**
- 1) Born in Rotterdam, The Netherlands (Holland) in 1466 A.D. *His Dutch name was Gert.*
 - 2) Entered a Brethren of Common Life School at age 4
 - 3) Parents both died when he was 13
 - 4) Due to lack of funds transferred to a Augustinian school in 1481
 - 5) Ordained a priest in 1492 in the Augustinian order. Never wore the priest's robe.
 - 6) Studied in Paris, 1493-1495 A.D.
 - 7) Studied in Cologne, 1496-1498 A.D.
 - 8) Traveled to England in 1499 A.D. and came under the influence of John Colet and Thomas More, two Renaissance scholars.
 - 9) Returned to France and The Netherlands.
 - 10) Visited England again in 1505 A.D.
 - 11) 1506-1509 A.D., worked and studied in Italy.
 - 12) 1509-1514 A.D., lectured at the University of Cambridge, England (a center of Renaissance thought). Here he promoted the 'new learning.' One of his students was William Tyndale.
 - 13) Came to Basel, Switzerland in 1515 A.D. and published his Greek New Testament there in 1516 A.D.
 - 14) From 1516-1521 A.D. he lectured at the University of Louvain, The Netherlands.
 - 15) 1521-1529 A.D., Basel.
 - 16) 1529-1535 A.D., Freiburg-im-Breisgau.
 - 17) Returned to Basel in 1535 A.D., remaining until his death amongst his "Protestant friends" in 1536 A.D.
 - 18) Erasmus was the giant intellect of the Reformation-era, His adult life was spent traveling, visiting libraries, reading, collecting, searching, writing, and publishing. At times he was offered high positions by the King of England and the Emperor of Germany. The Pope even offered him a Cardinal's cap. He accepted none of these, devoting himself to his life's work of bringing to the world the wealth of knowledge contained in the writings of past civilizations.
- c. **The Works Of Erasmus.**
- 1) Renaissance Writings.
 - 2) Erasmus was a most prolific writer. It is said he could do 10 hour's work in one. "Ten columns of the catalogue of the library in the British Museum are taken up with the bare enumeration of the works translated, edited, or annotated by Erasmus, and their subsequent reprints. Included are the greatest names of the classical and patristic world, such as Ambrose, Aristotle, Augustine, Basil, Chrysostom, Cicero, and Jerome."
 - 3) Many of his writings exposed the ignorance, superstition, and unscriptural beliefs and practices of the establishment (Catholic) 'Church', eg. "Praise Of Folly".
- d. **The Greek New Testament.**
- 1) The greatest work by Erasmus was his Greek New Testament, first published in 1516 A.D. This was the basis (and practically the substance) of what later came to be called the "Textus Receptus".
 - 2) Erasmus published 5 editions of his Greek New Testament. The preface to his great work read: "I wish that the farm worker might sing parts of them (the Scriptures) at the plough, that the weaver might hum them at the shuttle, and the traveler might beguile the weariness of the way by reciting them."

XIV. THE STATE OF THE WORLD AT THE EVE OF THE REFORMATION

A. There were 5 major powers in the 16th Century world:

1. _____. An absolute monarchy under parliamentary forms. Ruled by King Henry VIII (1509-1547 A.D.).
2. _____. A monarchy ruled by Francis I (1515-1547 A.D.). France rivaled Spain over claims for Italy.
3. _____. Rising to the pinnacle of power through its discovery, conquest, and pillage of the Americas.
4. **The _____ Empire.** The remains of the old Holy Roman Empire ruled by the House of Hapsburg, and comprising Austria, Holland, Belgium, Bohemia, and parts of Germany. It was ruled by Maximilian (1493-1519 A.D.).
5. **The _____ Power.** The 5th great power was the Ottoman Empire, the Islamic Kingdom of the Turks. It controlled Turkey, Greece, Hungary, Bulgaria, Albania, and North Africa. It constantly threatened Europe which was held together by one thing only -- Catholicism.

B. THE NAME ' _____ '

1. The so called "sect" known as "The Anabaptists" came to prominence at the time of the Protestant Reformation, although they are known to have been in existence long before that momentous event. A study of the history of the Anabaptists shows them to be the connecting link between the ancient and medieval Baptists and the modern Baptists.
2. It's study is of importance to understanding our Baptist heritage. The name Ana-Baptist means "re-baptizer", and is a title given to this ancient group of Baptists by their enemies because of their practice of rebaptizing all who came into their ranks from the Catholic 'Church'.
3. 'Anabaptist' was a title of slander and reproach; the Baptists themselves would not accept this name because they counted all Catholic (and Protestant) 'baptism' to be unscriptural - thereby contending that there could be no rebaptism in such cases.
4. **Other Names For Anabaptists.** Baptists of the Reformation era were called by a variety of names other than Anabaptist - or 'Wiedertaufer' in German. Some of these were:
 - a. _____. This word literally means "down dippers" or 'immersionists". The Greek preposition kata means 'down'.
 - b. Neo-Donatists.
 - 1) This means "new Donatists" - relating the Anabaptists back to the Donatists of the 4th Century A.D. and on. In this charge, history is seen to repeat itself.
 - 2) The Donatists were to the burgeoning Catholic 'Church' what the Anabaptists were to the newly-formed Protestant 'Churches' - a thorn in the side.
 - 3) The Donatists were slandered by their supposed connection with the fanatical Circumcelliones just as the Anabaptists were connected (by their enemies) to the Münster Rebellion.
 - 4) Contention with the Donatists caused Augustine to retreat from some sound doctrine; contention with the Anabaptists caused several Reformers (notably Luther and Zwingli) to retreat from their early statements supporting the baptism of believers by immersion and a pure (regenerate) church.
 - c. _____ **Carriers.**
 - 1) Anabaptist pastors were often identified through their practice of carrying canes or staffs -- a custom which was in contrast to the sword and bishop's crook held by the hand of the establishment 'Church' clergy. The term "Staff Carrier", or Stabler, became synonymous with "heretic" .
 - d. _____.
 - 1) This word means "pure-ones", and relates to the purity of life and purity of church practiced by the Baptists. Note: This term was not new -- it had been applied to Baptists in earlier times.
 - e. **Sacramentarians.**
 - 1) This term carried a connotation which is the antithesis of "sacramentalism" (grace through sacraments), and was applied to the Baptists because of their belief that salvation was by grace through faith and that the ordinances were symbolic and for the regenerate only.

f. _____.

- 1) This German term means 'comer' or 'out-of-the-way'. When applied to the Reformation Baptists, it related to their practice of holding clandestine and unauthorized meetings.

g. _____.

- 1) One of the marks of the Baptists at this time was their willingness to live simple lives (versus the opulence of the clergy) and to share their possessions with their needy brothers and sisters in Christ. They were attacked for practicing a 'community of goods'. They were also slanderously charged with practicing community of wives.
- 2) On these charges, let the Anabaptists answer for themselves:
- 3) Hans Scherer - *"If a man has a big income and with this drives a poor man from his homestead or field, such a man is more wicked than a thief, in God's sight."*
- 4) George Blaurock - *"I do not advocate community of goods; however a man that is a Christian will dispense his goods, otherwise he is not a good Christian."*
- 5) Julius Leuber - *"As to community of wives, I would say that if anyone teaches that, his doctrine is of the devil and not of God. However, as for community of goods, I am obliged to help the brother near me, out of brotherly love and without being coerced."*

h. **Agitators**

- 1) Luther called the Baptists Rottengeisters or clique-makers because of the threat their beliefs and practices presented to the monolithic Church-State society.

5. **Not All Anabaptists Were True Baptists.** (quoted from "Landmarks of Church History" - Pastor Robert Sargent)

- a. The name Anabaptist was somewhat a collective one in the tumultuous days of the Protestant Reformation. The practice of branding all non-conformists with the most odious 'tag-of-the-times' was not new. Earlier groups such as the Paulicians and the Albigenses had been marked as "Manichaeans" by their enemies in an attempt to discredit them, and the same practice was conducted against the Anabaptists.
- b. At the time of the Reformation, Europe was undergoing a dramatic political, social, and religious upheaval - there were many who did not conform. Since the term Anabaptist was a particularly detestable one, anybody out of step was likely to be so called. It is therefore important to differentiate the several Anabaptists. Some of the various kinds of Anabaptists (apart from the true, Biblical Baptists) were:

1) **The Social Anabaptists.**

- a) The Anabaptist movement had its roots deep within the working classes of Europe. Thus it was easy to associate the name with the great peasant uprisings and social unrest of the times. While no one could deny that true Anabaptists were involved in many of these events (consider the role of Baptist patriots in the American Revolution), it is incorrect to ascribe radicalism as a tenet of Anabaptism.
- b) Some of the radical 'Anabaptists' were:
- c) Thomas Munzer And The Zwickau Prophets.
- d) The fanatical Munzer (1489-1525 A.D.) was in fact a zealous Lutheran who believed that Luther's Reformation should go much further. He fomented the Peasant's Revolt of 1524-25 A.D. and was executed in its aftermath.
- e) Other men of the same persuasion as Munzer were Hans Hut (d.1527 A.D.) who claimed that a Turkish invasion would end the rule of Rome and usher in Christ's return, and Melchior Hoffman (1498-1543 A.D.), who proclaimed the "New Jerusalem" would be established at Strassburg in 1533 A.D.
- f) Men such as these did much to harm the cause of true Baptists."The corrupting influence of Hut on the Anabaptist movement can hardly be overestimated. 'In a great assembly of Anabaptist leaders in Augsburg (August, 1527), Hut's chiliastic propoganda, with its revolutionary tendencies, was probably the chief matter discussed, and Denck is supposed to have made a final effort to save the Anabaptist movement from the disaster that awaited it.'"
- g) Munzer and his followers were characterized by their claims to:
- h) Receive Revelation Directly From God. - *This is in direct opposition to the Bible.*

- i) By Ushering In The Millennium. - *This is really Post-Millennialism.*
- 2) **Jan Matthys, John Of Leyden, And The Münster Rebellion.**
 - a) The shameful events which occurred at Münster in Westphalia were the result of years of harsh oppression and terrible suffering received from the hands of its Catholic masters.
 - b) Already a center of Anabaptism, from 1532 A.D. the population of the city began to be stirred up through the preaching of the Lutheran (and later anti-Paedobaptist) Bernhard Rothman (1495-1535 A.D.) Münster quickly became a city of refuge and a magnet for radicalism. In 1553 A.D. a Dutchman named Jan Matthys (d.1534 A.D.) proclaimed himself to be Enoch and announced the arrival of the Millennial Kingdom. In 1534 A.D. his companions, John of Leyden and Gert von Kloster (both d.1535 A.D.) took charge of the government of the city. A bloody purge of the old order then began. People were forced to choose between baptism or death; monasteries were taken and desecrated; the wealth of the city was seized, and an enforced (communist) system of distribution enacted; Lutherans and Catholics were persecuted. This was a reign of terror akin to the French Revolution.
 - c) In 1534 A.D. Jan Matthys, following a 'divine revelation', led 20 men out of the city to attack the armies arrayed against it. He was killed. John of Leyden then introduced a theocratic rule, had himself crowned as the king of the New Jerusalem, and lived above the sufferings of his besieged subjects.
 - d) Polygamy was introduced, despite the strong opposition of 200 - and over the dead bodies of 50 of them - true Baptists in the city. After a year long siege, the city was retaken by the army of the bishop, ending with a horrible massacre of many of its remaining inhabitants and the most revolting torture and execution of the leaders.
 - e) The enemies of the Gospel were quick to associate the Anabaptists with the events at Münster, and the effect of this tragedy was to blacken the name of true Biblical Baptists for years to come. A wave of persecution against Anabaptists across Europe followed.
- 3) **The Anti-Trinitarian Anabaptists.**
 - a) Another movement of the times was a revival of Arianism or anti-Trinitarianism, led by men such the German Johannes Campanus (1495-1575 A.D), the Spaniard Michael Servetus (1511-1553 A.D.), and ultimately the Italian Faustus Socinus (1539-1604 A.D.) (The Reformation Arians were eventually called 'Socinians'.)
 - b) Anabaptists were sometimes linked to this heresy because of their repudiation of Catholic Trinitarian creeds."Anabaptists in general were strongly averse to the rigorous doctrinal definitions of the Greek and Roman churches and preferred the simple New Testament statements." This did not mean they were anti-Trinitarian at all.
 - c) Some Anabaptists may have tended toward adoptionism in their Christology. "Some of the Anabaptists, e.g. Hans Denck, had antitrinitarian tendencies, but this was never a general characteristic", Hans Denck (1495-1527 A.D.), who protested that "all kinds of evil doctrines were attributed to him which caused him to be avoided as a dangerous man" was somewhat of a mystic who rejected religious externalism and emphasized internalism
 - d) Furthermore, many who held to unsound doctrine and are referred to as Anabaptists were, to be more accurate, anti-Paedobaptists - i.e. they rejected infant 'baptism', but did not necessarily accept true Bible baptism.
 - e) Some Anabaptists may have exhibited docetist tendencies. This was one charge leveled against Menno Simons (1492-1559 A.D.), who (unskilled in areas of speculative theology) apparently was driven to accept this position during debates with John H Lasco."This aberration from traditional Christology was never an integral part of the Anabaptist vision."

6. THE ORIGINS OF THE ANABAPTISTS

- a. Where did the Anabaptists come from? Most Church History books would say they originated at the time of the Reformation, but this is not the case.
- b. *"Cardinal Hosius, a member of the Council of Trent, A.D. 1560, in a statement often quoted, says: 'If the truth of religion were to be judged by the readiness and boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists since there have been none for these twelve hundred years past, that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people.'* (Hosius, Letters, Apud Opera, 112-113. Baptist Magazine CVIII, 278. May, 1826)
- c. *"That Cardinal Hosius dated the history of the Baptists back twelve hundred years, i.e. 360, is manifest, for in yet*

another place the Cardinal says: *'The Anabaptists are a pernicious seed. Of which kind the Waldensian brethren seem to have been, although some of them lately, as they testify in their apology, declare that they will no longer re-baptize, as was their former custom; nevertheless, it is certain that many of them retain their custom, and have united with the Anabaptists.'* (Hosius, *Works of the Heresies of our Times*, Bk. 1. 431 Ed. 1584)."

- d. "The sources single out no man as the originator of sixteenth century rebaptism. In the words of Josef Beck, 'From whom the idea of rebaptism issued, of this the sources say not a word.' "
 - e. "This requires an explanation. To rebaptize is to do an extremely radical thing ... How so radical a practice sprung up anonymously is passing strange -- if it is assumed, as the vogue is, that Anabaptism was simply the product of the sixteenth century.
 - f. "But this silence as to who must be credited with the idea becomes wholly explicable once it is realized that what was known as Anabaptism in Reformation times was in no sense a new thing. Neither the name or the practice was new ... The Anabaptists did not initiate a new school of thought; they merely restated an ancient ideology -- in the idiom of the sixteenth century to be sure, but ancient nevertheless. No one is credited with having invented the Anabaptism of the sixteenth century for the sufficient reason that no one did.
 - g. "Rebaptizing is as old as Constantinianism. There were Anabaptists, called by that name, in the fourth century. The Codes of Theodosius already prescribed very severe penalty, capital punishment, for anyone who was convicted of having rebaptized. In fact the first Anabaptist martyrs of the Reformation times were put to death under the terms of these ancient Codes."
7. **The Anabaptists Descended From The Medieval Waldenses.**
- a. "The Waldenses entered Holland in 1182 and by the year 1233 Flanders was full of them."
 - b. Persecutions against the Waldenses of France and Italy in 1332 A.D., 1400 A.D., and 1478 A.D. drove many of their number into Germany, Switzerland, and Bohemia. These scattered Waldenses were the seeds of the Anabaptists. (The remnants of the Waldenses in Piedmont united with the Protestants in 1532 A.D.)
 - c. "Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons, who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites, and Hussites, had maintained, some in a more disguised, and others in a more open and public manner...
 - d. In Germany, large numbers of Waldenses (who were often skilled artisans) found safe haven within the trade guilds. "So widely had the sect been scattered that it was said a traveler from Antwerp to Rome could sleep every night in the house of one of their brethren."
 - e. In Switzerland, the Anabaptists were well established before the Reformation. Zwingli said of them: "The institution of Anabaptism is no novelty, but for three hundred years has caused great disturbance in the church, and has acquired such strength that the attempt in this age to contend with it appears futile for a time." (12) In 1525 A.D., an edict of the City of Zurich (written by Zwingli) against the Anabaptists there said, "You know without doubt, and have heard from many, that for a very long time, some peculiar men, who imagine that they are learned ... have preached, and without the permission and consent of the church, have proclaimed that infant baptism did not proceed from God, but from the devil ..."
 - f. In Bohemia, the Waldenses found natural allies among the Hussites and Bohemian Brethren. Luther said that the Anabaptists were Hussites.
 - g. Waldensian 'strongholds' were to be found throughout Europe in cities such as Cologne, Strassburg, and Zurich - in fact all along the Rhine River - and Metz, Emberg, Altona, and Hamburg. The Waldenses also spread to the Netherlands, Austria-Hungary, and Transylvania. In each of the places where Waldenses settled, Anabaptists were later to be found in great numbers.
 - h. **The Anabaptists Have An Apostolic Heritage.** A review of our studies thus far shows a continuous Baptist heritage of New Testament churches from apostolic times. The following chart sketches this:

C. **THE DOCTRINES OF THE ANABAPTISTS** ... The historian A. H. Newman enumerates the following beliefs, practices, and characteristics of the Anabaptists:

- 1. **Christian Charity.** Content with what they had, Anabaptists believed in, and practiced, true brotherly love, willingly sharing their goods with others.
- 2. _____ **Church Membership.** They insisted that true New Testament churches be composed exclusively of born-again believers.
- 3. **Baptism Of** _____
 - a. They rejected so-called 'infant baptism' and stood for the baptism of true believers only. Newman comments: "The earnestness and vigor of their protest against infant baptism constitutes one of the most marked features of the Anabaptist movement."

- b. An Anabaptist statement of faith, referred to as the Schleitheim Confession of 1527 A.D. says: "Baptism should be given to all those who have learned repentance and change of life, and believe in truth that their sins have been taken away through Christ."
4. **Separation Of Church And State.** They regarded the State as an institution outside of and apart from the Gospel of Christ, whose authority was to be obeyed in all things lawful, but which had no right to interfere in matters of conscience.
 5. **Liberty Of _____.** This was a fundamental tenet of the Anabaptists.
 6. **Rejection Of The Magistracy.** Anabaptists refused to serve as magistrates. This was because in their day, the magistracy was the civil arm of the 'Church' which executed (literally) its decrees.
 7. **Rejection Of Oath-Taking.** They rejected this practice, yet distinguished between testimony regarding known facts and promises regarding future conduct.
 8. **Rejection Of Military Service.** The reason most of our Baptist forebears refused to take up arms was because most wars prior to the 20th Century were religious in nature, where force was used to coerce others to conform.
 9. **Rejection Of Capital Punishment.** Since the kind of capital punishment most familiar to the Anabaptists was that carried out against 'heretics' - i.e. Anabaptists -- we can well understand their objections.
 10. **The _____ Return Of Christ.** Anabaptists rejected Augustinian theology, so it was natural for them to be Premillennial. As noted above, some of the pseudo-Anabaptist fanatics thought they could usher in the Millennium themselves. Biblical Anabaptists repudiated and abhorred their excesses.
 11. **The Freedom Of The _____ Of Man.** They believed a man must either choose or reject Christ as Saviour.
 12. **Salvation Through _____.** Anabaptists believed that faith was a great transforming process whereby the sinner is not simply made to participate in Christ's merits, but enters into the completest union with Him. They also insisted upon good works as the fruit of faith. They would not baptize without seeing this fruit.
 13. **Christ-Like Living.** Compared to most Catholics and Protestants, the Baptists were ascetics! Newman notes: "Great stress was laid on the imitation of Christ in his life of self-denying toil and suffering and the Anabaptists gloried in being counted worthy to suffer for and with Christ. The idea of earthly comfort and enjoyment most of them utterly renounced. Luxurious living, personal adornment, social amusements, the accumulation of wealth, nearly all of them regarded as inconsistent with the Christian profession;..."
 14. **The Lord's Supper For Church Members Only.** They only admitted baptized believers to the Lord's Table, and then not before discipline was rigorously exercised upon the brethren. The Schleitheim Confession, mentioned above, says: "... that all who would drink one draught as a memorial of the poured blood of Christ should before hand be united to one body of Christ, to wit: by baptism..."
 15. **Separation From Unbelief.**
 - a. They refused to join hands with other religious parties, although to some degree at the beginning of the Reformation, the liberty-loving Anabaptists did offer their assistance to that movement--until it became patently evident that it was not going to be a return to pure Christianity. Several Anabaptist pastors debated with the Reformers - until they were executed or exiled.
 - b. Newman notes that they "not only refused to join with others in religious acts, but utterly repudiated their right to be regarded as Christian."
 16. **Cooperation Among Churches.** When conditions made it possible, Anabaptist churches cooperated in their common cause for Christ. Like the Waldenses, the Anabaptists were characterized by their itinerant preachers. In addition to this listing,
 17. **The Authority Of The Scriptures.**
 - a. Anabaptists held the Bible to be the only authority in matters of faith and practice.
 - b. An interesting question is, "Which Bible?" "The Waldenses translated the Bible into the Romance and Teutonic languages early in the thirteenth century, the Baptists retained these versions of the Bible two hundred years after Luther's version. The oldest German Bible is of Baptist origin."
 - c. This German Bible is the Tepl Version from the 14th century A.D. which "differs considerably from the Latin Vulgate, used by the Roman Church, and resembles the German translations in use from the introduction of printing to the making of Luther's translation, which latter Shows many signs of its influence, as does still more a later translation again, used for a century by those then called Anabaptists and Mennonites."

- d. These Waldensian Bibles were directly related to the ancient Old Latin translation (c.150 A.D.), and marked the 'living stream' whereby God preserved His pure Word.
- 18. **Salvation Through The Blood Of Christ.** Jarrell rightly notes that “This demonstrates that they were not Universalists or Unitarians. Since there can be no human blood atonement for sin, they certainly were sound on the deity of Christ.”
- 19. **Missions.**
 - a. The Anabaptists sent forth a multitude of missionaries. According to W. W. Everts (cited by Jarrell), “they were the most determined colporteurs and missionaries throughout Europe.”
 - b. “To the Anabaptist the religious life was to be an active, even aggressive discipleship. One feature of this mission outreach was mass baptisms. At Münster in 1534 there were 1,400 in a week and at times nearly whole villages would be baptized in one ceremony.”
- 20. **The Sin Nature Of _____ Men.**
- 21. **The _____ Of Infants And Young Children.**
- 22. **_____ Church Discipline.**
- 23. **The Right Of Each Church To Choose (And Reject) Its Own Pastors.**

D. **NOTABLE ANABAPTIST LEADERS** ... The real 'heroes' of the Reformation Baptists were the multitudes of unnamed pastors and faithful brethren, who often endured unspeakable cruelty and hardship for their Lord while maintaining a faithful witness for the Gospel.

- 1. A number of men (not necessarily representative of grass-roots Anabaptism) became prominent at this particular time, chiefly because of their dealings with the Reformers. Many of these became Anabaptists through a process -- coming out of Catholicism and then Protestantism, adopting first an anti-Paedobaptist position before entering the ranks of the true Anabaptists. Several of them practiced affusion (pouring) before turning to immersion. Some of these were:
 - a. **Conrad Grebel** - (d.1526 A.D.) Grebel was the son of a Swiss aristocrat who broke with Zwingli's reform movement in 1524 A.D. over the issue of the proper subjects of baptism. He became an able apologist for the Anabaptists, but died of the plague in 1526 A.D.
 - b. **Felix _____** - (1490-1527 A.D.) Manz was an accomplished classical and Hebrew scholar from Zurich, who along with Grebel, Blaurock, and others contended with Zwingli and the authorities of Zurich on the issue of Baptism.
 - 1) Felix Manz “was placed in a rowboat with his wrists firmly tied together and passed over his cocked knees, and a heavy piece of wood thrust between his bent knees and his elbows. Trussed up in this manner - making swimming impossible -- he was rowed to the other side of the Limmat River, then thrown overboard...”
 - 2) It is interesting to note the 'rationale' behind Manz's execution. It was, according to the official court documents “Because he has, contrary to Christian order and custom, become involved in re-baptism ... has confessed to having said that he wanted to gather such as want to accept Christ and follow Him, to unite himself with them through baptism ... so that he and his followers have separated themselves from the Christian Church, to raise up a sect of their own ... such doctrine being harmful to the united usage of all Christendom and tending to offense-giving, to insurrection and sedition against the government.”
 - c. **Balthasar Hubmaier** - (1480-1528 A.D.)
 - 1) Hubmaier was a brilliant scholar and professor of Theology, who left the ranks of Lutheranism to eventually become an Anabaptist. (Hubmaier practiced affusion (pouring of water on head) until 1525 or 1526 A.D.) He pastored a church in Waldshut, Switzerland for a time, but was forced to flee from Austrian authorities in 1525 A.D. Destitute and broken, he arrived in Zurich where he was imprisoned as a heretic. After 6 months of privation, torture, and possibly signing a recantation, Hubmaier was released. He sought refuge in Moravia where he did his greatest service for the Lord.
 - 2) Moravia was a prosperous field for Baptists. A powerful preacher and intensely devoted to the truth, Hubmaier is said to have baptized over 6,000 believers and published 16 books. J. T. Christian calls him the “great apostle of the Baptists of Moravia. Hubmaier was burnt at the stake in Vienna in 1528 A.D. Three days later, his wife was drowned in the Danube.
 - d. **George Blaurock** - (d.1529 A.D.) An eloquent ex-monk and a protagonist of Zwingli, Blaurock

labored chiefly in Basel, Switzerland and the Tyrol. He was so named because of his blue coat, and was also called “mighty George” because of his powerful preaching. He is said to have baptized thousands. Blaurock was burnt at the stake in 1529 A.D.

- e. **Michael Sattler** - (d.1527 A.D.) Sattler was one of the first German Anabaptist to be martyred. His death at Rottenburg carried the following sentence: *“Michael is to be committed to the executioner, who is to take him to the city square and there cut out his tongue. Then he is to tie him to a wagon and with a red- hot pair of blacksmith tongs tear shreds of flesh from his body, doing so four times more on the way to the fire. He is to burn his body to powder, as an arch heretic.”*

- f. _____ - (1492-1559 A.D.)

- 1) Menno Simons is known as the “leader of the 'quiet Anabaptists'” because of his speaking out against the events at Münster and his advocating of pacifism.
- 2) He was a Dutch Roman Catholic priest before becoming a Baptist in 1531 A.D. after being inwardly challenged by the execution of an Anabaptist for the 'crime' of re-baptism.
- 3) He became an itinerant Anabaptist preacher and influential thinker of the movement. Menno preached against the bearing of arms, capital punishment, the swearing of oaths, and the holding of civil office.
- 4) His doctrine and discipline led to some division in the Anabaptist ranks. A conference of German Anabaptists held at Strassburg in 1555 A.D. disapproved of the direction Menno was taking. As noted above, Menno began to teach that Christ did not receive His humanity through Mary, but brought it with Him from Heaven. This was outside the mainstream of Anabaptist doctrine. Menno also taught and practiced a very strict form of church discipline.

E. **THE PERSECUTION OF ANABAPTISTS** The Baptists of the Reformation period have been referred to as the “Second Front” and the “Left Wing” of the Protestant Reformation. Although somewhat inaccurate, such titles do reflect the radically differing opinions of the Protestants (who basically sought to reform Rome using the Bible) and the Baptists (who sought to replace Rome with the Bible.)

1. Although initially supportive of what the Reformers were doing, the Baptists soon despaired of the course of events and quickly found themselves 'offside'. Before long, Baptists were facing persecution from two quarters -- the Catholics and the Protestants.
2. **Lutheran Persecution.**
 - a. The Diet of Speyer (1529 A.D.) decreed the death penalty for Anabaptists. In 1536 A.D. Luther signed a memorandum written by Melancthon assenting to the death penalty for Anabaptists.
 - b. Only the Lutheran prince Philip (the Landgrave of Hesse) refused to kill Anabaptists. He was a true libertarian, and his lands provided a haven for many Baptists.
3. **Zwinglian Persecution.**
 - a. It was Zwingli's angry outburst, “Let those who talk of going under go under indeed!”, which gave rise to the method of death by drowning of Anabaptists.
 - b. Frustrated by his early debates with the Anabaptist leaders, Zwingli and the Swiss authorities became unmerciful exterminators of Baptists and great numbers of them perished. Those that escaped fled to regions of relative safety - Moravia, the Netherlands, and areas along the Rhine.
 - c. By 1535 A.D. the Anabaptist movement in Switzerland had been overcome.
4. **Calvinist Persecution.**
 - a. John Calvin was a despiser of Anabaptists who advised that “Anabaptists and reactionists should alike be put to death.”
 - b. “Calvin's fiercest theological conflicts were with ... _____, ... the Anabaptists, the Socinians, etc. ... heresy he could away with, and he soon decided that the only efficient argument against it was the fagot or the sword.”
5. **Persecutions In Holland.**
 - a. The influx of Waldensian believers had made the Netherlands one of the most liberal areas of Reformation Europe. All kinds of beliefs were tolerated there, but up to 1553 A.D. the Anabaptists (Mennonites) were the most prolific. From 1555 A.D. Jesuit intrigue brought the Inquisition to Holland, and the Duke of Alva desolated the country from 1567-73 A.D. Great atrocities were committed against Calvinists and Anabaptists alike.
 - b. William of Orange was the saviour of Holland, and the Union of Utrecht proclaimed that “every individual should remain free in his religion, and that no man should be molested or questioned on

the subject of divine worship.” This was the Baptist heritage of the Dutch Republic.

6. Persecutions In Austria.

- a. By order of the emperor Ferdinand I (1503-1564 A.D.) many Anabaptists were burnt and drowned in this country. Jakob Huter took up the mantle of Blaurock and held many meetings in hidden locations. Despite the most awful sentences of torture and death, churches continued to grow throughout Austria and Hungary. Huter was finally burnt at Innsbruck in 1536 A.D. and the baton fell to Hans Mundl who courageously carried on the great work of the Lord.

7. Baptist Opinion Regarding Persecution.

- a. Balthasar Hubmaier published a tract in 1524 A.D. which said: *“The burning of heretics cannot be justified by the Scriptures. Christ Himself teaches that the tares should be allowed to grow with the wheat. He did not come to burn, or to murder, but to give life, and that more abundantly. We should, therefore, pray and hope for improvement in men as long as they live. If they cannot be convinced by appeals to reason, or the Word of God, they should be let alone. One cannot be made to see his errors either by fire or sword.”*

F. DESCENDANTS OF THE ANABAPTISTS

1. The _____.

- a. Anabaptists in Holland were also called Mennonites, after Menno Simons. They flourished in the Low Countries - it is said that by 1586 A.D. one-quarter of the population of Friesland was Anabaptist.
- b. The Mennonites eventually went their separate way over the issue of the mode of baptism - they did not always practice immersion -- and modern-day Mennonites now practice affusion. They also differed from Baptists over their strict adherence to pacificism, refusal to take oaths, etc.
- c. The Mennonites themselves divided into two groups over the issue of church discipline.

2. The Waterlanders.

- a. Mennonites in the north of Holland favored a more lenient approach. They were called Waterlanders, and played a role in the rise of the General Baptist Churches of Great Britain.

3. The Flemish And Frisian Mennonites.

- a. These adhered to the stricter principles of church discipline. Mennonites migrated to the New World, settling in areas of Pennsylvania.

4. Anabaptists In Great Britain.

- a. “Fugitive Anabaptists from the Netherlands and elsewhere made their way to England during the reign of king Henry VIII, who had fourteen Dutch Anabaptists executed and others deported.” “Two Anabaptists were burnt at Smithfield in 1575 A.D.”

SARDIS - 1500 to 1700

Key word "a name"

Modern Day City - SART (in ruins)
The REFORMATION of a Lifeless Church
Means - "remnant, escaping one or red ones"

The Reformation: 1500-1599

Key People: Martin Luther, John Calvin, Ulrich Zwingli, and John Knox

- 1504 b. Heinrich Bullinger
- 1507 Luther is ordained as a priest at Erfurt
- 1509 b. **John Calvin**
Henry VIII becomes King of England in 1509
- 1510 Luther sent to Rome on monastic business. He saw the corruption of the church
- 1513 Leo X becomes Pope
- 1514 b. **John Knox**
- 1515 While teaching on Romans, Luther realizes faith and justification are the work of God**
- 1517 Luther nails his 95 Theses to the door of the church in Wittenburg.** It is the first public act of the Reformation. Zwingli's reform is also underway
- 1519 Charles V becomes Emperor of the Holy Roman Empire
- "Unless I am convicted by Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and will not recant anything, for to go against conscience is neither right nor safe. [Here I stand. I can do no other.] God help me. Amen." Luther before the Diet of Worms, April 17, 1521. The bracketed part probably wasn't actually spoken, but it has long been associated with the speech, and is often quoted. Think of it as a famous, almost contemporary, summary of the actual speech.
- 1521 Luther is excommunicated
- 1525 The Bondage of the Will. Many of the essays, discourses, treatises, conversations, etc. that Luther had over the years are collected in his Table Talk
- 1529 The Colloquy of Marburg
- 1531 d. Ulrich Zwingli
- c. 1532 or 1533 Calvin's conversion
- 1534 Henry VIII declares himself "The only supreme head in earth of the Church of England"
- 1535 Anabaptists take over Muenster
- 1536 d. Erasmus
- 1536 _____ rejects Catholicism, becomes an Anabaptist, and helps restore that movement back to pacifism
- 1536 _____ strangled and burned at the stake. He was the first to translate the Bible into English from the original languages. He was burned for heresy by King Henry, whose divorce Tyndale had opposed.
- 1536 First edition of _____
- 1540 **Jesuit Order is founded.** The Catholic Reformation is under way
- c. 1543 Knox converted
- _____ **The Council of Trent begins**
- 1546 d. Luther
- 1547 The young Edward VI becomes King of England. The Duke of Somerset acts as regent, and many reforms take place
- 1549 Consensus Tigurinus brings Zwinglians and Calvinists to agreement about communion
- 1553 **Mary Tudor** (Bloody Mary) begins her reign. Many protestants who flee Mary's reign are deeply impacted by exposure to a more true reformation on the continent. John Knox is among them
- 1558 Elizabeth is crowned, the Marian exiles return
- 1559 Last edition of the Institutes
- 1559 The Act of Uniformity makes the 1559 Book of Common Prayer the standard in the Church of England and penalizes anyone who fails to use it. It is not reformed enough for the Puritans

- 1560 b. Jacobus Arminius
Parliament approves the Scot's Confession, penned by the six Johns (including Knox)
- 1561 d. pacifist Anabaptist leader Menno Simons
- 1563 The Council of Trent is finished
- 1564 d. John Calvin
- 1566 Bullinger writes The Second Helvetic Confession
- 1567-1568 The Vestments Controversy. Puritans did not want the ceremony and ritual symbolized by the robes of the Church of England
- 1571 Thirty Nine Articles are finalized
- 1572 d. John Knox
- 1572 b. John Donne, devout Anglican minister and poet
- 1572 **Massacre of St. Bartholomew's Day**, the worst persecution of _____
- 1575 d. Bullinger
- 1582 The General Assembly in Scotland, with Andrew Melville as moderator, ratifies the "Second Book of Discipline." It has been called the Magna Carta of Presbyterianism
- 1593 b. George Herbert, Anglican country parson and poet
- 1596 b. Moses Amyrald, founder of Amyraldianism, which is basically Calvinism minus limited atonement. Amyraldianism became the theology of the School of Saumer in France
- 1596 b. Descartes, founder of rationalism
- 1598 Edict of Nantes grants Huguenots greater religious freedom

The AGE:

This was the AGE of: da Vinci, Michelangelo, Raphael, Rembrandt, Galileo, Copernicus, Newton, observational sciences; Ignatius Loyola and the counter reformation Jesuit order; Balboa, Magellan, etc.
- Genuine Revival=1500-1900

THE REFORMATION IN GERMANY

Without doubt, one of the great milestones in the history of Christendom was the _____ . This event, which extended from 1517 A.D. to 1648, was, as its name suggests, an attempt to reform _____ . However, unlike other earlier reforming endeavors (which ended in martyrdom: witness Huss, Savonarola, Arnold, etc.), this movement resulted in an extensive separation from Rome and the establishment of _____ . From our previous studies we have seen that the world was 'ripe' for change, and the Reformation, *though seriously flawed from a Biblical perspective*, certainly changed the course of human history. (Most Reformation changes resulted in a new 'denominations' which either controlled the governments of their country or were in partnership in controlling their governments)

I. The Protestant Reformation had its official beginnings in _____ .

II. The Leading Reformer -- _____ (1483-1546 A.D.).

A. His Life Before The Reformation.

1. 1483 A.D.- Born in Eisleben, Saxony, into a poor peasant family, parents name: Hans & Margaret. Luther was raised in a strict home. Eldest of seven children.
2. 1492 A.D. -- Commenced schooling at Mansfield. Age 9. (Father a successful copper mining industrialist)
3. 1497 A.D. -- Entered a Franciscan school at Magdeburg. Age 14. Here, Luther was deeply affected toward a religious life.
4. 1498 A.D.-- Entered a school at Eisenach. Helped support himself by street singing for alms. Luther's father desired a legal career for his son.
5. 1501 A.D. -- Entered the University at Erfurt, studied jurisprudence. In 1502 A.D. he was awarded a B.A. degree.
6. In 1503 A.D. Luther held a Bible in his hands for the first time -- one he discovered in the University



library. In 1505 A.D. he was awarded a M.A. degree.

7. 1505 A.D. -- Entered the Augustinian monastery at Erfurt. This abrupt move to leave off his legal studies to pursue theology brought much sorrow and despair to his father.
 8. 1507 A.D. -- Ordained a Roman Catholic priest. Celebrated his first mass.
 9. 1508 A.D. -- Lectured for one semester at the University of Wittenburg.
 10. 1510 A.D. -- Traveled to Rome on business for his order. This journey played a significant part in Luther's reforming efforts.
 11. 1511 A.D. -- Transferred to the University of Wittenburg as a professor and to continue his theological studies.
 12. 1512 A.D. -- Awarded a doctorate in Theology degree by the University.
 13. 1513-16 A.D. -- Began lecturing at the University. **Luther intensively studied and taught the Psalms, Romans, Galatians, Hebrews, and Titus.** He became an extremely popular lecturer by 1517 A.D.
 14. _____, a Dominican monk, came to a nearby town selling (hawking) indulgences. Many of Luther's parishioners availed themselves of the offer to reduce their time in purgatory. An enlightened Luther began preaching against this practice, thus beginning his direct challenge to Rome.
 15. The sale of indulgences (sanction to sin; pre-paid pardon) by Tetzel was to raise money for Pope Leo X (1475-1521 A.D.) who wanted to pay for _____.
-
- _____. The message was: *"When coins in the chest doth ring, Souls from purgatory spring."*
16. 1517 A.D. -- October 31 -- Luther nailed his _____ to the door of the Castle Church in Wittenburg. _____.
-

B. **His Inner Struggle And Enlightenment.** Luther was a shy introvert who often went through periods of depression and melancholy.

1. **His Struggle With _____.** Throughout his early years, Luther was overwhelmed with a deep sense of guilt and a concept of God as a harsh Judge. He literally lived his life in abject terror. A number of factors seem to have brought about this state, notably:
 - a. **His Strict, Authoritarian Upbringing.** "His mother on one occasion beat him till the blood came, and his schoolmaster flogged him fifteen times in one morning." Luther knew little about love and much about severity.
 - b. **His Encounters With Death.**
 - 1) Luther's austere studies at Erfurt left him very ill.
 - 2) An accident with his sword severed one of his arteries.
 - 3) His close friend was murdered.
 - 4) He was almost killed by a bolt of lightning in 1505 A.D. It was this last incident which changed Luther's direction. He there and then vowed to St. Anne that he would become a monk, and shortly afterward he abandoned his legal studies and entered the convent of St. Augustine. Martin Luther subjected himself to extreme asceticism as an Augustinian friar. He almost ruined his health through privations such as prolonged fastings (forsaking food) and watchings (forsaking sleep).
2. **The Just Shall Live By Faith.** Luther's enlightenment also came about through a number of incidents:
 - a. **The Encouragement of Staupitz.**
 - 1) The mystic, Johann von Staupitz was the vicar general of several Augustinian convents in Germany. Noticing Luther's emaciated condition and having passed through a similar struggle himself, he became Luther's mentor and urged him to reflect upon the love of God. ***He also gave Luther a Bible and encouraged its study.***
 - 2) Staupitz also promoted Luther before Frederick the Wise (1463-1525 A.D.), the Elector of Saxony. Frederick had founded the University of Wittenburg in 1502 A.D. and appointed Luther there in 1511 A.D.
 - b. **The Scandal Of Rome.**
 - 1) Luther visited Rome in 1510 A.D. where he was shocked by the avarice, corruption, and commercialism of his religion. His concept of Rome as the holy and eternal city, and of

Catholicism as the way to God, were shattered.

- 2) During his stay, Luther climbed on his hands and knees up Pilate's Stairs, repeating a "Our Father..." for each step and kissing each one, in order to shorten his time in purgatory. Having reached the top of the stairs and standing up, Luther said, "Who knows whether it is so?"
- c. **The Challenge To The Augustinians.** From about 1512 A.D., Luther sought to direct the University away from medieval Scholasticism and back to the teachings of St. Augustine (354-430 A.D.) after whom his order was named. As a young professor, he was constantly challenging his older peers through theses and private discussions, until in 1516 A.D. he finally convinced the influential Professor Carlstadt to procure the works of Augustine and 'check it out'. Carlstadt became convinced Luther was right. In May 1517 A.D. Luther wrote: "Our theology and St. Augustine are making rapid headway with God's help and are becoming determinative at the university"
- d. **The Study Of The Bible.** Although a staunch Roman Catholic, Luther increasingly devoted himself to the study of the Bible. The verse: "The just shall live by faith." found in Habakkuk 2:4; Romans 1:17; Galatians 3:11; and Hebrews 10:38 was the liberating Scripture for Martin Luther, releasing him from his fears and setting him in opposition to the doctrines of Rome. Luther's evangelical enlightenment came in late 1516 A.D. He later wrote: "I greatly longed to understand Paul's Epistle to the Romans and nothing stood in the way but that one expression, "the justice of God," because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him. Therefore I did not love a just and angry God, but rather hated and murmured against him. Yet I clung to the dear Paul and had a great yearning to know what he meant. "Night and day I pondered until I saw the connection between the justice of Gal and the statement that "the just shall live by faith." Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the "justice of God" had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gate to heaven... "if you have a true faith that Christ is your Saviour, then at once you have a gracious God, for faith leads you in and opens up God's heart and will, that you should see pure grace and overflowing love."
- e. **NOTE:** This statement by Luther bears the hallmark of true conversion, but it should be kept in mind that Luther also (like Augustine) believed that sacraments were the channels of grace.
- f. Luther attached great importance to his baptism. When the Devil assailed him, he would answer, "I am baptized."

C. **His Challenge To Rome:** November 1 -- 'All-Saints Day' -- was a day of great significance in Wittenburg. Special indulgences (including the forgiveness of all sins) were to be dispensed on that day at the Castle Church to all who came to view the collection of holy relics (and make the required contributions). The 10,000+ piece collection of relics included:

1. 1 thorn from Christ's crown, guaranteed to have pierced His brow
 2. 1 tooth of St. Jerome
 3. 4 pieces of St. Chrysostom
 4. 6 pieces of St. Bernard
 5. 4 pieces of St. Augustine
 6. 4 hairs of 'Our Lady'
 7. 3 pieces of Mary's cloak
 8. 4 pieces of Mary's girdle
 9. 7 pieces from Mary's veil, sprinkled with Christ's blood
 10. 1 piece of Christ's swaddling clothes
 11. 13 pieces of Christ's crib
 12. 1 wisp of straw from the manger
 13. 1 piece of gold from the Magi
 14. 3 pieces of myrrh from the Magi
 15. 1 strand of Christ's beard
 16. 1 nail used to crucify Christ
 17. 1 piece of bread from the Last Supper
 18. 1 piece of the stone from which Christ ascended
 19. 1 twig of Moses' burning bush
- For the right amount of money, indulgences could be bought to trim up to 1,902,202 years and 270 days from a stay in Purgatory! The money raised supported the Castle Church and the University of Wittenburg. Incensed by this practice and the activities of Tetzl, Luther posted



- his 95 Theses on the doors of the Castle Church at Wittenburg -- October 31, 1517, 'Hallowed e'en'.
20. The theses were basically short statements of objection to mainly the practice of selling indulgences -- but in substance, struck at the Pope's authority. On several points, Luther himself was uncertain. Although they were merely a notice that he was willing to debate the issues, Luther's theses were distributed all over Germany, and by 1520 A.D. he was the most popular man in the country.

D. The 95 Theses. by Dr. Martin Luther:

Out of love and concern for the truth, and with the object of eliciting it, the following heads will be the subject of a public discussion at Wittenberg under the presidency of the reverend father, Martin Luther, Augustinian, Master of Arts and Sacred Theology, and duly appointed Lecturer on these subjects in that place. He requests that whoever cannot be present personally to debate the matter orally will do so in absence in writing.

1. When our Lord and Master, Jesus Christ, said "Repent", He called for the entire life of believers to be one of repentance.
2. The word cannot be properly understood as referring to the sacrament of penance, i.e. confession and satisfaction, as administered by the clergy.
3. Yet its meaning is not restricted to repentance in one's heart; for such repentance is null unless it produces outward signs in various mortifications of the flesh.
4. As long as hatred of self abides (i.e. true inward repentance) the penalty of sin abides, viz., until we enter the kingdom of heaven.
5. The pope has neither the will nor the power to remit any penalties beyond those imposed either at his own discretion or by canon law.
6. The pope himself cannot remit guilt, but only declare and confirm that it has been remitted by God; or, at most, he can remit it in cases reserved to his discretion. Except for these cases, the guilt remains untouched.
7. God never remits guilt to anyone without, at the same time, making him humbly submissive to the priest, His representative.
8. The penitential canons apply only to men who are still alive, and, according to the canons themselves, none applies to the dead.
9. Accordingly, the Holy Spirit, acting in the person of the pope, manifests grace to us, by the fact that the papal regulations always cease to apply at death, or in any hard case.
10. It is a wrongful act, due to ignorance, when priests retain the canonical penalties on the dead in purgatory.
11. When canonical penalties were changed and made to apply to purgatory, surely it would seem that tares were sown while the bishops were asleep.
12. In former days, the canonical penalties were imposed, not after, but before absolution was pronounced; and were intended to be tests of true contrition.
13. Death puts an end to all the claims of the Church; even the dying are already dead to the canon laws, and are no longer bound by them.
14. Defective piety or love in a dying person is necessarily accompanied by great fear, which is greatest where the piety or love is least.
15. This fear or horror is sufficient in itself, whatever else might be said, to constitute the pain of purgatory, since it approaches very closely to the horror of despair.
16. There seems to be the same difference between hell, purgatory, and heaven as between despair, uncertainty, and assurance.
17. Of a truth, the pains of souls in purgatory ought to be abated, and charity ought to be proportionately increased.
18. Moreover, it does not seem proved, on any grounds of reason or Scripture, that these souls are outside the state of merit, or unable to grow in grace.
19. Nor does it seem proved to be always the case that they are certain and assured of salvation, even if we are very certain ourselves.
20. Therefore the pope, in speaking of the plenary remission of all penalties, does not mean "all" in the strict sense, but only those imposed by himself.
21. Hence those who preach indulgences are in error when they say that a man is absolved and saved from every penalty by the pope's indulgences.
22. Indeed, he cannot remit to souls in purgatory any penalty which canon law declares should be suffered in the present life.
23. If plenary remission could be granted to anyone at all, it would be only in the cases of the most perfect, i.e. to very few.
24. It must therefore be the case that the major part of the people are deceived by that indiscriminate and high-sounding promise of relief from penalty.
25. The same power as the pope exercises in general over purgatory is exercised in particular by every single bishop in his bishopric and priest in his parish.
26. The pope does excellently when he grants remission to the souls in purgatory on account of intercessions made on their behalf, and not by the power of the keys (which he cannot exercise for them).
27. There is no divine authority for preaching that the soul flies out of the purgatory immediately the money clinks in the bottom of the chest.
28. It is certainly possible that when the money clinks in the bottom of the chest avarice and greed increase; but when the church offers intercession, all depends in the will of God.
29. Who knows whether all souls in purgatory wish to be redeemed in view of what is said of St. Severinus and St. Pascal? (Note: Paschal I, pope 817-24. The legend is that he and Severinus were willing to endure the pains of purgatory for the benefit of the faithful).
30. No one is sure of the reality of his own contrition, much less of receiving plenary forgiveness.
31. One who bona fide buys indulgence is a rare as a bona fide penitent man, i.e. very rare indeed.
32. All those who believe themselves certain of their own salvation by means of letters of indulgence, will be eternally damned, together with their teachers.
33. We should be most carefully on our guard against those who say that the papal indulgences are an inestimable divine gift, and that a man is reconciled to God by them.
34. For the grace conveyed by these indulgences relates simply to the penalties of the sacramental "satisfactions" decreed merely by man.
35. It is not in accordance with Christian doctrines to preach and teach that those who buy off souls, or purchase confessional licenses, have no need to repent of their own sins.
36. Any Christian whatsoever, who is truly repentant, enjoys plenary remission from penalty and guilt, and this is given him without letters of indulgence.
37. Any true Christian whatsoever, living or dead, participates in all the benefits of Christ and the Church; and this participation is granted to him by God without letters of indulgence.

38. Yet the pope's remission and dispensation are in no way to be despised, for, as already said, they proclaim the divine remission.
39. It is very difficult, even for the most learned theologians, to extol to the people the great bounty contained in the indulgences, while, at the same time, praising contrition as a virtue.
40. A truly contrite sinner seeks out, and loves to pay, the penalties of his sins; whereas the very multitude of indulgences dulls men's consciences, and tends to make them hate the penalties.
41. Papal indulgences should only be preached with caution, lest people gain a wrong understanding, and think that they are preferable to other good works: those of love.
42. Christians should be taught that the pope does not at all intend that the purchase of indulgences should be understood as at all comparable with the works of mercy.
43. Christians should be taught that one who gives to the poor, or lends to the needy, does a better action than if he purchases indulgences.
44. Because, by works of love, love grows and a man becomes a better man; whereas, by indulgences, he does not become a better man, but only escapes certain penalties.
45. Christians should be taught that he who sees a needy person, but passes him by although he gives money for indulgences, gains no benefit from the pope's pardon, but only incurs the wrath of God.
46. Christians should be taught that, unless they have more than they need, they are bound to retain what is only necessary for the upkeep of their home, and should in no way squander it on indulgences.
47. Christians should be taught that they purchase indulgences voluntarily, and are not under obligation to do so.
48. Christians should be taught that, in granting indulgences, the pope has more need, and more desire, for devout prayer on his own behalf than for ready money.
49. Christians should be taught that the pope's indulgences are useful only if one does not rely on them, but most harmful if one loses the fear of God through them.
50. Christians should be taught that, if the pope knew the exactions of the indulgence-preachers, he would rather the church of St. Peter were reduced to ashes than be built with the skin, flesh, and bones of the sheep.
51. Christians should be taught that the pope would be willing, as he ought if necessity should arise, to sell the church of St. Peter, and give, too, his own money to many of those from whom the pardon-merchants conjure money.
52. It is vain to rely on salvation by letters of indulgence, even if the commissary, or indeed the pope himself, were to pledge his own soul for their validity.
53. Those are enemies of Christ and the pope who forbid the word of God to be preached at all in some churches, in order that indulgences may be preached in others.
54. The word of God suffers injury if, in the same sermon, an equal or longer time is devoted to indulgences than to that word.
55. The pope cannot help taking the view that if indulgences (very small matters) are celebrated by one bell, one pageant, or one ceremony, the gospel (a very great matter) should be preached to the accompaniment of a hundred bells, a hundred processions, a hundred ceremonies.
56. The treasures of the church, out of which the pope dispenses indulgences, are not sufficiently spoken of or known among the people of Christ.
57. That these treasures are not temporal are clear from the fact that many of the merchants do not grant them freely, but only collect them.
58. Nor are they the merits of Christ and the saints, because, even apart from the pope, these merits are always working grace in the inner man, and working the cross, death, and hell in the outer man.
59. St. Laurence said that the poor were the treasures of the church, but he used the term in accordance with the custom of his own time.
60. We do not speak rashly in saying that the treasures of the church are the keys of the church, and are bestowed by the merits of Christ.
61. For it is clear that the power of the pope suffices, by itself, for the remission of penalties and reserved cases.
62. The true treasure of the church is the Holy gospel of the glory and the grace of God.
63. It is right to regard this treasure as most odious, for it makes the first to be the last.
64. On the other hand, the treasure of indulgences is most acceptable, for it makes the last to be the first.
65. Therefore the treasures of the gospel are nets which, in former times, they used to fish for men of wealth.
66. The treasures of the indulgences are the nets which to-day they use to fish for the wealth of men.
67. The indulgences, which the merchants extol as the greatest of favours, are seen to be, in fact, a favourite means for money-getting.
68. Nevertheless, they are not to be compared with the grace of God and the compassion shown in the Cross.
69. Bishops and curates, in duty bound, must receive the commissaries of the papal indulgences with all reverence.
70. But they are under a much greater obligation to watch closely and attend carefully lest these men preach their own fancies instead of what the pope commissioned.
71. Let him be anathema and accursed who denies the apostolic character of the indulgences.
72. On the other hand, let him be blessed who is on his guard against the wantonness and license of the pardon-merchant's words.
73. In the same way, the pope rightly excommunicates those who make any plans to the detriment of the trade in indulgences.
74. It is much more in keeping with his views to excommunicate those who use the pretext of indulgences to plot anything to the detriment of holy love and truth.
75. It is foolish to think that papal indulgences have so much power that they can absolve a man even if he has done the impossible and violated the mother of God.
76. We assert the contrary, and say that the pope's pardons are not able to remove the least venial of sins as far as their guilt is concerned.
77. When it is said that not even St. Peter, if he were now pope, could grant a greater grace, it is blasphemy against St. Peter and the pope.
78. We assert the contrary, and say that he, and any pope whatever, possesses greater graces, viz., the gospel, spiritual powers, gifts of healing, etc., as is declared in I Corinthians 12 [:28].
79. It is blasphemy to say that the insignia of the cross with the papal arms are of equal value to the cross on which Christ died.
80. The bishops, curates, and theologians, who permit assertions of that kind to be made to the people without let or hindrance, will have to answer for it.
81. This unbridled preaching of indulgences makes it difficult for learned men to guard the respect due to the pope against false accusations, or at least from the keen criticisms of the laity.
82. They ask, e.g.: Why does not the pope liberate everyone from purgatory for the sake of love (a most holy thing) and because of the supreme necessity of their souls? This would be morally the best of all reasons. Meanwhile he redeems innumerable souls for money, a most perishable thing, with which to build St. Peter's church, a very minor purpose.

83. Again: Why should funeral and anniversary masses for the dead continue to be said? And why does not the pope repay, or permit to be repaid, the benefactions instituted for these purposes, since it is wrong to pray for those souls who are now redeemed?
84. Again: Surely this is a new sort of compassion, on the part of God and the pope, when an impious man, an enemy of God, is allowed to pay money to redeem a devout soul, a friend of God; while yet that devout and beloved soul is not allowed to be redeemed without payment, for love's sake, and just because of its need of redemption.
85. Again: Why are the penitential canon laws, which in fact, if not in practice, have long been obsolete and dead in themselves,—why are they, to-day, still used in imposing fines in money, through the granting of indulgences, as if all the penitential canons were fully operative?
86. Again: since the pope's income to-day is larger than that of the wealthiest of wealthy men, why does he not build this one church of St. Peter with his own money, rather than with the money of indigent believers?
87. Again: What does the pope remit or dispense to people who, by their perfect repentance, have a right to plenary remission or dispensation?
88. Again: Surely a greater good could be done to the church if the pope were to bestow these remissions and dispensations, not once, as now, but a hundred times a day, for the benefit of any believer whatever.
89. What the pope seeks by indulgences is not money, but rather the salvation of souls; why then does he suspend the letters and indulgences formerly conceded, and still as efficacious as ever?
90. These questions are serious matters of conscience to the laity. To suppress them by force alone, and not to refute them by giving reasons, is to expose the church and the pope to the ridicule of their enemies, and to make Christian people unhappy.
91. If therefore, indulgences were preached in accordance with the spirit and mind of the pope, all these difficulties would be easily overcome, and indeed, cease to exist.
92. Away, then, with those prophets who say to Christ's people, "Peace, peace," where in there is no peace.
93. Hail, hail to all those prophets who say to Christ's people, "The cross, the cross," where there is no cross.
94. Christians should be exhorted to be zealous to follow Christ, their Head, through penalties, deaths, and hells.
95. And let them thus be more confident of entering heaven through many tribulations rather than through a false assurance of peace.

E. **His Break With Rome.** Luther had no intention of overthrowing the 'Church' of Rome or breaking from that system. However, the events of the next four years led to that result.

1. 1517 A.D. -- November. A copy of Luther's theses was sent to Pope Leo X by Albert, the Archbishop of Mainz. The pope's initial reaction was to do little more than dismiss the matter. **NOTE:** The Pope officially responded in November 1518 A.D. with the bull *cum Postquam* clarifying the Church's doctrine of Indulgences and removing some of the abuses objected to. **It is generally thought that if the Pope had been more forthcoming, 'Luther's revolt' may never have eventuated.**
2. 1518 A.D. - April. ...Fearing assassination, Luther traveled incognito to a triennial meeting of Augustinians at Heidelberg where he disputed with his fellows. Although his doctrine received a mixed reaction, he was honored at this meeting.
3. 1518 A.D. ... The first major attack on Luther came from the Dominican order. Tetzl was awarded a doctorate so that he could engage Luther. He openly desired the burning of Luther as a heretic. (Luther's students burnt 800 copies of Tetzl's theses -- an act which embarrassed Luther.) Luther was also attacked by his friend Dr. Eck.
4. 1518 A.D. ... Luther began to crystallize his opinions. Since his theses, which were only meant for theologians, were now in the hands of the general public he wanted to explain and clarify many of the assertions in them.
5. In studying the matter out, **Luther discovered that the text of Matthew 4:17 from the Latin Vulgate ("penitentiam agite" -- '_____') was different from the text found in Erasmus' Greek New Testament ("_____").** Luther called this a "glowing discovery," for it opened his eyes to the differentiation between Church authority and Scriptural authority.
6. 1518 A.D. --July ... Luther was attacked by the Dominican Sylvester Prierias, who refuted his doctrine on the grounds of Church and Papal infallibility -- calling Luther a "leper with a brain of brass and a nose of iron" for good measure. Luther's reply was equally insulting, but also declared that Scripture was the final authority.
7. 1518 A.D. -- August 7. ... Luther was ordered to Rome to answer charges of heresy.
8. 1518 A.D. -- August 8. ... Luther appealed to Frederick the Wise through his supporter George Spalatin, the court chaplain. Frederick had admiration and some sympathy for Luther, since Tetzl's indulgences were taking German money to Rome. He intervened on Luther's behalf and arranged that Luther should appear in Augsburg before the formidable Cardinal Cajetan. This act by Frederick, together with his securing a 'safe passage' to Augsburg, undoubtedly saved Luther's life.
9. 1518 A.D. -- October 12-14. ... Luther appeared in Augsburg before Cardinal Cajetan who was under orders to either obtain a retraction or secure him to Rome. In a series of interviews, which at times became heated, Luther sought to debate the matter of 'merits' but to no avail.
10. 1518 A.D. -- October 20. ... Upon hearing rumor of his impending arrest, Luther fled from Augsburg at night. By the end of the month he arrived back in Wittenburg where he prepared himself for exile. Frederick, though caught in the middle of the conflict, cautiously supported his professor and did not send him away.
11. 1519 A.D. -- January 12. ... Emperor Maximilian died, and the political maneuverings for his successor

together with the increased power and influence of Frederick the Wise resulted in a period of calm for Luther. Only the flatteries and gentle persuasions of the papal nuncio Charles Miltitz were leveled against him, resulting in a verbal and literary truce.

12. 1519 A.D. -- July. ... The truce was broken by the learned schoolman Dr. _____ from the University of Leipzig (in Saxony). He baited Luther through his writings and challenged him to a debate. The public debate was held in the castle at Leipzig and lasted for 18 days. Although no winner was formally declared, there were several important ramifications:
 - a. Luther's arguments from Scripture affected many observers away from medieval Catholicism.
 - b. Luther's position as a Reformer was solidified. Hoping to turn public opinion against him, Eck had skillfully forced Luther into the Hussite camp (the Hussite stronghold, Bohemia, being the neighboring country), and into an open rejection of papal and 'Church' authority when these did not agree with Scripture.
 - c. The subsequent writings advanced Luther's cause.
13. 1520 A.D. -- June. ... Following the election and subsequent coronation of the 'Most Catholic' Charles of Spain as Charles V of Germany and The Holy Roman Empire, Luther's life was again in jeopardy. However, by this time Luther was one of the most popular men in Germany, and Franz von Sickingen promised him the personal protection of 100 German knights.
14. 1520 A.D. -- June 15 ... The papal bull Exsurge Domine is issued, giving Luther 60 days to submit to the Pope. This was brought to Germany by Eck, and in many places posted copies of it were destroyed by the people. Luther received the bull on October 10.
15. 1520 A.D. -- June through November. ... Luther wrote 3 tracts defending and explaining his position. These were:
 - a. An Address to the Christian Nobility of the German Nation.
 - b. The Babylonian Captivity of the Church.
 - c. On The Freedom of the Christian Man.
16. Over 4,000 copies of these tracts were printed and distributed.
17. During this time, there were several instances where Luther's books were publicly burned.
18. 1520 A.D. -- December 10. ... Luther publicly burned the Pope's bull at Wittenburg.

_____ On January 3, 1521 A.D. the bull Decet Romanum Pontificem was issued threatening Luther with excommunication.

19. A period of intense pressure upon the authorities to eliminate Luther followed. An appeal was made to Charles V to have Luther executed or sent to Rome, but this matter was referred to Frederick the Wise who would not deliver him up.
20. 1521 A.D. -- April 16. ... Luther arrived in Worms.
 - a. The **Diet** (_____) **of Worms** was opened on January 27. Led by Alexander, the papal party had pressed for the burning of Luther as a heretic, but the diet decided to summon Luther to appear in person.
 - b. Luther stood twice before the awesome assembly of over 200 dignitaries, including Charles V, the Archduke Ferdinand, and six electors; plus dukes, margraves, princes, ambassadors, archbishops, bishops, and papal nuncios.
 - c. When pressed to give a simple "yes" or "no" answer, Luther uttered his famous reply:
 - d. *"Since your most Serene Majesty and your High Mightinesses require from me a clear, simple, and precise answer, I will give you one, and it is this: I cannot submit my faith either to the Pope or to the Councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless, therefore, I am convinced by the testimony of Scripture, or by the dearest reasoning -- unless I am persuaded by means of the passages I have quoted, -- and unless they thus render my conscience bound by the Word of God I cannot, and I will not retract, for it is unsafe for a Christian to speak against his conscience."* To this were added the oft-repeated words, "Here I stand, I can do naught else. God help me."
 - e. On April 19 the emperor announced his decision that he would condemn Luther, giving him 21 days from April 25 to recant. This decision was published in the Edict of Worms. Luther was condemned as a heretic and a marked man. After further attempts to change his mind proved fruitless, Luther left Worms for Wittenburg on April 26.
21. 1521 A.D. -- May. ... On his way back to Wittenburg, Luther was 'kidnapped' by Frederick's soldiers and



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held in protective custody at The Wartburg castle for 10 months. During his 'Patmos', Luther wrote to his friends, and **translated the New Testament into High German** from the Greek text of Erasmus.

22. 1522 A.D. -- March. ... Luther returned to Wittenburg.
23. During his exile the Reformation had moved forward, though not without violent excesses by some of its followers. (Luther had made a secret trip to Wittenburg in December 1521 A.D. to stabilize the movement which was in danger of floundering.) Weakened and discouraged, Luther returned to organize and guide the movement he had begun.

F. **His Works.** Martin Luther spent his remaining years preaching, teaching, and writing. Luther is noted for his many writings, among which are the following:

1. **The German Bible.** The Luther Bible virtually established the German language, and presented the Reformation with an accurate translation which was based upon the pure text of the Word of God. Luther's Bible was used by William Tyndale.
 - a. The New Testament. Luther began translating the New Testament from the 1516 A.D. Greek text of Erasmus during his stay at The Wartburg. Upon returning to Wittenburg, he revised his work with the aid of Philip Melancthon, and the first edition was published on September 21, 1522 A.D. Despite the concerted efforts of the Pope and princes, a total of 58 editions had been printed by the year 1533 A.D.
 - b. Luther's New Testament produced translations in Dutch (1523 A.D.); Danish (1524 A.D.); Swedish (by Olaus); Icelandic (1540 A.D.); Slovenian (1584 A.D.); Croatian (1562 A.D.); and Hungarian (1541 A.D.)
 - c. The Old Testament. Luther began work on the Old Testament immediately following the publication of the New. The entire German Bible was published in 1534 A.D.
2. **The German Catechism.** In 1529 A.D. Luther produced two catechisms -- one for adults and one for children.
3. **Hymns And Liturgy.** Luther produced a German Hymnal in 1524 A.D. He composed a number of hymns, the most notable being "A Mighty Fortress Is Our God" known as the "Battle Hymn of the Reformation." Luther composed a German Mass in 1526 A.D.

G. **His Marriage...** Martin Luther's final years were extremely busy. In addition to leading the reform movement, he was betrothed in June 1525 A.D. to a former nun named Katharine von Bora -- a marriage which produced 6 children.

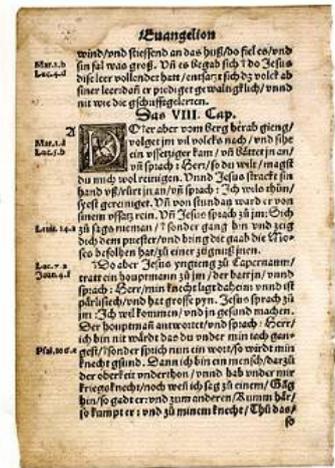
H. **His Death.** No stranger to severe illness, Luther fell sick for the last time in February 1546. He died in his home town of Eisleben in the early morning of February 18, 1546

III. The Lutheran Reformation.

A. Martin Luther's attempt at religious reform was soon coupled to a great civil revolution in Germany. Even though Lutheranism was outlawed, it flourished as a result of several factors, in particular the lack of a strong central government in Germany. Charles V was an absentee emperor, spending most of his time settling problems in Spain, warring with Francis I of France over portions of Italy, and dealing with the threat posed by the Ottoman Turks led by Suleiman the Magnificent. In his absence Germany was left to be ruled by an Imperial Supreme Court, a Regency Council and several Diets; in reality the country fragmented into a number of semi-autonomous areas, many of which aligned themselves to the Lutheran cause.

B. Lutheranism expanded territorially until the Peace of Augsburg in 1555 A.D. In considering this expansion, the following influences should be noted:

1. _____ 1497-1560 A.D.
 - a. Melancthon was Martin Luther's close friend and 'right-hand man' in the Reformation. He is noted for his gentle and conciliatory manner, often playing the role of a mediator -- something for which he was often criticized by the more radical reformers.
 - b. A brilliant German scholar, influenced by the humanism of the Renaissance, skilled in Greek, Hebrew, and Latin.
 - c. Came to the University of Wittenburg in August 1518 A.D. He fell under the influence of Luther



- and became _____.
- d. Aided Luther in the writing of many treatises, and assisted him in the translation of the Bible.
 - e. Established the German education system, and helped found the Universities of Marburg, Koenigsberg, and Jena."Melancthon was sometimes called the 'Receptor of Germany' for his work in education."
 - f. Participated in the Leipzig debate -- July 1519 A.D., and in fact cites this as the date of his 'conversion'. Organized the bonfire at which Luther burnt the Pope's bull - December 1520 A.D.
 - g. Assumed, along with Professor Carlstadt and Gabriel Zwilling, the leadership of the Reformation while Luther was at The Wartburg; but lost control with the ensuing radicalism incited by Carlstadt and Zwilling.
 - h. Composed the Augsburg Confession -- 1530 A.D.
 - i. Composed a memorandum, signed by Luther, inflicting the death penalty against all Anabaptists -- 1536 A.D.
2. **Reformation Martyrs.** ... The first martyrs of the Reformation were burned at Brussels on July 1, 1523 A.D. They were 3 young monks – Henry Voes, John Esch, And Lambert Thorn.
 3. **The Rise of German Nationalism.** As mentioned above, Luther's Germany was more a collection of small states and free cities than a strong, unified nation. There was considerable unrest among the nobility and the general populace - especially against the papacy. One of the influential leaders of German nationalism was a literary knight named **Ulrich von Hutten who was to politics what Luther was to religion.** (It has been said that Luther was the prophet, von Hutten the poet, and von Sickingen the propagator of German reform.)
 4. **The Knights' Revolt** -- 1522-23 A.D. Hutten influenced many of the knights of Germany, in particular Franz von Sickingen who actively led the aggrieved knights in the new-found cause of reformation and against the oppression of the princes. In 1523 A.D. von Sickingen unsuccessfully attacked Treves (Triers) and died of his wounds, thus ending the first phase of revolution -- 'The Wars of the Knights'.
 5. **The Peasants' Revolt** -- 1524-25 A.D. Social unrest in Germany was not just confined to the nobility. The peasants (working-class) were also agitating for change, encouraged by the new doctrines of the Reformation. Their rebellion was against the burden imposed on them from above -- the rulers, the 'Church', and the nobility. They sought freedom from this feudal oppression and religious liberty, publishing their demands in a document known as the Twelve Articles. Just as the nobility had attempted revolt against royalty, now the peasantry was revolting against nobility. Sporadic outbreaks of violence had been occurring all over Europe (and particularly in the south of Germany) since 1476 A.D.
 6. **Thomas Münzer** -- 1489-1525 A.D. The fanatical lay preacher Münzer incited peasants to bloody civil uprisings at Zwicken, Allstedt, and Mulhausen. The city of Mulhausen was seized and a theocracy set up. **NOTE:** Thomas Münzer is often referred to as an Anabaptist -- in fact some histories make him to be the founder of the Anabaptists. This is not the case. Cornelius, who was a Roman Catholic, admits the Baptists were "in unconcealed opposition to Münzer in cardinal points." Münzer, beyond doubt, was a _____. There is positive proof, though he sometimes "played tricks with the sacraments," that he was never a Baptist (Erbkam, Geschichte de protestantischen Sekten, 494). Possibly he denied at one time the necessity of infant baptism, but he practiced that rite to the end of his life. There is no proof that he was ever rebaptized or in any way was ever connected with the Baptist movement."
 7. **Luther's Role.** The peasants mistakenly looked to Luther for support, who turned against them and ordered the nobles (in a tract) to "smite, slay, and stab" them without mercy. **"More than any other man Luther was responsible for the bloody outbreak of the peasants. He stirred hopes within them with great smiting words, which fired the hearts of the peasants with their wrongs and a desire for better days. He made them ready to risk and dare, and led them to their fate."**
 8. **The Defeat of The Peasants.** Two decisive battles were fought on May 15, 1525 A.D. _____ peasants were slaughtered, Münzer was captured, tortured and executed and terrible retribution was brought upon the peasants. Over _____ were ultimately slaughtered.
 9. **Diet of Speyer – 1526.** Seized the opportunity to establish the Lutheran 'Church' in Saxony & Hesse
 10. **Diet of Speyer - 1529**
 - a. Forbade any further spread of Lutheranism
 - b. Secured toleration for Catholics in Lutheran lands
 - c. Lutherans in Catholic lands would not be extended any liberty
 11. **The Augsburg Confession**
 - a. Writing down what the Lutherans believed; presented it to the emperor, Charles V. The Diet ended

- made any, followers who later -- when they saw where Luther was going -- peeled off again."*
- 2) When it seemed as though the Baptists would overtake the reformation, his renowned jealousy turned him against them. "The success and number of the Baptists exasperated him to the last degree, and _____, not withstanding all he had said in favor of dipping (while he contended with Catholics on the sufficiency of God's word); but now he persecuted them under the name of re-dippers, re-baptizers, or Anabaptists".
 - 3) There is a definite progression in Luther's attitude towards the Anabaptists.
 - a) 1527 A.D. Luther wrote of his distress that Anabaptists were suffering death. Although he by now vehemently disagreed with their beliefs, he believed that hell-fire was their just punishment.
 - b) 1528 A.D. Luther wrote that banishment was the fit earthly punishment for heretics.
 - c) 1529 A.D. The Diet of Speyer decreed the death penalty upon Anabaptists and others.
 - d) 1530 A.D. Luther stated that the death penalty should only be applied in cases of sedition and blasphemy. However, he considered the refusal of the Anabaptists to take oaths, engage in military service, and their rejection of the office of magistrate to be blasphemous and seditious.
 - e) 1531 A.D. Luther signed a memorandum written by Melancthon defining blasphemy and sedition.
 - f) 1536 A.D. Luther signed Melancthon's memorandum decreeing death to all Anabaptists.
 - 4) Such decrees had no effect upon the multitudes of Anabaptists, and it wasn't long before Lutherans were committing such faithful men and women to death by drowning or fire.

D. The Doctrines Of Lutheranism.

Luther's doctrine is often encapsulated by two statements: "_____"--The Bible as the sole authority; and "_____"--Justification by Faith alone. However, it is a fact that both these sentiments must be qualified. A summary of the notable features of Lutheran doctrine is presented below:

1. **The Nature Of Man.** Martin Luther generally followed the Augustinian and Anselmic lines, holding original sin to be the total corruption of the human nature. Adam was both the federal and seminal head of all mankind. While holding to the doctrine of total depravity, Luther also believed that man was capable of acts of civil righteousness through the 'common grace of God.
2. **The Lutheran "Plan Of Salvation."** Faith is the operative word in Luther's scheme of things. It is the gift of God and may be received in two ways:
 - a. The children of Christian parents are regenerated in 'baptism' and at this time receive the gift of faith.
 - b. Unchurched people who come under the sound of the Gospel receive what Luther termed 'sufficient grace' through the preaching of the Word, enabling them not to resist the Holy Spirit.
 - c. Luther believed in a resistible grace, holding that a man could frustrate the work of God thus losing the blessing of salvation at any point. Lutheranism actually holds to a progressive salvation, where 'calling, 'repentance,' and 'renewal' are the preparatory steps to Christ and the receiving of faith. Justification then follows faith.
3. **The Holy Spirit in Salvation.** In 1555 A.D. a controversy broke out among Lutherans through the teaching of Melancthon known as 'synergism'. This was the belief that the human will cooperated with the Holy Spirit in salvation. Luther's Concordiae Formula, which stated: "...in conversion, God, through the drawing of the Holy Spirit, makes willing men out of the obstinate and unwilling; and that after such conversion the regenerated will of man does not remain inactive in the daily exercise of repentance, but cooperates in all the works of the Holy Spirit which He performs through us" prevailed.
4. **The Church.**
 - a. **Luther's Initial View of The Church.**
 - 1) Sickened by the overt wickedness, unspirituality, and worldliness of the Roman 'Church', Luther was at first happy to consider a true church to be a company of the faithful -- a truly spiritual communion.
 - 2) In 1523 A.D. Luther wrote: "In matters of faith we have to do with a free act, one to which no one can be coerced nor drowned with water; only the Word of God can overcome it ... the

secular authorities should keep their hands off ... force must not be used in this area of life.”

- 3) Luther's About-Face. Luther soon began to change his tune, and his doctrine of the Church actually underwent a dramatic change. In his Address To The German Nobility (1520 A.D.) “...some contend that remnant and laid instead the basis for a church allied with and subservient to the state.”
- 4) His abduction in 1521 A.D. and protective custody at The Wartburg caused Luther to see the need for religion to have the active support and good will of the State. In 1527 A.D. Luther saw the answer to confessional rivalry in the concept of a “territorial Church” -- where the majority opinion established the kind of Church in a particular territory. (See: The Diet of Speyer, 1526 A.D. -- above)
- 5) By the end, Luther wrote: “Conventicles are in no case to be tolerated ... a citizen is obliged ... to inform his civil magistrate as well as the pastor whose parishioner he is ... If he the heretic refuses to do this keep his mouth shut then let the magistrate consign the scoundrel into the hands of his proper master the hangman...”
- 6) Lutheranism was established as the STATE-CHURCH in parts of Germany.

b. Luther's Final Doctrine of The Church.

- 1) Luther was the first to publically put forward the idea of an invisible Catholic 'Church', to which he coupled a visible manifestation. The concept of an invisible Church opposes the Roman view of a visible universal 'Church', thus allowing for the multitude of denominations.
 - 2) *“The Augsburg Confession defines a visible Church as ‘the congregation of the saints in which the Gospel is rightly taught and the sacraments are rightly administered.’”*
5. **Baptism.** Luther taught _____ was the correct mode of baptism. His New Testament so translated baptism as 'taufen'-to dip, and he practiced dipping even when infants were baptized. The issue between the Reformers and the Anabaptists was over the subjects and the efficacy of baptism.
- a. Concerning The Subjects Of Baptism. As Luther fell into the State-Church concept, he was of necessity forced to support infant baptism. Initially he attempted a compromise by teaching that infants have faith (likened to the faith of a sleeping believer), but then shifted to the faith of the sponsor.
 - b. Concerning The Efficacy Of Baptism. *“Luther taught that the Word of God with its intrinsic power makes the water of baptism a gracious water of life and a washing of regeneration.”* Luther said in his commentary on Romans concerning Romans 6:3: *“We are not found in a state of perfection as soon as we have been baptized into Jesus Christ and His death. Having been baptized into His death, we merely strive to obtain the blessings of this death and to reach our goal of glory. Just so, when we are baptized into everlasting life and the kingdom of heaven, we do not at once fully possess its full wealth of blessings. We have merely taken the first steps to seek after eternal life. Baptism has been instituted that it should lead us to the blessings of this death and through such death to eternal life. Therefore it is necessary that we should be baptized into Jesus Christ and His death.”*
6. **The Lord's Supper.** The doctrine of the Lord's Supper was one of the major causes of division among Reformers.
- a. Luther's position also changed in time. “As a result of his struggles with the Anabaptists he, after 1524, emphasized the absolute necessity of the sacraments and their objective character, making their effectiveness dependent on the divine institution rather than the subjective state of the recipient.”
 - b. Luther taught that the Eucharist was a vehicle of divine grace, that the Lord was present **consubstantially** so that the participant eats the flesh and blood of Christ.
7. **The Spirit World.** Luther did not cast off the medieval superstition of his day: he called mice, fleas, and other pests the creation of the Devil.
8. **Prophecy And Last Things.** “The Augsburg Confession condemns those 'who now scatter Jewish opinions, that, before the resurrection of the dead, the godly shall occupy the kingdom of the world, the wicked being everywhere suppressed.' Article XVII.”

IV. THE REFORMATION IN SCANDINAVIA



- A. At the time of the Reformation, the Scandinavian countries were united by the Union of Calmar (1397 A.D.) under King Christian II of Denmark (r.1513-1523 A.D.).
- B. Christian II was related to the German rulers Frederick the Wise (Lutheran) and Charles V (Catholic).
- C. During his reign, Lutheran sentiment began establishing itself in the duchies; however, Christian's attempts to increase his power over the Catholic nobility of Denmark by enforcing Lutheranism brought about his downfall and the Danish revolution in 1523 A.D.
- D. His elimination of much of the Swedish nobility in the 'massacre of Stockholm' (1520 A.D.) resulted in the Swedish revolution (1521 A.D.) and the collapse of the union.

E. Denmark And Norway.

- 1. Frederick 1 (1471-1533 A.D.), Duke of Schleswig and Holstein, was crowned king in 1523 A.D. He sympathized with the Reformation, and in 1526 A.D. orchestrated the Diet of Odense to decree that all prelates would be appointed by the king, rather than the pope. He invited the German Lutheran reformer Hans Tausen (1494-1561 A.D.) to Denmark. Tausen became known as "The Father Of The Danish Reformation" and "The Danish Luther" and presented the Forty Three Copenhagen Articles to the Danish Parliament.
- 2. In 1532 A.D. Frederick took Denmark into the League of Smalcald. Frederick's son and successor, Christian III, withstood attempts to reverse the situation, and Denmark remained solidly Protestant. ***Lutheranism was established in Norway***, which had become a province of Denmark, by 1540 A.D. ***Protestantism was introduced into Iceland*** in 1540 A.D. by Gisur Einarson.

F. Sweden. The Swedish revolt against Denmark was led by Gustavus Vasa who was crowned king of Sweden when Christian II was deposed.

- 1. Encouraged by his chancellor Lars Andersson (d.1552 A.D.) King Gustavus called a diet at Westeras in 1527 A.D., requesting that it grant him power over the property and affairs of the Swedish 'Church'. These proposals met with violent opposition from the Catholic nobility causing him to abdicate, taking Sweden to the brink of anarchy -- the thought of which won the day for the king.
- 2. The great reforming figure in Sweden was Olaf Peterson (1493-1552 A.D.)
- 3. By 1539 A.D. ***Lutheranism was the established religion throughout Sweden***, and in 1593 A.D., the Augsburg Confession was adopted as the country's religious creed. Since Finland was a Swedish dependency, it became a Protestant country in 1528 A.D. Michael Agricola (d.1555 A.D.), the "Father of Finnish Literature" was the leading reformer there.

V. THE REFORMATION IN SWITZERLAND (ZURICH)

A. Whereas Martin Luther had attempted to reform the Church of Rome from within its pale, but was excommunicated, in German-speaking Switzerland the opposite was the case.

B. **The Leading Reformer -- _____** (1484-1531 A.D.).



1. His Early Life And Development

- a. Born at Wildhaus, Switzerland, the son of a bailiff.
- b. Educated in schools at Basel and Berne. Basel was a center of the new learning' and publishing. The great Erasmus resided there between 1514-16 A.D. and 1521-29 A.D.
- c. Trained at the University of Vienna, then the University of Basel.
- d. Ordained a Roman Catholic priest, 1506 A.D.
- e. Parish priest at Glarus, 1506-16 A.D. During this time, Zwingli developed into a gifted preacher and outstanding classical scholar. He was greatly influenced by the writings of Erasmus, carefully studying his Greek New Testament.
- f. Priest at the pilgrimage town of Einsiedeln, 1516-18 A.D. It was during this time that Zwingli began preaching against the practices and doctrines of the 'Church' of Rome.

- g. Transferred to the Grössminster (Great Cathedral) in Zurich, 1518 A.D. Here he became a popular preacher.
- h. Studied the writings of Martin Luther, 1519-22 A.D. Zwingli was greatly influenced by these, **but always maintained that he did not receive any of his ideas from Luther.**
- i. Preached against the ban on eating meat during lent, 1522 A.D. This was the effective date of the Swiss Reformation.

2. The Progress Towards His Break With Rome.

- a. Unlike Martin Luther, who experienced a severe spiritual crisis, Ulrich Zwingli went through a gradual intellectual change. **His study of the Scriptures led him to acknowledge their supreme authority.**
- b. Some of the major steps were:
 - 1) **His Attack on Mercenary Service.** Although he served as a chaplain to Swiss mercenary troops on three occasions, Zwingli was primarily a patriot who realized that the strength of his country was being corrupted and sapped through the practice of other European rulers and the popes using his countrymen to fight their wars. Swiss mercenaries gave their allegiance to others, and brought their low morality back home. Bribery and simony were widely practiced. It was his vigorous attack on an alliance between the Swiss and the French which forced him to leave Glarus. By the time Zwingli came to Zurich, he was opposing all foreign entanglements. **Note:** The Pope uses the Swiss Guard at the Vatican for his personal protection to this day.
 - 2) **His Attack on The Sale of Indulgences.** At Einsiedeln Zwingli preached boldly against a seller of indulgences named Bernard Samson, putting an end to the practice there.
 - 3) **His Attack on The Veneration of The Virgin.** In 1516 A.D. Zwingli preached against the superstitious veneration of Mary.
 - 4) **His Attack on Lenten Prohibitions.** As noted above, Zwingli's real break with Rome came at Lent in March, 1522 A.D. when he preached, then debated and wrote ("On Choice And Freedom In Eating") against the practice of forbidding meat during this time. This incidental matter led to his questioning the whole practice of good -works in the Roman Catholic system.
 - 5) **His Attack on Celibacy.** In July, 1522 A.D., Zwingli and 10 other priests publicly protested the practice of celibacy. Zwingli married his mistress in 1524 A.D.
- c. **His Work "Beginning And End".** In August 1522 A.D. Zwingli published Architeles -- which declared that the beginning and end of all things was the Scriptures.
- d. **His Sixty-Seven Articles.** Zwingli was a very popular preacher in Zurich. The bishop of Constance demanded the City Council silence him, and this brought about his first public disputation. In January 1523 A.D. Zwingli presented his famous "Sixty-Seven Articles" which began with the statement: "All who say that the Gospel is nothing unless it have the support and approval of the Church are in error and blaspheme against God." These articles attacked the various doctrines of the Roman Catholic system, and upheld, among other things:
 - 1) The right to preach the Gospel regardless of church authority.
 - 2) Christ as the only Saviour and Mediator.
 - 3) That the Scriptures are the sole authority.
 - 4) That the Mass is not a sacrifice, but only a memorial.
 - 5) That the true Catholic 'Church' is invisible. Zwingli won the day. The City Council declared that the clergy should preach "nothing except what they could prove by the testimony of evangelical doctrine and the authority of Holy Scripture."

VI. The Reformation In German-Speaking Switzerland.

A. In Zurich.

- 1. From 1523-24 A.D. Zurich became a Protestant city. Zwingli's powerful influence through 3 public disputations convinced the City Council to enact laws which expressed his ideas.
- 2. Images were removed from 'churches'. In fact, many priceless(?) works of art were destroyed in an iconoclastic outburst.
- 3. The Roman Mass was abolished. Zwingli instituted a memorial Lord's Supper, observed 4-times each year.
- 4. Celibacy was abolished.
- 5. Religious houses (monasteries, etc.) were dissolved.

- B. **In Other Swiss Cantons.** Between 1525 and 1529 A.D., the Zwinglian reforms spread to Berne, Basel, Biel, St. Gall, and Schaffhausen -- resulting in the overthrow of the Catholic nobility and the rise of republicanism.
- C. **The First Peace of Cappel.**
1. Five 'forest' Cantons remained loyal to Catholicism and made an alliance with Austria, resulting in increasing tensions between the two sides. In 1529 A.D. the burning at Schwyz of the Zwinglian preacher Jacob Kaiser brought Switzerland to the brink of civil war.
 2. A battlefield stalemate ensued, resulting in the First Peace of Cappel which maintained a tentative status quo.
- D. **The Second Cappel War.** Hostilities continued despite the treaty and Zwingli called for a united military effort against them to settle the matter and forge Switzerland into a confederation of Reformed cantons. Zwingli's call was weakened by inter-Canton rivalry. In 1531 A.D., after suffering trade sanctions, the united Catholic forces went on the offensive, and defeated the demoralized defenders of Zurich at Cappel. Zwingli was killed in battle.
- E. **The Demise of The Zwinglian Reformation** The Catholic Cantons were in no position to wage total war against the Protestant strongholds, but their terms of peace humiliated them to the extent that further progress in the Swiss Reformation was halted.
- F. **Heinrich Bullinger** ... Zwingli was succeeded in Zurich by Heinrich Bullinger (1504-75 A.D.) who was instrumental enjoining the Zwinglian movement to the second Swiss Reform movement led by John Calvin.
- G. **Zwingli's Religious Conflicts.**
1. **Zwingli And Luther.** Mention has already been made of the sharp differences exchanged between these two reformers -- especially over the issue of the sacraments. Although these two men had much in common, they were in fact "worlds apart":
 - a. In temperament -- Luther was a mystic; Zwingli was more a scholar.
 - b. In outlook -- Luther was an idealist; Zwingli a pragmatist.
 - c. In their primary concerns -- Luther dealt with sin and grace; Zwingli with authority.
 - d. On the Scriptures -- Luther said, "What have they to say to my soul?"; Zwingli: "What say they to my mind?"
 - e. In doctrine -- Luther emphasized man's 'inability to do good'; Zwingli, man's 'ability to do good'.
 - f. In their reforming purpose - Luther tried to reform the system; Zwingli sought to abolish the system.
 - g. On the sacraments -- Luther declared them a means of grace; Zwingli referred to them as marks of profession.
 - h. The Lutheran Reformation was decided by the will of the princes; the Zwinglian Reformation by the will of the people.
 2. Zwingli met with Luther and Melancthon at Marburg in 1529 A.D. He was assisted by Johann Colampadius (1482-1531 A.D.) and Martin Bucer (1491-1551 A.D.) The parties agreed on 14 out of 15 points - the matter of "This is my body" being the one point of disagreement. Luther refused to shake the hand of friendship offered by a weeping Zwingli.
 3. **Zwingli And The Anabaptists.** Zwingli's preaching and reforming acts were encouraged and even assisted by the many Anabaptists inhabiting Switzerland. In Zwingli's second public disputation in Zurich (October 26, 1523 A.D.) he was aided by Conrad Grebel and Balthasar Hubmaier -- men who soon thereafter went over to the Anabaptists. From 1525 A.D. until his death in 1531 A.D., Zwingli attempted to suppress the Anabaptists -- at the first by debate, at the last by savage murder.
- H. **The Doctrines Of Zwingli.** Zwingli published his "Commentary on True and False Religion" in 1525 A.D. which set forth his theology. This reflected a basic agreement with Luther, except in the matter of the Eucharist.
- I. **Zwingli and Humanism.**
1. Reflecting his humanistic training, Zwingli believed:
 2. That Predestination was philosophical -- Christ redeemed all men.
 3. That Sin was a disorder.

4. That great men of the past, including Socrates, Seneca, and Hercules, were illuminated by the Holy Spirit.
- J. **Zwingli And Baptism.** Like Martin Luther, Ulrich Zwingli did an about-face over baptism - turning from a more Biblical understanding to the necessary State-Church practice of infant christening.
1. His Initial Views.
 - a. Zwingli never outrightly condemned the practice of infant 'baptism', but initially accepted (and preferred) the baptism of believers as the Scriptural pattern.
 - b. "He confessed in those early days: 'Nothing grieves me more than that at the present I have to baptize children, for I know it ought not to be done.'"
 - c. In article 18 of The Sixty-Seven Articles, Zwingli stated that baptism was originally designed for people of mature, responsible years.
 - d. He wrote: "The error also misled me some years ago, so that I thought it would be much more suitable to baptize children after they had arrived at a good age."
 - e. Hubmaier and Grebel said that Zwingli opposed infant 'baptism' in private conversation.
 2. **His Final Views.** In 1530 A.D., Zwingli flatly denied having ever spoken against the practice of infant baptism. **He was a liar!** Zwingli's flip-flop was for pragmatic reasons -- he needed the State to enforce his reformation." *Bucer early recognized with Zwingli the necessity of infant baptism to the maintenance of a State-Church system.*"
 3. Zwingli's thinking changed early in 1525 A.D.
- K. **The Money Crunch.** Zwingli said: "If however I were to terminate the practice infant 'baptism' then I fear that I would lose my prebend. (*Def.: The stipend or maintenance granted out of the estate of a cathedral or collegiate church.*)" Luther's kidnap and Zwingli's salary bode evil for the Baptists!
- L. **The Hatred of Anabaptists.** Perhaps to cover his own dishonesty, or perhaps because he was severely stung by the defections of several associates into the Anabaptist ranks, Zwingli turned against the Baptists with a vengeance.
1. 1525 A.D. -- the magistrates of Zurich ordered exile for all who would not have their children 'baptized'.
 2. 1527 A.D. -- Felix Manz was drowned in the Limmat river.

VII. THE REFORMATION IN SWITZERLAND (GENEVA)

A. The Swiss Reformation in French-speaking Geneva was led by two men, William Farel and John Calvin. Of these two, Calvin was the most prominent and influential--first in Switzerland and then throughout Christendom.

B. The Prominent Leaders.

1. **William Farel** -- (1489-1565 A.D.)
 - a. A Frenchman who acquired Reformation doctrines while studying at the University of Paris.
 - b. Fled to Switzerland, joining the Zwinglian movement at Basel - 1521 A.D.
 - c. Promoted Zwingli's reform at Neuchatel -- 1530 A.D.
 - d. Came to Geneva and persuaded the city to accept Reformed doctrine -- 1532 A.D.
 - e. Persuaded Calvin to remain in Geneva to assist him in the Reformation -- 1536 A.D.
 - f. Farel's light was soon obscured by that of Calvin, and after returning from their joint exile in 1541 A.D., he spent his final years at Neuchatel.
2. _____ -- (1509-1564 A.D.)
 - a. Born at Noyon, France, the son of a well-to-do fiscal agent and diocesan secretary -- July 10, 1509 A.D.
 - b. Educated with children of the nobility, destined for the Roman Catholic priesthood -- until 1521 A.D.
 - c. Received ___ ecclesiastical benefices to provide for his studies - between 1521-29 A.D.
 - d. Studied for the priesthood at the University of Paris -- 1523-27 A.D. During this time Calvin was influenced by Lutheran teachings.
 - e. Studied law at Orleans then at Bourges -- 1528-31 A.D. During this time Calvin was influenced toward the Scriptures by his Waldensian cousin Peter Olivetan and his Greek professor Melchior Wolman.



- f. Developed into a learned classical scholar (humanist), publishing his first work, a commentary on Seneca's treatise De Clementia -- 1532 A.D.
- g. Experienced his "sudden conversion" when he saw from the Scriptures the holiness of God and his own deep sinfulness, and cast himself upon the mercy of God -- age 23, 1532 A.D. From this point, Calvin immersed himself in the study of the Bible. *Like Luther, he decided to reform the 'Church', not break with it.*

C. "The Institutes Of The Christian Religion"

- 1. While in Basil, Calvin heard about the persecution of the French Protestants. He was incensed by the fact that the king was accusing the Protestants of being Anabaptists.
- 2. Calvin set out to rectify this "slander" by writing a treatise which would declare the beliefs of the Protestants. He titled it "The Institutes of the Christian Religion". It was published in 1536 A.D. and the final copy was printed in 1559. It has become the most influential systematic theology in 'Christendom', often being referred to, by many, as if on the same plane as Scripture.

D. The Genevan Reformation

- 1. **Reforming work of Farel** ... Farel came to Geneva in 1532. Through his fiery preaching and zealous acts he convinced its citizens to establish Protestantism by ballot. Strict discipline was imposed upon all, which eventually provoked much strife in the city.
- 2. **Calvin's arrival in Geneva** ... Calvin came to Geneva on his way to Strassburg to enter into a quiet life of study. He was persuaded (threatened with the curse of God) to remain and help a desperate Farel, who was struggling to keep the reformed cause alive there. Farel and Calvin organized the Genevan Church. Calvin wrote the 1st Genevan "Catechism" and "Confession of faith". He also drafted a church-law for the city, which was adopted by the city council in 1537 A.D.
 - a. Rigid discipline was enforced upon the whole city.
 - b. All religious holy days (except Sunday) were abolished
 - c. All amusements such as dancing and masquerades were forbidden.
 - d. The wearing of ornaments was banned.
 - e. Engaging in most sports was prohibited.
- 3. **Calvin's Exile From Geneva.**
 - a. In 1538 A.D., Calvin and Farel were forced to leave Geneva after they refused to administer the Lord's Supper on Easter Sunday -- a "popish holiday".
 - b. Calvin went to Strassburg where he pursued his studies, pastored a group of French Protestant refugees, and married. He also met with Philip Melancthon.
- 4. **Calvin's Return To Geneva.** ... In 1541 A.D. Calvin returned to Geneva after much pleading by the city council. Once there, although having no official position other than that of "pastor", Calvin ruled the city, dictating all laws and methods of enforcement.
- 5. **The Genevan _____.**
 - a. Calvin's concept of the Church-State order was that the 'Church' ran the State. Calvin literally organized and ran the entire city of Geneva like a 'church'. There were the "pastors" -- who preached, taught, and admonished; and the "elders" -- who supervised city morals. Both these groups were elected with the approval of the City Council, which in turn was instructed by both groups.
 - b. Calvin's model was a Mosaic-style theocracy. The duty of the City Council was to enforce the will of the 'Church', and every citizen was under the strict moral censorship of the new system. Even small offenses were met with severe punishments.
 - c. Enemies were tortured without mercy. A system of informers was instigated. Executions and banishment were common. People were banished from the city for joking, imprisoned for laughing during a sermon, or naming their child with a Catholic name; a child was publicly whipped for calling his mother a liar, and a girl who hit her parents was beheaded.
- 6. **The Genevan _____.** ...
 - a. Geneva soon became a Protestant stronghold and a haven for many who sought refuge from persecution in their own countries. John Calvin exerted great international influence through his brilliant preaching, lecturing, and writing. Because of this, Calvinism was carried into France,

England, Scotland, The Netherlands, Poland, and Hungary by men who sat at the feet of the great Reformer. In 1559 A.D. Calvin founded the University of Geneva.

- b. The city also became a center for the publication of Bibles and numerous tracts, books, and Reformed writings.

E. **Calvin's Death** ... Calvin spent his last days dictating from his death bed. He died on May 27, 1564 A.D. and was succeeded by Theodore Beza (1519-1605 A.D.)

F. Calvin's Religious Conflicts.

Calvin was a brilliant scholar who possessed a stern, censorious, intolerant, abrasive and often angry temperament. "It was an absorbing aim with him to exalt the law of God, and to bring his own life and the lives of others, to bring the Church and State, into subjection to it." Calvin experienced a number of religious conflicts, notably with:

1. **The Libertines.** The Libertines were those in Geneva who opposed the rigid moral, civil, and ecclesiastical laws imposed by Calvin. They were responsible for Calvin's exile in 1538 A.D. The Libertines comprised of two groups:
 - a. **The Spirituals.** A pantheistic sect which was noted for moral laxity. They didn't like Calvin's prohibitions on pleasure.
 - b. **The Patriots.** These were Swiss who objected to the influence of Frenchmen in their city, and sought to wrest power from the magistrates. The Libertines continually harassed Calvin, firing guns outside his house and setting dogs on him in the streets. They were unsuccessful largely because of Calvin's determination and the city's prosperity which came as a result of the Reformed 'work ethic'. The Libertines were defeated in fighting in 1555 A.D.
2. **Michael _____.** Servetus (1511-53 A.D.) was a Spanish physician-turned-skeptic who became John Calvin's 'thorn in the flesh'. He wrote a tract denying the Trinity and the efficacy of infant baptism in 1531 A.D. In 1553 A.D. Servetus came to Geneva as a fugitive from the Catholic authorities in Austria. There he stirred up continual opposition to Calvin, who had him arrested and tried. Servetus was condemned and burnt at the stake on October 27, 1553 A.D. The execution of Servetus is held, by most historians, to be the one (!?) blot on Calvin's record.
3. **The _____.**
 - a. Calvin came into contact with Anabaptists on numerous occasions, several times debating their missionaries in Geneva (the City Council declared Calvin the winner and banished the missionaries!).
 - b. In 1544 A.D. Farel urged Calvin to write against the Anabaptists because of the many inroads they were making in Switzerland. Calvin's introduction reveals his true feelings for Baptists: "*To write against all the false opinions and errors of the Anabaptists would involve me in too long a matter and would result in an abyss from which I would never come out. For these _____ differ from all other heretical sects in that they not only err in certain points, but they give rise to a whole sea of insane views. So much so that one will scarcely find an Anabaptist who is not tainted with fantasy. Therefore, to examine minutely, or even recount, all the corrupt doctrines of the sect could never be done.*"
 - c. Calvin's advice to Edward VI of England was that "Anabaptists and reactionists should be alike _____' (froude, History of England, V.99)." (27)

G. The Doctrines Of Calvin.

1. **Calvinism is a dominant system of Theology in Christendom today, one which appeals to the intellect and wisdom of man.** It is based on the writings of John Calvin, in particular his Institutes, and is an advancement of ancient Augustinianism. The central theme of Calvinistic Theology is the Sovereignty of God. Calvin's doctrine of "predestination" came as the necessary, logical conclusion to this conviction. Some of the prominent features of Calvinism are:
2. **The Doctrine Of Salvation.** ... This is perhaps the best known feature of Calvinism. Beginning with the fact of the sovereignty of God, Calvinistic logic then proceeds: "If God is truly sovereign ... He is all-knowing ... thus He knows from eternity past all who will be saved ... therefore those who are saved were eternally elected ... those who are not saved were eternally lost ...etc. Calvinism is often summarized by its so-called "five points", or **TULIP**:

- a. **T** - _____ for man to repent or believe. (A sinner cannot repent unless God overpowers him.)
- b. **U** - _____. (A sinner is saved regardless of his will or actions.)
- c. **L** - _____. (Christ died only for the elect - He did not die for those predestined to Hell.)
- d. **I** - _____. (If God predestines the salvation of a soul, that soul will be saved.)
- e. **P** - _____. (The identifying mark of the elect of God is perseverance in the things of God.) ... **NOTE:** As we shall see, particularly in the history of English Baptists, the adoption of Calvinist theology destroys Baptist churches, removing them from the simplicity of the Bible.
- f. In an effort to distance themselves from Arminianism and because they (rightly) believe in salvation by grace, many Baptists have (foolishly) referred to themselves as 'Calvinists.'
- g. The order in Calvin's "plan of salvation" is:
 - 1) First Grace, which extends either from 'baptism' and/or the preaching of the Word (Since a sinner is dead, he must be born-again before he can believe);
 - 2) Then faith, which is the gift of God's grace.
 - 3) Repentance and justification then follow faith.
 - 4) Since the first two stages may extend from infancy to adulthood, this amounts to a kind of progressive salvation.

3. The Doctrine Of The Sacraments.

- a. Calvin was in reality a 'second-generation' reformer who entered the fray after men like Luther and Zwingli had adopted the practice of infant sprinkling. In response to the Anabaptist Schleithem Confession of 1527 A.D. which said *"Baptism ought to be given to those who have been instructed in repentance, who believe that their sins have been blotted out by Jesus Christ, and who want to walk in His resurrection. Consequently it ought to be administered to those who request it for themselves, not for infants, as is done in the pope's kingdom."*, Calvin wrote: *"That is what they say. But I reply, first of all, that infant baptism is not a recent introduction, nor are its origins traceable to the papal church. For I say that it has always been a holy ordinance observed in the Christian church. There is no doctor however ancient, who does not attest that it has always been observed since the time of the apostles."*
- b. Although holding that the mode of baptism was of no consequence, Calvin did admit: "The word signifies to immerse and it is certain that the rite of immersion was observed in the ancient church. (Calvin, Institutes, Bk. IC! c.15)."
- c. Calvin also said in his Institutes that "Baptism is the sacrament of absolution and regeneration." The Helvetic Confession says: "In baptism, wafer is the sign, and regeneration and adoption the reality."
- d. Thus Calvin taught that the Sacraments were a means of grace - baptism helping to secure the forgiveness of sins, the Lord's Supper securing fellowship with God. On the Eucharist, Calvin stood midway between the protagonists Luther and Zwingli, thus exerting a mediating influence in the Protestant world. The table below compares their respective positions.

	Luther	Calvin	Zwingli
NATURE of the Lord's Supper	Vehicle of Grace	Sign & seal of grace	Commemorative
PRESENCE in the Lord's Supper	Consubstantial presence - (Christ's body and blood unite at consecration) Trans. - it changes to the body & blood	Spiritual presence	No presence
EFFICACY of the Lord's Supper (The effect)	Participants eats flesh & blood of Christ	Spiritual virtue mediated by the Holy Spirit to the believing participant	Faith is strengthened by participating

4. The Doctrine of The Church.

- a. Calvin adopted the _____ model, teaching that the 'Church' consisted of the whole number of the elect, thus being invisible, and that within this so-called invisible church was a professing visible church.
- b. Calvin-modeled his visible church after the _____ model, necessitating a _____ which placed 'baptized' children of professing adults within the pale.

5. The Doctrine of Last Things.

- a. Covenant Theology equates Israel and 'The Church', thus spiritualizing the prophecies of the Great Tribulation, the Millennium, and the Book of The Revelation.

6. The United Swiss Protestant Movement.

- a. In 1547 A.D. the followers of Zwingli (now being led by Henry Bullinger) united with Calvin, and the agreement reached was set forth in the “consensus of Zurich” (1549 A.D.) This had a 3-fold effect:
 - 1) It united the Swiss Protestants with a single doctrine.
 - 2) It gave Calvinism a foothold in Germany.
 - 3) It reopened the Lutheran sacrament controversy. From this time, Lutheranism and Calvinism became keen competitors in every country. In 1586 A.D. the Catholic cantons formed the Borromean League, dividing the country into Protestant and Catholic regions which remain to this day.

VIII. THE REFORMATION IN FRANCE

A. At the time of the Protestant Reformation, the voice of the medieval Waldenses and Catharines (Albigenses) had been practically silenced in France. Therefore, the French Reformation had its roots in the Renaissance, and was at first political in character.

B. The Father of The French Reformation -- Jacque LeFevre.

- 1. Jacque D'Etaples Le Fevre (1450-1537 A.D.) was a humanist theologian at Paris who published commentaries of the Psalms and Pauline epistles (1509-12 A.D.) which taught the sole authority of the Scriptures and justification by faith, and translated the Bible into French (1523-30 A.D.).
- 2. He influenced the young John Calvin.



C. **The Establishment of French Protestantism.** From 1540 A.D. the reformers were consistently persecuted. Calvin's influence upon the French Reformation was felt through his ministry to refugees both in Strassburg and Geneva. By 1599 A.D. there were over 70 congregations of Protestants in France, who formed a Synod and adopted a Calvinistic Confession.

D. The French Protestants were called _____, and were distinguished from Protestants in other countries in that their movement had no State involvement. Their leader was **Admiral Gaspard de Coligny** (1519-72 A.D.).



E. The St. Bartholomew's Day Massacre.

- 1. Between 1559 and 1589 A.D. the power behind the French throne lay with the queen-mother Catherine de Medici. The nobles were polarized into two main parties: the Catholic house of Guise, and the Protestant house of Navarre.
- 2. Eight wars were fought between these parties during this period.
- 3. In 1572 A.D. all the notables in France (many of whom were Huguenots) were lured to a gathering in Paris. On the night of August 24, Admiral Coligny was murdered, followed by a wholesale slaughter of Huguenots. On that day, 2,000 were butchered, and over the following six weeks



more than _____ were killed.

4. News of the massacre in Rome caused Pope Gregory XIII (1502-85 A.D.) to order a 'praise service' and strike a medal of commemoration.

F. The Edict Of Nantes.

1. Although the Huguenot cause was not destroyed by the massacre, most of its leaders were. After further fighting between the papists and Huguenots, Limited toleration was granted to the Protestants by the Edict of Nantes in 1598 A.D.
2. The Huguenots no longer sought to extend their cause and the French Reformation stagnated. The Edict of Nantes was revoked by king Louis XIV in 1685 and Protestantism was eventually eradicated from the country with many remaining Huguenots fleeing to Holland, Prussia, and England.

IX. THE REFORMATION IN HOLLAND

At the time of the Reformation, the Netherlands ("low countries") consisted of 17 political regions covering today's Holland, Belgium, and Luxembourg. It was under the control of the Spanish king Philip II (1527-98 A.D.)

A. The Religious Character Of The Netherlands.

1. **The country had a history of dissent, and was literally filled with Anabaptists when the Reformation began.**
2. Lutheran influence came first, with Luther's writings being published at Antwerp as early as 1518 A.D. -- only to be replaced by Calvinism after 1540 A.D., particularly in Flanders.
3. An Inquisition was organized in 1521 A.D. in which Protestants and Anabaptists alike suffered terribly. Women were buried alive and the most gruesome deaths devised for all heretics.
4. In 1559 A.D. the Calvinist 'churches' held a synod which produced a creed. This creed was revised in 1563 A.D. and became known as the Belgic Confession.

B. The Dutch Revolt Against Spain.

1. The seeds of political revolt germinated from about 1560 A.D. Following an iconoclastic frenzy by frustrated mobs, war broke out in 1567 A.D. and the Duke of Alva invaded the Netherlands with 10,000 troops. Conflict continued until 1609 A.D. The Spanish were unable to defeat the northern regions, which were areas of canals, dikes, and marshes.
2. The Union Of Brussels. This union between the northern and southern regions was forged because of Spanish atrocities at Antwerp in 1576,77 A.D.
3. The Union Of Utrecht. In 1579 A.D. the Spanish divided the regions into Protestant north (Union of Utrecht -- 7 provinces) and Catholic south (Union of Arras).
4. The Dutch Secession. In 1581 A.D., led by the Prince of Nassau William of Orange (1533-84 A.D.), the northern union declared its independence from Spain and became the modern Dutch Republic.
5. To this day, Holland is Protestant (Dutch Reformed) and Germanic; Belgium and Luxembourg are Catholic and French speaking.

X. THE REFORMATION IN ENGLAND

- A. The Reformation of the Roman Catholic 'Church' in the British Isles is of particular interest because of the extensive influence of post-Reformation England in world affairs. Protestantism and Baptists in the Commonwealth nations and the United States of America have their roots in Great Britain. Compared with what occurred on the European Continent, the Reformation in England -- especially in its earlier stages -- was more political in character.
- B. The English Reformation was a process which began during the reign of King Henry VIII (1491-1547 A.D.) and finally established with the execution of King Charles I (1600-1649 A.D.).
- C. **The Preparation For The English Reformation.** ... Although early English reformers had little influence upon the course of events, there was nevertheless a movement of reform which had been sparked by John Wycliffe (1302-1384 A.D.)
- D. **Some of these influences were:**
 1. **The _____.** These were the followers of Wycliffe who carried his teachings throughout England. Lollard Practices. The Lollard preachers were itinerant, barefooted, and poor. They were also known as "Poor Preachers," "the Known Men," and "the Just Fast Men."...*the Lollards held meetings for*

Bible reading and mutual exhortation in places of concealment, in peasant's huts and secluded fields..."

- a. **Lollard Persecutions.** Beginning with the reign of King Henry IV (1367-1413 A.D.) in 1399 A.D., the Lollards were suppressed. In 1401 A.D. at the instigation of the Roman Catholic clergy, Henry forced the statute De Heretico Comburendo through the House of Commons. Lollards were from that time actively hunted down and many perished in the flames. Persecution increased under King Henry V (1387-1422 A.D.). Many recanted, multitudes were martyred, and with the barbarous execution of Sir John Oldcastle in 1417 A.D. the Lollards lost their most influential leader.
 - b. Many Lollards fled to Europe where they greatly influenced the Hussite movement. During the civil unrest resulting from the 'Wars of the Roses' (1440-85 A.D.) persecution eased and the Lollards once again became numerous and influential. However, the ascension of the first Tudor king, Henry VII (1457-1509 A.D.), brought renewed persecution. *"...in the year 1519 seven persons, including one woman, were burned on the same day at Coventry for teaching their children the Lord's Prayer and Ten Commandments In English."*
 - c. **Lollard Influence Upon The English Reformation.** Even during times of suppression, the influence of the Lollards was felt ***through the circulation of copies*** of Wycliffe's English translation of the Scriptures (particularly John Purvey's revision) and Lollard literature.
2. **The English Humanists.**
- a. A movement toward reform, completely unrelated to Lollardism, arose through the influence of humanism at Oxford University. This was primarily an attempt to reform the 'Church' in its discipline -- the correction of its corruptions and abuses. Some of the well-known Oxford humanists were:
 - b. **John Colet** -- 1467-1519 A.D.
 - 1) Colet was Dean of St. Paul's Cathedral in London. After graduating from Oxford, he traveled to Italy where he was deeply affected by the renaissance. Returning to Oxford in 1496 A.D., he began lecturing on the Book of Romans -- introducing a 'new' method of interpreting the Bible literally, rejecting the allegorism and mystical methods of the Scholastics.
 - 2) Colet possessed copies of the New Testament in Greek and encouraged studies in the original languages. John Colet influenced many students, including Desiderius Erasmus (1466- 1536 A.D.) who studied under him at Oxford in 1499 A.D. Erasmus later became known as "The Prince Of The Humanists" and for his tract of the Greek New Testament which formed the basis of the Authorized, King James Version New Testament.
 - c. **Sir Thomas More** -- 1478-1535 A.D.
 - 1) Perhaps the most brilliant mind in all of England at the time of the Reformation, More in fact advocated religious toleration in his fanciful book Utopia -- although he did not practice what he preached! Desiring to see changes within the 'Church', More none-the-less opposed the eventual break with Rome under King Henry VIII and was executed.
 - d. **Cardinal Thomas Wolsey** -- 1475-1530 A.D.
 - 1) Wolsey was (until his fall from grace) King Henry's right-hand man, serving as Lord Chancellor (chief administrator). He was England's statesman in the world. Although noted for his opulent and pompous life-style and ambitious personal plans, Wolsey recognized the need for reforms and sought to effect changes within the 'Church' by embarking upon a radical liberal education program for the clergy -- at the expense of the (superstitious) monasteries. He established Cardinal College at Oxford.
3. **Lutheran Influence.**
- a. The effects of the Lutheran Reformation in Europe were felt in England, chiefly at Cambridge University which became the center of attempts to reform the 'Church' in its dogma. The entrance of Reformation ideas quickly spread. *"As early as March of 1521 Archbishop Warham, writing to Wolsey, complained that both the Universities were 'infested' with the 'pestilent doctrine of Luther."*
 - b. Thomas Bilney (1495-1531 A.D.) was one who questioned several Roman Catholic doctrines, including those of salvation through works and intermediaries. Like Colet at Oxford, he became an influential mentor of many young men at Cambridge.
 - c. Bilney often met with his disciples at an inn which became known as 'Germany' because of the

Lutheran sympathies expressed there. One of Bilney's notable converts was 'Hugh Latimer (1485-1555 A.D.) who later became one of England's leading Protestants.

4. **Regal Ascendancy.**

- a. The political conditions in Tudor England set the scene for the establishment of an absolute monarchy.
- b. The wars of the 15th Century A.D. had had a marked weakening effect upon the nobility of England
- c. Edward IV and Henry VII had maneuvered to make the monarchy independent of the Parliament
- d. The people were conditioned to accept a strong, central authority. These conditions enabled Henry VIII to centralize all 'civil and ecclesiastical authority in the “Court of the Star Chamber” -- presided over by himself. Although such an arrangement was contrary to Reformation principles, it also set the despotic king on a collision course with the pope.

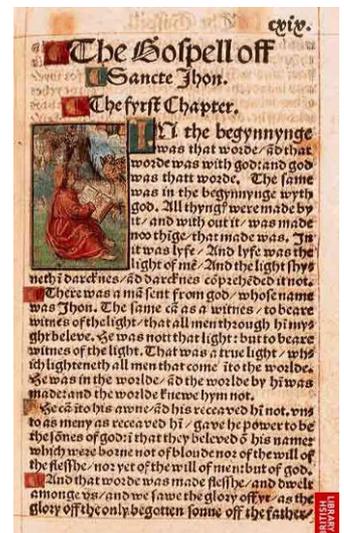
5. **The Tyndale Bible.**

- a. _____ (1494-1536 A.D.) produced the first English translation of the Word of God from the original languages.
- b. His other great work, *Obedience Of A Christian Man* (1528 A.D.), proclaimed the supreme authority of Scripture, and was a mighty tool in the hands of English reformers.



6. **The Life And Times Of William Tyndale.**

- a. 1494 A.D. Born in Gloucestershire., England. Raised under the influence of the Lollards.
- b. 1504 A.D. Entered Oxford University. Came under the influence of John Colet.
- c. 1515 A.D. Graduated from Oxford with M.A.
- d. 1516 A.D. Entered studies at Cambridge University under the influence of Erasmus.
- e. 1522 A.D. Employed as a tutor in the home of Sir John Walsh. In this influential home Tyndale met and debated with Catholic clergy, and uttered the famous words (in response to the statement of a Catholic priest, “*We were better without God's law than without the Pope's law*”), “*I defy the Pope and all his laws; if God spares my life, ere many years I will cause a boy that draweth the plough shall know more of the Scripture than thou doest.*”
- f. 1523 A.D. Came to London seeking the authority and patronage of the Lord Bishop of London (Bishop Tunstall) to produce an English translation of the Bible. Received a discouraging response.
- g. 1524 A.D. - Tyndale was a man with a reforming spirit, one who was also influenced somewhat by the despised Anabaptists. Tyndale left England permanently realizing he could never get a Bible printed in England, where Wycliffe's Bible was still banned and Lutheranism hated.. He arrived in Hamburg, Germany, traveling on to Wittenburg, where he met with Melancthon and Luther. Here he translated much of the New Testament into English from Erasmus' 3rd. edition Greek text (1522 A.D) - using Luther's German Bible (1519 A.D.). Tyndale was skilled in 7 languages -- Hebrew, Greek, Latin, Italian, Spanish, Dutch, and, of course, English.
- h. 1525 A.D. -- ceasing abruptly when the authorities learned of the work.
- i. **1525 A.D. His first edition New Testament was translated.** He returned to Hamburg and then on to Cologne, where the printing of 3,000 copies of his New Testament began. But the printing in Cologne was halted after John Cochlaeus, an enemy of the Reformation, overheard several printers talking about the project and reported it to the authorities.
- j. 1525 A.D. Moved to Worms, where 6,000 copies of his English New Testament were printed.
- k. 1526 A.D. Tyndale's New Testament began to be smuggled into England inside cases of merchandise.
- l. 1527 A.D. Fled to Marburg following threats from Cardinal Wolsey.
- m. 1528 A.D. A further 12,000 copies were printed. The English bishops sought to confiscate as many copies as they could but failed to stop the flood.
- n. 1530 A.D. Bishop Tunstall and Cardinal Wolsey lit a “Bible bonfire” at St. Paul's Cathedral in London. He settled in the safe city of Antwerp.



- o. 1530 A.D. Packington, a secret merchant friend of Tyndale, was commissioned by Bishop Tunstall to buy up all the copies of the New Testament he could.
- p. With Tyndale's blessing, he did so. With the money provided by the English bishop, Tyndale was able to produce a much-improved second edition.
- q. 1530 A.D. Translated the Pentateuch.
- r. 1531 A.D. Translated the Book of Jonah.
- s. 1534 A.D. Revision of the Pentateuch.
- t. Traveled as a fugitive throughout Germany, eluding the agents of the English authorities.
- u. **1534 A.D. Complete revision of the New Testament.** This second edition became his greatest work.
- v. 1535 A.D. A further revision was completed, but Tyndale was arrested before it could be printed.
- w. 1535 A.D. Treacherously betrayed by Henry Philips, a Roman Catholic agent posing as a friendly merchant. Tyndale was kidnapped and confined in the Castle of Vilvorde in Flanders, where he translated the Old Testament from Joshua to II Chronicles in his prison cell.
- x. **October 6. 1536.** Tyndale was tied to a stake, strangled to death, then burnt. Tyndale's last words, prayed out loud, were, *"Lord, open the King of England's eyes."*
- y. 1536 A.D. At the time of Tyndale's death, _____ copies of his New Testament had been distributed.
- z. With these influences then, the scene for the English Reformation was set.

E. **King Henry VIII -- 1491-1547 A.D.** Henry ascended the throne of England in 1509 A.D. It was during his reign and as a result of his actions that the English Reformation began.

1. The Character Of King Henry

- a. A number of adjectives have been used to describe this king - strikingly handsome, charismatic, well educated, jovial, obstinate, self-willed, pleasure-loving, ambitious, despotic, and pompous.
- b. It was said of Henry VIII: "He never spared a woman in his lust, or a man in his anger."

2. The Wives Of King Henry.

- a. Henry is noted for his having six wives -- Catherine of Aragon and Anne of Cleves (whom he divorced), Anne Boleyn and Catherine Howard (whom he executed), Jane Seymour (who died in childbirth), and Catherine Parr (who outlived him).

3. The Faith Of King Henry.

- a. Henry VIII was always a _____, never a _____. "In the first eighteen years of his reign, until his quarrel with the pontiff, he maintained the supremacy of the pope, and until the end of his days he was rigidly orthodox in the Roman doctrine of transubstantiation, celibacy of clergy, and auricular confession. To speak of Henry as ever other than a papist is to overlook the fact that there were almost as many martyrs to the Protestant faith in his as in Mary's reign."
- b. Evidence of this fact is seen in: **Henry's Controversy With Luther.** Henry considered himself to be a theologian, and his polemic against Luther was his contribution to the defense of Catholicism. For this he was given the title "Defender of the Faith" by the pope. **Henry's Persecution Of Tyndale.** Under Henry, the publishing and dissemination of Tyndale's works was strictly prohibited.

4. **The Great Divorce Controversy.** At the age of 12, Henry was 'married' to the widow of his deceased brother Arthur -- Catherine of Aragon. Such a marriage was contrary to Church Law, but was arranged by his father who obtained a special dispensation from Pope Julius II (1443-1513 A.D.) Catherine came from the Spanish court, and the marriage was motivated by political considerations. Six of the 7 children born to Henry and Catherine died -- only Mary survived -- no male heir was produced. Although it was considered to be a relatively 'happy' marriage- the fact that there was no male heir, coupled with an 8 year age difference and Catherine's fading health and beauty, the current English foreign policy of supporting France against Spain, and the younger Henry's infatuation with Anne Boleyn of France -- by 1526 A.D. the king began seeking a way out of the union. In 1527 A.D. Henry sought a papal ruling invalidating his first marriage.

5. The Break With Rome.

- a. Papal Procrastination ... Henry's request for dissolution placed Pope Clement VII (d.1534 A.D.) in an awkward political situation.

- b. Catherine was an aunt of the powerful emperor Charles V who, in the same year, had sacked Rome and taken the pope captive and was likely to avenge such a humiliation.
- c. By declaring the dispensation of Pope Julius null and void, the pope would further degrade his own office.
- d. The pope needed the support of Henry in the 'balance-of-power' politics of Europe.
- e. Despite the offer of large sums of money, the pope continually vacillated and procrastinated. Negotiations dragged on and on, thoroughly exasperating Henry.

6. Anti-Papal Measures

- a. Henry eventually reacted to the delay. In 1529 A.D. he removed Cardinal Wolsey (who did not support any divorce) as his Lord Chancellor, accusing him of treason, and utterly ruining him. Between 1529 and 1536 A.D. he set about bringing the English clergy into submission to his authority. The king and Parliament severely limited the power of ecclesiastical courts, imposed heavy fines upon the clergy, forbade the introduction of papal bulls into England, banned appeals to Rome, and withdrew the payments of papal annats ('first-fruit' taxes).

7. Archbishop Cranmer.

- a. A chance remark by the relatively obscure theologian Thomas Cranmer (1489-1556 A.D.) catapulted him into the political and religious spotlight. His opinion that King Henry's marriage to Catherine of Aragon was indeed void and that the pope had no authority in the matter came to Henry's ears. Cranmer was brought before the king who immediately placed him in his service, sending him overseas to obtain the opinions of scholars. (This brought Cranmer into direct contact with Erasmus, Melancthon, and Bucer.) In January 1533 A.D., based upon Cranmer's opinion that he was indeed a bachelor, Henry privately married Anne Boleyn. In March 1533 A.D. Cranmer was consecrated Archbishop of Canterbury -- the first Protestant to hold that position. Archbishop Cranmer then set up his court to judge the divorce matter -- an act which in itself struck at the Pope's supremacy. The outcome of this trial was a foregone conclusion: it decreed Henry's marriage to Catherine was null and invalid from the beginning.

8. The Papal Response.

- a. Cranmer's actions forced the hand of the Pope, who in 1534 A.D. declared the marriage of Henry and Anne to be invalid. The pope ordered Henry to restore Catherine or be excommunicated.
- b. This conditional excommunication was formally enacted and published by Pope Paul III in 1538 A.D.

9. The Act Of Supremacy.

- a. In 1534 A.D. the English Parliament passed the Act Of Supremacy which declared that "The king our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head on earth of the Church of England..."
- b. This act stripped the clergy of all power and proclaimed Henry the "**Protector and Supreme Head of the Church and Clergy of England.**" Numerous Catholics were executed upon their refusal to acknowledge Henry's supremacy over the pope.

10. Cromwell and Cranmer - These two men helped promote Henry's and the Reformation's cause

- a. **Thomas Cromwell** - The Enforcer (d. 1540 A.D.) Politician who saw the church only as a department of the State. Was made "Vice-regent in Ecclesiastical Affairs" - gave him boundless authority to bring the church and clergy into subservience to the king. from 1535 many 'religious' houses - monasteries, hospitals,, etc. were taxed out of existence. Much revenue was raised for the crown.
- b. **Thomas Cranmer** - The Reformer Cranmer was Henry's leading advocate among the clergy. He believed the only way to make sure of immunity from papal interference was to support the Protestantism.



11. **Doctrinal Pendulum** Before the break with the pope Henry was an ardent supporter of Romanism. He wanted to have a national church that was Roman but under royal control. (He got it) As a result of the break with Rome there were two parties. Roman & Lutheran

12. **Early stages**

a. King Henry was a persecutor. He was against those who remained papists, but also many died of the “new party” who denied transubstantiation.

b. **The Swing To Lutheranism.**

- 1) In 1535 A.D. Henry began to favor Lutheranism -- basically for political reasons. Henry felt an alliance with Germany was timely, and so he conceded some ground to the new party.
- 2) In 1536 A.D. the first Protestant Convocation of Canterbury was held at which Hugh Latimer (1485-1555 A.D.) preached a famous sermon entitled “The Wicked Mammon.” Latimer and Cranmer proposed a series of “Ten Articles” which Henry commanded the 'Church' to adopt. These declared, among other things, that:
 - a) The Bible and three ancient creeds (Apostle's, Nicene, and Athanasian) were the infallible standard of doctrine.
 - b) Salvation is by faith and without human merit. There is a necessity for good works. The use of images, ceremonies, and prayers to the saints are approved with cautions.
 - c) Purgatory exists, but the Pope cannot deliver souls from it.
- 3) Cromwell and Cranmer happily enforced these new laws.
- 4) In 1537 A.D. Henry permitted the reading of the English Bible by all his subjects. This Bible was known as _____ which was in reality the completed _____. It was the work of John Rogers (1500-1555 A.D.) to whom the manuscripts of the condemned Tyndale had been committed. In 1539 A.D. (3 years after Tyndale had uttered his last prayer) a law was enacted with royal assent which set copies of the Bible in 'Church' buildings, so that all could have access to the Bible. This Bible was _____ -- another revision of Tyndale's work done by _____ (1488-1569 A.D.)

c. **The Anti-Protestant Swing.**

- 1) After 1538 A.D., Henry began to turn away from these articles and swing toward the Anti-Protestant party. In 1539 A.D., the “Six Articles” (or the “*Bloody Articles*” or the “*Whip with Six Strings*”) were formulated, decreeing transubstantiation, auricular confession, celibacy, and other Roman Catholic doctrines. ***This was a severe blow to the Protestant cause in England.***
- 2) In 1543 A.D. a law was passed forbidding the reading of Scripture without royal license.

d. **The Fall Of Cromwell.**

- 1) Oliver Cromwell's waning influence, his foreign policy ventures, and his arranging of the marriage of Henry to Anne of Cleves (who didn't look nearly as beautiful as her portrait!) resulted in his swift fall. He was charged with high treason and beheaded in 1540 A.D.



13. **The Death Of King Henry VIII.**

a. The final years of Henry were occupied with war against France and Scotland. This took his attention away from domestic issues, allowing the Protestant cause to advance despite persecution under Bonner, Cromwell's successor. Henry died in 1547 A.D., unable to achieve his ideals and stem the rising tide of Protestantism.

F. **King Edward VI -- 1531-1553 A.D.**

1. The sickly Edward was the son of Henry VIII and Jane Seymour. He came to the throne at the age of 9 in the care of a protectorate (known as The Council of Regency) led by his uncle, the Duke of Somerset, and Archbishop Cranmer.

2. **The Progress Of The Reformation Under Edward.**

a. Edward had been raised a Protestant -- at his ascension he was called the “Josiah of England”. Consequently that party gained the upper hand. Changes were immediate. Persons imprisoned

under the Six Articles were freed, and those articles repealed, along with laws against the Lollards; bishops were forced into subservience to the new monarch or deposed; another visitation' of the 'Churches' by Crown Commissioners was initiated; images were removed from 'Churches'; clergy were permitted to marry; altars were removed and replaced by tables. Although Cranmer exercised moderation out of respect for the Romanist sympathies of the general populace, he also instituted many changes.

3. **The Influence Of The Continental Reformers.** Cranmer, who had by this time become a Calvinist, brought a number of Protestant theologians from all over Europe to England -- notably Martin Bucer (1491-1551 A.D.) who taught at Cambridge. Philip Melancthon was invited but unable to come. Calvin himself exerted much influence in England at this time through his correspondence with King Edward, Cranmer, and the Duke of Somerset.

G. **John Knox** (1515-72 A.D.) served as a royal chaplain from 1549 A.D.

H. **The Literature Of The English Reformation.** Between 1547 and 1553 A.D., the English Reformation created its "great literary monuments".

1. The First Book Of Common Prayer -- 1549 A.D. In this liturgy transubstantiation was formally abolished, along with the use of Latin in the services. The complex Romish rituals were simplified. The first Act Of Uniformity was passed enforcing its use.
2. The Second Book Of Common Prayer -- 1552 A.D. This was a revision of the first, and strengthened its Protestant tenor by doing away with consecrated oil, prayers for the dead, the sign of the cross, exorcism, and auricular confession. A second Act of Uniformity was passed, "obliging the subjects to be present at the reading of it,' under penalties of censure or excommunication." These works became the basis for the "English Book Of Common Prayer."
3. The Forty Two Articles -- 1553 A.D. The "Forty Two Articles" were based upon the Lutheran Augsburg Confession, but contained some Calvinistic elements regarding the ordinances. They were later revised during the reign of Elizabeth I to become the "_____ " (1563 A.D.) which is the Anglican Creed.

I. _____ -- 1516-1558 A.D.

1. In 1553 A.D., England's march into Protestantism was abruptly halted at the death of Edward and the reign of Queen Mary. Mary Tudor was the only surviving child of Henry VIII and Catherine of Aragon. She was a devout Catholic who detested Protestantism.
2. **The Restoration Of Roman Catholicism.**
 - a. Under Mary, the English Parliament repealed 19 laws considered detrimental to the pope which had been made from 1528 A.D. The old popish worship was restored.
 - b. In June 1554 A.D. Mary married Philip II of Spain' in order to secure England for the Pope, and in a special service at Westminster Cathedral 5 months later, they both sought absolution from the Pope on behalf of England for the schism brought about by Henry VIII. (It was never ratified by the pope for political reasons.)



3. **The Persecution Of Protestants.**

- a. Known as "_____", the Queen had about 277 ranking Protestants executed. Numbers were beheaded in the Tower of London, but more were burnt at the stake all over the realm. The jails were filled with Protestants, and over 800 were exiled.
- b. In 1556 A.D. Ridley and Latimer were burnt together. As the faggots were lit, Latimer uttered his immortal words, *"Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."*
- c. A year later, the wavering Cranmer, who had been humiliated and publicly degraded by Archbishop Bonner then imprisoned, was executed. He had signed 6 recantations of his Protestant convictions, but at the last made a bold confession and was burnt. At the stake he was seen to hold his right hand in the flames until it burnt off, saying over and over, **"This hath offended, this unworthy hand."**

4. **The Failure Of The Marian Restoration.** Mary's attempts to restore Catholicism in England failed for four main reasons:

- a. The Word of God had taken deep root in the hearts of too many people. Many secret assemblies of Protestants continued.
- b. The brutal, revengeful executions of Protestants proved counterproductive -- raising the sympathies of the people. The martyrdom of Cranmer has been termed "the death-blow to Catholicism in England."
- c. The English exiles continually worked for Protestantism. It was at this time that the Geneva Bible was published.
- d. Mary's marriage to a Spaniard dismayed many Englishmen - Catholic and Protestant. They saw such an alliance detrimental to the independency of England and likely to drag the nation under the Austrian Hapsburgs.

J. **Queen Elizabeth I** -- 1533-1603 A.D. Queen Mary's marriage was childless and upon her death, Elizabeth, her half-sister (the daughter of Henry VIII and Anne Boleyn) ascended the English throne. Elizabeth outwardly conformed to the Catholic religion but was inclined in heart toward Protestantism.



1. The Elizabethan Settlement.

- a. The true establishment of the Church of England came under Elizabeth. Inheriting a country wearied of turmoil and torn by religious strife, Elizabeth adopted a policy of compromise, gradually restoring Protestantism, yet with concessions favorable to Catholics. She took for herself the more agreeable title of 'Governor' of the Church.

2. The Elizabethan Liturgy.

- a. In 1559 A.D. the Edwardian *Book Of Common prayer* was modified to be less offensive to Rome.
- b. In 1562 A.D. 22 of the 'Forty-Two Articles' were revised, 8 were omitted, 4 were added to produce 'The Thirty-Eight Articles.'
- c. In 1571 A.D. the present 'Thirty-Nine Articles' were issued. The Act Of Uniformity. In 1559 A.D. the Parliament passed the Act of Uniformity compelling the use of the revised Prayer Book.

3. The Rise Of The _____ Party.

- a. The return of the Marian exiles to England resulted in a new, third party being established within the 'Church.' These repatriates had been greatly influenced by John Calvin and were decidedly Presbyterian. They were referred to as _____, made up the majority of England's scholarship, and quickly became a powerful party within the Parliament and the Convocation. The leader of the Puritans at this time was Thomas Cartwright (1535-1603 A.D.).
- b. The Puritans sought a more complete reformation than Elizabeth's compromise, and many soon ran afoul of her.

4. The Demise Of Catholic Influence.

- a. Elizabeth I became more and more pronounced in her favor of Protestantism as her reign continued, and the influence of the Catholic party was broken by two events:

5. The Execution Of Mary, Queen Of Scots.

- a. _____ (1542-87 A.D.) was a cousin of Elizabeth, and, since Elizabeth was childless, also the heir to the English throne. Pope Pius V (1504-72 A.D.) excommunicated Elizabeth in 1570 A.D., calling her an illegitimate usurper and a heretic. Mary was the Scottish Queen. She was a strong Catholic - Scotland was strongly Protestant. In 1567 Mary was forced to abdicate and her infant son James was made King of Scotland.
- b. Mary fled to England and sought military aid from Elizabeth. Instead she was imprisoned where for 19 years she plotted against Elizabeth and the English throne. Mary was executed in 1587 A.D. -- removing a powerful Catholic threat to England.

6. The Defeat of The _____.

- a. Queen Mary had willed England to Philip II of Spain, who sought to defeat England militarily and restore Catholicism. Spain was the great power of the day, and in 1588 A.D. Philip sent the Spanish Armada consisting of 136 heavily armed galleons to invade England. In the providence of God, England (under Sir Francis Drake) defeated the Spanish with a make-shift navy consisting of 30

ships plus some harbor tugs. The remnant of the armada was destroyed by storms on its way back to Spain. From that time, England became the great military and sea-faring nation in the world. The question of whether England would be Catholic or Protestant had been settled.

K. The Characteristics of English Protestantism.

1. When compared with the continental Reformation, the 'Church' of England has a flavor peculiar to its history. This is largely due to:
2. **The Involvement of The Crown.**
 - a. The English Reformation was primarily political and monarch-led. Henry VIII and Elizabeth I were both despotic and would tolerate little contradiction to their own agenda. Any religious leadership was kept subservient to the Crown and thus was comparatively feeble -- there was no Luther, Calvin, or Knox to take on the 'Church' of Rome and the monarch. The insistence by the monarchy on uniformity allowed no room for dissent, thus forcing many to withdraw. The Congregationalists and (in later times) the Methodists are examples of this feature.
3. **The Spirit of Compromise.** ... The Elizabethan settlement produced a Prayer Book with a distinctly Roman Catholic hue and a Creed with a decidedly Protestant flavor, "*the high churchman interpreting the Articles by the Prayer Book, the low churchman interpreting the Prayer Book by the Articles.*"
4. **Separatism And The Beginnings Of Congregationalism.**
 - a. Some Puritans under Elizabeth could not remain within the 'Church' of England and became **Separatists**. Though Calvinistic, they rejected both the Episcopalian and Presbyterian forms of Church government for Congregationalism.
5. **Robert Browne** -- 1550-1633 Browne was the first leader of the separatist Puritans, forming a congregation at Norwich in 1581 A.D. He was influenced by the Mennonites; and his followers were characterized by their practice of:
 - a. Voluntary church membership.
 - b. Church autonomy.
 - c. Congregational polity.
 - d. Browne's followers were first called "Brownists," but after he returned to the Church of England as an ordained priest, they adopted the name Congregationalists.
6. **Persecution Of Separatists.**
 - a. The Act of Uniformity, which required everyone in England to conform to the same religion, was brought to bear upon the Puritans, but more especially the Independents (Congregationalists) and the Baptists. Baptists were severely persecuted, one of them being John Bunyan who wrote the immortal "Pilgrim's Progress" while shut up in Bedford prison for preaching. Many Non-conformists fled to Holland. In 1620, a party of English Congregationalists landed in Plymouth, Massachusetts seeking religious freedom of their own in the New World.
7. **The Savoy Declaration.** This was formulated by a synod of Congregationalists in 1658.

L. _____ -- 1566-1625

1. James Stuart was the son of Mary, Queen of Scots and Lord Darnley. He was proclaimed King James VI of Scotland- (as an infant) in 1567 A.D., and raised as a Protestant king by the Scottish nobility. His effective reign began in 1583 A.D.
2. Upon the death of Elizabeth, he became King James I of England, uniting the 2 realms. He reigned from 1603-25.
3. As a child, James had received instruction in several languages, and was a student of the Bible. **He had translated the Psalms and paraphrased The Revelation.**
4. As a ruler, James continued the policies of Elizabeth I. However, a growing conflict soon developed between him and the English Parliament which was determined to limit his despotism and assert itself once more.
5. His reign is best known for the common name given to England's greatest product -- the Authorized, King James Version of the Bible.

6. **The Authorized, King James Version -- 1611 A.D.**
 - a. The crowning product of English scholarship is unquestionably the Authorized, King James Version of the Bible.
 - b. **Precursors Of The Authorized, King James Version.**
 - 1) The Authorized, King James Version has an interesting pedigree.
 - a) It is the Bible conceived by the work of William Tyndale
 - b) gestated in the womb of the English Reformation for 86 years
 - c) and perfected with the words of the great English language.
 - 2) A number of earlier works preceded this great translation.
 - 3) _____ **English Translation** -- 1525 A.D. William Tyndale produced the first printed English Bible (though incomplete). It was also the first Bible in modern English.
 - 4) **The** _____ **Bible** -- 1535 A.D. Miles Coverdale (1488-1569 A.D.) produced the first complete printed English Bible. He was an associate of Tyndale and his work was basically a revision of Tyndale's, being compared with other German and Latin versions. Coverdale's greatest influence upon the King James Version came through his excellent literary style and cadence.
 - 5) **The** _____ **Bible** -- 1537 A.D. This Bible is the completed Tyndale Version, and was the work of John Rogers (1500-1555 A.D.) who was a friend and assistant of William Tyndale. He had received hand-written manuscripts from Tyndale shortly before his death. "Thomas Matthew" was a pen name -- used to enhance the acceptance of his translation. The first edition was published with the anticipation of a royal license from King Henry VIII, which was subsequently granted in 1537 A.D. Rogers became the first martyr under the reign of Mary.
 - 6) **Taverner's Revision** -- 1539 A.D. Richard Taverner (1505-75 A.D.), an Oxford graduate skilled in Greek, revised the New Testament of the Matthew's Bible. Though exhibiting excellent scholarship it was overshadowed by the publication of the Great Bible. It was the first Bible to be completely printed in England.
 - 7) **The** _____ **Bible** --
 - a) 1539 A.D. The two Bibles with royal license (Coverdale's and Matthew's) both contained controversial and inflammatory notes, and in 1538 A.D. Cromwell and Cranmer persuaded King Henry VIII to authorize a new translation which would be free of interpretations.
 - b) The work was done by Miles Coverdale. It was based upon the Matthew's Bible and was called the "Great Bible" because of its large size--16 1/2" x 11". It is the first English Bible to place the Books in their present order, and the first to be authorized for public use. It was chained to the reading benches in the 'church' buildings. The second edition of the Great Bible was called "Cranmer's Bible."
 - 8) **The** _____ **Bible** -- 1557-60 A.D. This was the product of English Protestant exiles in Geneva. The work was done primarily by William Whittingham (Calvin's brother-in-law) and was a further revision of Tyndale's translation. Dedicated to Queen Elizabeth I, it contained many outspoken Calvinistic and anti-Roman Catholic notations. The Geneva Bible became extremely popular, especially with Puritans and other Non-Conformists, It is the Bible quoted by Shakespeare, and the Bible brought with the Pilgrim Fathers on the Mayflower to the U.S.A. The final edition was published in 1644 A.D., and in its 84 year history, over 140 editions were made.
 - 9) **The** _____ **Bible** -- 1568 A.D. The popularity of the Geneva Bible concerned the English clergy, who saw themselves losing their authority with the people.
 - a) In 1563 A.D. the Archbishop of Canterbury, Matthew Parker, initiated a revision of the Great Bible.
 - b) Fifteen men, including 8 bishops, worked in several independent companies under Archbishop Parker to produce the translation.
 - c) Whereas the Geneva Bible had a Puritan flavor, the Bishop's Bible was Episcopalian.
 - d) It was made the "official English Bible" by an English Church Convocation in 1571 A.D., but was an inferior translation. It never received popular support, and failed to displace the Geneva Bible.

c. The Suggestion For The Authorized, King James Version

- 1) Upon his accession, King James was confronted with two religious parties -- the _____ and the _____ -- each seeking to dominate the course of the English reformation.
- 2) Though raised in Presbyterian Scotland, James preferred the episcopal notion of the “_____.” (“No bishop -- no king!”) For this reason he despised the Geneva Bible with its republican notes.
- 3) But it was this conflict between the two religious parties which Providentially led to the publication of the King James Version.
- 4) In 1604 A.D. approaches were being made to King James I which ultimately resulted in the proposal for a new translation of the English Bible.

d. The Millenary Petition.

- 1) Called the “Millenary Petition,” because it was signed by 1,000 Puritan clergymen.
- 2) Presented to King James VI of Scotland as he came to England to be its new king.
- 3) The Petition called upon King James to allow certain changes in church services and government, such as the elimination of the “sign of the cross,” elaborate priestly garments, and wedding rings, etc. and the enforcement of Presbyterian polity and stricter church discipline.

e. The Hampton Court Conference.

- 1) Proclaimed by King James, to settle (as he saw it) “things pretended to be amiss in the Church.”
- 2) Held at Hampton Court, January 14-18, 1604 A.D.
- 3) Consisted of 4 Puritans (chosen by the king), 9 bishops, 9 clergymen, and 4 professors from Cambridge and Oxford. This conference was “stacked” against the Puritans.
- 4) _____ (1549-1607 A.D.) was the main speaker on behalf of the beleaguered Puritans. Though the Puritans were defeated by “kingly insolence and prelatic pride” one suggestion from Dr. John Reynolds caught the attention of the king. It was, “That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all churches of England, in time of divine service.”
- 5) It was this Providential suggestion which led to the translation of the Authorized, King James Version. The King was very astute. He recognized the need for a “unifying” translation.
 - a) The Great Bible -- too cumbersome.
 - b) The Geneva Bible -- too controversial.
 - c) The Bishops Bible -- too careless.

f. The Royal Appointment.

- 1) July 22, 1604. King James announced he had selected ____ men to translate the new Bible.
- 2) The qualification required of each man was that he was a proven Biblical scholar.
- 3) The work of translation began in _____.
- 4) Jesuit Attempts To Destroy The Translation. In 1605 A.D. a Jesuit plot to assassinate the King by blowing up the House of Lords on its opening was uncovered. Eight men, including the traitor _____ were captured and executed.

g. The Translation Of The Authorized, King James Version.

- 1) Fifteen rules of procedure were drawn up by the Archbishop of Canterbury, Richard Bancroft.
- 2) Of the 54 men chosen for the work, only 47 are positively known. Some died and others may have resigned before the work was completed.
- 3) The men were divided into six companies -- 2 at Westminster, 2 at Oxford, and 2 at Cambridge.
- 4) Each member of a company made his own translation first.
- 5) The members of each company met to compare one another's work, reading passages out loud while comparing written notes.
- 6) When each group completed a Book, it was sent to the other 5 groups for their independent assessment.
- 7) When the complete Bible was translated, it came before a select committee of 12 men, 2 from each company. In 1609 A.D. this group met daily for 9 months at the Stationer's Hail in

- London. They acted as a “referral committee” in areas of difficulty or disputed passages.
- 8) Finally, the entire work was assembled and “polished” by a publication committee of two men, before being sent to the Royal Printer.
- 9) By this method, each passage in the translation was scrutinized a minimum of ____ times!
- 10) The entire work was overseen by Richard Bancroft, the Bishop of London (d.1610 A.D.).

h. The Foundation Of The Authorized, King James Version.

- 1) The Authorized Version was much more than just a revision of the Bishop's Bible. It was “translated out of the original tongues” (Hebrew and Greek), yet cast in the basic language of Tyndale. The translators were given access to numerous versions and works, and to the best scholarship available.

i. The Old Testament Text.

- 1) The Hebrew _____ Text:
- 2) There were four printed Hebrew Bibles available, dated 1488 A.D., 1491 A.D., 1494 A.D., and 1517 A.D.
- 3) Previous Translations Diligently Compared, including:
 - a) Tyndale's Old Testament translations
 - b) The Matthew's Bible
 - c) The Geneva Bible
 - d) The Bishop's Bible
 - e) The Complutensian Polyglot
 - f) The Antwerp Polyglot
 - g) The Targums
 - h) The Peshitta

j. The New Testament Text.

- 1) Received Greek Text:
- 2) Third edition of Stephanus -- 1550 A.D.
- 3) Previous Translations Diligently Compared, including:
 - a) Tyndale's New Testament
 - b) The Matthew's Bible
 - c) The Geneva Bible
 - d) The Bishop's Bible
 - e) The Olivetan Bible (French)
 - f) The Diodati Bible (Italian)
 - g) Luther's Bible (German)
 - h) The Waldensian Bible (Old Italic)
 - i) The Peshitta (Syriac)
 - j) The Rheims-Douay New Testament
 - k) Spanish Translations
 - l) Tremellius' Latin Version
 - m) Beza's Latin Version

k. Beside the above, all the other manuscripts (good and bad) were available and studied including the Septuagint

l. The Publishing Of The Authorized, King James Version.

- 1) The Authorized Version has passed through many editions to become the Bible we hold in our hands today.

m. The Number Of Editions.

- 1) 1611-1614 (3 years)-- 17 editions
- 2) 1611-1644 (33 years)-- 182 editions
- 3) 1611-1800 (189 years) - 1,000 editions



n. The First Edition.

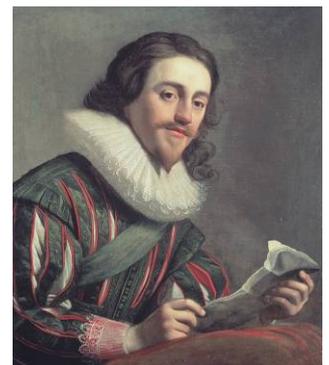
- 1) Date: 1611 A.D.
 - 2) Dimensions:
 - a) 16/” x 10/”
 - b) 3” thick
 - c) 1,500 pages
 - 3) Printer:
 - a) Robert Barker, “Printer to the King's most Excellent Majestie,” at Oxford, England.
 - b) Barker paid 3,500 pounds for the copyright -- the rights to print the Bible, which his firm held until 1709. The King's Printer produced all the editions of 1611, 1612, 1613, 1616, 1617, 1629, and 1630.
 - c) No manuscripts or notes given to the printer by the Publication Committee are extant -- they were probably destroyed in the Great Fire of London (1666.)
 - 4) Production:
 - a) The printing of the first editions was slow and laborious. All the typesetting was done by hand, and there was no hard copy available.
 - b) 20,000 copies were ordered, so 2 separate printings were required -- resulting in 400 variations between these two 1611 printings.
 - 5) Features: The first edition included genealogical tables, maps, headline summaries, numbered verses, cross references, brief marginal notes, and paragraph signs.
 - 6) Price: The first edition was sold for 25 shillings.
- o. Since its 1611 publication, the King James Bible has gone through _____ slight revisions, culminating in the current _____ edition of the 1611 Bible

7. The Reception Of The Authorized, King James Version

- a. The Attack By Dr. Hugh Broughton.
 - 1) The Puritan Dr. Hugh Broughton was a brilliant Biblical and Hebrew scholar who was left off the list of translators. (It is said this was because of his violent temper.)
 - 2) He was very critical of the translation, condemning it out of hand. He said, “he had rather be rent in pieces by wild horses than any such translation by his consent should be urged upon poor churches.” He added further that “the cockies of the sea shores, and the leaves of the forest, and the grains of the poppy may as well be numbered as the gross errors of this Bible, disgracing the ground of our own hope.”
- b. The Contest With The Geneva Bible.
 - 1) The King James Version quickly replaced the Bishop's Bible, but rivaled the Geneva Bible in popular acceptance for about 50 years.
 - 2) The Puritans disliked words such as “church,” “bishop,” “ordain,” because they believed it favored Episcopalian polity.
 - 3) The last edition of the Geneva Bible was printed in 1644 as the King James Version ascended to its position of dominance.

M. **King Charles I** -- 1600-1649 A.D. Charles Stuart, following his father's belief in 'the divine right of kings,' was an autocrat who dismissed 3 Parliaments for their refusal to obey him.

1. He married a French Catholic, and was a Roman Catholic in heart. Under his powerful Archbishop William Laud (1633-1645) a reign of terror broke upon England. Twenty-thousand Puritans left for the New World.
2. Civil war erupted in England, resulting in the execution of Charles and the establishment of the Protectorate under Oliver Cromwell (1653-1658).



N. **The English Protestant Practice of Baptism.** In keeping with its Roman Catholic heritage, the 'Church' of England believed in a saving or gracious efficacy in baptism. Adults and children were the subjects of 'baptism.'

1. However, the mode of baptism was _____. "Every English monarch of the sixteenth century was immersed. Henry VI and his elder brother Arthur, Elizabeth in 1533 and Edward VI in 1537 were all immersed."
2. Both editions of the Prayer Book prescribed immersion as the usual mode, although a concession was given allowing pouring in certain cases of emergency.
3. It was only after great pressure from the Puritan party within the 'Church' of England that sprinkling was introduced as the mode of baptism by an act of Parliament in 1644.

XI. THE REFORMATION IN SCOTLAND

A. Unlike England, the continental reformation had a great effect upon events in Scotland.

B. Scotland At The Time Of The Reformation.

1. Politically.

- a. Scotland was a Catholic country politically aligned with France. In 1314 A.D. it had won its independence from England under the leadership of Robert Bruce.
- b. Unlike England, Scotland had a strong nobility. The Scots in general had a strong independent streak.

2. Religiously.

- a. In the 15th century A.D. both Lollards and Hussites were active, preparing the hearts of many for reform.
- b. At the time of the Reformation, the writings of Luther and the Tyndale Bible were widely circulated.

3. The Leader Of The Scottish Reformation -- _____.

a. **Patrick Hamilton** (d.1528 A.D.)

- 1) Studied Lutheran doctrine in Marburg and Wittenburg, Germany
- 2) Burned at the stake in Scotland

b. **George Wishart** (d.1546 A.D.).

- 1) Burned by Cardinal Beaton - March 2, 1546
- 2) Wishart's friends burned Cardinal Beaton - May 29, 1546

c. **John Knox** (1515-1572 A.D.)

1) His Early Years.

- a) Knox was a Roman Catholic priest who fully entered the Protestant cause after witnessing the burning of Wishart at St. Andrews.
- b) He became the leader of the early Protestants until he was captured by the French and made a galley slave for 19 months.

2) His English Service.

- a) Aided by Englishmen, Knox was released from slavery in 1549 A.D. and settled in England. He served as a chaplain to King Edward VI, and was instrumental in helping formulate the English Reformation.

3) His European Exile.

- a) Upon the accession of Queen Mary in 1554 A.D., Knox sought refuge in Frankfurt and Geneva where he attained the full spirit of the Calvinistic Reformation. Knox remained in Europe for 5 years.



- 4) His Return To Scotland.
 - a) The Scottish Protestants were gaining in strength and invited Knox to return in 1557 A.D. In the same year, the Protestant nobility banded themselves together by a solemn covenant - from that time being known as **Covenanters**.
 - 5) Knox returned in 1559 A.D. as civil war erupted in which the Protestants triumphed.
- 4. The Scottish Reformation.**
- a. The Accession Of Mary, Queen Of Scots.**
 - 1) The exiled Mary Stuart returned to Protestant Scotland in 1560 A.D. where she took the throne. Her plans to return Scotland to the Catholic fold were made impossible by her adversary John Knox.
 - b. The Abdication Of Mary, Queen Of Scots.**
 - 1) Although a charming and popular queen, Mary's marriage to Lord Bothwell (the killer of her immoral husband Lord Damley) forced her to abdicate. In 1567 A.D. Mary left Scotland and threw herself upon the mercy of her English cousin, Elizabeth I.
 - 2) From this time on, Scotland was a Protestant nation.
 - c. The Church-State Contest**
 - 1) Upon the abdication of Mary Stuart, her infant son was crowned James VI of Scotland and the land was ruled by a regency council.
 - 2) A conflict soon arose between the 'Church' and the State over control. The 'Church' claimed the right to govern in all matters spiritual and ecclesiastical (the Calvinist model); the regency wanted to exercise control over the appointment of bishops and the control of 'church' property, etc.
 - 3) This issue was not settled until 1592 A.D., when, under the leadership of Knox's successor Andrew Melville (1545-1622), _____ was made the official religion.
 - 4) A period of persecution broke out as King James I sought to impose his 'divine right of kings' rule.
 - d. The Defense Of Scottish Presbyterianism.**
 - 1) In defiance of the attempts by the Stuarts to enforce an episcopacy upon the Scots, multitudes signed a National Covenant at Grey Friars in Edinburgh pledging their allegiance to the 'Church' of Scotland and Presbyterianism in 1638 A.D.
 - 2) In the reign of Charles II (1630-85) who was crowned in 1660, many of the outlawed Covenanters perished in times of great hardship.
 - e. The Westminster assembly.**
 - 1) Called by Parliament in 1642 to reconstruct the Church of England, this assembly revised the Thirty Nine Articles along Calvinistic lines.
 - 2) Although adopted by Parliament, the Westminster Confession, along with the Longer and Shorter Catechisms and the Directory For Worship, were never effected in England. Instead, they became the creed of 'The Church' of Scotland.

XII. THE COUNTER-REFORMATION

A. By 1572 A.D., the Protestant Reformation had reached its territorial limit. After this date, no other countries became Protestant. The political situation around this time was as follows:

1. Catholicism (GREEN) was outlawed in ...

- a. Scandinavia
- b. Britain
- c. most of Switzerland
- d. about two-thirds of Germany.

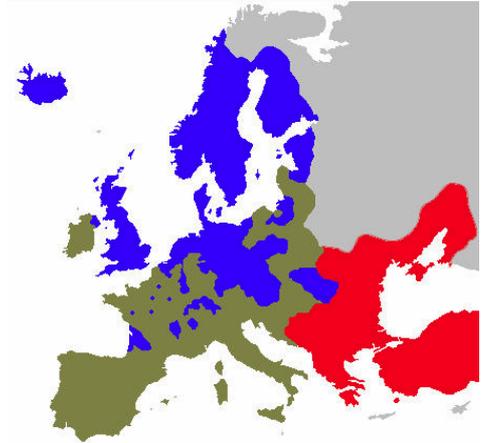
2. Protestantism (BLUE) was strong in ...

- a. Bohemia
- b. Hungary
- c. Poland
- d. The Northern Netherlands

3. Protestantism was struggling in ...

- a. Southern Netherlands
- b. France

4. From 1541 A.D., the 'Church' of Rome began to seriously combat the Reformation, and by 1648 had regained much of its old territory. This movement is known as the Counter-Reformation and was accomplished through the following means:



B. INTERNAL REFORMS OF THE ROMAN CATHOLIC 'CHURCH'

1. Luther's initial call was for a reform of the Catholic system. Rome finally realized they were losing a grip on their members. Rome, to some degree, was able to blunt the revolution.

2. The Attitudes Of The Papacy At The Onset Of The Protestant Reformation.

- a. **Pope Leo X** -- (r.1513-21A.D.). This extravagant, pleasure-loving Medici pope was more concerned with the advancement of his family's political power and the wealth and beauty of the Vatican (employing Raphael and Michelangelo) than with Luther's actions. Although he excommunicated Luther in 1520 A.D., he did not grasp the import of what was taking place, dismissing it as a matter of little importance.
- b. **Pope Hadrian VI**-- (r.1521-23A.D.). This Dutch-born pope had a reforming spirit when it came to the excesses and immorality of the papacy. He sought to implement reforms within the Roman Curia (the papal court) which, had they taken place, may well have blunted the Lutheran protest.: He was frustrated in this by opposition from his licentious Italian cardinals.
- c. **Pope Clement VII** -- (r.1523-34A.D.). Another member of the Medici family, this pope returned the interests of the papacy to those of his cousin, Pope Leo X. His failure to implement any reform resulted in the rapid spread of Protestant sentiment.
- d. **Pope Paul III** -- (r.1534-1549 A.D.). This immoral and worldly pope was the first to really grasp the seriousness of the Reformation. He sought to bolster the 'Church' by appointing some outstanding men to the Curia -- notably Gasparo Contarini (1483-1542 A.D.) and Giovanni Caraffa (1476-1559 A.D.).

1) The Efforts Of Cardinal Contarini.

- a) Described as a *zealous reformer*, Contarini proposed a number of reforms within the framework of Catholicism, which led to the pope appointing a commission to study and effect reform. He also sought conciliation with the Lutherans in an effort to restore the unity of the 'Church'.
- b) The failed Conference of Ratisbon in 1541 A.D. was Contarini's final attempt to arrive at some compromise with the Lutherans.

2) The Efforts Of Cardinal Caraffa.

- a) Described as a *zealous hard-liner*, Caraffa seized upon Contarini's failure, persuading the pope

to enact strict discipline on those within the fold and to embrace a policy of uncompromising hostility toward those without.

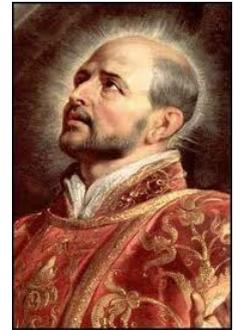
- b) From 1541 A.D., Roman Catholicism adopted a belligerent attitude toward Protestantism. The Counter-Reformation had begun in earnest.

C. THE FORMATION OF THE _____

- 1. The order known as the “_____” (Jesuits), became the **'Pope's Gestapo'**. This was the Counter-during the Counter-Reformation.

2. The Founder Of The Jesuit Order.

- a. The Society of Jesus was founded by _____ (1491-1556 A.D.), the son of a Spanish knight who sought glory through deeds of valor.
- b. 1521 A.D Loyola was seriously wounded in battle. During his long recovery he began to read the legendary accounts of Catholic saints, which inspired him to forsake his nobility and worldly ambitions to seek glory in the service of the 'Church'
 - 1) Entering a monastery, he turned to extreme asceticism and a life of devotion to Mary. it was here that he formulated his Spiritual Exercises
 - 2) He believed his new calling was to go to the Holy Land to 'convert' Moslems.
- c. 1528-37A.D. After a fruitless trip to Jerusalem, Loyola realized the necessity of education to his work. He entered studies at the University of Paris, with characteristic zeal throwing himself into rigorous studies.
- d. 1534 A.D. On the anniversary of the 'assumption' of the Virgin Mary (August 15), Loyola vowed -- along with 6 other students (including fellow Spaniard Francis Xavier) -- to dedicate his life completely for special service to the 'Church'.
- e. 1537 A.D. While waiting to travel to Palestine, Loyola met Cardinal Caraffa who directed him to Rome. There he and his friends petitioned the Pope to sanction their new order.



3. The Founding Of The Jesuit Order

- a. 1534 A.D Loyola vowed to form a new order. See above It was a vow of poverty, chastity, a pilgrimage to Jerusalem, and then to be entirely at the disposal of the pope.
- b. 1540 A.D Pope Paul III sanctioned the new order, but limited it to 60 members.
- c. 1543 The Pope renewed his permission, removing all restrictions.
- d. Loyola was elected general of the Society and immediately organized it into one of the most effective agents for the conquest of the world for Roman Catholicism.

4. The Discipline Of The Jesuit Order

- a. One of the features of this order is its inexorable discipline.

5. The Jesuit “Spiritual Exercises”

- a. Loyola devised a method which completely eliminated any insubordination to the central authority -- his so-called Spiritual Exercises. These were formulated by Loyola during his stay in the monastery at Manresa and reflect his own spiritual journey. He refined and incorporated them into the Jesuit manual
- b. Those desiring to enter the Order are isolated for 4 weeks, during which time they are systematically taken through these exercises. The purpose of this programming is to _____
- c. Newman calls them “**a masterpiece of psychological insight.**” Those undertaking these exercises are, among other things, required
 - 1) Visualize Biblical Events -- to the extent that one personally enters into the events
 - 2) Contemplate Sin -- and overcome it through daily meditation.
- d. A. H. Newman makes the following observation concerning Loyola and his methods: *“The facts ... reveal to us a man of remarkable power of will, mastered by a great purpose which he identified in the most absolute*

way the will of God, idealizing the church by his vivid imagination so as to feel that its aggrandizement was a matter of supreme importance, self-sacrificing to the last degree on behalf of the object of his devotion, able by his zeal, his power of will, and his method of training readily to master the wills of those who came within the sphere of his influence..." Navman, A. H. A Manual Of Church History. Philadelphia, Pennsylvania: American Baptist Publication Society, 1910: V.III, pg. 368.

6. The Jesuit Vow

- a. Jesuits are bound by a vow of poverty, chastity, and absolute, unconditional, unquestioning obedience.

7. The Jesuit Watchcare

- a. Each member of the Society is responsible to another member, and must make regular confession of his innermost thoughts to him.
- b. Members are required to report any deviation from the prescribed rules and standards
- c. An exacting system of written reports to the General from Jesuit officers around the world, plus the requirement that everyone from Novice on up must report every 3 months to the General keeps the whole movement in line.
- d. *"It is no exaggerated metaphor which speaks of the Order of Jesuits as a sword whose hilt is at Rome and whose point is everywhere."*

8. The Ranks In The Jesuit Order ... There are a number of levels to be attained:

a. The Candidate

- 1) These are young men who have been brought under the influence of a Jesuit and are willing to undergo the 4 weeks of Spiritual Exercises.

b. The Novice

- 1) Those who have successfully passed through the Exercises and are judged to be suitable to the purposes of the order
- 2) For 2 years the novice is isolated from the outside world. Totally in the hands of his Director, he may not read, or even speak to his fellow novices. The purpose of this period is to totally destroy his will and conscience -- by indoctrination and requiring the performance of odious, menial, and difficult tasks.

c. The Scholar

- 1) Those who are hand picked to go on in the order now pass through a long period of study in the classics, mathematics, ethics, philosophy, logic, physics, metaphysics, and theology.

d. The Coadjutor

- 1) Those who by now are completely devoted to the work of the Society
- 2) They enter employment as teachers, missionaries, priests, etc.

e. The Professed

- 1) This is the inner circle of the order, and consists of a select few coadjutors who have proven themselves in service. This group holds the secrets of the Society, and from them the officers are chosen.

9. The Goals Of The Jesuit Order

- a. The supreme goal is to

_____.

_____. (Ostensibly this one will was that of the _____, but as many popes were to discover, **it was in reality that of the General of the Society.**) During the time of the Counter-Reformation, the particular aim of the Society was to recover territory lost to the Protestants and Mohammedans.

10. The Methods Of The Jesuit Order. Jesuits employed the following methods to attain their goals:

- a. **The _____ System.** The prime Jesuit methodology is to gain control of the schools (particularly higher education). In this way, they can mold and influence the next generation.
- b. **The _____.** They used the confessional to gain knowledge of the affairs of state (which could be used to serve their ends), and by the granting of indulgences to elicit favors from those in power.
- c. **Political Intrigue.** Jesuits used any means to gain control of rulers and State secrets. They influenced rulers to carry out their own policies, and assassinated those who would not.
- d. **_____ And Disguise.** Jesuits were free to adopt any disguise or pose in any form in order to infiltrate a community. In England, where they were outlawed, Jesuits often masqueraded as Protestants in order to secretly do their work.

11. The Ethics Of The Jesuit Order.

- a. The Jesuit ethic can be best summarized as:
 “_____.”

12. The Selection Process

- a. Personal piety in potential candidates was considered of some value (the candidate was more likely to endure the rigorous preparation), but of more importance were good looks and any special abilities and aptitudes. Practical efficiency was the criterion.

13. Absolute Obedience

- a. This was undoubtedly the highest merit. A Jesuit had to be willing to go anywhere without notice and without thought. He must be willing to commit a crime without thinking of right or wrong.

14. Jesuit Logic ... The Jesuits operated under a strange system of reasoning in order to justify their actions, notably:

- a. **Probabilism.** The teaching that an action is justified in the face of many opposing opinions provided one favorable opinion could be found. By this means, a Jesuit agent could perpetrate an act he personally would think to be improper on the basis that some opinion could be cited justifying it.
- b. **Directed Intention.** The teaching that it was acceptable behavior to murder, commit adultery, or steal, etc. provided there was a wholesome intention involved. (In other words, it would be wrong to commit adultery out of lust -- but acceptable if the intention was to benefit one's health!!!)
- c. **_____.** The teaching that it is permissible to lie or deceive, provided the truth is recited in the mind. A Jesuit could take a Protestant oath so long as in his mind he was renouncing it.

15. Jesuit Excellence

- a. In education, the Jesuits provided the very best - rivaling (and at times surpassing) that provided by Protestants
- b. In worship, the Jesuits were able to dispense with dull liturgy. They employed the best music, and their preaching rivaled Protestantism's in fervor and persuasiveness
- c. In proselytizing, they were extremely zealous. Their methods proved almost irresistible when they closed in on their prey.

D. The Successes Of The Jesuit Order In The Counter-Reformation By the time of Loyola's death (1556 A.D.) the Society of Jesus had become a great force in Europe, with over 1,000 members in operation.

1. In The Catholic Countries

- a. The Jesuits exercised great control over the affairs of Italy, Spain, and Portugal -- enforcing the inquisition against heresy and ensuring no dissent ever blossomed
- b. In Italy, the Reformation was exterminated by a bloody inquisition (1542-52 A.D.).

2. In The Struggling Protestant Countries

- a. France
 - 1) The Jesuits were the instigators of the St. Bartholomew's Day massacre of the Huguenots and the subsequent French Inquisition. They also saw to the revocation of the Edict of Nantes.

- 2) From that time, Jesuits effectively controlled the French court until the French Revolution.
- b. Belgium And The Low Countries
 - 1) Reformation fires turned half of Belgium Protestant. Within a few years of their arrival, the Jesuits had turned the country exclusively Catholic.
 - 2) In 1592 A.D., 22 Jesuit 'missionaries' entered Holland.
3. **In The Protestant Countries.**
 - a. **Germany**
 - 1) The Jesuit 'invasion' of Germany began in 1552 A.D. with the establishment of a college in Rome for the training of men to enter that country as 'missionaries'. Between 1556 A.D. and 1559 A.D the order had successfully infiltrated a number of important colleges and universities. As teachers they concentrated on proselytizing the youth of the nobility, and soon had won many back to Catholicism.
 - 2) The ascendancy of the Jesuits in the Bavarian court (coupled with their domination of Austria) resulted in the return of southern Germany to Catholicism
 - b. **Austria**
 - 1) Ferdinand II (1578 - 1637) was the Jesuit trained emperor of the House of Hapsburg. He was one of the chief supporters of the Counter-Reformation, first through military success (Battle of White Mountain, 1620), then by severe persecution.
 - 2) In a few short years, the Jesuits had successfully eradicated Protestantism throughout the Hapsburg lands
 - c. **Sweden**
 - 1) Jesuit efforts to conquer this country extended from 1568-92 A.D
 - 2) Through their intrigue and the influence of his Catholic queen, King John II of Sweden was convinced to secretly become a Catholic. This ended abruptly with the king's second marriage to a Protestant princess -- the Jesuits were banished from Sweden
 - d. **England**
 - 1) The Jesuits masterminded the _____ (1588 A.D.) against England.
 - 2) The **Rheims-Douay 'Bible'** of 1582 A.D. (New Testament) was an English translation produced by English Jesuits in France.
 - 3) The Gunpowder Plot (1605 A.D.) was a Jesuit-inspired attempt to blow up Parliament and sabotage any new (Authorized, King James Version) Bible.
 - 4) In all of these attempts, the Catholics were thwarted.
 - 5) Jesuit influence upon English affairs finally became effective during the reigns of Charles I (r.1625-49), Charles II (r.1660-85) and James II (r.1685-88).
 - e. *The success of the Jesuits in Protestant lands is seen in the fact that by the end of the 16th Century A.D. the pendulum had swung back to Catholicism in Bavaria, Bohemia, Moravia, Poland, and Hungary.*
4. **Subsequent Jesuit History ... Jesuit Successes In New Lands**
 - a. The Orient - Francis Xavier (1506-1552 A.D.) was the first Jesuit 'missionary' to the Orient, traveling to India, Ceylon (Sri Lanka), parts of China, and Japan. He is said to have converted over 1 million Asians to Catholicism
 - b. The New World - Jesuits attended the explorers who traveled to the Americas
 - c. In South America, the Jesuits quickly controlled the populations and politics of Brazil, Peru, and Paraguay
 - d. In North America, Jesuit missionaries labored (at cost of life and limb) among Indian tribes
 - e. **Jesuit Setbacks In Europe.**
 - 1) **Banishment**
 - a) Rulers often resented their political subterfuges, and at various times the Jesuit order was

banished from a country

- b) In France -- by Henry N (1553-1610 A.D.), temporarily -- then permanently after 1764
- c) In England -- before the end of the 16th Century A.D
- d) In Portugal in 1764 iv. In Spain in 1767

2) Dissolution

- a) A number of Popes despised the Jesuits, many feared them
 - b) Pope Sixtus V (1521-90 A.D.) thought the title "Society of Jesus" was obnoxious in the light of their actions
 - c) Pope Innocent XI (1611-89) censured several Jesuit teachings
 - d) So great was the outcry against the Jesuit practice of 'tyrannicide' that in 1614 the then General, Aquaviva, severely limited it
 - e) In 1773, Pope Clement XIV abolished the order completely in all Catholic countries.
- 3) The Jesuit order remained dissolved until 1814, and even after that date it was forbidden to operate in many countries.

XIII. THE _____ (1545-1563 A.D.)

A. This was actually a series of three councils, the decisions of which were set forth in a single collection of canons and decrees (known as the Tridentine decrees):

- 1. 1545-47 A.D. under Pope Paul III (r.1534-49 A.D.)
- 2. 1551-52 A.D. under Pope Julius III (r.1550-55 A.D.)
- 3. 1562-63 A.D. under Pope Plus IV (r.1559-65 A.D.)

B. Some of the features of this Council were:

- 1. The meetings were held in the 'neutral' Austrian city of Trent (now in Northern Italy). This was because most nobles and rulers wanted a council free from papal control
- 2. The proceedings (and therefore the outcome) were nevertheless dominated by Jesuit influence.

C. The Calling Of The Council.

- 1. Martin Luther's challenge to Rome was initially just a call for debate; but, as noted above, the popes of the early Reformation period were generally disinterested in reform -- a fact which ensured the rapid spread of Protestantism! Pope Paul III realized the necessity for a council if the Reformation was to be defeated, and issued a summons in 1537 A.D.
- 2. The papal bull which convened the Council required two things:
 - a. **The _____ Of Catholic Doctrine.** The pope wanted to minutely define Church dogma so that heresy could be clearly identified. The extirpation of heresy was the underlying intent of the Jesuit-dominated papal court.
 - b. **The _____ Of Church Life.** Although a strong Catholic, Emperor Charles V (r. 1519-56 A.D.) came to the conclusion that Protestantism had become too deeply rooted for it to be exterminated. He was more concerned with reforming the totally corrupt ecclesiastical administration (which was at the heart of most grievances) in order to shore up Catholicism against further erosion.

D. The Sessions Of The Council.

- 1. The First Council-- (1545-47A.D.) Seven sessions ended in collapse, mainly due to bitter arguments
- 2. The Second Council-- (1551-52A.D.) This became bogged down in its work, and was suspended as a result of the Schmalcaldic War.
- 3. The Final Council - (1561-64A.D.) The rapid spread of Protestant successes gave much impetus to this final session, where most of the real work was accomplished. Jesuit control of proceedings had by this time been firmly established.

E. The Results Of The Council.

1. Doctrinal Decisions

- a. Basically, Trent reaffirmed medieval Catholic doctrine. "The Council of Trent, if it did not create,

confirmed and established the essential features of the modern Romish Church. In its elaborate creed numerous items which had claimed no higher character than current speculations received the stamp of dogmatic authority ... The manifest result of the Council, therefore, was to narrow the circle of theological thought and belief. ... The catholic and evangelical element prevalent within the 'Church' at that time was excluded; the specifically Romish, or the element of legalism, sacerdotalism, and sacramentalism, was retained. What is really enthroned is sacerdotalism. Divine grace is reduced well-nigh to the rank of a passive treasure placed under the manipulation of an earthly custodian."

b. The Word Of God

- 1) At Session IV (1546 A.D.), the Council pronounced _____ to be the authentic Biblical text; It also declared the so-called _____ books to be canonical -- a move designed to give credence to such Romish doctrines as Purgatory
- 2) The word "apocrypha" means "_____" or "_____", and refers to a number of legendary, historical, and apocalyptic Jewish writings of the inter-Testamental period which were formally incorporated into the Catholic Old Testament. These books are:
 - a) Wisdom of Solomon
 - b) Ecclesiasticus (alms for salvation)
 - c) I Esdras
 - d) II Esdras
 - e) I Maccabees (purgatory)
 - f) II Maccabees
 - g) Judith
 - h) Tobit (alms for salvation)
 - i) Prayer of Manasses
 - j) Baruch (prayers for the dead)
 - k) Rest of Esther
 - l) Song of the Three Hebrew Children
 - m) Bel and the Dragon
 - n) History of Susanna
 - o) *Since the cry of the Protestants was "sola scriptura," and they used Scripture to support their doctrines, the Catholic response was to 'doctor' their bible to enable them to quote 'scripture' to support their doctrines.*

c. The Tradition Of The Church

- 1) Session IV of the Council also affirmed _____ to be of equal authority with Scripture. It further asserted the sole prerogative of 'The Church' to interpret the Bible.

d. The Doctrine Of Original Sin

- 1) Baptism was declared to remove _____ sin (the penalty of Adam's sin), but not the sin nature.

e. The Sacraments

- 1) The schoolman Peter Lombard (1100-64 A.D.) was the first to reduce the (up to) 30 sacraments to 7. At Session VII (1547 A.D.) the Council affirmed the seven sacraments, stating they were essential to salvation. These are:
 - a) **Baptism** -Session V declared: "Even children can be purified from their inherited condition only by the regeneration of baptism
 - b) **Eucharist**
 - c) **Confirmation** -Those previously 'baptized' are made to receive the 7-fold grace of the Holy Spirit through the laying on of the bishop's hands
 - d) **Penance** -Forgiveness of post-baptismal mortal sins through a prescribed act.
 - e) **Extreme Unction** -Reception of special grace at the time of death through the anointing with oil
 - f) **Holy Orders**
 - g) **Marriage**

- 2) The Council of Trent made a number of decrees concerning the sacraments. According to Berkhof the following were significant:
 - a) Sacraments are necessary to salvation
 - b) Sacraments contain the grace they signify
 - c) Sacraments confer grace by virtue of their administration
 - d) Sacraments are only to be administered by the priesthood At Session XIV (1551 A.D.) the Council reconfirmed the doctrine of transubstantiation, declaring Jesus Christ to be truly, really, and substantially present in the elements; and that all who partook received the following:
 - (i) An increase of sanctifying grace
 - (ii) Special actual graces
 - (iii) Remission of venial sins
 - (iv) Preservation from mortal sins
 - (v) The hope of salvation

f. **The Church**

- 1) The Roman Catholic 'Church' did not actually formulate its doctrine of the Church until after the Reformation. The Tridentine Catechism defines the Church as “the body of all the faithful who have lived up to this time on earth, with one invisible head, Christ, and one visible head, the successor of Peter, who occupies the Roman see.” Berkhof notes 5 factors in the Roman dogma of the Church:
 - a) **The Roman Catholic Church Is Visible** ... Since the Lord lived visibly, and since the Church is the Lord's body, then the Church too is visible
 - b) **The Roman Catholic Church Is Two Tiered** ... There is the “Teaching Church” (consisting of the clergy) and, in a wholly dependent sense, the “Hearing Church” (the laity).
 - c) **The Roman Catholic Church Is Bi-partite** The soul of the Church is the 'faithful'. The body of the Church is the 'professors'
 - d) **The Roman Catholic Church Is The Dispenser Of God's Grace** ... God's grace is imparted through the sacraments by agency of the priesthood
 - e) **The Roman Catholic Church Is The Institute Of Salvation** ... The Church is viewed as a “Noah's Ark”, outside the pale of which there is no salvation.

g. **The Doctrine Of Salvation** Session IV (1546 A.D.) crystallized the Catholic plan of 'salvation' This can be outlined as follows:

- 1) **FAITH** - Meaning: assent to Catholic dogma
 - a) (For infants, the faith of The Church' stands for them)
- 2) **GRACE** - Imparted initially through baptism
 - a) Maintained through good works and penance
 - b) Naturally, a Roman Catholic can never have assurance of salvation
 - c) The Council's decrees spoke of the progressive increase in justification.

2. **Reform Decisions**

- a. Numerous reforms of the Catholic 'Church' were made by the Council of Trent: both to remove some very obvious problems, and to counter the methods of the Protestants. With this council began the moves for education and proper oversight of the priests.
- b. **Decisions included:**
 - 1) Higher Standards For Selection Of Clergy
 - 2) Restrictions limiting the appointment of crooked and incompetent men
 - 3) Encouragements to appointing men of morality
 - 4) Fixing the age limit at ____ for ecclesiastical office
 - 5) Provision for the education of clergy
 - 6) Instructions ordering the clergy to preach. The Protestants were known for their preaching.

- 7) Elimination of certain corruptions
- 8) The practice of certain clergy controlling several cathedrals.
- 9) The practices of wasteful opulence
- 10) The widespread practice of concubinage

c. Monastic Reforms.

- 1) Reformation of monastic life.
- 2) Exclusion of monks from parish preaching without license.

3. The Effects Of The Council.

- a. Although not universally accepted, the Concilium Tridentinum unified and fortified Catholicism by providing a defined standard of faith and practice. It served as an effective counter to Protestantism with the publication of its own Catechism, Bible (Rheims 1582), and Missal.

XIV. THE INQUISITION

A. Began in medieval times; Reorganized in 1542 A.D as a tool of the Counter-Reformation.

B. The History Of The Inquisition. The Inquisition, otherwise known as the “_____,” had a 3 stage history:

1. **The Medieval Inquisition** - Initiated to eradicate heresy (the Albigenses and Waldenses) toward the close of the 12th Century A.D. The Dominican order was the power behind this first wave of heresy hunting. subsided by the middle of the 15th Century A.D.
2. **The New Inquisition** - Otherwise known as the Spanish Inquisition, this stage was organized in 1481 A.D. The brutal, sadistic Dominican Tomas de Torquemada (1420-98 A.D.) was its first Inquisitor-General The Spanish Inquisition was noted for its terror -- directed first against the Jews, then Protestants, then Moors. *“It is said Torquemada directed the incineration of 10,220 persons for the “glory of God” during his eighteen years as Grand Inquisitor. “The Spanish monarchs supported the inquisition as a means of consolidating their political fortunes.*
3. **The Supreme Inquisition** Urged by Cardinal Caraffa and modeled after the Spanish Inquisition, this stage was constituted in 1542 A.D. as part of the Counter-Reformation

C. Later, as Pope Paul IV, Caraffa became the driving force of the Inquisition. He published his infamous “Index” -- a list of publications (and publishers) forbidden to Roman Catholics

D. The Jesuits were also squarely behind the use of inquisitorial powers

E. The Inquisition In Italy

1. Six cardinals were appointed as Inquisitor-Generals. Their work was swift and ruthless, and in short order most Protestants had been forced to flee the country
2. One notable victim of the Italian Inquisition (in later years) was the scientist Galileo Galilei (1564-1642), who was humiliated for teaching that the earth rotated around the sun

F. The Inquisition In Spain

1. This began in 1559 A.D. as a continuation of the New Inquisition. By 1570 A.D., Protestantism was eliminated.
2. Both stages of the Inquisition in Spain had the effect of shutting the country down -- putting perhaps the most enterprising of nations out of the mainstream of European civilization. It in reality established a new Dark Ages, which remains even to this day. It has been correctly noted that “Spain is more Catholic than the

G. The Methods Of The Inquisition

1. People were arrested on the mere suspicion of heresy, then subjected to the most outrageous 'judicial' processes the world has ever seen. It was not only a case of “guilty until proven innocent,” but was often a matter of “guilty regardless!” The justification for such methods is interesting to note. In an address to Pope Paul V (r.1605-21) it was said: *“Blessed father, the ministry of Peter is twofold, - feed and to kill. For the Lord said to him, 'Feed my sheep'; and he also heard a voice from heaven, saying, 'Kill and eat.' To feed sheep is to take care of obedient, faithful Christians, ... But when he has no longer to do with sheep and lambs, but with lions, ... Peter is commanded to kill them;...”*

2. Obtaining A Conviction

- a. Witnesses - Almost everyone was qualified to testify against the accused - including liars, criminals, perjurers, etc. The names of witnesses were kept secret, and the accused was not permitted to confront them

3. **Advocacy** - Arch-heretics were not permitted an advocate. Lesser cases may have been given an advocate, but he was effectively working for the prosecution

4. Confessions.

- a. Torture. This was the most common method of extracting a confession. It was during these reigns of terror when such things as the rack and thumb screws were invented
- b. Deception. Often the inquisitor would extract confessions by extending false hope, or by leading the prisoner to believe certain things which were not so. Other times, stooges and false friendships were used.

5. Execution

- a. The 'Church' never actually executed anyone -- once condemned by the tribunal, the prisoner was turned over to the civil authorities for the execution of sentence. Naturally, magistrates and civil rulers were threatened with excommunication if they did not perform their duty

6. Unyielding 'Heretics'

- a. Death by burning at the stake
- b. Often the condemned was left in prison for considerable time to add to his torment.

7. Repentant 'Heretics'

- a. Death by strangulation, then burning at the stake. On some occasions, a recantation might commute the death penalty to life imprisonment. Coupled with the sentences of death or life imprisonment, the accused had all his personal property confiscated.

XV. Influencing Factors of the 16th Century

- A. The Reformation was followed by _____ . It was a period of religious and political turmoil with several dominant forces at work eventually giving shape to modern Europe.

1. **Religious Factors** - Protestant (had protectors) & Catholic (alliances with kings)
2. **Political factors** - France (House of Valois) & The empire - (House of Hapsburg) - both Catholic
3. **International Factors** - Ottoman Empire: Balkans, Hungary, Transylvania and Moldavia; doors of Vienna
4. **Thirty Years War** (1618-1648) - an agreement between Lutherans & Catholics stating that the "religion of the people shall be that of their prince".
5. **Ferdinand II** - Hapsburg ruler, influenced and educated by Jesuits. Austria 'almost' became protestant until his counter-reformation. Archduke of Styria and then Emperor tried to exterminate protestants through strict enforcement of the Treaty of Augsburg.
6. **Maximillian of Bavaria** - same as above except in Germany
7. **Protestant Union and the Catholic League** - Alarmed by the threatenings of Ferdinand and Maximillian several Protestant princes formed an alliance for their protection called the Evangelical Union. Roman Catholic princes countered by forming their own Catholic League
8. **Bohemian Conflict** - Ferdinand, as Emperor, began persecuting his subjects in Bohemia resulting in rebellion against him in 1618. War broke out - Catholic armies won. Bohemia = Czech Republic
9. **Peace of Westphalia** - by 1634 a stalemate was reached. It basically established the borders of Catholic and Protestant lands and properties.