

## Ambassador College Notes and Course Outlines

## Church History Directory

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## LECTURE 1

## The World Prepared for the Christian Church

**I. Galatians 4:4 The fullness of times**

- A. God had a schedule
- B. World had to be prepared for God to send His Son
- C. Why send Christ at the time He did?
  1. Why not in Adam's day?
  2. Why not Noah's time?
  3. Why not have Him succeed David
  4. Why wait?

**II. Daniel's dream begins to explain**

- A. God shows four world ruling empires

1. Babylon
2. Persia
3. Greece
4. Rome

### III. God began to prepare by a single world ruling empire

- A. Atmosphere of World Ruling Empires  
created by God - 600 B.C.
- B. Babylon = head of gold
- C. This was the first real Civilization

### IV. The next empire was Persia

- A. Persians - very warlike and crude.
- B. They spread world rule
- C. They were the first to institute a real mail system  
to keep control of the empire
- D. They had a different approach to government
  1. Cultural pluralism
  2. They thought that if they let each culture keep  
it's particular forms of worship that all the gods  
would be pleased and they would be that much  
more of a greater empire for it
  3. Cyrus made a decree that the Jews could return to  
their homeland and worship as they wanted
  4. This started the Diaspora
    - a. Many Jews not return but went to other areas
    - b. They spread to major commercial centers
    - c. Created a need for Jews to preserve their culture
    - d. Built synagogues that led to the dispersion of  
God's law among the Gentiles
    - e. These in place for Paul to travel to with gospel

### V. The Greek Empire

- A. Greeks - 330-30 B.C.
  1. Brought in culture, civilization, art, educational  
system, and language.
  2. Infused world with desire to learn.
  3. Greek education system basis for ours today
    - a. Greek became the language of education
    - b. Greek was the language gospel preserved in
  4. Greek philosophy gave civilization a sense of the  
importance of man and a humanitarian approach
  5. They allowed the Jews to live and prosper
  6. Antioch - second greatest city.
    - a. used by NT church, along with Athens, Corinth,  
and Ephesus.
  7. Fell about 60 B.C. to Romans led by Pompey.

### VI. Romans

- A. No new cultural developments - carried on with Greek ideas.
- B. Began to rise 100 years before Christ, solidified by  
31 B.C. when brought the eastern part into empire
- C. Empire extended from Britain through France over to India.
- D. In building the empire they did, they contributed by vast  
technological improvements.
  1. They built roads to carry war machines and armies
  2. They also improved the mail system greatly so Paul's  
epistles could travel fast

3. They developed a great seaway system for trade and troops that would later be used by God's apostles

#### E. Government

1. Rome ruled "Laissez-faire" - People ruled them-selves; not dictatorial.
2. They let kings rule under Roman authority.
3. local governments - permitted as long as allegiance to Rome was maintained.
4. One third of the world population under Roman rule.

#### F. Herodian family ruling

1. Herod the Great ruled in Palestine around 40 B.C.

#### G. Religions

1. Permitted all, though new religions not allowed under Roman government.
2. Christianity viewed as sect of Judaism
  - a. Sabbath not changed.
  - b. Passover and food laws observed.
  - c. Had peace with Pontifex Maximus (Augustus Caesar).
  - d. Church could take its message.

### VII. The world prepared for the gospel then and now

#### A. There was very little progress after this

1. 1500's printing developed to set the stage for the protestant reformation so there would be a climate for God's truth
2. Industrial Revolution - 1800's
  - a. Steam engine made production and travel increase enormously
  - b. World never to be the same
3. Marconi invented radio
4. World shrunk in size
5. TV, mass communications, and computers all happened in the last 150 years
6. Without these the gospel could not go out as effectively as it has
7. The world has been prepared for God's work, and Christ's coming, today, just as it was for His first coming

### VIII. Zenith of Roman Power - 46 B.C.-180 A.D.

#### A. Caesars of Rome

1. Julius Caesar (46-44 B.C.)
2. Augustus Caesar\*\* (31-14 B.C.)
3. Tiberius (12-37 A.D.)
4. Caligula (37-41 A.D.)
5. Claudius (41-54 A.D.)
6. Nero (54-68 A.D.)
7. Galba (68-69 A.D.)
8. Otho, Vitellius (-69 A.D.)
9. Vespasian (69-79 A.D.)
10. Titus (79-81 A.D.)
11. Domitian (81-96 A.D.)
12. Hadrian (117-138 A.D.)
13. Marcus Aurelius (138-161 A.D.)
14. Antonius Pius (161-180 A.D.)

\*\* Augustus was the Roman Caesar who most established the Empire, preparing it for Christianity.

# LECTURE 2

## Establishment of the New Testament Church

### I. Harnack - German church historian

- A Prime source used in this time frame. Called father of Church history
  - 1. Others quote heavily from his work
- B. Wrote late 1800's and early 1900's
- C. Wrote book on the spread of Christianity in the first 300 years
- D. Strong German influence in study of theology
- E. Gave 7 Reasons for "Christianity boom"
  - 1. Diffusion of Judaism throughout empire
    - a. colonies spread - dispersion (Diaspora)
    - b. Jews laid the foundation so when Paul went out there were communities in place in all major cities
  - 2. Hellenization of the world (Greek culture)
    - a. Language - communication
    - b. The society became polytheistic
    - c. They allowed God's religion to exist
  - 3. Roman monarchy - one world government
    - a. This gave the empire one law
    - b. It united people in thought and protected all
  - 4. Communication system
    - a. travel/roads
    - b. postal system
    - c. trade/commerce
  - 5. Humanitarian ideas developed
    - a. Tolerant attitude about religion
    - b. Generated questions about man's importance and purpose, questions Christianity could answer
    - c. Christianity grew under guise of Judaism
  - 6. Roman tolerance of religion
    - a. Church was viewed as a sect of the Jews
    - b. It was forbidden to have a new religion
    - c. This proves that the Church had the doctrines we have today
      - 1. If it had X-mas, Sunday, or others then outlawed
      - 2. All scholars agree that the early church was Jewish
      - 3. Judaism had Pharisees, Sadducees, Herodians, Essenes, and Nazarenes, the church
  - 7. Diffusion of Assyrian and Persian religion
    - a. Persians emphasized religion and allowed all
    - b. Greeks carried on the concept of Polytheism
    - c. these groups blended - Syncretism
      - 1. System developed that was Greek, Jewish, Babylonian, etc.
      - 2. Into this, Simon Magus began to add Christianity

\* \* \*

### SIMON MAGUS

- \* He had the whole system to work with.
- \* He had background of mythology.
- \* He had the belief in after life and the legends of Isis and Osiris.
- \* None of the Apostles ever included any other religions into what they preached - Simon did.

\* \* \*

### **SIMON WAS NOT THE FIRST POPE**

- \* The Catholic Church took time to develop.
- \* What Simon did to blend Christian concepts with Pagan led to what finally became the Catholic Church.
- \* What came out of this was a church that accepted the name and the person of Jesus, yet held totally different doctrines and preached a totally different message.
- \* Mr. Armstrong explained it as a church that preached about the person of Jesus but did not preach His message.

## LECTURE 3

### The Growth of Christianity

#### **I. First century history is very unclear**

- A. Early extra-Biblical accounts are mostly speculation and tradition
- B. Early traditions of Christ show him preparing for the work of the Church
- C. What did He do from age 12 - 30?
  1. He may have been taken to Britain by an uncle
  2. Possibly He went to Britain to discover the location of the lost ten tribes

#### **II. Jesus gives a commission to the disciples (Mt. 10:1-23)**

- A. Go to the lost sheep of the house of Israel
  1. From 700 B.C. after Babylonians were in power the ten tribes did not return to the holy land with the Jews.
  2. Israel migrated north and west from Assyria over to Eastern Europe and further to Western Europe; this took centuries.
- B. Paul's commission
  1. Paul's commission not limited to Gentiles only (Acts 9:15)
  2. Conversely, the apostles' commission was limited to the house of Israel - they were not trained to go before kings
- C. Three Apostles shown in Biblical history
  1. Peter who went to the Jews

- 2. Paul who went to the Gentiles
- 3. John who was to complete the first century
- D. We just don't know about the others
- E. We can't say with any real authority what took place
- F. Many radical ideas exist that are highly unlikely

### III. Gibbon explains the first century

"The scanty and suspicious materials of ecclesiastical history seldom enable us to dispel the dark cloud that hangs over the first age of the church." (*The Decline And Fall Of The Roman Empire*, chapter 13, 7th Edition, p. 219)

### IV. Jesse Hurlbut

"We name the last generation of the first century, from 68 to 100 A.D., 'The Age of Shadows,' partly because the gloom of persecution was over the church; but more especially because of all periods in the history, it is the one about which we know the least....For fifty years after St. Paul's life a curtain hangs over the church, through which we strive vainly to look; and when at last it rises, about 120 A.D. with the writings of the earliest church-fathers, we find a church in many aspects very different from that in the days of St. Peter and St. Paul" (*The Story Of The Christian Church*, p. 41)

### V. Why is this part of history so clouded?

- A. This is not Worldwide Church doctrine - this is fact
- B. We are not the only ones who realize that the false system grew and the true church was submerged
- C. Satan caused the false system to develop at this time
- D. If it were not so clouded, all could see the deception
- E. As it is, 85-95% of all Catholics and Protestants believe that the Catholic church is the remnant of the original church started by Christ

### VI. Gibbon wrote about the reasons for Christianity's growth

- A. Gibbon famous for chapters 15-20 on church history
- B. Gibbon was agnostic not a Catholic historian
- C. Dealt with Christian growth in the empire
- D. He gives his points from a philosophical view

### VII. Five reasons for growth (Gibbon)

- A. Zeal
  - 1. Judaism had an inflexible and intolerant zeal
  - 2. They had few convert because of their many dos and don'ts
  - 3. Christianity seemed to be more flexible
    - a. Circumcision not required
    - b. No sacrifices or rituals
  - 4. Did not have to adopt Jewish culture, but did adopt holiness
- B. Had a doctrine of future life
  - 1. Culture of the time thought man important and had questions of what man's purpose was
  - 2. Christianity had answers to the questions
  - 3. The teaching of the Kingdom of God had wide appeal
  - 4. This evolved to the doctrine of the immortal soul
- C. Had a record of miracles performed
  - 1. Tongues
  - 2. Dead raised
  - 3. Healings
  - 4. Prophecy

- D. Had a high standard of morality
  1. Gentile world immoral
  2. Many in society suffered from this and saw the ultimate fall that would result
  3. This was a strong attraction to Gentiles especially women
  4. The doctrine of forgiveness of sin was important
  5. People liked and needed a way to remove guilt that came from sin
- E. Had unity in the church government
  1. This is where Gibbon goes astray
  2. The Church developed a government that took over the world
  3. The government could and did wield great power

## LECTURE 4

### Persecution / Fall of Jerusalem / Flight of the Church

#### I. PERSECUTION BEGINS

- A. At first the church flourished as a Jewish sect
  1. Act 18:2, things tightened under Claudius
    - a. Seutonius records this persecution
    - b. Rome always antagonistic to Jews
  2. The Church felt some but not much of this anti-semitism
- B. Paul was in Corinth at this time

#### II. NERO ASCENDS TO THE THRONE

- A. Claudius reigned in Rome during most of the early church
- B. Nero's mother got Claudius to kill his wife and marry her
- C. Nero's mother got Claudius to adopt Nero as heir to throne
- D. Nero's mother poisoned Claudius
- E. Nero ascended to the throne at age 16-17, about 58-59 A.D.
  1. Paul in Ceasarea in 2 year imprisonment now
  2. Nero the teen-age paranoid was the Ceasar Paul asked to appear before
- F. By 59 A.D. Nero had his mother and step-brother killed
- G. Tradition says that the day Paul landed in Rome was the day that Nero killed his mother

#### III. NERO'S CHARACTER

- A. Frank C Bourne's, *A History Of The Romans*, reveals Nero's character:

"The crimes of Nero's reign were infamous and patent. They were the more dreadful because Nero himself was a physical and moral coward. His adoptive brother Britannicus was poisoned early in the reign because he might prove a rival. His mother's ambition and her disapproval of his unstatesman-like devotion to the arts and to his mistresses caused him to have her murdered in 59 A.D." (p. 393)

#### IV. ROME NOT HOSTILE TO CHRISTIANS YET

- A. Acts 28:30-31 Paul free to work and teach 2 years in his hired house
- B. Paul probably faced Nero in a minor ceremony since he appealed to see him

**V. WHY BOOK OF ACTS HAS NO APPARENT ENDING**

- A. No salutation at the end of the book
- B. Possibly more was to have been added
- C. Paul was freed and traveled for 7 more years
- D. Romans 15:24, Paul intended to go to Spain
- E. Traditions say that he went to Spain and Britain
- F. Paul's later travels may be included in the book
- G. Possibly God left the book open on purpose
  1. The Acts of other different eras may be added later
  2. Possibly material or quotes from events we will discuss in this class will go into a continuing book of Acts

**VI. ROME EXPERIENCED A TERRIBLE FIRE**

- A. 64 A.D. a monumental year for the church
- B. Rome caught on fire
- C. Nero 20-30 miles away when it started
- D. 10 of Rome's 14 precincts burned
- E. The fire was a terrible tragedy:  
Weigall writes in the book *Nero*:

"For six days the city blazed; and then, when the catastrophe was thought to be over, the flames broke out again and continued their destruction for three days more....During the blaze panic took hold of the citizens, and during the first days of the blaze the confusion was appalling. The screams of the women and children, the cries and shouts of the men were incessant; and the noise and smoke, the crashing of buildings, and the heat and glare of the leaping flames, bereft the people of their senses. Distractedly they ran to and fro, often finding themselves hemmed in when they had waited too long in helping the aged or infirm to escape, or in salvaging their goods. In the sudden panics and rushes which occurred as street after street was attacked, scores of people were trampled underfoot or suffocated; scores more were burnt to death as they attempted to rescue their friends or relations or to save their belongings; and it is said that many went mad and flung themselves into the flames which had destroyed all they loved or possessed, or they stood dumb and motionless while their retreat was cut off. To add to this confusion, thieves were soon at work, assaulting and robbing the householders who were carrying their treasures into the streets." (p. 280)

**VII. NERO BLAMED CHRISTIANS FOR THE FIRE**

- A. Christians may have thought this was the end of the world
  - B. God's church probably knew Rome was the 4th Beast
  - C. The church teaching was that the world was to end by fire
  - D. Rome knew the Christian teaching about the end
  - E. They also knew that Christians taught against the Roman gods
  - F. The fact that Christians did not help put out the fire helped move public sentiment against them.
- Weigall relates the Christian sentiment over the fire  
on pages 295-296 in his book, *Nero*:

"Also, it was reported that during the blaze, when asked by their distracted fellowmen if, then they were glad to see Rome burn, they had replied that this was heaven's fiery vengeance for which they were waiting, nor would they raise a hand to extinguish the flames. The Lord's immediate return, in actual fact, was the main spring of their faith, the Second Coming being the supreme event which the elect were hourly expecting; and so great a disaster could not have been thought to be anything but the beginning of this tremendous advent. They thought Jesus was coming! 'The heavens would open now at any moment, and they would see Him riding upon the fiery clouds'"

**VIII. NERO BEGAN A PERSECUTION OF THE CHURCH AS A RESULT**

- A. Tacitus' account of the persecution is as follows:

"First were arraigned those who confessed, then on their information a vast multitude were convicted, not so much on the charge of arson as for their hatred of the human race. Their deaths were made more cruel by the mockery that accompanied them. Some were covered with the skins of wild beasts and torn to pieces by dogs; others perished on the cross (by crucifixion) or (others were burned) in the flames; and (yet) others



again were (covered with tar and) were burnt after sunset as torches to light up the darkness... Nero himself granted his gardens for the show, and gave an exhibition in the circus, and dressed as a charioteer, ...drove his chariot himself" (*Annals XV, 44, 6*)

B. The persecution was so bad that even the Romans felt pity

1. Tacitus continues:

"Thus, guilt and deserving the severest punishment as they were, they were yet pitied, as they seemed to be put to death, not for the benefit of the State, but to gratify the cruelty of an individual." (*Annals XV, 44, 7*)

2. Ramsey writes in *The Church In The Roman Empire*:

"...As Tacitus emphatically says, and as Pliny afterwards attests, the judgment of the mob on the origin of the fire was not permanently blinded: Nero was the real culprit and not these miserable victims." (p. 235)

## IX. THE FALL OF JERUSALEM TOOK PLACE NEXT

A. Two years later in 66 A.D. the Jews revolted

1. Caesar required them to worship him as a god
2. Priests led a revolt

B. Nero sent his best general, Vespasian

C. Jews sent their best general, Joseph

1. Jews could not fend them off
2. Joseph captured
3. Joseph surrendered to him

D. Joseph told Vespasian that he had had a vision from God and that Vespasian would become Ceasar

E. Vespasian gave Joseph a pension and he spent the rest of his life writing a history of the Jewish people

F. Joseph took the Roman name "Flavius Josephus"

1. His works are *Wars Of The Jews* and *Antiquities Of the Jews*.
2. Every serious Bible student should have this work

G. In 68-69 Nero committed suicide.

1. Vespasian returned to Rome and became Ceasar
2. He left his son Titus in charge of the armies
3. Titus finally took Jerusalem

H. Josephus tells of how the Jews were warned to flee in his book, *Wars Of The Jews*:

"I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, 'let us remove hence'" (Book. 6, ch.5, par. 3)

I. Only one group of people understood this sign

- a. Luke 21:20-21 This was a dual prophecy
- b. The Christians fled Jerusalem

In *The History of the Primitive Church*, the author writes:

"Before the siege, the Christians left the city: 'By a prophecy which had been revealed to the leaders of the Church of Jerusalem, the faithful were admonished to leave the city before the war, and to go and live in a town in Perea named Pella; they accordingly withdrew there, and thus the metropolis of the Jews and all the land of Judea was completely abandoned by the saints.'" (p. 306)

J. It was difficult to flee at this time and to do so would require God's miraculous intervention. S.G.F. Brandon writes in *The Fall Of Jerusalem and The Christian Church*:

[The Christians would have had to] "...pass unmolested through a considerable tract of insurgent country, patrolled as it was undoubtedly at such a time by bands of nationalist troops..." [They would have to have] "...succeeded in eluding the attention of their zealous countrymen and traveled safely, with some proportion of their goods, through territory now held by the Romans and probably still carefully patrolled." (p. 171)

#### X. THE CHRISTIANS IN PELLA WERE CALLED NAZARENES

- A. Acts 24:5 - the term was first used because Jesus was from Nazareth
- B. The Hebrew name for Nazareth was "Netzer" and means branch or germ
- C. Eventually the term came to mean a "despised one"
- D. These people existed until the late 4th century. The Encyclopedia Britannica 11th edition describes these people as:

"... an obscure Jewish-Christian sect, existing at the time of Epiphanius (A.D. 370) in Coele-Syria, Decapolis (Pella) and Basanitis (Cocabe). ...they dated their settlement in Pella from the time of the flight of the Jewish Christians from Jerusalem, immediately before the siege in A.D. 70..." They are characterized as "neither more nor less than Jew, pure and simple, but adds that they recognized the new covenant as well as the old, and believed in the resurrection and in the one God and His Son Jesus Christ... Jerome says that they believed in Christ the Son of God, born of the Virgin Mary, who suffered under Pontius Pilate and rose again, but adds that desiring to be both Jews and Christians, they are neither the one nor the other." (p. 319)

\* \* \*

#### The Roman Emperors

Zenith of Roman power: 46 B.C. - 180 A.D.

Caesar	Reign	Comment
Julius Caesar	46-44 B.C.	
Augustus Caesar	31-14 A.D.	Prepared empire most for Christianity. Christ born in 4 B.C.
Tiberius	12-37	Christ crucified 31 A.D.
Caligula	37-41	
Claudius	41-54	
Nero	54-68	Persecuted Christians. Executed Paul.
Galba	68-69	
Otho, Vitellus	69	
Vespasian	69-79	Destroyed Jerusalem
Titus	79-81	
Domitian	81-96	Persecuted Christians in 96 A.D.
Trajan	96-117	Persecuted Christians
Hadrian	117-138	Persecuted Christians
Marcus Aurelius	138-161	Persecuted Christians
Antoninus Pius	161-180	Persecuted Christians
Decline and fall of the Roman Empire: 180-476 A.D.		
Commodus	180-182	
Barrack Emperors	182-284	Appointed by Army. Civil War

Septimius Severus	193-211	Persecution severe but not general
Caracalla	218-222	Tolerated Christianity
Alexander Severus	222-235	Favorable to Christianity
Maximin	235-238	Persecuted Christians
Phillips	244-249	Very Favorable to Christianity
Decius	249-251	Determined to exterminate Christianity
Valerian	253-260	Persecution more severe than Decius
Galienus	260-268	Favored Christianity
Aurelian	270-275	Persecuted Christianity
Diocletian	284-305	Last persecution, most severe
Constantine	306-337	Became a Christian
Julian	361-363	Sought to restore Paganism
Jovian	363-364	Restored Christianity
Theodosius	378-395	Made Christianity state religion
Empire divided in East and West in 395 A.D.		
Western Empire fell in 476 A.D.		
Justinian restored empire 554 A.D.		
Eastern empire fell in 1453 A.D.		

## LECTURE 5

### Gnosticism / Simon Magus / Cerinthus

#### I. GNOSTICISM:

- A. Little is said about its beginning
- B. It was centered in Samaria, which was famous for blending various concepts together (syncretism)
- C. Gnosticism predates Christianity
  1. It comes from the word "gnosis" to know
  2. It originated from the Grecian times
  3. Alexandria had a major influence in its spread
- D. Gnosticism held a great variety of opinions:
  1. Orientalism with Hellenism
  2. Egyptianism and Judaism
  3. Blended the Pentateuch in with the others
  4. It was brought into Christianity by Simon Magus and Cerinthus
  5. Eventually it developed into at least 50 sects

#### II. DEFINITION OF TERMS:

- A. Gnosis in the Greek = immediate knowledge of spiritual truth attainable by faith alone. This was the basis.
- B. Gnosticism = the thought and practice of various cults of late

pre-Christian and early Christian centuries distinguished by the conviction that matter is evil and emancipation comes through gnosis

- C. Dualism = Reality is two. Usually these realities are antithetical, as spirit and matter, good and evil. Commonly, the antithesis is weighted so that one of the two is considered more important and more enduring than the other.
- D. Demiurge = a Gnostic subordinate deity who is the creator of the material world. God too good to have created world!
- E. Docetism = The thought that Christ entered Jesus. Jesus was not considered God and Christ never really came in the flesh. Christ was thought to have left Jesus when He endured His suffering.
- F. Antinomianism = the law was done away. To get more grace, we should sin the more.
- G. Asceticism = The practicing of strict self-denial as a measure of personal and spiritual discipline

### III. PAUL WARNED THE CHURCHES ABOUT THESE Gnostic TEACHINGS

- A. II Thess 2:7-10, by 50-52 A.D. the church was 20 yrs old and the "...the mystery of iniquity doth already work..."
  - 1. This refers to Simon Magus or Cerinthus at that time
  - 2. It also is a type of the false prophet at the end
- B. Gal 1:7 by 53 A.D. another teaching at work
  - 1. It was (removing) them from the true gospel
  - 2. A different "Christianity" began to preach a gospel about Christ instead of what Christ taught
- C. The whole book of Colossians was probably devoted to dispelling the teachings this movement
  - 1. Col 1:13-22, repudiates the ideas of the Gnostics that the world created by a lesser, evil deity or an angel
  - 2. Col 2:20-22 ordinances, the commands of men and their philosophy sounded interesting to people
  - 3. This could be dealing more with Cerinthus who was more ascetic in his beliefs
  - 4. This was in the 60's and Paul was in Prison at Rome
- D. I Tim 6:20-21 "...oppositions of science..." was gnostic

### IV. THE GENERAL EPISTLES DEAL WITH THIS ALSO:

- A. By 62 A.D. Gnosticism was affecting the Church
- B. For this reason, most if not all of the N.T. books were written to combat various forms of their teaching
- C. III John 9-10, Diotrephes had embraced a type of gnosticism
- D. I John 4:1-3 Try the spirits, if say Christ not come in flesh then it is not of God
- E. Jude 3-4 Certain men crept in unawares who turned the grace of God into lasciviousness

### V. THERE WERE TWO MAIN PURVEYORS OF THESE IDEAS:

- A. Simon Magus was the first
- B. Read the hand out on Simon - test questions on this
- C. He was born about the same time as Christ
- D. Born in Samaria
- E. Educated in Alexandria
- F. Was a high priest in Samaritan religion
- G. Embraced Gnosticism because of Syncretism
- H. Started preaching in mid 30's went to Rome in mid 40's

- I. Blended pagan religion with Christianity
  - 1. He even influenced people in the Church
  - 2. He was also a magician and worked false miracles
- J. Impressed people so much they made a statue of him on the Tiber River.
  - 1. Many dispute Justin's writings on this
  - 2. In the 150's Justin Martyr wrote "this statue was still there."

## VI. BELIEFS OF SIMON

- A. God was very remote believed creation was by angelic beings
- B. Dualistic in beliefs
- C. Emphasis on female gods and sexual promiscuity
- D. Rejected Mosaic law

## VII. SIMON'S PROSTITUTE WIFE HELEN

A. Married a prostitute and made her a goddess. The Dictionary of Christian Biography, Literature, Sects and Doctrines by Smith and Wace explains:

"Helen was a prostitute whom he had redeemed at Tyre, and led about with him, saying that she was the first conception of his mind, the mother of all, by whom he had in the beginning conceived the making of angels and archangels. Knowing thus his will, she had leaped away from him, descended to the lower regions, and generated angels and powers by whom this world was made. But this 'Ennoea' was detained in these lower regions by her offspring, and not suffered to return to the Father of whom they were ignorant. Thus she suffered all manner of contumely, so far as to be included in a human body, and to pass by transmigration from one female body to another. She was for example, the Helen for whose sake the Trojan was fought; and afterwards fell lower and lower, until at last she was found in a brothel. She was the lost sheep. In order to redeem her, the Supreme Power descended to the lower world; he passed through the regions ruled by the principalities and powers and angels, in each region making himself like to those who dwelt there; and so among men he seemed to be man though not really so, and seemed to suffer though he really did not. His object was to bring to men the knowledge of himself, and so to give them salvation from the sway of those powers who, through their mutual jealousies, had misgoverned the world...This 'Jezebel' can be equated with the 'Female Principle' which Simon introduced into his 'Christianity.' None other than Simon's Helen -- the reclaimed temple prostitute -- what better type of person is there who could so expertly 'teach' and 'seduce my servants to commit fornication,' literally as well as spiritually?" (p. 682)

- B. This could have been the beginnings of "Mary worship."
  - Together they made up a story that she was the spirit of Helen of Troy wandering through the spirits waiting for him to be born
- C. Many believed this story and were caught up in his sensual religion

## VIII. SIMON'S DEATH

- A. Stories vary, but there are two main ones
  - 1. He tried to prove he was a god by rising from the dead
    - Smith and Wace relate:

"...Hippolytus'...relation is, that after the scene recorded in the Acts of the Apostles, Simon traveled to Rome and there encountered the Apostles, and that when he was deceiving many by his magic arts he was especially resisted by Peter. And when he was near being thoroughly exposed, he bid his disciple dig a trench and bury him, promising that he would rise again on the third day. They did as he bade them; but he never rose." (p. 684)

- 2. He tried to prove he was a god by flying "...to give the emperor a crowning proof of his magical skill, he had attempted to fly through the air, but that through the efficacy of the Apostle's prayers the demon who bore him were compelled to let him go, whereupon he perished

miserably." (p. 684)

3. He was given a heroic burial in the famous Roman cemetery, now called the Vatican. Assuming that Simon Magus was Peter, Werner Keller writes in his The Bible as History:

"On the night of his death on the cross Peter's (Simon Magus') followers buried his body. As in the case of Jesus on the hill of Calvary it was wrapped in linen and secretly taken to a Pagan burial-ground on the Via Cornelia behind the stone structure of the arena. This Pagan cemetery lay on a knoll called Vaticanus: the Latin word 'vatis' means a 'prophet' or soothsayer.' In days gone by there had been a Etruscan oracle on this spot."

- B. Justin Martyr writes in The First Apology that Simon was eventually honored as a god by a statue. This is found in Saint Justin Martyr by Thomas B. Falls, Vol. VI:

"After the ascension of Christ into Heaven, the demons produced certain men who claimed to be gods, who were not only not molested by you, (the Romans) but even showered with honors. There was a certain Simon, a Samaritan, from the village called Gitta, who in the time of Emperor Claudius through the force of the demons working in him, performed mighty acts of magic in your royal city of Rome and was reputed to be a god. And as a god he was honored by you with a statue, which was erected (on an island) in the Tiber River, between the two bridges, with this Roman inscription: 'To Simon, the holy God.' Almost every Samaritan, and even a few from other regions, worship him and call him the first God." (p. 62)

#### **IX. THE OTHER MAJOR HERITIC WAS CERINTHUS**

- A. He was educated in Egypt, probably Alexandria
- B. He appeared in about 88 A.D.
- C. He was contemporary with Simon
- D. He resided in Ephesus where John resided
- E. John considered him a supreme enemy

The Encyclopedia Of Religion and Ethics recounts a meeting of John and Cerinthus:

"Irenaeus says, referring to Polycarp: 'And there are some who heard him say that John, the disciple of the Lord, going to bathe in Ephesus and seeing Cerinthus within, leapt out of the bath without bathing, but saying "Let us flee, lest the bath fall in while Cerinthus the enemy of the truth is within."' (p. 318)

#### **X. BASIC TEACHING OF CERINTHUS:**

- A. Irenaeus relates the most trustworthy information about his teaching.

"A certain Cerinthus in Asia taught that the world was not made by the Supreme God, but by a certain power entirely separate and distinct from that authority which is above the universe, and ignorant of that God who is over all things. He submitted that Jesus was not born of a virgin (for this seemed to him impossible), but was the son of Joseph and Mary, born as all other men, yet excelling all mankind in righteousness, prudence, and wisdom. And that after His baptism there had descended on Him, from that authority which is above all things, Christ in the form of a dove; and that then He had announced the unknown Father and had worked miracles but that at the end Christ had flown back again from Jesus, and that Jesus suffered and rose again, but that Christ remained impassible, since He was a spiritual being." (I, XXVI, I)

- B. Cerinthus had a perverted teaching about the millennium. The Encyclopedia of Religion and Ethics states:

Cerinthus taught that angels had shown him that "...after the resurrection the kingdom of Christ is an earthly kingdom, and again that men shall live in Jerusalem in the flesh and be the slaves of lusts and pleasures. And being an enemy of the Scriptures of God, he would fain deceive, and says that a tale of a thousand years is to be spent in marriage festivities." Cited by Eusebius HE III.28 [quoted from Lightfoot, Clement of Rome, 1890, II. 381]

- C. His teaching influenced the Ebionites:  
Irenaeus connects Cerinthus with Carpocrates and the Ebionites.

He says: "Those who are called Ebionites agree that the world was made by God; but their opinions with respect to the Lord are similar to those of Cerinthus and Carpocrates. They use the Gospel according to Matthew only, and repudiate the Apostle Paul, maintaining that he was an apostate from the Law." (I. XXVI. 2)

- D. Some of these teachings affected the church.

## XI. HOW DID GNOSTICISM EVER ENTER THE CHURCH?

- A. Barclay writes in his commentary, Letters Of John and Jude:

"By A.D. 100 certain things had almost inevitably happened within the Church,...The thrill of the first days had, to some extent at least, passed away. In the first days of Christianity there was a glory and a splendour, but now Christianity had become a thing of habit... Many were now second or even third generation Christians ... the first thrill was gone and the flame of devotion had died to a flicker. Christianity involved an ethical demand. It demanded a new standard of moral purity, a new kindness, a new service, a new forgiveness --and it was difficult. And once the first thrill and enthusiasm were gone it became harder and harder to stand out against the world and to refuse to conform to the generally accepted standards and practices of the age." (p. 3-4)

- B. These people brought in Gnostic thought ignorantly.  
Barclay Continues:

"The trouble which John (and others) sought to combat did not come from men out to destroy the Christian faith but from men who thought they were improving it. It come from men whose aim was to make Christianity intellectually respectable. They knew the intellectual tendencies and currents of the day and felt that the time had come for Christianity to come to terms with secular philosophy and contemporary thought. What then was this contemporary thought and philosophy with which the false prophets and mistaken teachers wished to align the Christian faith? Throughout the Greek world there was a tendency of thought to which the general name of Gnosticism is given." (p. 5)

## XII. A MODERN DAY PARALLEL

- A. In the 70's the liberal era
1. These men were not evil
  2. They wanted to improve God's Church
  3. They wanted to popularize it to make it intellectually acceptable
- B. We made the S.T.P. project
1. We just wanted to define the doctrines of the Church of God so that all could understand it.
  2. We wanted to make it palatable
  3. It was not filled with heresy, 90% ok.
    - a. It watered down interracial marriage
    - b. It watered down healing
    - c. It was the start of a departure from God's truth

# LECTURE 6

## Various Sects and Men - First Century

### I. NAZARENES

- A. These existed from the 1st century through the 4th
- B. There is no biblical account of them.
- C. They fled to Pella before the fall of Jerusalem.

## D. Believed...

1. In both old and new testaments of the Bible.
2. In one God and Christ was his son.
3. In the Sabbath.
4. Accepted the Gentiles into their fellowship

Richard Watson writes of these in the Biblical and Theological Dictionary:

Nazarenes is "a name given to Christians in General, on account of Jesus Christ's being of the city of Nazareth; but was, in the second century, restrained to certain judaizing Christians, who blended Christianity and Judaism together. They held that Christ was born of a virgin, and was also in a certain manner united to the divine nature. They refused to abandon the ceremonies (not meaning rituals and sacrifices) prescribed by the law of Moses.

They rejected those additions that were made to the mosaic institutions by the Pharisees and doctors of the law, and admitted the Scriptures both of the Old and New Testament.

The fathers frequently mentioned the Gospel of the Nazarenes, which differs nothing from that of St. Matthew, but was afterward corrupted by the Ebionites. These Nazarenes preserved this first Gospel in its primitive purity. Some of them were still in being in the time of St. Jerome, who does not reproach them with any errors. (p. 687-688)

The Ecclesiastical History of the Second and Third Centuries, by John Bishop records:

"There can indeed be little doubt that, after the promulgation of Adrian's edict, those Christians who had united the observance of the Mosaic ritual with the profession of the Gospel, fearful lest they should be confounded with the Jews, gradually abandoned the Jewish ceremonies -- so that, in the time of Tertullian, the number of Judaizing Christians had become extremely small. We are now speaking of those whom Mosheim calls Nazarenes. [A footnote says: that they, though retained the Mosaic rites, believed all the fundamental articles of the Christian faith. The Ebionites on the contrary, who also maintained the necessity of observing the ceremonial, rejected many essential doctrines of Christianity." (p. 474-475)

## II. EBIONITES:

A. Time period: Late 1st century through 3rd century.

B. General information:

1. Originally Jewish converts.
  - a. Two possibilities for their name:
  - b. Named after a man Ebion
  - c. Name means "poor" - could be that they were called this because they were poor.
2. Predominately Jewish and did not accept Gentiles
3. Probably not part of true church. Could be termed heretics.
4. Reject some NT teachings, i.e. Paul.
5. Adhered to circumcision.
  - a. These could be traces of those who rejected Paul
  - b. Pos. these split off after the conference of Act 15
  - c. These may have ended like so many of the groups that split off from us in this age; they have similarities but are not really of us
  - d. They eventually were influenced by Gnostic beliefs
6. Believed God created the world, accepted docetism.
7. Vegetarians
8. Practiced celibacy--this led to them dying out.
9. Observed the Sabbath until fourth century; after observed Sunday.

C. Strange Doctrine



1. Christ = an angel, 96 ft. tall.
2. Holy Spirit = a woman 96 ft. tall.

The Britannica 11th edition explains:

"Irenaeus...sheds no light on the origin of the Ebionites, but says that while they admit the world to have been made by the true God (in contrast to the Demiurge of the Gnostics), they held Cerinthian views on the person of Christ, used only the Gospel of Matthew...and rejected Paul as an apostate from the Mosaic Law, ... the customs and ordinances to which, including circumcision, they steadily adhered...They kept both the Jewish Sabbath and the Christian Lord's day...(and) at the end of the 2nd century and the beginning of the 3rd, (these people) exchanged their simple Judaistic creed for a strange blend of Essenism and Christianity...It was claimed that Christ, as an angel 96 miles high accompanied by the Holy Spirit, as a female angel of same stature, had given the revelation to Elchasai in the 3rd year of Trajan." Edward Burton relates in Lectures upon the Ecclesiastical History of the First Three Centuries, "It may have been the success of

- D. Mr. Dean Blackwell feels that the Ebionites fulfill the scripture in Revelation 2:2 which says: "...and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and has found them liars."
- E. Later on, the Nazarenes lost the truth
  1. Asia Minor became the last Bastion of the truth
  2. This was due to John's preaching in this area

### III. LOCATION

- A. Note handout
  1. Nazarenes and Ebionites in the East.
  2. Gnostics in the West.

Nazarenes	Ebionites
Pella	Jewish
OT and NT	Rejected Paul
Resurrection	Circumcision
One God / Christ son	God / Docetism
Sabbath	-----
Possibly in church	Probably not in church

### IV. WRITERS

- A. Those who wrote before the Nicean Council were called Ante-Nicean
- B. This was in 325 so, Ante-Nicean is before this
- C. Apostolic Fathers: Three key writers.
  1. Justin Martyr - 100-167 A.D.
  2. Irenaeus - 130-200 A.D.
  3. Eusebius - 264-339 A.D. Cath. historian assoc. w/ Constantine - also assisted w/ Council of Nicea
- D. Roman Writers:
  1. Seutonius - biographer of the Caesars
  2. Dio - historian; covered Roman Empire
  3. Pliny - lawyer; acquitted Christians in Asia

### V. DOMITIAN - 81-96 A.D.

- A. General Information
  1. He was one of the sons of Vespasian
  2. Attempted to reform morals and religion in empire.

3. Some Christian persecution.
4. Atheism - refusal to worship Roman gods.
5. References from mid 90's refer to some Christian influence.
6. Banished John to isle of Patmos - late 1st century.
7. Paranoid of assassination.
  - a. Was assassinate in 90's A.D.
  - b. Killed in own bedroom

The Encyclopedia Britannica on Domitian states:

"Like Augustus, he attempted a reformation of morals and religion. As chief pontiff he inquired rigorously into the character of the vestal virgins, three of whom were buried alive; he enforced the laws against adultery, mutilation, and the grosser forms of immorality, and forbade the public acting of mimes...He passed many sumptuary laws, and issued an edict forbidding the over-cultivation of vines to the neglect of corn-growing...Domitian's military achievements were insignificant...The revolt of Antonius Saturninus, the commander of the Roman forces in Upper Germany (88 or 89) marks the turning-point in his reign...from that moment Domitian's character changed. He got rid of all whom he disliked on the charge of having taken part in the conspiracy, and no man of eminence was safe against him. He was in constant fear of assassination and distrusted all around him. During the last three years of his life his behavior was that of a madman. He sentenced to death his own cousin and nephew by marriage, Flavius Clemens, whose wife he banished for her supposed leaning towards... Christianity... (finally)... He was stabbed in his bedroom by a freedman of Clemens named Stephanus on the 18th of September 96." (p. 405)

Tranquillas writes of him in The Lives of The Twelve Caesars:

"Domitian, Vespasian's son was born in Rome and lived a scandalous youth. He constantly plotted against his brother for power and position. 'In the beginning of his reign he used to spend daily an hour by himself in private during which time he did nothing else but catch flies and stick them through the body with a sharp pin.'...He levied a poll tax on Jews which was strictly enforced. 'I remember when I was a youth when an old man, ninety years of age. had his person exposed to view in a very crowded court in order that, on inspection, the procurator might satisfy himself whether he was circumcised.' His egotism extended to regulating the height and weight of his statues." (pp. 479-505)

The New Schaff-Herzog Encyclopedia of Religion explains how during Domitian's reign the Christians came to be criminals:

"Roman custom permitted a virtual... decision to be rendered against a whole group of persons who were believed to be banded together to commit crimes. No overt act needed thereafter to be proved against any individual member of the group in order to ensure his condemnation. The exact charges varied with local circumstances, but by the middle of the second century, the common charge came to be 'treason-atheism,' based on refusal to participate in the imperial cult." (pp. 91-96)

Benko adds in his book Early Church History:

"That Christians may have been a special object of Domitian's persecution is also attested by Tertullian: 'Domitian, too, a man Nero's type in cruelty, tried his hand at persecution: but as he had something human in him he soon put an end to what he had begun, even restoring again those whom he had banished.'" (p. 67)

Domitian's persecution was shorter than some but it was effective. His is called the second persecution, and Fox writes about it in his Book of Martyrs:

"The tyrants and organs of Satan were not content with death only, to bereave the life from the body. The kinds of death were divers, and no less horrible than divers. Whatsoever the cruelty of man's invention could devise for the punishment of man's body, was practiced against the Christians--stripes and scourgings, drawings, tearings, stonings, plates of iron laid unto them burning hot, deep dungeons, racks, strangling in prisons, the teeth of wild beasts, gridirons, gibbets and gallows, tossing upon the horns of bulls. Moreover, when they were thus killed, their bodies were laid in heaps, and dogs there left to keep them, that no man might come to bury them, neither would any prayer obtain them to be interred." (p. 18)

## VI. THE APOSTLE JOHN CONFRONTED DOMITIAN

- A. It was Domitian that banished John to Patmos
- B. Tradition says he was set in boiling oil but was unharmed
- C. One account shows him drinking poison before Domitian to prove God's power.

The first appearance of the story of John and the boiling oil is found in Tertullian's writings: Prescriptions Against Heretics: From Early Latin Theology Greenslade. He writes, speaking of Rome:

"How fortunate is that church upon which the apostles poured their whole teaching together with their blood, where Peter suffered like his Lord, where Paul was crowned with John's death, where the apostle John, after he had been immersed in boiling oil without harm, was banished to an island." (p. 57)

In The Ante-Nicene Fathers, Robers and Donaldson have collected writings that include the Acts of The Holy Apostle and Evangelist John the Theologian where there is an account of John facing Domitian:

"And the fame of the teaching of John was spread abroad in Rome; and it came to the ears of Domitian that there was a certain Hebrew in Ephesus, John by name, who spread a report about the seat of empire of the Romans, saying that it would quickly be rooted out, and that the kingdom of the Romans would be given over to another..."

"...and the king said to him: Art thou John, who said that my kingdom would speedily be uprooted, and that another king, Jesus, was going to reign instead of me? And John answered and said to him: Thou also shalt reign for many years given thee by God, and after thee very many others; and when the times of the things upon earth have been fulfilled, out of heaven shall come a King, eternal, true, Judge of living and dead, to whom every nation and tribe shall conform, through whom every earthly power and dominion shall be brought to nothing, and every mouth speaking great things shall be shut..."

"At this Domitian said to him: What is the proof of these things? I am not persuaded by words only...and immediately John asked for a deadly poison. And the king having ordered poison to be given to him, they brought it on the instant. John therefore having taken it, put it into a large cup, and filled it with water, and mixed it, and cried out with a loud voice, and said: In thy name, Jesus Christ, Son of God, I drink the cup which Thou wilt sweeten; and the poison in it do thou mingle with Thy Holy Spirit..."

"And when John stood, cheerful, and talked with them safe, Domitian was enraged against those who had given the poison, as having spared John."

John said "...let a trial be made, and thou shalt learn the power of the poison. Make some condemned criminal be brought from the prison. And when he had come, John put water into the cup, and swirled it round, and gave it with all the dregs to the condemned criminal. And he having taken it and drunk, immediately fell down and died." (Later after Domitian ordered the dead body thrown away), "...John going up to the dead body, ...and having taken him by the hand, he raised him up alive."

"And when all were glorifying God, and wondering at the faith of John, Domitian said to him: I have put forth a decree of the senate that all such persons should be summarily dealt with, without trial; but since I find from thee that they are innocent, and that their religion is rather beneficial, I banish thee to an island, that I may not seem myself to do away with my own decrees." (pp. 560-562)

## VII. POPULATION AT THIS TIME

The New Testament Era by Reicke records:

"Since pre-Christian and apostolic times. The Jewish people was represented in all important regions of the Roman and Parthian empires...Including proselytes it numbered several millions and made up between six and nine percent of the total population of the Roman Empire." (p. 284)

## VIII. TRAJAN - 98-117 A.D.

- A. General Information
  - 1. Dealt strictly.

Encyclopedia Britannica 11th edition states:

"Trajan...Roman emperor, was born at Italica, in Spain, on the 18th of September 52 (or 53). The family to which he belonged was probably Italian and not Iberian by blood. His father began as a common legionary soldier, and fought his way up to the consulship and the governorship of Asia. The younger Trajan was rigorously trained by him, and imbued with the same principles and tastes. He was a soldier born and bred... His training was almost exclusively military, but his experience as an officer gave him an acquaintance with almost every important province of the empire, which was of priceless value to him when he came to the throne...

When the revolution of 96 came, and Nerva replaced the murdered Domitian, one of the most important posts in the empire, that of consular legate of Upper Germany, was conferred upon Trajan... Nerva saw that if he could not find an Augustus to control the army, the army would find another Domitian to trample the senate under foot...and on the 27th of October in the year 97 he ascended the Capitol and proclaimed that he adopted Trajan as his son. The senate confirmed the choice and acknowledged the emperor's adopted son as his successor...

The secret of Trajan's power lay in his close personal relations with the officers and men of the army and in the soldierly qualities which commanded their esteem... He possessed courage, justice and frankness. Having a good title to military distinction himself, he could afford, as the unwarlike emperors could not, to be generous to his officers.

The common soldiers, on the other hand, were fascinated by his personal prowess and his camaraderie. His features were firm and clearly cut; his figure was tall and soldierly. His hair was already grey before he came to the throne, though he was not more than forty-five years old... Probably he lost nothing of his popularity with the army by occasional indulgence in sensual pleasures. Yet every man felt and knew that no detail of military duty, however minute, escaped the emperor's eye, and that any relaxation of discipline would be punished rigorously, yet with unwavering justice...

In disciplinary matters no emperor since Augustus had been able to keep so strong a control over the troops. Pliny rightly praises Trajan as the lawgiver and the founder of discipline, and Vegetius classes Augustus, Trajan and Hadrian together as restorers of the morale of the army. (pp. 156-157)

2. During Trajan's time there were many rumors about Christians at his time that caused public hatred

Tacitus' account is reproduced in Liberty magazine 5/6,'83:

"He refers to the new religion as 'evil...hideous and shameful,' (and) noted for its 'hatred against mankind.'" (p. 7)

The article shows the public's beliefs about Christians:

"Minucius Felix describes what the public suspected went on in private Christian meetings: 'An infant covered with meal, that it may deceive the unwary, is placed before him who is to be stained with their rites: This infant is slain by the young pupil, who has been urged on as if to harmless blows on the surface of the meal, with dark and secret wounds. Thirstily--O Horror!--they lick up its blood; eagerly they divide its limbs.'" (p. 7)

Public opinion changed slowly as Christianity grew, but for some time leaders were unsure of how to deal with Christians:

"Many wanted Christianity stopped, yet it spread. Personal contact and example rather than elaborate missionary machinery illustrated the faith to the world. Justin Martyr says, 'Many changed their violent and tyrannical disposition, being overcome either by the constancy which they witnessed in the lives of their Christian neighbors, or by the extraordinary forbearance they have observed in their Christian fellow travelers when defrauded, and by the honesty of those believers with whom they have transacted business.'" (p. 8)

3. Letters from Pliny about Christians in the early 2nd century written at this time show this period of uncertainty.
  - a. In the letter to Trajan Pliny asks how to deal with the Christians

"...the method I have observe towards those who have been denounce to me as Christians, is this: (He says) I interrogated them whether they were Christians; if they confessed I repeated the question twice again, adding a threat of capital punishment; if they still persevered, I ordered them to be executed; for I was persuaded, that whatever the nature of their creed, a contumacious and inflexible obstinacy certainly deserved chastisement...I judged it so much the more necessary to extract the real truth, with the assistance of torture, from two female slaves, called deaconesses. But I could discover nothing but depraved and excessive superstition. I therefore thought it proper to adjourn all further proceedings in this affair, in order to consult you."

- b. Trajan's reply is to not hunt Christians down

A History of the Christian Church fourth edition explains:

"There is no question in the emperor's mind that the Christians represent an unauthorized, and in principle dangerous, association. Nevertheless, he obviously does not believe that they constitute much of a problem in practice. He directs, therefore, that when caught they are to be punished (though if they recant their faith, they can be pardoned), but that they are not to be sought out actively...Trajan's successor, the emperor Hadrian, seems to have taken much the same attitude." (p. 51)

4. 2nd Jewish wars occurred during Trajan's reign
5. These uprisings in Judaism - affecting Christians.
  - a. Romans destroyed Judea
  - b. Christians forced out completely

## **IX. IGNATIUS - BISHOP OF ANTIOCH**

- A. blamed for earthquake at that time
- B. sentenced to lions den at Rome

The Encyclopedia Britannica 11th edition explains:

"No one connected with the history of the early Christian Church is more famous than Ignatius, and yet among the leading churchmen of the time there is scarcely one about whose career we know so little." Eusebius states that he "was the second successor of Peter in the bishopric of Antioch."

"Ignatius constantly contends for the recognition of the authority of the ministers of the church. 'Do nothing without the bishop and the presbyters'...'It is not lawful apart from the bishop either to baptize or hold a love-feast.' ...Differences of theological opinion were arising. Churches had a tendency to split up into sections. The age of the apostles had passed away and their successors did not inherit their authority. The unity of the churches was in danger. Ignatius was resisting this fatal tendency which threatened ruin to the faith. The only remedy for it in those days was to exalt the authority of the ministry and make it the center of church life." (p. 293-294)

Britannica also relates his attitude toward eventual death. In his epistle to the Romans Ignatius writes:

"I bid all men know that of my own free will I die for God, unless ye should hinder me...Let me be given to the wild beasts, for through them I can attain unto God. I am God's wheat, and I am ground by the wild beasts that I may be found the pure bread of Christ. Entice the wild beasts that they may become my sepulcher...; come fire and cross and grapplings with wild beasts, wrenching of bones, hacking of limbs, crushings of my whole body; only be it mine to attain unto Jesus Christ" Rom.4-5 Enc. B. 11 (p. 294)

## **X. POLYCARP - 69-156**

- A. General Information
  1. Born shortly before the fall of Jerusalem.

2. Probably member of the church.
3. Disciple of Apostle John in Smyrna.
  - a. Trained by John to carry on the work
  - b. prepared by John after his release from exile at Patmos
  - c. All the information we have of him is from catholic sources and has their slant

According to the Encyclopedia Britannica, 11th edition: Polycarp was

". . . bishop of Smyrna and one of the Apostolic fathers, (he) derives much of his importance from the fact that he links together the apostolic age and that of nascent (early) Catholicism." (p. 20)

- d. Polycarp born to members of the church
- e. He was a second generation Christian
4. Thought of as a Catholic by Roman Catholic church.
5. Leader of the church in Asia Minor.
  - a. The Church is now split east and west
  - b. He was called the bishop
  - c. This is not a bad term we don't use it because of its association with Catholic
  - d. "Christian" can mean any group at this time
  - e. Catholic church is not a solidified body yet

The Encyclopedia Britannica 11th edition relates the Catholic writer, Irenaeus' account of Polycarp:

"I saw thee when I was still a boy in Lower Asia in company with Polycarp . . . I can even now point out the place where the blessed Polycarp used to sit when he discoursed, and describe his goings out and his comings in, his manner of life and his personal appearance and the discourses which he delivered to the people, how he used to speak of his intercourse with John and with the rest of those who had seen the Lord, and how he would relate their words. And everything that he had heard from them about the Lord, about his miracles and about his teaching, Polycarp used to tell us as one who had received it from those who had seen the Word of Life with their own eyes, and all this in perfect harmony with the Scriptures." (p. 21)

Burnett Streeter records the ordination of Polycarp in his work The Primitive Church:

"The passage to be cited is also relevant as evidence, it not of the primitive method of appointing a bishop, yet of that practiced in Asia, perhaps already in the second century. 'And on the Sabbath, when prayer had been made long time on bended knee (Polycarp), as was his custom, got up to read; and every eye was fixed upon him. Now the lesson was the Epistles of Paul to Timothy and to Titus, in which he says what manner of man a bishop ought to be. And he was so well fitted for the office that the hearers said one to another that he lacked none of those qualities which Paul requires in one who has the care of a church. When, then (after the reading, and the instruction of the bishops and the discourses of the presbyters), the deacons were sent to the laity to enquire whom they would have, they said with one accord, 'Let Polycarp be our pastor and teacher'. The whole priesthood then having assented, they appointed him, notwithstanding his earnest entreaties and his desire to decline.

Accordingly the deacons led him up for ordination by the hands of the bishops according to custom. And being placed in his chair by them, he moistened and anointed first with tears of piety and humility the place where in the spirit he saw standing the feet of Christ, who was present with him for the anointing to the priestly office. For where the ministers are--the priests and Levites-- there in the midst is also the High-priest arrayed in the great flowing robe. Then the company present urged him, since this was the custom, to address them. For they said that this work of teaching was the most important part of the communion (LIFE OF POLYCARP, pp. 22-23)" (pp. 111-112)

6. Read through Rev. chapters 2 & 3.
7. Led church at least 50 years into 2nd century.
8. Constantly fought heresies.
9. Death, c. 156 A.D.

- a. He was about 86 years old
- b. God seems to have a pattern of using men who become quite old.

The Encyclopedia Britannica 11th edition states that:

"Though Polycarp must have been bishop of Smyrna for nearly half a century we know next to nothing about his career. We get only an occasional glimpse of his activity, and the period between 115 and 155 is practically a blank. The only points of sure information which we possess relate to (1) his relations with Ignatius, (2) his protests against heresy, (3) his visit to Rome in the time of Anicetus, (and), (4) his martyrdom...

All through his life Polycarp appears to have been an uncompromising opponent of heresy. We find him in his epistle (ch. vii) uttering a strong protest against certain false teachers (probably the followers of Cerinthus)... Polycarp lived to see the rise of the Marcionite and Valentinian sects and vigorously opposed them. Irenaeus tells us that on one occasion Marcion endeavoured to establish relations with him and accosted him with the words, 'Recognize us.' But Polycarp displayed the same uncompromising attitude which his master John had shown towards Cerinthus and answered, 'I recognize you as the first-born of Satan.'

The steady progress of the heretical movement in spite of all opposition was a cause of deep sorrow to Polycarp, so that in the last years of his life the words were constantly on his lips, 'Oh good God, to what times hast thou spared me, that I must suffer such things!'" (pp. 21-22)

#### B. Events occurring at this time

1. Doctrine of Easter beginning to be observed.
2. Maryology develops at this time
3. Christ's resurrection on Sunday develops during his work
4. Dichotomy between church's at Rome and churches in the East - 150 A.D.
5. Confrontation between Polycarp and Anicetus
  - a. Passover vs. Easter
    - 1) Polycarp weak; gave in to certain things
    - 2) parted friends
      - a). He was probably a Barnabas type
      - b). He was more a peace maker in the Church
    - 3) maintained that Easter was pagan

The Encyclopedia Britannica 11th edition states:

"It is one of the most interesting and important events in the church history of the second century that Polycarp, shortly before his death, when he was considerably over eighty years old, undertook a journey to Rome in order to visit the bishop Anicetus.

Irenaeus, to whom we are indebted for this information, gives as the reason for the journey the fact the differences existed between Asia and Rome 'with regard to certain things' and especially about the time of the Easter festival. He might easily have told us what these 'certain things' were and given us fuller details of the negotiations between the two great bishops, for in all probability he was himself in Rome at the time. But unfortunately all he says is that with regard to the certain things the two bishops speedily came to an understanding, while as to the time of Easter, each adhered to his own custom, without breaking off communion with the other.

We learn further that Anicetus as a mark of special honour allowed Polycarp to celebrate the Eucharist in the church, and that many Marcionites and Valentinians were converted by him during his stay in Rome." (p. 22)

6. Lived a few years after confrontation.
7. Arrested in Smyrna.

8. Told to renounce his religion.
9. Suffered martyr's death.

The History of the Church by Eusebius describes this:

"Three nights before his arrest, while at prayer he saw in a trance the pillow under his head burst into flames and burn to a cinder. He awoke at once and interpreted the vision to those present, opening the book of things to come and leaving his friends in no doubt that for Christ's sake he was to depart this life by fire. As the efforts of his pursuers went on relentlessly, the love and devotion of the brethren compelled him to move on to yet another farm. There he was soon overtaken: two of the farm servants were seized, and under torture one of them revealed Polycarp's quarters. Late in the evening they arrived and found him in bed upstairs. He might easily have moved to another house but he had refused, saying: 'God's will be done.' Indeed, when he heard that they had come, the account informs us, he came down and talked to them in the most cheerful and gentle manner, so that, never having seen him before, they could hardly believe their eyes when confronted with his advanced years and dignified confident bearing". Why they wondered, was there such anxiety to arrest an old man of this kind? He meanwhile ordered the table to be laid for them immediately, and invited them to eat as much as they liked, asking in return a single hour in which he could pray unmolested. Leave being given, he stood up and prayed, full of the grace of the Lord, to the amazement of those who were present and heard him pray, many of them indeed distressed now by the coming destruction of an old man so dignified and so godlike.

At last he ended his prayer... The hour for departure had come, so they set him on an ass and brought him to the city. The day was a Great Sabbath [Either Purim or the Passover Saturday]. He was met by Herod the chief of police and his father Nicetes, who after transferring him to their carriage sat beside him and tried persuasion. 'What harm is there in saying "Lord Caesar" and sacrificing? You will be safe then.' At first he made no answer, but when they persisted he replied: 'I have no intention of taking your advice.' Persuasion having failed they turned to threats, and put him down so hurriedly that in leaving the carriage he scraped his shin. But without even looking round, as if nothing happened, he set off happily and at a swinging pace for the stadium. There the noise was so deafening that many could not hear at all, but as Polycarp came into the arena a voice from heaven came to him: 'Be strong, Polycarp, and play the man.' No one saw the speaker, but many of our people heard the voice.

His introduction was followed by a tremendous roar as the news went round: 'Polycarp has been arrested!' At length, when he stepped forward, he was asked by the proconsul if he really was Polycarp. When he said yes, the proconsul urged him to deny the charge. 'Respect your years!' he exclaimed, adding similar appeals regularly make on such occasions: 'Swear by Caesar's fortune; change your attitude; say: "Away with the godless!"' But Polycarp, with his face set, looked at all the crowd in the stadium and waved his hand towards them, sighed, looked up to heaven, and cried: 'Away with the godless!' The governor pressed him further: 'Swear, and I will set you free: execrate Christ.' 'For eighty-six years,' replied Polycarp, 'I have been His servant, and He has never done me wrong: how can I blaspheme my King who saved me?' When the other persisted: 'Swear by Caesar's fortune,' Polycarp retorted: 'If you imagine that I will swear by Caesar's fortune, as you put it, pretending not to know who I am, I will tell you plainly, I am a Christian. If you wish to study the Christian doctrine, choose a day and you shall hear it.' The proconsul replied, 'Convince the people.' 'With you,' rejoined Polycarp, 'I think it proper to discuss these things; for we have been taught to render as their due to rulers and powers ordained by God such honour as casts no stain on us: to the people I do not feel it my duty to make any defense.' 'I have wild beasts,' said the proconsul. 'I shall throw you to them, if you don't change your attitude.' 'Call them,' replied the old man. 'We cannot change our attitude if it means a change from better to worse. But it is a splendid thing to change from cruelty to justice.' 'If you make light of the beasts,' retorted the governor, 'I'll have you destroyed by fire, unless you change your attitude.' Polycarp answered: 'The fire you threaten burns for a time and is soon extinguished: there is a fire you know nothing about -- the fire of the judgment to come and of eternal punishment, the fire reserved for the ungodly. but why do you hesitate? Do what you want.'

As he said this and much besides, he was filled with courage and joy, and his features were full of grace, so that not only did he not wilt in alarm at the things said to him, but on the contrary the proconsul was amazed, and sent the crier to stand in the middle of the arena and announce three times: 'Polycarp has confessed that he is a Christian.' At this announcement the whole mass of Smyrnaeans, Gentiles and Jews alike, boiled with anger and shouted at the tops of their voices: 'This fellow is the teacher of Asia, the father



of the Christians, the destroyer of our gods, who teaches numbers of people not to sacrifice or even worship.' So saying, they loudly demanded that the Asiarch Philip should set a lion on Polycarp. He objected that this would be illegal, as he had closed the sports. Then a shout went up from every throat that Polycarp must be burnt alive. For...the vision which appeared to him about the pillow should be fulfilled:

The rest followed in less time than it takes to describe: the crowds rushed to collect logs and fagots from workshop and public baths, the Jews as usual joining in with more enthusiasm than anyone. When the pyre was ready, he took off all his outer garments, loosened his belt, and even ...his shoes. Even before his hair turned grey he had been honoured in every way because of his virtuous life. There was no hesitation now. The instruments prepared for the pyre were put round him, but when they were going to nail him too, he cried: 'Leave me as I am: He who enables me to endure the fire will enable me, even if you don't secure me with nails, to remain on the pyre without shrinking.' So they bound him without nailing him. He put his hands behind him and was bound like a noble ram presented from a great flock as a whole burnt offering acceptable to God Almighty. Then he prayed: 'O Father of Thy beloved and blessed Son, Jesus Christ, through whom we have come to know Thee, the God of angels and powers and all creation, and of the whole family of the righteous who live in Thy presence, I bless Thee for counting me worthy of this day and hour, that in the number of the martyrs I may partake of Christ's cup, to the resurrection of eternal life of both soul and body in the imperishability that is the gift of the Holy Ghost. Among them may I be received into Thy presence today, a rich and acceptable sacrifice as Thou has prepared it beforehand, foreshadowing it and fulfilling it, Thou God of truth that canst not lie. Therefore for every cause I praise Thee, I bless Thee, I glorify Thee, through the eternal High Priest, Jesus Christ Thy beloved Son, through whom and with whom in the Holy Ghost glory be to Thee, both now and in the ages to come. Amen.'

When he had offered up the Amen and completed his prayer, the men in charge lit the fire, and a great flame shot up. Then we saw a marvelous sight, we who were privileged to see it and were spared to tell the others what happened. The fire took the shape of a vaulted room like a ship's sail filled with wind, and made a wall round the martyr's body, which was in the middle not like burning flesh but like gold and silver refined in a furnace. Indeed, we were conscious of a wonderful fragrance, like a breath of frankincense or some other costly spice. At last, seeing that the body could not be consumed by the fire, the lawless people summoned a confector [An official whose duty was to dispatch the victim] to come forward and drive home his sword. When he did so there came out a stream of blood that quenched the fire, so that the whole crowd was astonished at the difference between the unbelievers and the elect. To the elect belonged this man, the most wonderful apostolic and prophetic teacher of our time, bishop of the Catholic Church in Smyrna. For every word that he uttered was and shall be fulfilled

But when the evil one, the enemy of the household of the righteous, saw the greatness of Polycarp's martyrdom and the blamelessness of his entire life, and how he had carried off a prize beyond gainsaying, in jealousy and envy he saw to it that not even his poor body should be taken away by us, though many longed to do this and to have communion with his holy flesh. So Nicetes, Herod's father and Alce's brother, was induced to request the governor not to give up the body 'lest they should abandon the Crucified and start worshiping this fellow.' These suggestions were made under persistent pressure from the Jews, who watched us when we were going to take him out of the fire, not realizing that we can never forsake Christ, who suffered for the salvation of those who are being saved in the entire world, or worship anyone else. For to Him, as the Son of God, we offer adoration; but to the martyrs, as disciples and imitators of the Lord, we give the love that they deserve for their unsurpassable devotion to their own King and Teacher: may it be our privilege to be their fellow-members and fellow-disciples

When the centurion saw that the Jews were determined to make trouble, he brought him into their midst in the usual way and burnt him. So later on we took up his bones, more precious than stones of great price, more splendid than gold, and laid them where it seemed right. Then, if it proves possible, we assemble there, the Lord will allow us to celebrate with joy and gladness the birthday of his martyrdom, both to the memory of those who have contended in the past, and for the training and preparation of those whose time is yet to come.

Such was the story of blessed Polycarp. Counting those from Philadelphia, he was the twelfth to endure martyrdom at Smyrna, but he alone is specially remembered by all, so that even the heathen everywhere speak of him." (pp. 170-174)

# Ambassador College

## Church History

### Lecture 7

## Polycrates/Justin Martyr/Iranaeus/Clemet of Rome

Ch. Hist.

Tertullian/Origen at glance

### BISHOPS AT ROME, CATHOLIC CHURCH FATHERS

Simon (Magus)	40's
Linus	79
Cletus	91
Clemet	100
Anicetus	168
Victor	202
Silvester I	335
Sixtus III	440
Leo I	
Simplicius	
Gregory I	604
Ignatius	110
Papius	115
Justin Martyr	167
Irenaeus	200
Tertulian	220
Origen	254
Eusebius	340
John Chrysostom	407
Jerome	430
Augustine	430

### TRUE CHRISTIANS

Paul	68
Peter	68
James	62
Polycarp	156
Polycrates	210

### I. BACKGROUND INFORMATION:

#### A. Bishops in the East:

1. May have been in the true church.
2. Considered Catholic-by-Catholic church.
3. Possibly all students of John.
4. Resisted what was happening at Rome.

- B. Apostolic fathers.
  1. Probably not in the church.
  2. Had contact with bishops in the East.
- C. Sunday worship and Easter creeps in about the time of Justin Martyr.

## II. IMPORTANT RULERS AND HISTORIANS:

- A. Simeon -???-107 A.D.
  1. Brother of Christ who succeeded James in Jerusalem as the Bishop.
  2. Prominent in the church with Jude.
  3. Persecuted and finally killed by Trajan in 107 A.D.

From The History of the Church we read:

"...There is a firm tradition that persecution broke out against us sporadically in one city at a time as a result of popular risings. In the course of it Symeon, son of Clopas, the second to be appointed Bishop of Jerusalem, as already stated, is known to have ended his life by martyrdom... Some of these [heretics] charged Simon son of Clopas with being a descendant of David and a Christian; as a result he suffered martyrdom at the age of 120, when Trajan was emperor and Atticus consular governor... And it would be reasonable to suggest that Symeon was an eyewitness and ear witness of the Lord, having regard to the length of his life and the reference in the gospel narrative to Mary, wife of the Clopas whose son he was, as explained in an earlier section. The same historian tells us that other descendants of one of the 'brothers' of the Saviour named Jude lived on into the same reign, after bravely declaring their faith in Christ, as already recorded, before Domitian himself. He writes: Consequently they came and presided over every church, as being martyrs and members of the Lord's uncle, the aforesaid Simon son of Clopas, was similarly informed against by the heretical sects and brought up on the same charge before Atticus, the provincial governor. Tortured for days on end, he bore a martyr's witness, so that all, including the governor, were astounded that at the age of 120 he could endure it; and he was ordered to be crucified."

- B. Polycrates - 290 - 310
  1. General:
    - a. May have known John as bishop of Ephesus
    - b. Lived about 100 years through about 200 A.D.
  2. Late in 2nd century went to Rome with Ignatius and had confrontation w/ Bishop of Rome (Victor I).
  3. Led Bishops of Asia.
  4. He was 8th in the line of 7 bishops
  5. Possibly in true church.

John Ignatius Dollinger, in *The First Age of Christianity and the Church*, says:

"Polycrates was thirty-eight years old when Polycarp died, about 167 A.D."

Henry Melvill Gwatkin, in *Early Church History to A.D. 313*, says:

"Polycrates was likely to have been a man of some rank in the world because seven of his relatives had been bishops."

From The History of the Church we read:

"... All the Asian diocese thought that in accordance with ancient tradition they ought to observe the fourteenth day of the lunar month as the beginning of the Paschal festival -- the day on which the Jews had been commanded to sacrifice the lamb: on that day, no matter which day of the week it might be, they must without fail bring the fast to an end. But nowhere else in the world was it customary to arrange their celebrations in that way:

In accordance with apostolic tradition, they preserved the view, which still prevails, that it was improper to end the fast on any day other than that of our Saviour's resurrection. "The Asian bishops who insisted that they must observe the custom transmitted to them long ago were headed by Polycrates, who in the letter which he wrote to Victor and the Roman church sets out in the following terms the tradition that he had received:

We for our part keep the day scrupulously, without addition or subtraction. For in Asia great luminaries sleep who shall rise again on the day of the Lord's advent, when He is coming with glory from heaven and

shall search out all His saints -- such as Philip, one of the twelve apostles, who sleeps in Hierapolis with two of his daughters, who remained unmarried to the end of their days, while his other daughter lived in the Holy Spirit and rests in Ephesus. Again there is John, who leant back on the Lord's breast, and who became a sacrificing priest wearing the mitre, a martyr, and a teacher; he too sleeps in Ephesus. Then in Smyrna there is Polycarp, bishop and martyr; and Thraseas, the bishop and martyr from Eumenia, who also sleeps in Smyrna. Need I mention Sagaris, bishop and martyr, who sleeps in Laodicea, or blessed Papius, or the eunuch, who lived entirely in the Holy Spirit, and who lies in Sardis waiting for the visitation from heaven when he shall rise from the dead? All of these kept the fourteenth day of the month as the beginning of the Paschal festival, in accordance with the Gospel, not deviating in the least but following the rule of the Faith. Last of all I too, Polycrates, the least of you all, act according to the tradition of my family, some members of which I have actually followed; for seven of them were bishops and I am the eighth, and my family have always kept the day when the people put away the leaven. So I, my friends, after spending sixty-five years in the Lord's service and conversing with Christians from all parts of the world, and going carefully through all Holy Scripture, am not scared of threats. Better people than I have said: 'We must obey God rather than men.'" p. 232

### C. Papius

1. He had contact with Polycarp
2. He was bishop in western Asia Minor
3. He suffered martyrdom

The Encyclopedia Britannica, 11th edition, says:

"PAPIAS, of Hierapolis in Phrygia, one of the 'Apostolic Fathers'. His EXPOSITION OF THE LORD'S ORACLES, the prime early authority as to the Gospels of Matthew and Mark, is known only through fragments in later writers, chiefly Eusebius of Caesarea. The latter had a bias against Papias on account of the influence, which his work had in perpetuating, through Iranaeus and others, belief in a millennial reign of Christ upon earth. He calls him a man of small mental capacity, who took the figurative language of apostolic traditions for literal fact.... we have the witness of Iranaeus that he was 'a companion of Polycarp,' who was born not later than A.D. 69.... the fact that Irenaeus thought of him as Polycarp's contemporary and 'a man of the old time', together with the affinity between the religious tendencies described in Papias's Preface...all point to his having flourished in the first quarter of the 2nd century."

### D. Hadrian - 117-138 A.D.

1. Persecuted Christians, but in moderation. The 11th edition of the Encyclopedia Britannica says:

"HADRIAN, Roman emperor A.D. 117-138 was born on the 24th of January A.D. 76, at Italica in Hispania Baetica (according to others, at Rome).... On his father's death in 85 or 86 he was placed under the guardianship of two fellow-countrymen.... About 95 he was military tribune in lower Moesia. In 97 he was sent to upper Germany to convey the congratulations of the army to Trajan on his adoption by Nerva; and, in January of the following year, he hastened to announce the death of Nerva to Trajan at Cologne. Trajan, who had been set against Hadrian by reports of his extravagance, soon took him into favour again, chiefly owing to the goodwill of the empress Plotina, who brought about the marriage of Hadrian with (Vibia) Sabina, Trajan's great-niece.... When Trajan, owing to a severe illness, decided to return home from the East, he left Hadrian in command of the army and governor of Syria. On the 9th of August 117, Hadrian, at Antioch, was informed of his adoption by Trajan, and, on the 11th, of the death of the latter at Selinus in Cilicia. According to Dio Cassius the adoption was entirely fictitious, the work of Plotina and Attianus, by whom Trajan's death was concealed for a few days in order to facilitate the elevation of Hadrian. Whichever may have been the truth; the army and the senate confirmed his succession.... He was without doubt one of the most capable emperors who ever occupied the throne, and devoted his great and varied talents to the interests of the state."

### E. Clemet of Rome - 91-100 A.D.

1. Late part of first century.
2. Bishop of Rome - now on Cath. Pope's list.

The Encyclopedia Britannica, 11th edition, says:

"Clement I, generally known as Clement of Rome, or CLEMENS ROMANUS, was one of the 'Apostolic Fathers,' and in the lists of bishops of Rome is given the third or fourth place--Peter, Linus, (Anencletus), Clement. There is no ground for identifying him with the Clement of Phil. IV. 3. He may have been a freedman of T. Flavius Clemens, who was consul with his cousin, the Emperor Domitian, in A.D. 95. A 9th-century traditions says he was martyred in the Crimea in 102...Whilst being on our guard against reading later ideas into the title 'bishop' as applied to Clement, there is no reason to doubt that he was one of the chief personalities in the Christian community at Rome, where since the time of Paul the separate house congregations had been united into one church officered by presbyters and deacons."

3. Wrote a letter to the Corinthian church in the name of the Catholic Church. In Eusebius' History of the Church, we read:

" Clement has left us one recognized epistle, long an wonderful, which he composed in the name of the church at Rome and sent to the church at Coring, where dissension had recently occurred. I have evidence that in many churches this epistle was read aloud to the assembled worshippers in early days, as it is in our own. That it was in Clements's time that the dissension at Corinth broke out is plain from the testimony of Hegesippus." p. 124-125

4. At death...

- a. Made a saint
- b. Strange story - tossed in sea with anchor around his neck - walls of the sea rolled back and the people saw a shrine in the sea made for his body

F. Pliny -???-??? A.D.

1. Wrote a letter to Trajan (quoted).
  - a. Saw Christianity in 2nd century growing and having an impact on the Empire The Britannica, 11th edition, says:

"PLINY, THE YOUNGER. Latin author of the LETTERS and the PANEGYRIC ON TRAJAN, was the second son of Lucius Caecilius Cilo, by Plinia, the sister of the Elder Pliny... It was probably in 104, and again in 106, that he was retained for the defense of a governor of Bithynia, thus becoming familiar with the affairs of a province, which needed a thorough reorganization. Accordingly, about 111, he was selected by Trajan as governor of Bithynia, under the special title of 'legate proprietor with consular power...'. In his LETTERS Pliny presents us with a picture of the varied interests of a cultivated Roman gentleman. The etiquette of the imperial circle, scenes from the law-courts and the recitation-room, the reunions of dilettanti and philosophers, the busy life of the capital or of the municipal town, the recreations of the seaside and of the country--all these he brings vividly before our eyes...Pliny's CORRESPONDENCE WITH TRAJAN supplies us with many interesting details as to the government of Bithynia, and as to the relations between the governor and the central authority. It reflects the greatest credit on the strict and almost punctilious conscientiousness of the governor, and on the assiduity and the high principle which animated the emperor."

G. Justin Martyr - 100-167 A.D.

1. Born about the time John dies.
  - a. Not of Christian birth
2. Educated in the Platonic philosophies.

From Vol.VI of The Fathers of the Church, by Thomas B. Falls, we read:

"Justin Martyr's conversion took place around 130 A.D. apparently in the city of Ephesus. He was a Samaritan by birth and categorized himself with the Gentiles to whom the Gospel was revealed when the House of Israel rejected it. Prior to his conversion he had gained quite an extensive education in Greek philosophy of the day. He studied in schools of the Stoics, the Peripatetics, the Pythagoreans and finally the Platonists where he remained, finding temporary peace until his conversion."P.350.

Justin continued

3. Began to pick up writings of true church.

5. Converted to Christianity (Catholicism) at age 30.
6. Taught school of Christianity and philosophy.

From L. W. Barnard's Justin Martyr--His Life and Thought, we read:

"...He retained his philosopher's cloak, the distinctive badge of the wandering professional teacher of philosophy, and went about from place to place discussing the truths of Christianity in hope of bringing educated pagans, as he himself had been brought, through philosophy to Christ."p. 21-22.

7. Known for his writings - Three Major Works:
  - a. First Apology - refutes heresy
  - b. Second Apology - refutes heresy
  - c. Dialogue with Trypho - condemns Judaism

From L. W. Barnard's Justin Martyr--His Life and Thought, we read:

"There is proof that he wrote three books and very likely that he wrote more. The FIRST APOLOGY and SECOND APOLOGY deal defending Christians from accusations made by Romans. The DIALOGUE WITH TRYPHO is basically a conversation Justin had with a Jew concerning different aspects of Christianity. "The FIRST APOLOGY was addressed to Emperor Antonius Pius around 10 A.D. This work of seventy-one chapters, Justin justifies Christians against three accusations: atheism, immorality, and disloyalty. The SECOND APOLOGY seems to be a continuation of the first. This piece deals with two objectives to Christians. They are: Why don't they kill themselves if they are so willing to accept martyrdom? And why doesn't God protect them? Justin answers the first by saying that God's creation is good and to kill themselves would prevent the gospel from being preached. The reply to the second question is those who have followed have always been persecuted. Christians use this as proof of their right religion. The DIALOGUE WITH TRYPHO talks of moral decency, Old Testament prophecies of Christ and conversion of Gentiles."pp. 12-21.

- d. Believed in the resurrection and millennial reign.
- e. Also showed that they knew Christ the word of the Old Testament. From A.W.F.

Blunt's The Apologies of Justin Martyr, we read:

"The Logos proceeded from the Father and His mission images had been to interpret the Father to man. Thus, the Testament manifest at were given by the Logos." p. xxi

Justin Martyr continued

8. Condemned Simon Magus and Gnosticism.
9. Gives his view of human nature and angelic beings.
10. Believed doctrine of eternal punishment in hell-fire.
11. Christianity in 150's:
  - a. Sunday worship entering
  - b. Heavy influence of Catholic thought
  - c. Mass taken in church services
  - d. Tithing no longer taken; donations accepted
  - e. Evidence of Greek philosophy
12. Died a martyr's death at Rome.

H. Iranaeus - 130-200 A.D.

1. May have been a student of Polycarp and Papius.
2. Had contact with Bishops at Rome.
3. Did not continue in the teachings of the East
4. Known chiefly for writings against Gnosticism and Simon.
5. Not part of true church though had contact with members.
6. Pro-Easter.

The Encyclopedia Britannica, 11th edition, says:

"Very little is known of his early history. His childhood was spent in Asia Minor, probably at or near Layma; for he himself tells us (Adv. haer. iii. 3, 4, and Euseb. ill Eccl. v. 20) that as a child he heard the preaching of Polycarp, the aged bishop of Smyrna (d. Feb. 22, 156). But we do not know when this was. He can hardly have been born very long after 130, for later on he frequently mentions having met certain Christian presbyters who had actually seen John, disciple of our Lord. "He was the cause of the wide spread of Christianity in Lyons and its neighborhood. He devoted particular attention to trying to reconcile the numerous sects, which menaced the existence of the church. In the dispute of the question of Easter, which for a long time disturbed the Christian church in both the East and West, he endeavored by means of any letters to effect a compromise, and in particular to exercise a moderation influence on Victor, the bishop of Rome, and his unyielding attitude towards the dissentient churches of Africa, us justifying his name of 'peacemaker' (Eirenaios). The date of his death is unknown. His martyrdom under Septimius Severus is related by Gregory of Tours but by no earlier writer. "He himself was especially influenced by John and Paul. Before him the Fourth Gospel did not seem to exist for the Church; Irenaeus made it a living force."

Irenaeus continued

7. Famous work - Against Heresies.
8. Beginnings of "Mary" worship.
9. Against the development of heresy, Gnosticism, and Simon Magus.
10. Beginning of Trinity Concept

The encyclopedia article continues:

"Only toward the end of the second century was greater clarity introduced into the doctrine of God. Of importance here was, first of all, Irenaeus, Bishop of Lyons. In his doctrine of God two basic features are evident. First, he spoke of God's inner being, and, second, of his progressive self-disclosure in the history of salvation. Sometimes Irenaeus emphasizes the unity of God so strongly that he does not shrink from using expressions, which showed modalistic, as is Son and Spirit were only appearances of the one God. In his PROOF OF THE APOSTOLIC PREACHING he says, 'Thus God is shown to be one according to the essence of His being and power' even though 'as the administrator of the economy of our redemption, He is both Father and Son...'. In this way Irenaeus hoped to avoid every pluralistic expression with reference to God. He knew, of course, how to differentiate between God the Father, Son, and Holy Spirit... [But] In this way Irenaeus developed the basic features of a doctrine of the Trinity. It is, in fact, the most fully developed doctrine of the Trinity during the first and second centuries. Its characteristic feature is that it does not begin with three co-eternal persons, as does the orthodox doctrine of the Trinity in the fourth century, but with the person of the Father who has with and beside himself his Word and his Wisdom...."

I. Tertullian - 160-220 A.D.

1. From Carthage (N. Africa).
2. Called "Father of Latin Christianity".
3. Roman lawyer.
4. Came into the church, but seems to have later blended back into Gnosticism.
  - a. Had problems with Catholic authority
  - b. Heavily influenced by Catholic thought and Stoic philosophy - later blended back into Montanism (offshoot of Simon Magus), thus breaking from true church
  - c. Influenced by Plato
  - d. Development of asceticism, monastic orders and
  - e. He is noted for solidifying the trinity doctrine and fixing it in the church
5. A number of his writings available.

Tertullian

The Encyclopedia Britannica, 11th edition, says:

TERTULLIAN (c. 155-c. 222), whose full name was QUINTUS SEPTIMIUS FLORENS TERTULLIANUS, is the earliest and after Augustine the greatest of the ancient church writers of the West... Tertullian in fact created Christian Latin literature; one might almost say that that literature sprang from him full-grown, alike in form and substance, as Athena from the head of Zeus...His writings in tone and character are always alike

'rich in thought and destitute of form, passionate and hair-splitting, eloquent and pithy in expression, energetic and condensed to the point of obscurity...What he was he was with his whole being. Once a Christian, he was determined to be so with all his soul, and to shake himself free of all half measures and compromises with the world... he struggled for years to reconcile things that were in themselves irreconcilable... It is easy to convict him of having failed to control the glowing passion that was in him... Not only was he master of the contents of the Bible: he also read carefully the works of Hermas, Justin, Tatian, Miliades, Melito, Irenaeus, Proculus, Clement, as well as many Gnostic treatises, the writings of Marcion in particular... His special gift lay in the power to make what had been traditionally received impressive, to give to it its proper form, and to gain for it new currency... It was his desire to unite the enthusiasm of primitive Christianity with intelligent thought, the original demands of the Gospel with every letter of the Scriptures and with the practice of the Roman church, the sayings of the Paraclete with the authority of the bishops, the law of the churches with the freedom of the inspired...After having done battle with heathens, Jews, Marcionites, Gnostics, Monarchians, and the Catholics, he died an old man, carrying with him to the grave the last remains of primitive Christianity in the West, but at the same time in conflict with himself. His activity as a Christian fall between 190 and 220, a period of very great moment in the history of the Catholic church; for within it the struggle with Gnosticism was brought to a victorious close, the New Testament established a firm footing within the churches, the 'apostolic' rules which thenceforward regulated all the affairs of the church were called into existence, and the ecclesiastical priesthood came to be developed." pp. 661-663

Tertullian continued

From The Importance of Tertullian in the Development of Christian Dogma, by James Morgan, we read:

'It is the right of every individual,' says Tertullian, 'to choose his own religion. It is not a religious act to force men into religion.'

Morgan, quoting Tertullian, says:

"God is great when little."

"Lie to be true."

"And the Son of God died; it is by all means to be believed, because it is absurd."

"He was buried, and rose again; the fact is certain, because it is impossible."

J. Origen - 185-254 A.D.

1. Catholic writer and scholar.

From Euripus' History of the Church, we read:

"When the flames of persecution were fanned to great blaze and untold numbers were being wreathed with martyrs' crowns, such a longing for martyrdom possessed the soul of Origen, boy as he was, that his one ambition was to come to grips with danger and charge headlong into the conflict...when the news that his father had been arrested and imprisoned filled his whole being with a craving for martyrdom...(but when his mother saw that he was more) determined than ever, she hid all his clothing and compelled him to stay at home...This may serve as the first evidence of Origen's boyish sagacity and the perfect sincerity of his devotion to God. For already he had laid firm foundations for the understanding of the Faith, trained, as he was from early childhood in the divine Scriptures. He had toiled at these assiduously, his father insisting that in addition to the normal curriculum he should pursue the study of Holy Writ with equal vigor. He constantly urged him not to give any time to secular subjects till he had steeped himself in religious studies, and every day required him to learn passages by heart and repeat them aloud. This was not at all distasteful to the boy: indeed, he gave himself up too completely to these tasks and, not content to read the sacred words in their simple and natural sense, looked for something more, and young as he was devoted himself to profounder investigation; so that he worried his father with questions as to the meaning and intention that underlay the inspired Scripture." pp. 240 241

Origen continued

2. Known as the "Founder of Biblical Criticism".
3. Many works (6,000 attributed to him) - most learned of church fathers.
  - a. We learn history of Catholic Church from him
  - b. Embraced trinity, Easter, Sunday, and Mary worship



- c. Blended Christian thought with thoughts of Plato
- d. Ascetic nature

Eusebius' Church History says:

"For very many years he persisted in this philosophic way of life, putting away from him all inducements to youthful lusts, and at all times of the day disciplining himself by performing strenuous tasks, while he devoted most of the night to the study of Holy Scripture. He went to the limit in practicing a life given up to philosophy; sometimes he trained himself by periods of fasting, sometimes by restricting the hours of sleep, which he insisted on taking never in bed, always on the floor. Above all, he felt that he must keep the gospel sayings of the Saviour urging us not to carry two coats or wear shoes and never to be worried by anxiety about the future. He displayed an enthusiasm beyond his years, and patiently enduring cold and nakedness went to the furthest limit of poverty, to the utter amazement of his pupils and the distress of the countless friends, who begged him to share their possessions in recognition of the labors that they saw him bestow on his religious teaching. Not once did his determination weaken; it is said that for several years he went about on foot without any shoes at all, and for a much longer period abstained from wine and all else beyond the minimum of food, so that he ran the risk of upsetting and even ruining his construction." p. 244

- 4. From Alexandria, Egypt.
- 5. Tortured to death

From Eusebius' Church History, we read:

"About the same time, while responsible for the instruction at Alexandria, Origen did a thing that provided the fullest proof of a mind youthful and immature, but at the same time of faith and self-mastery. The saying 'there are eunuchs who made themselves eunuchs for the kingdom of heaven's sake' he took in an absurdly literal sense, and he was eager both to fulfill the Saviour's words and at the same time to rule out any suspicion of vile imputations on the part of unbelievers. For in spite of his youth he discussed religious problems before a mixed audience. So he lost no time in carrying out the Saviour's word, endeavoring to do it unnoticed by the bulk of his pupils." p. 247

K. Sylvester I 335

- 1. He was the first real Pope
- 2. Constantine became converted in his time
- 3. Persecutions end in his time - 313
- 4. Roman empire divided in 395
  - a. Eastern capital is Constantinople
  - b. Western capital is Rome

L. Sixtus III

- 1. He was concurrent with Augustine
- 2. The doctrine of the "Universal Church Empire" conceived.
- 3. The word Catholic was truly catholic

M. Leo I

- 1. Concept of the Bishop at Rome preeminent starts

N. Simplicius

- 1. Bishop of Rome during its fall

## LECTURE 8

Polycrates/Justin Martyr/Iranaeus/Clement of Rome

Ch. Hist.

Tertullian/Origen at glance

## BISHOPS AT ROME CATHOLIC CHURCH FATHERS

Simon (Magus)	40's
Linus	79
Cletus	91
Clemet	100
Anicetus	168
Victor	202
Silvester I	335
Sixtus III	440
Leo I	
Simplicius	
Gregory I	604
Ignatius	110
Papius	115
Justin Martyr	167
Irenaeus	200
Tertulian	220
Origen	254
Eusebius	340
John Chrysostom	407
Jerome	430
Augustine	430

## TRUE CHRISTIANS

Paul	68
Peter	68
James	62
Polycarp	156
Polycrates	210

### I. BACKGROUND INFORMATION:

#### A. Bishops in the East:

1. May have been in the true church.
2. Considered Catholic-by-Catholic church.
3. Possibly all students of John.
4. Resisted what was happening at Rome.

#### B. Apostolic fathers.

1. Probably not in the church.
2. Had contact with bishops in the East.

#### C. Sunday worship and Easter creeps in about the time of Justin Martyr.

### II. IMPORTANT RULERS AND HISTORIANS:

#### A. Simeon -???-107 A.D.

1. Brother of Christ who succeeded James in Jerusalem as the Bishop.
2. Prominent in the church with Jude.
3. Persecuted and finally killed by Trajan in 107 A.D.

## Lecture 8 Cont.

From The History of the Church we read:

"...There is a firm tradition that persecution broke out against us sporadically in one city at a time as a result of popular risings. In the course of it Symeon, son of Clopas, the second to be appointed Bishop of Jerusalem, as already stated, is known to have ended his life by martyrdom... Some of these [heretics] charged Simon son of Clopas with being a descendant of David and a Christian; as a result he suffered martyrdom at the age of 120, when Trajan was emperor and Atticus consular governor... And it would be reasonable to suggest that Symeon was an eyewitness and ear witness of the Lord, having regard to the length of his life and the reference in the gospel narrative to Mary, wife of the Clopas whose son he was, as explained in an earlier section. The same historian tells us that other descendants of one of the 'brothers' of the Saviour named Jude lived on into the same reign, after bravely declaring their faith in Christ, as already recorded, before Domitian himself. He writes: Consequently they came and presided over every church, as being martyrs and members of the Lord's uncle, the aforesaid Simon son of Clopas, was similarly informed against by the heretical sects and brought up on the same charge before Atticus, the provincial governor. Tortured for days on end, he bore a martyr's witness, so that all, including the governor, were astounded that at the age of 120 he could endure it; and he was ordered to be crucified."

## B. Polycrates - 290 - 310

## 1. General:

- a. May have known John as bishop of Ephesus
  - b. Lived about 100 years through about 200 A.D.
2. Late in 2nd century went to Rome with Ignatius and had confrontation w/ Bishop of Rome (Victor I).
  3. Led Bishops of Asia.
  4. He was 8th in the line of 7 bishops
  5. Possibly in true church.

John Ignatius Dollinger, in *The First Age of Christianity and the Church*, says:

"Polycrates was thirty-eight years old when Polycarp died, about 167 A.D."

Henry Melvill Gwatkin, in *Early Church History to A.D. 313*, says:

"Polycrates was likely to have been a man of some rank in the world because seven of his relatives had been bishops."

## Lecture 8 cont.

From The History of the Church we read:

"... All the Asian diocese thought that in accordance with ancient tradition they ought to observe the fourteenth day of the lunar month as the beginning of the Paschal festival -- the day on which the Jews had been commanded to sacrifice the lamb: on that day, no matter which day of the week it might be, they must without fail bring the fast to an end. But nowhere else in the world was it customary to arrange their celebrations in that way:

In accordance with apostolic tradition, they preserved the view, which still prevails, that it was improper to end the fast on any day other than that of our Saviour's resurrection. "The Asian bishops who insisted that they must observe the custom transmitted to them long ago were headed by Polycrates, who in the letter which he wrote to Victor and the Roman church sets out in the following terms the tradition that he had received:

We for our part keep the day scrupulously, without addition or subtraction. For in Asia great luminaries sleep who shall rise again on the day of the Lord's advent, when He is coming with glory from heaven and shall search out all His saints -- such as Philip, one of the twelve apostles, who sleeps in Hierapolis with two of his daughters, who remained unmarried to the end of their days, while his other daughter lived in the Holy Spirit and rests in Ephesus. Again there is John, who leant back on the Lord's breast, and who became a sacrificing priest wearing the mitre, a martyr, and a teacher; he too sleeps in Ephesus. Then in Smyrna there is Polycarp, bishop and martyr; and Thraseas, the bishop and martyr from Eumenia, who also sleeps in Smyrna. Need I mention Sagaris, bishop and martyr, who sleeps in Laodicea, or blessed Papius, or the eunuch, who lived entirely in the Holy Spirit, and who lies in Sardis waiting for the visitation from heaven when he shall rise from the dead? All of these kept the fourteenth day of the month as the beginning of the Paschal festival, in accordance with the Gospel, not deviating in the least but following the rule of the Faith. Last of all I too, Polycrates, the least of you all, act according to the tradition of my family, some members of which I have actually followed; for seven of them were bishops and I am the eighth, and my family have

always kept the day when the people put away the leaven. So I, my friends, after spending sixty-five years in the Lord's service and conversing with Christians from all parts of the world, and going carefully through all Holy Scripture, am not scared of threats. Better people than I have said: 'We must obey God rather than men.'" p. 232

Lecture 8 cont.

#### C. Papius

1. He had contact with Polycarp
2. He was bishop in western Asia Minor
3. He suffered martyrdom

The Encyclopedia Britannica, 11th edition, says:

"PAPIAS, of Hierapolis in Phrygia, one of the 'Apostolic Fathers'. His EXPOSITION OF THE LORD'S ORACLES, the prime early authority as to the Gospels of Matthew and Mark, is known only through fragments in later writers, chiefly Eusebius of Caesarea. The latter had a bias against Papias on account of the influence, which his work had in perpetuating, through Irenaeus and others, belief in a millennial reign of Christ upon earth. He calls him a man of small mental capacity, who took the figurative language of apostolic traditions for literal fact.... we have the witness of Irenaeus that he was 'a companion of Polycarp,' who was born not later than A.D. 69.... the fact that Irenaeus thought of him as Polycarp's contemporary and 'a man of the old time', together with the affinity between the religious tendencies described in Papias's Preface...all point to his having flourished in the first quarter of the 2nd century."

#### D. Hadrian - 117-138 A.D.

1. Persecuted Christians, but in moderation. The 11th edition of the Encyclopedia Britannica says: "HADRIAN, Roman emperor A.D. 117-138 was born on the 24th of January A.D. 76, at Italica in Hispania Baetica (according to others, at Rome).... On his father's death in 85 or 86 he was placed under the guardianship of two fellow-countrymen.... About 95 he was military tribune in lower Moesia. In 97 he was sent to upper Germany to convey the congratulations of the army to Trajan on his adoption by Nerva; and, in January of the following year, he hastened to announce the death of Nerva to Trajan at Cologne. Trajan, who had been set against Hadrian by reports of his extravagance, soon took him into favour again, chiefly owing to the goodwill of the empress Plotina, who brought about the marriage of Hadrian with (Vibia) Sabina, Trajan's great-niece.... When Trajan, owing to a severe illness, decided to return home from the East, he left Hadrian in command of the army and governor of Syria. On the 9th of August 117, Hadrian, at Antioch, was informed of his adoption by Trajan, and, on the 11th, of the death of the latter at Selinus in Cilicia. According to Dio Cassius the adoption was entirely fictitious, the work of Plotina and Attianus, by whom Trajan's death was concealed for a few days in order to facilitate the elevation of Hadrian. Whichever may have been the truth; the army and the senate confirmed his succession.... He was without doubt one of the most capable emperors who ever occupied the throne, and devoted his great and varied talents to the interests of the state."

Lecture 8 cont.

#### E. Clemet of Rome - 91-100 A.D.

1. Late part of first century.
2. Bishop of Rome - now on Cath. Pope's list.

The Encyclopedia Britannica, 11th edition, says:

"Clement I, generally known as Clement of Rome, or CLEMENS ROMANUS, was one of the 'Apostolic Fathers,' and in the lists of bishops of Rome is given the third or fourth place--Peter, Linus, (Anencletus), Clement. There is no ground for identifying him with the Clement of Phil. IV. 3. He may have been a freedman of T. Flavius Clemens, who was consul with his cousin, the Emperor Domitian, in A.D. 95. A 9th-century traditions says he was martyred in the Crimea in 102...Whilst being on our guard against reading later ideas into the title 'bishop' as applied to Clement, there is no reason to doubt that he was one of the chief personalities in the Christian community at Rome, where since the time of Paul the separate house congregations had been united into one church officered by presbyters and deacons."

3. Wrote a letter to the Corinthian church in the name of the Catholic Church. In Eusebius' History of the

Church, we read:

"Clement has left us one recognized epistle, long and wonderful, which he composed in the name of the church at Rome and sent to the church at Corinth, where dissension had recently occurred. I have evidence that in many churches this epistle was read aloud to the assembled worshippers in early days, as it is in our own. That it was in Clement's time that the dissension at Corinth broke out is plain from the testimony of Hegesippus." p. 124-125

4. At death...

- a. Made a saint
- b. Strange story - tossed in sea with anchor around his neck - walls of the sea rolled back and the people saw a shrine in the sea made for his body

Lecture 8 cont.

F. Pliny -???-??? A.D.

1. Wrote a letter to Trajan (quoted).

a. Saw Christianity in 2nd century growing and having an impact on the Empire The Britannica, 11th edition, says:

"PLINY, THE YOUNGER. Latin author of the LETTERS and the PANEGYRIC ON TRAJAN, was the second son of Lucius Caecilius Cilo, by Plinia, the sister of the Elder Pliny... It was probably in 104, and again in 106, that he was retained for the defense of a governor of Bithynia, thus becoming familiar with the affairs of a province, which needed a thorough reorganization. Accordingly, about 111, he was selected by Trajan as governor of Bithynia, under the special title of 'legate proprietor with consular power....' In his LETTERS Pliny presents us with a picture of the varied interests of a cultivated Roman gentleman. The etiquette of the imperial circle, scenes from the law-courts and the recitation-room, the reunions of dilettanti and philosophers, the busy life of the capital or of the municipal town, the recreations of the seaside and of the country--all these he brings vividly before our eyes...Pliny's CORRESPONDENCE WITH TRAJAN supplies us with many interesting details as to the government of Bithynia, and as to the relations between the governor and the central authority. It reflects the greatest credit on the strict and almost punctilious conscientiousness of the governor, and on the assiduity and the high principle which animated the emperor."

G. Justin Martyr - 100-167 A.D.

1. Born about the time John dies.

a. Not of Christian birth

2. Educated in the Platonic philosophies.

From Vol. VI of The Fathers of the Church, by Thomas B. Falls, we read:

"Justin Martyr's conversion took place around 130 A.D. apparently in the city of Ephesus. He was a Samaritan by birth and categorized himself with the Gentiles to whom the Gospel was revealed when the House of Israel rejected it. Prior to his conversion he had gained quite an extensive education in Greek philosophy of the day. He studied in schools of the Stoics, the Peripatetics, the Pythagoreans and finally the Platonists where he remained, finding temporary peace until his conversion." P.350.

Lecture 8 cont.

Justin continued

3. Began to pick up writings of true church.

5. Converted to Christianity (Catholicism) at age 30.

6. Taught school of Christianity and philosophy.

From L. W. Barnard's Justin Martyr--His Life and Thought, we read:

"...He retained his philosopher's cloak, the distinctive badge of the wandering professional teacher of philosophy, and went about from place to place discussing the truths of Christianity in hope of bringing educated pagans, as he himself had been brought, through philosophy to Christ." p. 21-22.

7. Known for his writings - Three Major Works:

a. First Apology - refutes heresy

b. Second Apology - refutes heresy

c. Dialogue with Trypho - condemns Judaism

From L. W. Barnard's Justin Martyr--His Life and Thought, we read:

"There is proof that he wrote three books and very likely that he wrote more. The FIRST APOLOGY and

SECOND APOLOGY deal defending Christians from accusations made by Romans. The DIALOGUE WITH TRYPHO is basically a conversation Justin had with a Jew concerning different aspects of Christianity. "The FIRST APOLOGY was addressed to Emperor Antonius Pius around 10 A.D. This work of seventy-one chapters, Justin justifies Christians against three accusations: atheism, immorality, and disloyalty. The SECOND APOLOGY seems to be a continuation of the first. This piece deals with two objectives to Christians. They are: Why don't the kill themselves if they are so willing to accept martyrdom? And why doesn't God protect them? Justin answers the first by saying that God's creation is good and to kill themselves would prevent the gospel from be preached. The reply to the second question is those who have followed have always been persecuted. Christians use this as proof of their right religion. The DIALOGUE WITH TRYPHO talks of moral decency, Old Testament prophecies of Christ and conversion of Gentiles."pp. 12-21.

d. Believed in the resurrection and millennial reign.

e. Also showed that they knew Christ the word of the Old Testament. From A.W.F. Blunt's *The Apologies of Justin Martyr*, we read:

"The Logos proceeded from the Father and His mission images had been to interpret the Father to man. Thus, the Testament manifest at were given by the Logos." p. xxi

Lecture 8 cont.

Justin Martyr continued

8. Condemned Simon Magus and Gnosticism.
9. Gives his view of human nature and angelic beings.
10. Believed doctrine of eternal punishment in hell-fire.
11. Christianity in 150's:
  - a. Sunday worship entering
  - b. Heavy influence of Catholic thought
  - c. Mass taken in church services
  - d. Tithing no longer taken; donations accepted
  - e. Evidence of Greek philosophy
12. Died a martyr's death at Rome.

H. Irenaeus - 130-200 A.D.

1. May have been a student of Polycarp and Papius.
2. Had contact with Bishops at Rome.
3. Did not continue in the teachings of the East
4. Known chiefly for writings against Gnosticism and Simon.
5. Not part of true church though had contact with members.
6. Pro-Easter.

The Encyclopedia Britannica, 11th edition, says: "Very little is known of his early history. His childhood was spent in Asia Minor, probably at or near Layma; for he himself tells us (*Adv. haer.* iii. 3, 4, and *Euseb. ill Eccl.* v. 20) that as a child he heard the preaching of Polycarp, the aged bishop of Smyrna (d. Feb. 22, 156). But we do not know when this was. He can hardly have been born very long after 130, for later on he frequently mentions having met certain Christian presbyters who had actually seen John, disciple of our Lord. "He was the cause of the wide spread of Christianity in Lyons and its neighborhood. He devoted particular attention to trying to reconcile the numerous sects, which menaced the existence of the church. In the dispute of the question of Easter, which for a long time disturbed the Christian church in both the East and West, he endeavored by means of any letters to effect a compromise, and in particular to exercise a moderation influence on Victor, the bishop of Rome, and his unyielding attitude towards the dissentient churches of Africa, us justifying his name of 'peacemaker' (*Eirenaios*). The date of his death is unknown. His martyrdom under Septimius Severus is related by Gregory of Tours but by no earlier writer. "He himself was especially influenced by John and Paul. Before him the Fourth Gospel did not seem to exist for the Church; Irenaeus made it a living force."

Lecture 8 cont.

Irenaeus continued

7. Famous work - *Against Heresies*.
8. Beginnings of "Mary" worship.
9. Against the development of heresy, Gnosticism, and Simon Magus.

## 10. Beginning of Trinity Concept

The encyclopedia article continues:

"Only toward the end of the second century was greater clarity introduced into the doctrine of God. Of importance here was, first of all, Irenaeus, Bishop of Lyons. In his doctrine of God two basic features are evident. First, he spoke of God's inner being, and, second, of his progressive self-disclosure in the history of salvation. Sometimes Irenaeus emphasizes the unity of God so strongly that he does not shrink from using expressions, which showed modalistic, as is Son and Spirit were only appearances of the one God. In his PROOF OF THE APOSTOLIC PREACHING he says, 'Thus God is shown to be one according to the essence of His being and power' even though 'as the administrator of the economy of our redemption, He is both Father and Son....' In this way Irenaeus hoped to avoid every pluralistic expression with reference to God. He knew, of course, how to differentiate between God the Father, Son, and Holy Spirit... [But] In this way Irenaeus developed the basic features of a doctrine of the Trinity. It is, in fact, the most fully developed doctrine of the Trinity during the first and second centuries. Its characteristic feature is that it does not begin with three co-eternal persons, as does the orthodox doctrine of the Trinity in the fourth century, but with the person of the Father who has with and beside himself his Word and his Wisdom...."

### I. Tertullian - 160-220 A.D.

1. From Carthage (N. Africa).
2. Called "Father of Latin Christianity".
3. Roman lawyer.
4. Came into the church, but seems to have later blended back into Gnosticism.
  - a. Had problems with Catholic authority
  - b. Heavily influenced by Catholic thought and Stoic philosophy - later blended back into Montanism (offshoot of Simon Magus), thus breaking from true church
  - c. Influenced by Plato
  - d. Development of asceticism, monastic orders and
  - e. He is noted for solidifying the trinity doctrine and fixing it in the church
5. A number of his writings available.

### Lecture 8 cont.

#### Tertullian

The Encyclopedia Britannica, 11th edition, says:

TERTULLIAN (c. 155-c. 222), whose full name was QUINTUS SEPTIMIUS FLORENS TERTULLIANUS, is the earliest and after Augustine the greatest of the ancient church writers of the West... Tertullian in fact created Christian Latin literature; one might almost say that that literature sprang from him full-grown, alike in form and substance, as Athena from the head of Zeus... His writings in tone and character are always alike 'rich in thought and destitute of form, passionate and hair-splitting, eloquent and pithy in expression, energetic and condensed to the point of obscurity... What he was he was with his whole being. Once a Christian, he was determined to be so with all his soul, and to shake himself free of all half measures and compromises with the world... he struggled for years to reconcile things that were in themselves irreconcilable... It is easy to convict him of having failed to control the glowing passion that was in him... Not only was he master of the contents of the Bible: he also read carefully the works of Hermas, Justin, Tatian, Miliades, Melito, Irenaeus, Proculus, Clement, as well as many Gnostic treatises, the writings of Marcion in particular... His special gift lay in the power to make what had been traditionally received impressive, to give to it its proper form, and to gain for it new currency... It was his desire to unite the enthusiasm of primitive Christianity with intelligent thought, the original demands of the Gospel with every letter of the Scriptures and with the practice of the Roman church, the sayings of the Paraclete with the authority of the bishops, the law of the churches with the freedom of the inspired... After having done battle with heathens, Jews, Marcionites, Gnostics, Monarchians, and the Catholics, he died an old man, carrying with him to the grave the last remains of primitive Christianity in the West, but at the same time in conflict with himself. His activity as a Christian fell between 190 and 220, a period of very great moment in the history of the Catholic church; for within it the struggle with Gnosticism was brought to a victorious close, the New Testament established a firm footing within the churches, the 'apostolic' rules which thenceforward regulated all the affairs of the church were called into existence, and the ecclesiastical priesthood came to be developed." pp. 661-663

Lecture 8 cont.

Tertullian continued

From *The Importance of Tertullian in the Development of Christian Dogma*, by James Morgan, we read: 'It is the right of every individual,' says Tertullian, 'to choose his own religion. It is not a religious act to force men into religion.'

Morgan, quoting Tertullian, says:

"God is great when little."

"Lie to be true."

"And the Son of God died; it is by all means to be believed, because it is absurd."

"He was buried, and rose again; the fact is certain, because it is impossible."

J. Origen - 185-254 A.D.

1. Catholic writer and scholar.

From Euripus' *History of the Church*, we read:

"When the flames of persecution were fanned to great blaze and untold numbers were being wreathed with martyrs' crowns, such a longing for martyrdom possessed the soul of Origen, boy as he was, that his one ambition was to come to grips with danger and charge headlong into the conflict...when the news that his father had been arrested and imprisoned filled his whole being with a craving for martyrdom...(but when his mother saw that he was more) determined than ever, she hid all his clothing and compelled him to stay at home...This may serve as the first evidence of Origen's boyish sagacity and the perfect sincerity of his devotion to God. For already he had laid firm foundations for the understanding of the Faith, trained, as he was from early childhood in the divine Scriptures. He had toiled at these assiduously, his father insisting that in addition to the normal curriculum he should pursue the study of Holy Writ with equal vigor. He constantly urged him not to give any time to secular subjects till he had steeped himself in religious studies, and every day required him to learn passages by heart and repeat them aloud. This was not at all distasteful to the boy: indeed, he gave himself up too completely to these tasks and, not content to read the sacred words in their simple and natural sense, looked for something more, and young as he was devoted himself to profounder investigation; so that he worried his father with questions as to the meaning and intention that underlay the inspired Scripture." pp. 240 241

Lecture 8 cont.

Origen continued

2. Known as the "Founder of Biblical Criticism".

3. Many works (6,000 attributed to him) - most learned of church fathers.

- a. We learn history of Catholic Church from him
- b. Embraced trinity, Easter, Sunday, and Mary worship
- c. Blended Christian thought with thoughts of Plato
- d. Ascetic nature

Eusebius' *Church History* says:

"For very many years he persisted in this philosophic way of life, putting away from him all inducements to youthful lusts, and at all times of the day disciplining himself by performing strenuous tasks, while he devoted most of the night to the study of Holy Scripture. He went to the limit in practicing a life given up to philosophy; sometimes he trained himself by periods of fasting, sometimes by restricting the hours of sleep, which he insisted on taking never in bed, always on the floor. Above all, he felt that he must keep the gospel sayings of the Saviour urging us not to carry two coats or wear shoes and never to be worried by anxiety about the future. He displayed an enthusiasm beyond his years, and patiently enduring cold and nakedness went to the furthest limit of poverty, to the utter amazement of his pupils and the distress of the countless friends, who begged him to share their possessions in recognition of the labors that they saw him bestow on his religious teaching. Not once did his determination weaken; it is said that for several years he went about on foot without any shoes at all, and for a much longer period abstained from wine and all else beyond the minimum of food, so that he ran the risk of upsetting and even ruining his construction." p. 244

4. From Alexandria, Egypt.



## 5. Tortured to death

From Eusebius' Church History, we read:

"About the same time, while responsible for the instruction at Alexandria, Origen did a thing that provided the fullest proof of a mind youthful and immature, but at the same time of faith and self-mastery. The saying 'there are eunuchs who made themselves eunuchs for the kingdom of heaven's sake' he took in an absurdly literal sense, and he was eager both to fulfill the Saviour's words and at the same time to rule out any suspicion of vile imputations on the part of unbelievers. For in spite of his youth he discussed religious problems before a mixed audience. So he lost no time in carrying out the Saviour's word, endeavoring to do it unnoticed by the bulk of his pupils." p. 247

Lecture 8 cont.

### K. Sylvester I 335

1. He was the first real Pope
2. Constantine became converted in his time
3. Persecutions end in his time - 313
4. Roman empire divided in 395
  - a. Eastern capital is Constantinople
  - b. Western capital is Rome

### L. Sixtus III

1. He was concurrent with Augustine
2. The doctrine of the "Universal Church Empire" conceived.
3. The word Catholic was truly catholic

### M. Leo I

1. Concept of the Bishop at Rome preeminent starts

### N. Simplicius

1. Bishop of Rome during its fall

# LECTURE 9

## EUSEBIUS / CONSTANTINE / COUNCIL OF NICEA

### I. THE END OF THE EPHESIAN ERA[1]

- A. Probably ends about 100-102 A.D.
- B. Because of Polycarp's direct contact with John, some think that this era should end with him
  1. After Polycarp we enter the second era
  2. Rev 2:8 describes it:

"I know your works and tribulation, and poverty, but you are rich (spiritually) and I know the blasphemy of them which say they are Jews (God's people) and are not, (he is a Jew who is one inwardly) but are of the synagogue of Satan."

C. The Diocletian persecution occurs during this time

D. Rev 2:10 describes this:

"And you shall have tribulation ten days."

E. Ezek 4:6 a day for a yr. = 10 years

1. From the time of Nero there were 10 persecutions
2. One of these is referred to here from 303-313 A.D.
  - a. This was the 10th and final persecution
  - b. It was against true Christians and false
  - c. Eusebius provides us with the best history of this time

### II. EUSEBIUS - 264-340 A.D.

- A. Which one?

1. Dozens listed in encyclopedia.
2. Eusebius of Caesarea.

B. Earliest Catholic historian - "Father of church history".

According to the Encyclopedia Britannica 11th edition:

"He believed that he was living at the beginning of a new age, and he felt that it was a fitting time, when the old order of things was passing away, to put on record for the benefit of posterity the great events which had occurred during the generations that were past." p. 954

C. Early life:

1. Born 264 A.D. in Palestine
2. Family - unknown.
3. Youth in city of Caesarea.
4. Baptized in Caesarea.
  - a. Caesarea - center of "Christian Scholarship"
  - b. He introduced Alexandrian views at Caesarea

D. Education:

1. Taught by Pam Philus.
2. Ingrained with Alexandrian approach.
3. Given surname Pam Phili.

E. Ordained in Caesarea.

F. Events:

1. 303 A.D. - Diocletian became exiled.
2. 313 A.D. - ordained as the new Bishop of Caesarea.
  - a. Edict of Milan ensued by Constantine - Toleration edict
3. Had extreme admiration for Constantine.
4. Dr. Arias was originator of the controversy, which caused Constantine to convince Council of Nicea.
5. 318 A.D. - Arian Controversy - dispute over relationship with Christ to God.
  - a. Taught Christ not divine - Arius
  - b. Eusebius sympathized with Arius
  - c. Dealt with at Council of Nicea
6. Eusebius was active at Council of Nicea...
  - a. Gave opening address
  - b. Leader of semi-Arian party (moderate)
  - c. Accepted doctrine of the council, condemning Arius
  - d. Still showed Arian leanings

According to the the Encyclopedia Britannica, 11th edition:

"During this period [pre-Nicean Council] he took the side of Arius in the dispute with Alexander of Alexandria, and accepted what he understood to be the position of Arius and his supporters, who, as he supposed, taught both the divinity and subordination of the Son. It was natural that he should take this side, for in his traditional fear of Sabelianism, in which he was one with the followers of Origen in general; he found it difficult to approve the position of Alexander, who seemed to be doing away altogether with the subordination of the Son. And, moreover, he believed that Alexander was misrepresenting the teaching of Arius and doing him great injustice. Meanwhile at the council of Nicea he seems to have discovered that the Alexandrians were right in claiming that Arius was carrying his subordinationism so far as to deny all real divinity to Christ. To this length Eusebius himself was unwilling to go, and so convinced that he had misunderstood Arius, and that the teaching of the latter was imperiling the historic belief in the Divinity of Christ, he gave his support to the opposition, and voted for the Nicene Creed, in which the teachings of Arius were repudiated." p.954

EUSEBIUS CONTINUED

7. 336 A.D. - dedicated the church of the Holy Sepulcher.
8. 337 A.D. - Constantine dies.
  - a. Was baptized shortly before death by Eusebius
9. Eusebius died - c.339-340 A.D.
10. Regarded as one of the most learned of Fathers.

H. Writings:

1. Life of Constantine
2. The Chronicle, History of the World
3. Historia Ecclesiastica

- a. History of Christian church - events through 324 A.D.
- b. No information on council of Nicea
- c. The primary source of church history
- d. Divided into ten books
- e. Many early heresies described

According to the Encyclopedia Britannica, Eusebius wrote:

"It is my purpose to write an account of the successions of the holy Apostles as well as of the times which have elapsed from the day of our Saviour to our own; to relate how many and important events are said to have occurred in the history of the church: and to mention those who have governed and presided over the church in the most prominent parishes, and those who in each generation have proclaimed the divine word either orally or in writing. It is my purpose also to give the names and number and times of those who through love of innovation have run into the greatest errors, and proclaiming themselves discoverers of knowledge, falsely so called, have like fierce wolves unmercifully devastated the flock of Christ. It is my intention, moreover, to recount the misfortunes which immediately came on the whole Jewish nation in consequence of their plots against our Saviour, and to record the ways and times in which the divine word has been attacked by the Gentiles, and to describe the character of those who at various periods have contended for it in the face of blood and tortures, as well as the confessions which have been made in our own day, and the gracious and kindly succor which our Saviour has accorded them all." p.954

f. References of note in *Historia Ecclesiastica*

- 1) Bk.2 ch.13 - Simon Magus
- 2) Bk.2 ch.25 - Nero's persecution
- 3) Bk.3 ch.26 - Menander, successor to Simon Magus
- 4) Bk.3 ch.27 - Ebionites
- 5) Bk.4 ch.14-15 - Polycarp
- 6) Bk.5 ch.23-25 - Polycrates and Passover controversy
- 7) Bk.6 ch.6 - lists first 12 popes

### III. CONSTANTINE - ENDED THE DIOCLETIAN PERSECUTION

A. Mother of Constantine.

1. Helena - important to Catholicism.
2. Exiled and degraded for a while.
3. Constantine elevated her.

The Encyclopedia Americana says:

"Helena was probably born at Drepanon, in Bithynia. According to St. Ambrose, her parents were pagans, and she was an innkeeper. She became the concubine of Constantius Chlorus, who abandoned her for political reasons when he became Roman emperor. But their son Constantine, at the beginning of his reign (306), gave her the title of Augusta, and under his influence she became a Christian." p. 61

4. She went to holy land - found "holy sites" of the eternal.
  - a. These sites have been accepted today by the Roman Catholic Church

According to *The Age of Constantine*:

"When she traveled through the East she gave large sums to the inhabitants of individual cities, and additional amounts personally to those who approached her. She also distributed large sums to the soldiers: the poor, moreover, received money and clothing, and others were helped out of imprisonment for debt, exile, and oppression of every sort. Obviously Constantine regarded such an excursion by the only completely trustworthy member of his family as appropriated and as consonant with the spirit of the East." p. 312

*The Age of Constantine* shows how she finally had high status:

"Perhaps the only decent relationship in the circle of this great Constantine, 'who persecuted what was nearest him and slew first his son and nephew, then his wife, then a crowd of friends,' was that with his mother Helena. Whatever her position with reference to Chlorus may have been, in the Oriental view she was sufficiently legitimized by having given birth to the ruler. He is said to have been accessible to her counsel always. Purposely clothed with official honors, she spent her last years in charitable works, pious pilgrimages, and Church foundations. She died at an age past eighty, apparently not long before her son. Drepanum in Bithynia was named Helenopolis for her." p. 276

B. Father had prominence:

1. Affinity to Christianity.
2. May have granted help to Christians.

C. 306 A.D. - Constantine becomes emperor.

The Encyclopedia Britannica, 11th says:

"Constantine I known as 'The Great'... was born on the 27th of February, probably in A.D. 288, at Naissus (the modern Nish) UN Upper Moesian (Serbia). He was the illegitimate son of Constantius I. And Flavia Helena (described by St Ambrose as an innkeeper). His father, already a distinguished officer, soon afterwards became PRAEFECTUS PRAETORIO, and in 293 was raised to the rank of Caesar and placed in command of the western provinces. While still a boy, Constantine was sent-practically as a hostage-to the Eastern court... (Later, after his father brought him back)...on the point of crossing to Britain to repel an invasion of Picts and Scots, after gaining victory, Constantius died at Eboracum (York), and on the 25th of July 306, the army acclaimed his son as Augustus... He accepted the nomination of the army with feigned reluctance and wrote a carefully-worded letter to Galerius, disclaiming responsibility for the action of the troops, but requesting recognition as Caesar...Galerius was not in a position to refuse the request."

CONSTANTINE CONTINUED

D. 312 A.D. - Saw famous vision while on military campaign.

1. Saw flaming cross.
2. Cross, traditional symbol of Christianity to Roman Catholics.
3. Voice said, "In this sign conquer".
4. Engraved this sign into shields of army.

Quoting from the Plain Truth, July/Aug, 1983:

"Just before the battle of Milvian Bridge, Constantine had seen a vision. In the sky appeared a flaming cross, and above it the words 'In Hoc Signo Vinces' ('In this sign, conquer!'). Stirred by the vision, he ordered that the Christian symbol the monogram (the superimposed Greek letters X and P, 'Chi and Rho,' the first two letters of the word Christos) be inscribed upon the standards and shields of the army." p. 21

E. 313 A.D. - Edict of Milan (Toleration)

1. Granted religious freedom.
2. Equal rights to those in the church.
3. Christianity could grow.

The New International Dictionary of the Christian Church says that:

"In 313 he and Licinius, soon to control the Eastern empire, decreed full legal toleration for Christianity (Edict of Milan), and the church enjoyed increasing favor - restitution of confiscated property, financial aid for Catholics, clerical exemption from hereditary offices, civil jurisdiction for bishops."P.255

And according to A Manual of Church History:

"He exempted the Christian clergy from military and municipal duties and their property from taxation (313); abolished various pagan customs and ordinances offensive to Christians (315); facilitated the emancipation of Christian slaves (315); legalized bequests to Christian churches, a very important measure (321); enjoined the civil observance of Sunday, though only as the day of the Sun, and in connection with an ordinance requiring the consultation of the soothsayer (321); contributed largely toward the building of Christian houses of worship; and gave his sons a Christian education." p.306

F. Residence:

1. Resided in the East - Asia Minor.
2. Founded Constantinople - today known as Istanbul.

The Encyclopedia Britannica, 11th edition, says:

"In 326 Constantine determined to remove the seat of empire from Rome to the East, and before the close of the year the foundation stone of Constantinople was laid. At least two other sites - Sardica and Troy were considered before the emperor's choice fell on Byzantium. It is very probable that this step was connected with Constantine's decision to make Christianity the official religion of the empire. Rome was naturally the stronghold of paganism, to which the great majority of the senate clung with fervent devotion. Constantine did not wish to do open violence to this sentiment, and therefore resolved to found a new capital for the new empire of his creation. He announced that the site had been revealed to him in a dream; the ceremony of inauguration was performed by Christian ecclesiastics on the 11th of May 330, when the city was dedicated to the Blessed virgin. p. 989

G. Baptism:

1. Not in his lifetime, however, baptized on death bed
2. He was baptized by Eusebius - 377 A.D.

Wand writes of his conversion in the History Of The Early Church:

"About Constantine's personal religion the most divers views have been, and still are, held. It is doubtful whether he was a genuine Christian who whole-heartedly accepted the faith and teaching of the Church; or whether he was really a syncretist whose desire was to establish a universal diestic religion; or whether he

was an astute statesman who believed he could find in Christianity the social and moral force that would bring unity to his empire...by heredity Constantine was bound to the worship of Jove and Hercules, but... after he began to achieve fame he showed a marked veneration for the sun, which seems to have represented to him the unity behind the many different forms of religious belief... the many scholars who adopt the third alternative point to the ambiguous character of many of Constantine's acts. The famous vision of the cross of the light and the regulation with regard to Sunday are both capable of a pagan as well as a Christian interpretation. His postponement of baptism until he was on his deathbed might lead to the same conclusion, had it not been a sufficiently common practice. His handling of ecclesiastical problems shows that his greatest anxiety was to maintain peace and unity."P.136

#### CONSTANTINE CONTINUED

##### H. Controversy in church arising - Alexandrian views.

1. God the father, Christ no his son.
2. Main reason for Council of Nicea.

##### I. Called together Council of Nicea - Reasons.

1. Arian problem.
2. Quarto-decimen.
3. Sabbath controversy.
4. Establishes when Easter to be kept.

#### IV. COUNCIL OF NICEA - 325 A.D.

A. Recognized as first official council of the church after one held in Acts 15. Lasted from May 20 or June 19 to Aug 25, 325.

B. Constantine calls all-important bishops together from the east and west.

1. Well over 300 bishops.
2. Representing the Roman Catholic Church.

According to the New Catholic Encyclopedia, vol. X:

"The Council opened at Nicaea in Bithynia (modern Iznik, northwestern Turkey in Asia), in Constantine's palace, with an address by the Emperor. About 300 bishops were present... more than 100 came from Asia Minor, about 30 from Syria-Phoenicia, fewer than 20 from Palestine and Egypt. Prominent figures were Hosius of Cordoba (who presided with the delegates of Pope Sylvester)...." p.432

C. Gathered in Nicea.

D. Motive for:

1. Saw diversities in church developing.
2. Wouldn't tolerate religious controversy - wanted them settled.

The New Catholic Encyclopedia, vol. X, says:

"Captivated by Christianity, Constantine wanted to give it the protection of the state; for, in line with the old Roman idea, he regarded himself as Pontifex Maximus of Christianity, 'bishop in matters external' (Vita Const. 4.24). As such, he thought it his task to settle a controversy that was upsetting the politico religious unity of his Christian empire.... When another synod in Antioch late in 324 failed to effect the desired unity, the Emperor decided to settle the controversy by a general synod of the more important bishops of the world." P.432

#### NICEA CONTINUED

E. Subjects dealt with...

1. Arianism.
2. Easter.

The Plain Truth Magazine says on page 21:

"The Council of Nicea confronts two major issues. It deals firstly with a dispute over the relationship of Christ to God the Father. The dispute is called the Arian controversy. Arius, a priest of Alexandria, has been teaching that Christ was created, not eternal and divine like the Father. The Council condemns him and his doctrine and exiles Arian teachers. (The movement, however, continues strong in many areas. When Gothic and Germanic invaders are converted to Christianity, it is frequently to the Arian form.) The other major issue at the Council is the proper date for the celebration of Passover. Many Christians especially those in Asia Minor still commemorate Jesus' death on the 14th day of the Hebrew month Nisan the day the "Jewish" Passover lambs had been slain. In contrast, Rome and the Western churches emphasize the resurrection, rather than the death of Jesus. They celebrate an annual Passover feast but always on a Sunday. The Council rules that the ancient Christian Passover commemorating the death of Jesus must no longer be kept on pain of death. The Western custom is to be observed throughout the Empire, on the first Sunday after the full

moon following the vernal equinox. It is later to be called "Easter" when the Germanic tribes are converted en masse to Christianity." p. 21

From the Letter of the Emperor to all those not present at the Council (Found in Eusebius, Vita Const., Lib iii. 18-20.), Constantine explains the reason for the change to Easter:

"When the question relative to the sacred festival of Easter arose, it was universally thought that it would be convenient that all should keep the feast on one day; for what could be more beautiful and more desirable, than to see this festival, through which we receive the hope of immortality, celebrated by all with one accord, and in the same manner? It was declared to be particularly unworthy for this, the holiest of all festivals, to follow the custom (the calculation) of the Jews, who have soiled their hands with the most fearful of crimes, and whose minds were blinded.... We ought not, therefore, to have anything in common with the Jews, for the Savior has shown us another way; our worship follows a more legitimate and more convenient course; and consequently, in unanimously adopting this mode, we desire, dearest brethren, to separate ourselves from the detestable company of the Jews, for it is truly shameful for us to hear them boast that without their direction we could not keep this feast. How can they be in the right, they who, after the death of the Saviour, have no longer been led by reason but by wild violence, as their delusion may urge them? They do not possess the truth in this Easter question; for, in their blindness and repugnance to all improvements, they frequently celebrate the Passover twice in one year. We could not imitate those who are openly in error. How, then, could we follow these Jews, who are most certainly blinded by error? For to celebrate the Passover twice in one year is totally inadmissible. But even if this were not so, it would still be your duty not to tarnish your soul by communications with such wicked people. Our Saviour has left us only one festival day of our redemption...Think then how unseemly it is that on the same day some should be fasting whilst others are seated at a banquet; and that after Easter, some should be rejoicing at feasts, whilst others are still observing a strict fast. For this reason, Divine Providence wills that this custom should be rectified and regulated in a uniform way; and everyone, I hope, will agree upon this point. As, on the one hand, it is our duty not to have anything in common with the murderers of our Lord; and as, on the other, the custom now followed by the Churches of the West, of the South and of the North, and by some of those of the East, is the most acceptable.... You should consider not only that the number of churches in these provinces makes a majority, but also that it is right we should have nothing in common with the Jews. To sum up in few words: By the unanimous judgment of all, it has been decided that the most holy festival of Easter should be everywhere celebrated on one and the same day, and it is not seemly that in so holy a thing there should be any division. As this is the state of the case, accept joyfully the divine favour, and this truly divine command; for all which takes place in assemblies of the bishops ought to be regarded as proceeding from the will of God."

#### 4 Other subjects discussed

According to the New Catholic Encyclopedia, vol. X:

"... It is clear that the Nicene Creed proclaims numerical identity of the Father's nature and the Son's. The creed does no more than mention the Third Person, for the divinity of the Spirit was not at issue... Nicea promulgated 220 disciplinary decrees... Canons 15 and 16 forbid bishops, priests, and deacons to involve themselves in the affairs of another diocese or locality. Canon 4 orders that all the other bishops of the province appoint bishops, and in case of difficulty, by at least three. The appointment was to be ratified by the metropolitan bishop. Canon 5 declares that provincial synods are to be held twice a year, presumably under the metropolitan, to examine excommunications inflicted by bishops.... "Some canons have to do with the dignity of the clergy: the ordination of eunuchs (c.1), of those insufficiently tested since baptism or proved unworthy (c.2), of those who have denied the faith in persecution (c.10), and cohabitation of clerics with other than relatives or women beyond suspicion (c.3)... A two fold criterion is set up for the admission of heretics (c.19): those who have not erred on the doctrine of the Trinity, such as the Novatians, are to be reconciled without repetition of their Baptism; the followers of Paul of Samasata, however, are to be rebaptized, since it is not clear that they confess the Trinity. Deacons are warned (c.18) to give precedence to bishops and priests. On Sundays and the days of Pentecost, the faithful are to stand for the liturgy, not kneel (c.20)." p.433

#### THE NICENE CREED

1. First exiling - excommunication from the church.
2. Anathema - putting away from Christ.
3. Is still recited in the Catholic Church as well as by some Protestant bodies.

The following is found in the Acts of the Ecumenical Councils of Ephesus and Chalcedon, in the Epistle of Eusebius of Caesarea to his own Church and elsewhere;

"We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus

Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten (gennezenta), not made, being of one substance (homousios, consubstantialem) with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down (from heaven) and was incarnate and was made man. He suffered and the third day he rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead. And (we believe) in the Holy Ghost. And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance of essence (from the Father) of that he is a creature, or subject to change or conversion - all that so say, the Catholic an Apostolic Church anathematizes them."

Wand states in *The History of the Early Church*:

"It has often been pointed out that with the council of Nicea Christianity had entered upon a new stage in its development. It was now officially linked with Hellenic philosophy. Metaphysics had been brought in to assist religious faith, and in an authoritative formula, it had been found necessary to employ a terminology coined in paganism. This may be an exaggeration, but it is an exaggeration of a truth." P. 159

## LECTURE 10

### HOW SUNDAY WORSHIP CAME TO BE PART OF THE CHURCH

#### I. ORIGINS IN PAGANISM:

A. In days of Nimrod.

B. Shortly after the flood.

C. Paul dealt with it in the New Testament.

1. I Cor 8:1-5 - Sunday - day of the Lord (Baal's day)

a. Many gods and lords

2. Gal. 4:10 - Deals with pagan customs.

D. Rome was anti-sabbath very early because of Pagan Practice and Anti-Semitism

E. Rome's attitude toward the Sabbath began to effect Christianity about 70 A.D.

According to *Dies Dominica*, by F.A. Regan:

"The year A.D. 70 marks the decisive break between Sabbath and Sunday." p. 18

Bacchiocchi adds:

"Rome adopted new political and fiscal policies against the Jews. Under Vespasian (A.D. 69- 79) both the Sanhedrin and the office of the High Priest were abolished and worship at the temple site was forbidden. Hadrian (A.D. 117-148) outlawed the practice of the Jewish religion and particularly the observance of the Sabbath." p.171

#### II. SUNDAY BECAME CHRISTIAN OVER A PERIOD OF TIME

A. Began around time of Constantine.

B. Sabbath keeping continued.

1. In West until 600 A.D. (Rome and Italy).

2. In East until 1000 A.D.

#### III. TIME OF CONSTANTINE - REGARDING HERETICS

A. Sunday worship evolved into state religion.

B. His whole desire was unity - accomplished this through the church.

*A Critical History of the Sabbath and Sunday*, by A.H. Lewis, shows how his conversion was feigned:

"Although Constantine (A.D. 306-337) Professed conversion to Christianity, he was devoted to the Apollo of Greek and Roman mythology, and would represent himself with symbols of the god of light and poetry." p.138-139

In *From Sabbath to Sunday*, Carlyle B. Haynes explains how Sunday played an important part in unity of Rome:

"Two reasons why the Sabbath of the Lord was discarded and the day of sun worshippers was adopted:

1) There was a strong desire to avoid being identified with the Jews, whose bigotry and downfall had made them unpopular.

2) There was an equally strong desire to win the pagan sun worshippers and gain their adherence to the church." p. 31

## D. Constantine's Edict on Heresy - no date.

1. Prohibits assembling of any other church.
2. Catholic church given permission to confiscate property belonging to heretics.

Constantine's Edict states:

"Victor Constantinus, Maximus Augustus, to the heretics.... Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever.

"Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times:"

## E. What early church writers had to say...

1. Eusebius describes enforcement of decree.
  - a. "Lurking places of heretics...to be had..."

"Thus were the lurking-places of the heretics broken up by the emperor's command, and the savage beasts they harbored (I mean the chief authors of their impious doctrines) driven to flight.... Accordingly, numbers...acknowledged the Church as a mother from whom they had wandered long, and to whom they now returned with joy and gladness. Thus the members of the entire body became united, and compacted in one harmonious whole; and the one catholic Church, at unity with itself, shone with full luster, while no heretical or schismatic body anywhere continued to exist. And the credit of having achieved this mighty work our Heaven-protected emperor alone, of all who had gone before him, was able to attribute to himself."

- b. Pressure was great
  - c. People forced back into Catholic Church
2. Justin Martyr:

a. Describes how Sunday was kept.  
 "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits.... Then we all rise together and pray, and...bread and wine and water are brought."

- b. His justification for keeping Sunday:

"First day God wrought day in light...." They observe the day God began his work.... "For He was crucified on the day before that of Saturn; and on the day after that of Saturn, which is the day of the sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."

Note the Anti-Jewish sentiment of Justin in his Dialogue:

"The Sabbath is a temporary ordinance, derived from Moses, which God did not intend to be kept literally, for He Himself does not stop controlling the movement of the universe on that day. He imposed it solely on the Jews as a mark to single them out for punishment they so well deserved for their infidelities." text 23,3

3. Tertullian - late 2nd century.
  - a. Sunday a day of "festivity"
  - b. Says pagans started, they now continued

Tertullian, the father of Latin Christianity, never cites any scripture for his beliefs. He claims tradition for the customs of his day. Here is what he wrote about Sunday:

"If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith, as their preserver. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has."

## F. Doctrine concerning Sunday...

1. Friday was the crucifixion and Sunday was the resurrection - commonly accepted as fact.
2. Sunday not kept in same manner as the sabbath.
3. Never regarded as commandment.

## G. Edict of Constantine (Milan - 313 A.D.)

1. First Sunday law.
  - a. Declares day of rest and closure of business on Sunday



b. Day set aside for fasting

2. Saturday could be kept, but people were required to work

According to Codex Justinianus, lib. 3, tit. 12, 3; translated in History of the Christian Church, by Schaff, Vol. III, p. 380:

"On the venerable day of the sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost."

#### **IV. Catholics continued side by side in Saturday / Sunday Observance.**

1. Took a long time to do away with the Sabbath.

2. Required to work on Sabbath - observed as Sunday is today.

Cannon 19 of The Council of Laodicea says:

"The Gospels are to be read on the Sabbath, with the other Scriptures (see Nicene and Post Nicene Fathers, p. 133).

A. Socrates - late 4th century.

1. Catholic historian.

2. Called Sunday, "the Lord's day" as a day honoring the resurrection.

3. Reviews history of the early church.

In Bingham's Antiquities, we read what Socrates says:

"Saturday and the Lord's day [were] the two great festivals, on which they always held church assemblies. And Cassian takes notice of the Egyptian churches, that among them the service of the Lord's Day and the Sabbath was always the same."

B. Gregory - shortly after the Council of Laodicea.

1. Said both Saturday and Sunday were "sister."

"With what eyes can you behold the Lord's day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting the one, you affront the other?"

2. Problem not the day, but how it was kept.

C. Augustine - 400 A.D.

1. Story of Jewish Sabbath transferred to Sunday.

2. Sunday is taking pre-eminence.

Augustine, around 400 A.D., declared:

"The holy doctors of the church have decreed that all the glory of the Jewish Sabbath is transferred to it [Sunday]. Let us therefore keep the Lord's day as the ancients were commanded to do the Sabbath."

3. Modern religions admit basis unscriptural and are a result of the Roman Catholic Church.

From Cardinal Gibbon's Book, Faith of Our Fathers, we read:

"A rule of Faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths, which a Christian is bound to believe, not do they explicitly enjoin all the duties, which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." p. 89

# Ambassador College

## Church History

### Lecture 11

## Quarto-Decimens/Paulicians

#### **I. TERMS:**

A. Quarto-Decimen:

1. The controversy over whether or not Passover should be kept on the 14th.

2. Had to do with the Eastern church keeping Passover on the 14th and the Western church keeping

Easter.

3. The word means fourteen.

The Encyclopedia Britannica, 11th edition, says:

"There is no indication of the observance of the Easter festival in the New Testament, or in the writings of the apostolic Fathers...The first Christians continued to observe the Jewish festivals, though in a new spirit, as commemorations of events which those festivals had foreshadowed. Thus the Passover, with a new conception added to it of Christ as the true Paschal Lamb and the first fruits from the dead, continued to be observed, and became the Christian Easter...Generally speaking, the Western churches kept Easter on the first day of the week, while the Eastern churches followed the Jewish rule, and kept Easter on the fourteenth day. St Polycarp, the disciple of St John the Evangelist and bishop of Smyrna, visited Rome in 159 to confer with Anicetus, the bishop of that see, on the subject; and urged the tradition, which he had received from the apostle, of observing the fourteenth day... About forty years later (197) the question was discussed in a very different spirit between Victor, bishop of Rome, and Polycrates, metropolitan of proconsular Asia. That province was the only portion of Christendom, which still adhered to the Jewish usage, and Victor demanded that all should adopt the usage prevailing at Rome. This Polycrates firmly refused to agree to, and urged many weighty reasons to the contrary, whereupon Victor proceeded to excommunicate Polycrates and the Christians who continued the Eastern usage...The few who afterwards separated themselves from the unity of the church and continued to keep the fourteenth day, were named QUARTODECIMANI, and the dispute itself is known as the QUARTO-DECIMAN controversy." p. 828

An article by Britannica entitled, Christian Groups Which Have Followed Jewish Religious Observances, shows the Christian understanding:

"...In the second century of our era there were many churches in Asia which kept the fourteenth day (i.e. the full moon) of the first lunar month after the spring equinox as their Passover. They were called 'Quartadecimans,' which means the keepers of the fourteenth day of the lunar month. Among the observers of the quartadeciman festival are counted Polycarp of Smyrna, Melito of Sardes, Blastus in Rome; one of the traditions in the Syriac Didascalia and the Epistle of the Apostles. In 194- Bonner published a newly discovered homily on Passover by the quartadeciman Bishop of Sardes, Melito. In this homily it is told that Chapter 12 of the Book of Exodus is first read in Hebrew, and then translated, 'how the sheep is sacrificed and how the people is saved. Therefore hear ye beloved: Thus the mystery of Passover is new and old, eternal and transient, corruptible and incorruptible, mortal and immortal... This passage makes it incontrovertibly clear that the quartadeciman Christians celebrated 'Passover.' The name and the date of the festival are the same as in the Israelite calendar...(In addition) it has been suggested that the quartadeciman Christians commemorated only the Death of the Lord Jesus, and not his Resurrection."

The Britannica article brings out an interesting point to show that it is the 14th day Christ died:

"So there was in the early Church a Christian observance of Passover. However, it seems that there was a difference of opinion as to what happened at Passover according to the Gospels. The general opinion was that Jesus was crucified on this festival. But did he die on the fourteenth day or on the fifteenth day of the first month? Were there not only 'quartadecimans', but also 'quintadecimans?'"

4. The controversy continued for a long time

The Apostolic Community to Constantine, by Karl Baus, reads:

"The Quartodeciman minority remained faithful to their previous practice throughout the whole of the 3rd century, and the Novatians in Asia Minor followed them in this. The first canon of the synod of Arles in 314 imposed the Sunday Easter, and the Council of Nicea expelled the Quartodecimans from the ecclesiastical community. Thereafter, their numbers continually declined, though even into the fifth century the great Church had to deal with them on occasion." p. 271

B. Mithraism:

1. Pagan Persian religion.
2. First century A.D.
3. Fades out as oriental mystic religion of the East.
4. Involves sun worship.
5. Appealing to the soldiers.
6. Spread throughout the empire.

The Encyclopedia Britannica, 11th edition, says:

"MITHRAS, a Persian god of light, whose worship, the latest one of importance to be brought from the Orient to Rome, spread throughout the empire and became the greatest antagonist of Christianity...Because light is accompanied by heat, he was the god of vegetation and increase; he sent prosperity to the good, and annihilated the bad; he was the god of armies and the champion of heroes; as the enemy of darkness and of all evil spirits, he protected souls, accompanying them on the way to paradise, and was thus a redeemer. Animals and birds were sacrificed and libations poured to him, and prayers were addressed to him by devotees who had purified themselves by ablution and repeated flagellation...Its popularity remained unimpaired after the fall of Persia, and it was during the ferment following the conquests of Alexander that the characteristics, which mark it during the Roman period, were firmly fixed. Mithraism was at full maturity on its arrival at Rome, the only modifications it ever suffered having been experienced during its younger days in Asia...From the end of the 2nd century the emperors encouraged Mithraism, because of the support which it afforded to the divine right of monarchs...The beginning of the downfall of Mithraism dates from A.D. 275, when Dacia was lost to the empire, and the invasion of the northern peoples resulted in the destruction of temples...The aggression of Christianity also was now more effective. The emperors, however, favored the cult, which was the army's favorite until Constantine destroyed its hopes...Its legitimate successor was Manichaeism, which afforded a refuge to those mystics who had been shaken in faith, but not converted, by the poleics of the Church against their religion." p. 622

### C. Manichaeism

1. Founded in 2nd century and existed though the 14th century.
2. Replaces Mithraism.
3. Augustine fought against it - 400's A.D.
4. Grew to be very large.
5. Often connected with Paulicians and Bogomils.
6. Austere practices.

The Encyclopedia Britannica, 11th edition, says:

"Professor Franz Cumont has traced the progress of Mithraism all over the Balkan Peninsula, Italy, the Rhine-lands, Britain, Spain and Latin Africa. It was peculiarly the religion of the Roman garrisons, and was carried by the legionaries wherever they went. It was an austere religion, inculcating self-restraint, courage and honesty; it secured peace of conscience through forgiveness of sins, and abated for those who were initiated in its mysteries the superstitious terrors of death and the world to come. In these respects it resembled Christianity...This new faith was that of Mani which spread with a rapidity only to be explained by supposing that Mithraism had prepared men's minds for its reception. Mani professed to blend the teachings of Christ with the old Persian Magism... Manichaeism relates that Mani received revelations while yet a boy, and assumed a critical attitude towards the religious instruction that was being imparted to him... It was only when Mani had reached the age of twenty-five or thirty years that he began to proclaim his new religion... According to the ACTA ARCHELAI, his missionary activity extended westwards into the territory of the Christian church; but from Oriental sources it is certain that Mani rather went into Transoxiana, western China, and southwards as far as India...Mani himself composed a large number of works and epistles, which were in great part still known to the Mahomedan historians, but are now mostly lost...The Manichaeism system is one of consistent, uncompromising dualism, in the form of a fantastic philosophy of nature. The physical and the ethical are not distinguished, and in this respect the character of the system is thoroughly materialistic, for when Mani co-ordinates good with light, and evil with darkness, this is no mere figure of speech, but light is actually good and darkness evil...redemption consists in a physical process of freeing the element of light from the darkness. Under such circumstances ethics becomes a doctrine of abstinence in regard to all elements which have their source within the sphere of darkness...It is very difficult to determine what was the extent of Mani's knowledge of Christianity, how much he himself borrowed from it, and through what channels it reached him. It is certain that Manichaeism, in those districts where it was brought much into contact with Christianity, became additionally influenced by the latter at a very early period." p.572-576

## II. MAJOR EVENTS:

- A. 378 A.D. - Title of 'Pontifex Maximus' bestowed on bishop at Rome.
- B. 476-554 A.D. - years Roman Empire wounded:
  1. 476 A.D. - defeated.

2. 554 A.D. - restored.
  3. France grew to importance.
- C. 500 A.D. - Clovis - first Frankish king.
1. Bestowed papal states to Catholic church.
  2. Church became property owners.
- D. 550's A.D. - Justinian.
1. Council of Laodicea reaffirmed.
- E. 600's A.D. - in East was a rising to power of the Arab kingdom.
1. Establishment of Islamic religion.
  2. Middle east not so much Catholic.

### III. PAULICIANS:

The History of the Christian Church, by George Fisher, reads:

"While the Christian world, as it has been the fashion to call it, 'was thus sunk into an awful state of superstition--at a moment when darkness seemed to cover the earth, and a gross darkness of the people'--it is pleasing to contemplate a ray of celestial light darting across the gloom. About the year 650, a new sect arose in the east, under the name of Paulicians, which is justly entitled to our attention.

#### A. Key of Truth

1. Important manual by the church of Armenia on the Paulicians.
2. Translated by Fred Conybeare.
3. Preservation of writings of the Paulicians in the 800's A.D.

From George Fisher's History of the Christian Church, we read:

"In this manuscript called Key of Truth, we find many of their beliefs. Conybeare says he had at last '...Understood who these Paulicians really were. All who had 'written about them' had been misled by their Calumnies (slanders). I now realized (he said) that I had stumbled on the monument of a phase of the Christian Church so old and so outworn, that the very memory of it was lost...'Their system (he continues) was like the European Cathars, in its basal idea and conception alien to persecution; for membership in it depended upon baptism, voluntarily sought for, even with tears and supplications by the faithful and penitent adult. On the contrary, the whole purpose of the scrutiny, to which his heart and intelligence were won, and to guard against that merely outward conformity, which is all that the persecutor can hope to impose...

#### B. Origin.

1. Predominate Christian group that is non-Catholic.
2. Best guesses of establishment begin in about 650 A.D.
3. Location: In Asia Minor, Armenia.

Newman explains how the earth helped the woman in his book A Manual of Church History:

"It was the huge recess or circular dam formed by the Taurus mountain range that furnished a comparatively secure abiding place for this ancient form of Christianity." p. 201

Broodbent explains that the Paulicians were the descendants of the original church in his book The Pilgrim Church:

"The persecutions to which they were subjected, and the systematic destruction of their literature, hide from us all but occasional glimpses of their history, though what remains is sufficient to show that there were in those wide regions of Asia Minor and Armenia, around Mount Ararat and beyond the Euphrates, churches of baptized believers, disciples of the Lord Jesus Christ, who kept the teachings of the apostles received from Christ and contained in the scriptures, in an unbroken testimony from the first." p. 43-44

3. Location: In Asia Minor, Armenia.
4. Possible founder: Constantine of Monanali.
  - a. Wealthy, educated merchant

- b. Given gift of portion of N.T.
- c. Found he understood it differently from the traditional way
- d. Began to preach - movement grew rapidly

Edward Gibbon's *The Decline and Fall of the Roman Empire*, says:

"In his humble dwelling of Mananeli, Constantine entertained a deacon who returned from Syrian captivity and received the inestimable gift of the New Testament, which was already concealed from the vulgar, by the prudence of the Greek and perhaps of the gnostic clergy. These books became the measure of his studies and these books of the New Testament became the rule of his faith and the Catholics who dispute his interpretation, acknowledge that his text was genuine and sincere. He attached himself with peculiar devotion to St. Paul. The name of the Paulicians is derived, by their enemies, from some unknown and domestic teacher, but I am confident that they glorified in their affinity to the apostle of the Gentiles. His disciples, Titus, Timothy, Sylvanus and Tychicus were represented by Constantine and his fellow-laborers. The names of the apostolic churches were applied to the congregations in which they assembled in Armenia and Capadocia. In the gospel and the epistles of St. Paul, his faithful followers investigated the creed of primitive Christianity." pp. 57-63

C. Attempt to stamp movement out by Byzantine Emperor.

- 1. Sent Simeon to destroy church Constantine had started.
- 2. Church was told to stone their own leader - Constantine.
- 3. They succumb & Constantine is stoned.

D. Simeon (man sent to destroy the church):

- 1. Became church leader in the 680's.
  - a. Replaced Constantine who he had killed
- 2. His name was later changed to Titus.
- 3. No reason to dispute this information.

From Gibbons *Decline and Fall*, we read

"So Simeon, like the apostle Paul embraced the doctrine which he had been sent to persecute. He renounced his honors and fortunes and acquired among the Paulicians the fame of a missionary and a martyr. They were not ambitious of martyrdom, but in a calamitous period of 150 years, their patience sustained whatever zeal could inflict, and power was insufficient to eradicate the obstinate vegetation of fanaticism and reason. From the blood and ashes of the first victims, a succession of teachers and congregations repeatedly arose." pp. 57-63

E. Persecution and extinction of...

Their persecutors wrote of them:

"With how many lies your vanity has been entangled and that your teachings maintain by certain venomous poisons, so that through you the healthy are driven to disease and living to perpetual death. Haters of truth, enemies of life, counselors of destruction, all things among you are opposed to the truth... therefore, since it is no longer possible to bear this plague of your utter destructiveness, by this law we order publicly that none of you may dare to assemble hereafter. And besides, this is enter into the Catholic Church and share in its holiness, through which you will be able to also attain to the truth." p. 7

- 1. Later stamped out by Empress Theodora between 840 & 860 A.D.
- 2. Severely persecuted.
- 3. As many as 100,000 martyred.
- 4. Set stage to development of European church.
  - a. Bogomils into Europe

From the *Encyclopedia of Religious Knowledge*, we read:

"The empress Theodora and the emperor Michael in 845 did oblige them to be converted or to quit the empire, upon which several of them were put to death, and more retired among the Cericans, but they were

neither all exterminated nor banished. During these sad commotions, the Paulicians toward the conclusion of this century spread abroad their doctrines among the Bulgarians." p. 417-419

#### F. Thoughts on their doctrine...

From Conybeare's *The Key of Truth*, we read a confession of their teachings from one who has recanted:  
They

1. Convinced me that Christ is not God.
2. Made me blaspheme the cross, as being nothing.
3. Told me that the baptism and body are of the Armenians is false and that
4. We must rebaptize all of us on whose foreheads the sacred oil of the wild beast is laid;
5. The Mother of God is not believed to be a virgin but to have lost her virginity;
6. We reject her intercession also;
7. Whatever saints there be they reject their intercession;
8. They reject the mass and communion and the confession but say to the Orthodox confess to your sticks and stones and leave God alone;
9. Those who choose to communicate eat the morsel and drink down the wine upon it, but do not admit the communion (transubstantiation) of the mass;
10. They say that we are the only true Christians on earth.
11. On our faces we make no sign of the cross.
12. Genuflexions are false if made superstitiously;
13. During (Roman) fasts, they eat;
14. The canon-lore of the holy patriarchs they reject; and say that the councils of the patriarchs were false, and that their canons were written by the devil.

1. Condemned "blessed" virgin Mary - didn't believe in Mary worship.
  - a. Came to believe Gabriel fathered Christ
  - b. Believed Mary lost her virginity
2. Refused to celebrate the Eucharist.
3. Refused the doctrine of Transubstantiation.
4. Loathed the cross of Jesus Christ.
  - a. Condemned use of the cross as a sign
  - b. Felt object of Christ's death shouldn't be simulated

The Encyclopedia Britannica, 11th edition, says:

"(1) Christ was thirty years old when he was baptized. Therefore they baptized no one until he is thirty years of age. (2) Christ, after baptism, was not anointed with myrrh nor with holy oil, therefore let them not be anointed with myrrh or holy oil. (3) Christ was not baptized in a font, but in a river. Therefore, let them not be baptized in a font. (4) Christ, when he was about to be baptized, did not recite the creed of the 318 fathers of Nice, therefore shall they not make profession of it. (5) Christ when about to be baptized, was not first made to turn to the west and renounce the devil and bow upon him, nor against to turn to the east and make a compact with God. For he was himself true God. So let them not impose these things on those to be baptized. (6) Christ, after he had been baptized, did not partake of his own body. Nor let them so partake or it. (7) Christ, after he was baptized, fasted 40 days and only that; and for 120 years such was the tradition, which prevailed in the Church. We, however, fast 50 days before Pascha. (8) Christ did not hand down to us the teaching to celebrate the mystery of the offering of bread in church, but in an ordinary house and sitting at a common table. So then let them not offer the sacrifice of bread in churches. (9) It was after supper, when his disciples were sated, that Christ gave them to eat of his own body. Therefore let them first eat meats and be sated, and then let them partake of the mysteries. (10) Christ, although he was crucified for us, yet did not command us to adore the cross, as the Gospel testifies. Let them therefore not adore the cross. (11) The cross was of wood. Let them therefore not adore a cross of gold or silver or bronze or stone. (12) Christ wore neither humeral nor amice nor maniple nor stole nor chasuble. Therefore let them not wear these garments. (13) Christ did not institute the prayers of the liturgy or the Holy Epiphanies, and all the other prayers for every action and every hour. Let them therefore not repeat them, nor be hallowed by such prayers. (14) Christ did not lay hands on patriarchs and metropolitans and bishops and presbyters and deacons and

monks, nor ordain their several prayers. Let them therefore not be ordained nor blessed with these prayers. (15) Christ did not enjoin the building of churches and the furnishing of holy tables, and their anointing with myrrh and hallowing with a myriad of prayers. Let them not do it either. (16) Christ did not fast on the fourth day of the week and on the Paraskeve. Let them not fast either. (17) Christ did not bid us pray toward the east. Neither shall they pray towards the east."

Beliefs continued

5. Didn't believe Peter was the only one given the keys to the kingdom (we believe Peter was given leadership responsibilities and leadership given to all 12 apostles in general).

6. Didn't believe the Pope was a representative of God.

7. Didn't believe in saints or the worship of them.

8. Doctrine of Baptism:

- a. Condemned method of the Catholic church
- b. Paulicians granted baptism to those of full age (30) after coming to realization of one's sins.
- c. Only way to become baptized - through study, prayer, faith, repentance, and practice in living the right way of life.

From Albert Newman's A Manual of Church History, we read:

"For they taught; secondly, asked for faith; thirdly, induced to repent; and after that, granted holy baptism to those who are of full age, and in particular were cognizant of their original sin. Again ye, the elect ones, must observe the utmost care that they receive before baptism instruction, both of body and soul, as Paul saith: 'Practice thyself in godliness.' So must ye without delay bring those who come unto faith, hope, love, and repentance, and with extreme care and testing practice them, no matter who they be." p. 382-383

From Conybeare's Key of Truth, we read:

"First, it is interesting to note that the Paulicians adhered to the words of Acts 2:38 and other basic scriptures relating to real Christian conversion: 'for membership in it (the Church) depended upon baptism, voluntarily sought for, even with tears and supplication, by the faithful and penitent adult. 'Continuing in another section: 'Now their repentance lay in turning from their evil works and believing in Christ Jesus; in receiving the holy baptism of the Spirit of the heavenly Father...' The emphasis on deep repentance and faith, the two conditions that must be met before baptism and the receipt of the Holy Spirit..." p. xii & 73

- d. Taught baptism by emersion, and laying on of hands - this may later have been watered down
- e. Were not considered part of the body until baptized

9. Believed church was not a building, but a body of people.

10. Believed gospel of the kingdom of God.

From The Paulician Heresy, by Nina G. Garsoian, we read:

"They also claimed each man could be accepted as the Son of God, which caused much scandal among the Orthodox Armenian ecclesiastics. Apparently this belief dated from the earlier period." pp. 161-162

- a. Dualism sometimes applied (evil body, good soul)
- b. No evidence that they believed the concept that Satan was the god of this world
- c. Kept commands

From Conybear's The Key of Truth, we read:

"The Paulicians were also characterized by their obedience to the Ten Commandments, which is necessary for a newly begotten Christian's growth. 'How are we to define a Christian? Thus -- one who know our Lord Jesus Christ, what he is, and keeps his commandments.' p. 117

11. Observed Passover and Days of Unleavened Bread.
  - a. Kept Passover on the 14th of Nissan like the Jews
  - b. Called "Agape" - Love Feasts
  - c. Manner - observed as a meal

From Conybeare's The Key of Truth, we read:

"The Sabbath was perhaps kept, and there were no special Sunday observance... Wednesday and Friday were not kept as fast days. (And) Of the modern Christmas and of the Annunciation, and of the other feasts connected with the life of Jesus prior to his thirtieth year, this phase of the Church knew nothing. The general impression which the study of it leaves on us is that in it we have before us a form of Church not very remote from the primitive Jewish Christianity of Palestine." p. 193

12. Evidence that they may have kept the Sabbath.
13. Did not accept the doctrine of the Trinity.
14. Had higher standard of conduct

Even their enemies noted their high standard of conduct. The Key of Truth reveals the opinion of one enemy of the Paulicians:

"Lozar particularly distinguishes the heresy of Armenia (the Paulicians) from others.... (He says of the Paulicians) these have lapsed into incurable errors in matters of faith, but have erred in word only and not in act. For as regards personal chastity, there is no sort of self mortification in which they are not conspicuous, and especially in matters of food and drink and abstinence from pollutions."This they did while at the same time remaining hostile to 'the overstrained asceticism' of monks of St. Basil in Armenia" p. 123

## Ambassador College

### Church History

### Lecture 12

### Ambrose/Augustine/Bogomils

#### I. AMBROSE - 340-400 A.D.

- A. Greatest Contribution - was instrumental in conversion of Augustine (the greatest of all Catholic fathers).
- B. Bridges the gap to solidify Christianity in Roman Empire.
- C. Great fathers of Catholic church - became Bishop of Milan
- D. Italian, Citizen of Rome
- F. Very successful orator.

According to the Encyclopedia Britannica:

Saint Ambrose was "bishop of Milan, one of the most eminent fathers of the church in the 4th century, (he) was a citizen of Rome, born about 337-340 in Treves, where his father was prefect of Gallia Narbonensis.... A man of pure character, vigorous mind, unwary zeal and uncommon generosity, Ambrose ranks high among the fathers of the ancient church on many counts. His chief faults were ambition and bigotry.... In 374 Auxentius, bishop of Milan, died, and the orthodox and Arian parties contended for the succession. An address delivered to them at this crisis by Ambrose led to his being acclaimed as the only competent occupant of the see, though hitherto only a catechumen, he was baptized, and a few days saw him duly installed as bishop of Milan.

- G. According to the Encyclopedia Britannica, 11th edition Ambrose fought Arianism with diligence and zeal:



The eloquence of Ambrose soon found ample scope in the dispute between the Arians and the orthodox or Catholic party, whose cause the new bishop espoused.... The increasing strength of the Arians proved a formidable task for Ambrose. In 384 the young emperor and his mother Justina, along with a considerable number of clergy and laity professing the Arian faith, requested from the bishop the use of two churches, one in the city, the other in the suburbs of Milan. Ambrose refused, and was required to answer for his conduct before the council. He went, attended by a numerous crowd of people, whose impetuous zeal so overawed the ministers of Valentinian that he was permitted to retire without making the surrender of the churches. The day following, when he was performing divine service in the Basilica, the prefect of the city came to persuade him to give up at least the Portian church in the suburbs. As he still continued obstinate, the court proceeded to violent measures: (Ambrose's response was) "If you demand my person, I am ready to submit: carry me to prison or to death, I will not call upon the people to succor me; I will die at the foot of the altar rather than desert it. The tumult of the people I will not encourage: but God alone can appease it."

H. He was powerful politically as well According to the Encyclopedia Britannica, 11th edition: Although the court was displeased with the religious principles and conduct of Ambrose, it respected his great political talents; and when necessity required, his aid was solicited and generously granted.

And according to the book Western Theologians:

When Theodosius became master of Italy he still found in Milan a man whom no imperial power could bend. Some monks had destroyed a Jewish synagogue, and the emperor ordered that it should be rebuilt at their expense. Ambrose interfered, counting it a disgrace that Christian funds should be employed for erecting an unchristian sanctuary. The emperor persisted, until the bishop preached against him, threatening excommunication, on which Theodosius gave way. On another occasion the emperor was actually excommunicated by Ambrose. Sedition in Thessalonica had been followed by a cruel massacre; and the emperor, who had ordered the deed, presenting himself on his return to Milan as usual for communion, was refused entrance to the church, Ambrose severely rebuking him. For eight months the imperial penitent was debarred access to the Table; he was then absolved by the bishop, but on presenting himself (as usual with the emperor) within the rails, among the clergy, to communicate, Ambrose sent to him a deacon, bidding him to stand without, adding 'the purple makes men emperors, but it does not make them priests!' Theodosius meekly submitted to this crowning humiliation, and all questions as to the bishop's supremacy was at an end.

I. Ambrose was a teacher of Neo-Platonian thought.

1. This was Complex philosophical doctrine of the 3rd century A.D.
2. It is derived from the Dialogues of Plato
  - a. Holds that there is only one reality
  - b. Everything emanates from this great cause
  - c. Mind and soul come from it all else physical is lower on the scale
  - d. To reach the good one must turn into oneself in contemplation
  - e. He taught Augustine:

"Look into your self and you will find God"

3. The result was a doctrine that the way to God must be through escape from the flesh

## II. AUGUSTINE:

A. He was one of the 4 great doctors of the Church

According to the Encyclopedia Britannica, 11th edition:

"No single name has ever exercised such power over the Christian Church, and no one mind ever made so deep an impression upon Christian thought.... The judgment of Catholics still proclaims the ideas of Augustine as the only sound basis of philosophy."

B. He fused the religion of the NT with Platonic teaching of the Greek philosophers

C. Background and Education:

1. Father was pagan, mother was Christian.
2. From N. Africa the area that is now Algeria
3. Born Nov. 13 354

4. He was a Canaanite
5. His name was Aurelius Augustinus
6. His mother's name was Monica
7. When she was later canonized she became Saint Monica
8. The city Santa Monica named after her
9. Educated at University of Carthage.
10. Brilliant orator - highly educated.
  - a. At first thought the Bible was full of contradictions

From The Confessions of St. Augustine, translated by J.G.

Pilkington, we read:

"I resolved, therefore, to direct my mind to the Holy Scriptures, that I might see what they were. And behold, I perceive something not comprehended by the proud, not disclosed to children, but lowly as you approach, sublime as you advance, and veiled in mysteries; and I was not of the number of those who could enter into it, or bend my neck to follow its steps. For not as when now I speak did I feel when I turned towards those Scriptures, but they appeared to me to be unworthy to be compared with the dignity of Tully; for my inflated pride shunned their style, nor could the sharpness of my wit pierce their inner meaning. Yet, truly, were they such as would develop in little ones; but I scorned to be a little one, and, swollen with pride, I looked upon myself as a great one." p. 47

- b. Augustine was Influence by Manichaeism
  1. Featured Dualism
  2. The elect were to become perfect and to do so they were to live a very strict austere life with celibacy
- c. Finally he found this religion too intellectually weak to answer his questions

The Encyclopedia Britannica, 11th edition, says:

"His insatiable imagination drew congenial food from the fanciful religious world of the Manichaeans, decked out as this was with the luxuriant wealth of Oriental myth. His strongly developed sense of a need of salvation sought satisfaction in the contest of the two principles of Good and Evil, and found peace, at least for the moment, in the conviction that the portions of light present in him would be freed from the darkness in which they were immersed. The ideal of chastity and self-restraint, which promised a foretaste of union with God, amazed him, bound as he was in the fetter of sensuality and for ever shaking at these fetters. But while his moral force was not sufficient for the attainment of this ideal, gradually everything else which Manichaeism seemed to offer him dissolved before his criticism. Increasingly occupied with the exact sciences, he learnt the incompatibility of the Manichaean astrology with the facts." P. 907

11. Lived an immoral life, which started with an illegitimate child in his teens.

From The Confessions of St. Augustine, we read:

"To Carthage I came, where a cauldron of unholy loves bubbled up all around me. I loved not as yet, yet I loved to love; and, with a hidden want, I abhorred myself that I wanted not. I searched about for something to love, in love with loving, and hating security, and a way not beset with snares. For within me I had a dearth of that inward food, Thyself, my God, though that dearth caused me no hunger; but I remained without all desire for incorruptible food, not because I was already filled thereby, but the more empty I was the more I loathed it. For this reason my soul was far from well, and, full of ulcers, it miserably cast itself forth, craving to be excited by contact with objects of sense. Yet, had these no soul, they would not surely inspire love. To love and to be loved was sweet to me, and all the more when I succeeded in enjoying the person I loved. I befouled, therefore, the spring of friendship with the filth of concupiscence, and I dimmed its lustre with the hell of lustfulness; and yet, foul and dishonourable as I was, I craved, through an excess of vanity, to be thought elegant and urbane. I fell precipitately, then, into the love in which I longed to be ensnared." P. 41

AUGUSTINE CONTINUED:

In another place Augustine explains in The Confessions:

"Meanwhile my sins were being multiplied, and my mistress being torn from my side as an impediment to my marriage, my heart, which clave to her, was racked, and wounded, and bleeding. And she went back to

Africa, making a vow unto Thee never to know another man, leaving with me my natural son by her. But I, unhappy one, who could not imitate a woman, impatient of delay, since it was not until two years' time I was to obtain her I sought, -not so much a lover of marriage as a slave to lust, - procured another (not a wife, though), that so by the bondage of a lasting habit the disease of my soul might be nursed up, and kept up in its vigour, or even increased, into the kingdom of marriage. Nor was that wound of mine as yet cured which had caused by the separation from my former mistress, but after inflammation and most acute anguish it mortified, and the pain became numbed, but more desperate." P.130-131

#### B. Conversion.

1. Studied at Rome and while there met Ambrose.
2. Converted as a result of meeting Ambrose.
3. Baptized on Easter - 387 A.D.
  - a. He used the term "born again" to refer to his baptism

From The Confessions of St. Augustine, we read:

"Thence, when the time had arrived at which I was to give my name, having left the country, we returned to Milan. Alypius also was pleased to be born again with me in Thee, being now clothed with the humility appropriate to Thy sacraments, and being so brave a tamer of the body, as with unusual fortitude to tread the frozen soil of Italy with his naked feet. We took into our company the boy Adeodatus, born of me carnally, of my sin." p. 198

The Confessions of St. Augustine reveal that his change came after a religious experience:

"I was saying these things and weeping in the most bitter contrition of my heart, when, lo, I heard the voice as of a boy or girl, I know not which, coming from a neighbouring house, chanting, and oft repeating, "Take up and read; take up and read." Immediately my countenance was changed, and I began most earnestly to consider whether it was usual for children in any kind of game to sing such words; nor could I remember ever to have heard the like. So, restraining the torrent of my tears, I rose up, interpreting it in no other way than as a command to me from Heaven to open the book, and to read the first chapter I should light upon. For I had heard of Antony, that, accidentally coming in whilst the gospel was being read, he received the admonition as if what was read were addressed to him, "Go, and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." And by such oracle was he forthwith converted unto Thee. So quickly I returned to the place where Alypius was sitting; for there had I put down the volume of the apostles, when I rose thence. I grasped, opened, and in silence read that paragraph on which my eyes first fell, --"Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lust thereof." No further would I read, nor did I need; for instantly, as the sentence ended, - by a light, as it were, of security into my heart, - all the gloom of doubt vanished away." P.186

4. Lived a celibate life in semi-seclusion to study.

- Thus the development of celibacy and monastic orders

#### C. Doctrines:

1. Asceticism - life of self-denial became part of the Roman Catholic Church.
2. Development of a deep sense of sinfulness - thought man was different before the fall of Adam.
3. Pelagian Controversy with Augustine:
  - a. Augustine felt babies were born in sin
  - b. Pelagius disagreed, and was against uterine baptisms
4. Augustine's most significant contribution:
  - a. Any other use of sex other than for procreation was considered venial sin
  - b. All sexual desire tainted by concupiscence

Mr. Armstrong, in The Missing Dimension In Sex, wrote this of Augustine:

"Augustine's conscience was wracked with guilt over his fornication and sex vices. He NEVER MARRIED. He largely influenced the establishment of priesthood celibacy. He was not without quantitative sex experience. But all that experience was motivated by concupiscence. He never experienced the GIVING of

love in marriage. He knew NOTHING of its happy and blissful joys. All he knew, by experience, was inordinate, self-desire, followed by the conscience-stricken pangs of self-condemnation and guilt. Such men never experienced that clean, wholesome, LOVE of a pure wife, mingled with respect, admiration, high regard, esteem and honor. P.110

- c. I Cor 7:1-5 God says we are marry to avoid fornication
- d. Marriage is a command (read in Moffatt)

Mr. Armstrong, in *The Missing Dimension In Sex*, continues:

"Now read it with the false modesty stripped away, in the Moffatt translation, "The husband must give the wife her conjugal dues, and the wife in the same way must give the husband his..." And the word "conjugal" means sexual or marital." p. 106

- 5. Concept that the church is the Kingdom of God...
  - a. His masterpiece was *The City Of God*
    - 1. In it he combated the belief of the Pagans that Rome was destroyed because the people had change from the pagan gods to Christianity
    - 2. Charlemagne loved to have this work read to him
    - 3. It showed the world was in two camps the world and the City of God the Church
      - a. Feel they have control of the state

According to *A History of THE END of the World*, by Yuri Rubinsky and Ian Wiseman, Augustine explained that:

"The church now on earth is both the kingdom of Christ and the kingdom of heaven." p. 59

- b. Justification of wars and crusades
- c. Anything done by the church is justifiable to get people to recant of heresy

D. Augustine regarded as 2nd only to the Apostle Paul.

### III. BOGOMILS - 900-1400 A.D.

A. Origin and Location:

- 1. The people of God may have been among the Bogomils and the Paulicians.
- 2. Bogomils moved from Asia Minor into S. Europe.

The Encyclopedia Britannica, 11th edition, says:

"It is a complicated task to determine the true character and the tenets of any ancient sect, considering that almost all the information that has reached us has come from the opponents.... The Bogomils were without doubt the connecting link between the so-called heretical sects of the East and those of the West. They were, moreover, the most active agents in disseminating such teachings in Russia and among all the nations of Europe. They may have found in some places a soil already prepared by more ancient tenets, which had been preserved in spite of the persecution of the official Church. P.119[1][1]

B. Strong anti-Catholic movement.

C. Strange doctrine of dualism - good vs. evil.

D. Origin of Name - 3 Theories:

- 1. Combination of two Slavic words meaning "Lord have mercy".
- 2. Derivation of Bogomil - "beloved of God, friends of God".
- 3. Named after man called Bogomilly.

According to the *Encyclopedia of Religion and Ethics*, by James Hastings, M.A., D.D, vol. 2, Arthur Bunyan: The origin of the name has been usually found in the frequent use by them of the two Slavic words Bog milui, 'Lord, has mercy.' A more likely explanation derives it from Bogomil, 'Beloved of God,' in which case it may be taken to denote the idea of a pious community analogous to the (later) 'Friends of God' (q.v.) in Germany. But not less probable is its derivation from a personal name. Two early Bulgarian MSS have been discovered which are confirmatory of each other in the common point that a 'pope' Bogomile was the first to

promulgate the 'heresy' in the vulgar tongue under the Bulgarian Tsar Peter, who ruled from 927 to 968. This would seem to afford a surer clue to the name, and (if correct) puts back the active emergence of the movement to the middle of the 10th century. p. 784

#### E. Doctrines:

1. Rejected Mosaic books of the Old Testament.
  - a. Accepted Psalms, Proverbs, and the four gospels
  - b. Accepted most of the rest of the Bible
2. Anti-Trinitarian:
  - a. Satan was firstborn, then Christ was created - Docetistic in nature
  - b. Satan rebelled and took other Angels with him, and became god of this world - named Satanel
3. Life created by Satan.
4. Most men have been deceived by Satan.
5. Christ conceived by archangel Michael through Mary's ear.
6. Christ overcame Satan, and qualified to rule.
7. They were originally successors of the apostles.
8. Rejected Roman Catholic means of baptism.
9. Rejected Roman Catholic doctrine of transubstantiation.
10. Believed temples of Catholic church to be houses of demons.
11. Didn't have to have spiritual place to worship.
12. Believed in power to cast out demons.
13. Abhorred "Mary" worship - that to idols.

Green's Handbook of Church History says this about a community that called themselves Christian, they were..."praying people, who had in various ways attempted to solve the mystery of evil, and to counteract the temptations of the flesh by ascetic methods, without the aid of recognized religious methods and institutions. The Bogomils worshipped in private houses and in the open air. They were of two classes, the 'believers' and the 'perfect.' The latter, to cultivate the higher life, abstained from matrimony as well as from animal food and from fermented liquors. They were instructors of the young, visitors of the sick, but were all required to take a share of manual labour. Women as well as men might preach. Oaths were strictly forbidden, and all war was regarded as sinful. Their doctrinal opinions are set forth at large by Euthymius Zigabenus in his Panoplia, probably with substantial correctness, although again it must be remembered that it is an enemy who writes.

#### BOGOMILS CONTINUED:

In their system, the evil principle appeared in Satanael, a Son of God, who had revolted through pride, and had formed man, into whom God Himself infused the breath of life. Through man's material part, which, as the work of Satanael, was wholly evil, human nature became depraved, until another Son of God, the Logos, appeared for its redemption. The Incarnation was in appearance only, and was crowned by the Resurrection, or manifestation of the Logos, when Satanael was conquered and bound. To be saved was to be made partakers of the Logos, the giver of the true life. The Bogomils placed St. John's Gospel above all the rest of Scripture, the great part of which they interpreted allegorically. Unlike the Paulicians, they altogether rejected water baptism, believing only in the baptism of the Spirit. The mass was, in their view, a sacrifice presented to demons; the true Eucharist was spiritual nourishment by the bread of life. Veneration of relics and images, the sign of the cross, and even the consecration of buildings for worship were abhorrent to them." p. 424, 425

#### F. Great persecution.

1. Martyrdom - 1100-1150 A.D.

In his book Ecclesiastical History, Mosheim writes:

"...The Bogomils...founder, one Basil, a monk, when he could not be reclaimed, was burned alive at Constantinople under the emperor, Alexius Comnenus. The emperor devised a singular method for detecting the opinions of this man which would do honor to the inquisition.... Basil had, after the example of Christ, twelve of his followers as his apostles in order to propagate his doctrines. One of these, named Dibladuius, was arrested and he acknowledged that Basil was at the head of the sect. Basil was accordingly

searched out and brought to the emperor who received him very flatteringly, admitted him to his table and called him his very dear father. Thus deceived, Basil disclosed to the emperor all the mysteries of his sect and the emperor caused the whole disclosure to be written down by a stenographer who was concealed in a chamber for the purpose. The emperor then laid aside the character of a learner and attempted to confute the opinions of the enthusiast. He defended himself vigorously and was not to be terrified by menaces of death. Upon this, the emperor commanded all Bogomils who persevered in their opinions, to be burned alive. Among these, Basil was one and was burned. This account was given to us by Anna Comnena in the passage referred to in the following note, daughter of the same emperor."

2. A great deal succumb to the Catholic demands.
3. Some in Bosnia later converted to Islam

The Encyclopedia Britannica, 11th edition says:

"These were noted heretics and were persecuted by the Greek Church with fire and sword. The empress Theodora killed, drowned or hanged no fewer than 100,000. In the 10th century the emperor John Cimices, himself of Armenian origin, transplanted them in the neighborhood of Philippopolis, which henceforth became the centre of a far-reaching propaganda.... The popes in Rome whilst leading the Crusade against the Albigenses did not forget their counterpart in the Balkans and recommended the annihilation of the heretics.

"The Bogomils spread westwards, and settled first in Serbia; but at the end of the 12th century Stephen Nemanya, king of Serbia, persecuted them and expelled them from the country. Large numbers took refuge in Bosnia, where they were known under the name of Patarenes." p. 120

# Ambassador College

## Church History

### Lecture 13

## Church in the Wilderness Albigenses/Patarines/Cathari

### I. OVERVIEW:

#### A. Names attached to anti-Catholic groups.

Nazarenes  
Ebionites  
Paulicians  
Bogomils  
Patarines  
Bulgarians  
Cathars  
Albigenses  
Passagi  
Publicani  
Waldensians  
Petrobrusians|  
Henricians

#### B. Events during this time:

1. Period of the Dark ages.
2. Catholic supremacy. Great power, very corrupt.
3. Time of crusades - great persecution on these groups.

### II. CATHARS:

## A. Not part of the true church in general...

1. Called Bogomils, Patarines, Albigenses, etc.

From Heresy, Crusade, and Inquisition in Southern France, by Walter L. Wakefield, we read:

"Between 1140 and 1160 a new dualist heresy spread from northern Europe where it appeared in cities such as Koln and Liege southward. It probably penetrated Languedoc about 1150. The name Cathars was first applied to the heretics in the north about 1160. As they spread they acquired others: Publicans was often used in the north; in Italy they were called Patarines. The connection with Balkan sects gave rise to the name Bulgars (Bouges in French). Opponents also revived ancient sect-names -- Arians, Manichaeans, Marcionites - to apply to them. All Europe soon knew those who congregated in southern France as the Albigenses." p. 25-189

## B. Beliefs:

1. Dualistic concept like Bogomils.

From The Encyclopedia Britannica, 11th edition, we read:

"Cathari affirmed that the two principles were engaged in perpetual warfare, that the earth was their battleground, and that man's primary concern must be to free himself from servitude to matter. Because matter as evil, Christ could not have had a true human body, have died, or have risen from the dead; because human procreation resulted in the union of spirit with matter, marriage was essentially evil; and because sacred suicide, called ENDURA, liberated man's spirit from matter, it was the highest act of virtue. "The dualism of the Cathari was derived from the Eastern Bogomils and Paulicians, and was probably introduced into Western Europe by merchants, pilgrims, and returning crusaders. By the beginning of the 13th century, numerous Cathar sects were established in S France, N Italy, NE Spain, and the Rhineland. Each was headed by a bishop and included two classes of adherents -- Perfecti and believers, or hearers. Initiation of the Perfecti was a ceremony called CONSOLAMENTUM, consisting of imposition of hands and the book of the Gospels on the head of the recipient. Thereafter, one so initiated was obliged to a life of poverty, continence, asceticism, and preaching. Believers' only obligations were to tender reverence (the MELIORAMENTUM) to the Perfecti, to support them, to attend their sermons, to refrain from oaths and military service, and to receive the CONSOLAMENTUM before death. Beyond this, they were held to no fixed moral code and usually lived accordingly. Suppression of the Cathari proved extremely difficult. Their final extirpation was accomplished by vigorous activity of the Inquisition and the Albigensian Crusade. By the opening of the 15th century, all traces of Catharism had almost completely disappeared."

2. Believed the Old Testament and much of the New Testament inspired by Satan.

The Encyclopedia Britannica, 11th edition, says:

"Their tenets were as follows: - The evil god, Satan, who inspired the malevolent parts of the Old Testament, is god and lord of this world, of the things that are seen and are temporal, and especially of the outward man which is decaying, of the earthen vessel, of the body of death, of the flesh which takes us captive under the law of sin and desire. This world is the only true purgatory and hell, being the antithesis of the world eternal, of the inward man renewed day by day, of Christ's peace and kingdom, which are not of this world. Men are the result of a primal war in heaven, when hosts of angels incited by Satan or Lucifer to revolt were driven out, and were imprisoned in terrestrial bodies, bodies spiritual and not natural. These the angels souls left behind in heaven, and they are buildings from God, houses not made with hands, tunics eternal." p. 504

From the Encyclopedia of Religion and Ethics, edited by Hastings, we read:

"Catharists rejected the Roman doctrine, maintaining that the soul, after death, entered forthwith into a state either of perfect happiness or of eternal suffering. Their abstention from all animal food included even milk and eggs, all matter being regarded as the creation of the Spirit of Evil, but especially that, which was the outcome of sexual propagation. Labour was justifiable so far as it served to sustain life..." p. 281

From Heresy, Crusade and Inquisition in Southern France, by Walter L. Wakefield, we read:

"The personal life of the perfected Cathar was marked by constant prayer and rigid asceticism. The Lord's Prayer, normally repeated sixteen times in one sequence, was said at stipulated times except in illness. Three

days of every week were devoted to fasting on bread and water and there were three forty-day periods of restricted diet, during one week of which only bread and water were taken. Contact of the sexes was kept to the minimum...women touched men only on the shoulder or elbow. The 'Good Christian' thereafter wore the black robe, which showed his status. When persecution eventually made this distinctive garb dangerous, it was sometimes replaced by a black thread worn next to the body. Public religious ceremonies other than the consolamentum were simple but often repeated. At meals food was consecrated by blessing, requests for forgiveness of sin, and repetition of the Lord's Prayer." p. 25-189

3. They believed that Baptism was by spirit, not by water.
4. Did not recognize Catholic Church as originating from apostolic church.

The Encyclopedia Britannica, 11th edition, says:

"In the East they were called Bogomils and Paulicians; in the West, Patarenes, Tixerands, Bulgars, Concorricii, Albanenses, Albigeois, and in both, Cathars and Manicheans." p. 504

### III. ALBIGENSES - 1100-1200 A.D.

A. Very Anti-Catholic, however not God's people.

From McClintock and Strong's Biblical Encyclopedia, we read:

"What these bodies held in common, and what made them equally the prey of the inquisitor, was their unwavering belief in the corruption of the medieval Church, especially as governed by the Roman pontiffs. By some writers their origin is traced to the Paulicians or Bogomils, who, having withdrawn from Bulgaria and Thrace, either to escape persecution or, more probably, from motives of zeal to extend their doctrines, settled in various parts of Europe. They acquired different names in different countries; as in Italy, whither they originally migrated, they were called Paterini and Cathari; and in France Albigenses...." p. 133

B. Beliefs:

From the Encyclopedia Britannica, 11th edition, we read:

"The heresy which had penetrated into these regions probably by trade routes, came originally from eastern Europe. The name of Bulgarians was often applied to the Albigenses, and they always kept up intercourse with the Bogomil sectaries of Thrace.... What is certain is that, above all, they formed an anti-sacerdotal party in permanent opposition to the Roman church, and raised a continued protest against the corruption of the clergy of their time.... Their dualist doctrines, as described by controversialists, present numerous resemblances to those of the Bogomils, and still more to those of the Paulicians, with whom they are sometimes connected. It is exceedingly difficult, however, to form any very precise idea of the Albigensian doctrines, as our knowledge of them is derived from their opponents, and the very rare texts emanating from the Albigenses, which have come down to us, contain very inadequate information concerning their metaphysical principles and moral practice. What is certain is that, above all, they formed an anti-sacerdotal party in permanent opposition to the Roman church, and raised a continued protest against the corruption of the clergy of their time." p. 505

Albigenses continued

1. Dualistic doctrine.
2. Looking for state of perfection.
3. Denied marriage and fleshly pleasures to ministry.
4. Expected all to eventually become part of the "Perfecti".
5. Fasted to the death.

From The Pilgrim Church, by Broadbent, we read:

"The name Albigenses does not appear until after the Council held at Lombers near Albi about the middle of the twelfth century.... Among the people the brethren were most frequently called 'Good Men', and there is general testimony to the fact that their manner of life was a pattern to all, and especially that their simplicity and piety were a contrast to the self-indulgence of the clergy.... Some among the brethren devoted themselves entirely to traveling and ministering the Word, and were called 'the Perfect,' and, in accordance with the Lord's words in Matthew 19:21, 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have reassurance in heaven: and come and follow Me', they possessed nothing, had no



home, and literally acted upon this command.... The congregations of believers who met apart from the Catholic Church were numerous and increasing. They are often called Albigenses, a name taken from Albi, a district where there were many of them, but this name was never used by them, nor of them until a later period. They had intimate connections with the brethren -- whether called Waldenses, Poor Men of Lyons, Bogomils, or otherwise -- in the surrounding countries, where churches spread among the various peoples." p. 87-88

6. Trace themselves to Paulician movement.

From the Encyclopedia of Religion and Ethics, we read:

"Gibbon argued ... that 'the persons called Albigenses, in the south of France, were Paulician emigrants.' 'In all essentials,' says Lea, 'the doctrine of the Paulicians was identical with that of the Albigenses.' p. 278

C. Crusades:

1. 1098 A.D. - First Crusade by Catholic Church.
2. Priests sent to various towns to bring out heretics.
3. Horrible persecutions against anti-Catholics.

D. Innocent III - 1198-1216 A.D.

1. Brought about The Inquisition.
2. Used any means possible to convert those not in the Catholic Church.

The Encyclopedic Dictionary of Religion says;

"By the beginning of the 13th century, the Albigenses had become a threat to the very existence of the Church in S France. Innocent III at first attempted to convert the heretics by sending Cistercian and later Dominican preachers into the infected area, but sermons and disputations proved generally ineffective. When the Papal Legate Peter of Castelnau was murdered in 1208, the Pope decided that the use of force was justified and launched a crusade against the recalcitrant Albigenses. During the next 10 years the army led by Simon de Montfort forced the surrender of the most important heretical strongholds, employing in the process methods that were cruel even by medieval standards. Fighting continued until 1229, but its purpose became political, the incorporation of Languedoc into France. Once deprived of baronial protection, the Albigenses found it necessary to flee or go underground. Their final extirpation was accomplished by the Inquisition established by Gregory IX in 1233. By the end of the 14th century their power was completely broken." p. 96

3. God's people flee into the wilderness - here we pick up the Waldensians.

From the Encyclopedia of Religion and Ethics, we read:

"In 1214, Innocent rescinded the prohibition to preach the Crusade, and in the course of the year a hundred thousand 'pilgrims' poured into Languedoc. Their first military achievement was the capture of Maurillac, on which occasion we find a reference to the Waldenses, seven of whom were burnt 'with great joy' as incorrigible in the attestation of their errors...." p. 285

McClintock and Strong's Biblical Encyclopedia, says:

"With the exception of the charge of rejecting marriage, no allegation is made against their morals by the better class of Roman writers. Their constancy in suffering excited the wonder of their opponents. 'Tell me, Holy Father,' says Evervinus to St. Bernard, relating the martyrdom of three of these heretics, 'how is this?' They entered to the stake and bore the torment of the fire, not only with patience, but also with joy and gladness. I wish your explanation how these members of the devil could persist in their heresy with a courage and constancy scarcely to be found in the most religious of the faith of Christ?"

#### IV. PASAGINI:

A. Mixture of Judaism and Christianity.

1. Rejected Law of Moses.
2. Upheld obligation of Old Testament with exception of sacrifices.

B. Condemned in 1184 as heretics.

We learn from the Encyclopedia of Religious Knowledge, by Brown, article Pasaginians," that:  
 "A denomination which arose in the twelfth century, called the circumcised. Mosheim says, 'the meaning of the term Pasaginian is unknown, but they seem to have been a remnant of the Nazarenes.' They seem to have been a remnant of the Nazarenes, and have distinguishing tenants: 1) that the observance of the Law of Moses in everything except the offering of sacrifices was obligatory upon Christians. 2) That Christ was no more than the first and purest creature of God which was the doctrine of the semi-Arians."

#### **V. PATARINES - 11TH CENTURY:**

A. Located in area of Milan.

B. Beliefs:

1. Against Simony.
2. Refused sacraments.

C. What happened to them..?

1. Suffered some martyrdom.
2. Ceased to exist at the end of the century - later absorbed into the Catholic Church.

The Encyclopedic Dictionary of Religion says that the Patarines were:

"...members of a movement at Milan (c.1050) Against simony and concubinage of the clergy. The quarter of the city where they met, Pataria, is probably the origin of the name. Most of the members were simple laymen, and in their zeal against abuses of the clergy they had the support of Popes Stephen IX and Alexander II. Patarines refused to receive the sacraments from simoniacal bishops or priests; sometimes they used physical force to remove unworthy clergy. In their struggles against the archbishop of Milan appointed by the Emperor Henry IV they became opponents of lay investiture. Their leaders SS Arialdus and Erlembaldus were martyred by agents of the archbishops. The spirit of the movement spread to other parts of Italy and contributed to the Gregorian Reform. By the end of the 11th century the Patarines ceased to be active. For uncertain reasons the same name was applied in the 12th century to the Bogomils; Lateran Council IV used it as practically synonymous with Cathari; and in the 13th and 14th centuries it often designated any sort of heretic." p. 269

From Blunt's Dictionary of Sects and Heresies, we read:

"They observed the Law of Moses (except as to sacrifices) circumcision, the Sabbath, distinction of clean and unclean foods all forming part of their system and hence, they were also called, 'Circumcisi, circumcissi, or circumsisi. The Pasagians appealed to the scriptures of the Old and New Testaments in support of their doctrine... They gave the chief authority for their history as Bonacursus, in the 1400's. From the same book, Paterini, an Italian name for the Paulicians, migrated from Bulgaria to Italy in the eleventh century."

## Ambassador College

### Church History

### Lecture 14

Peter De Bruys / Arnold of Bresca / Henri the Deacon

#### **I. PETER DE BRUYS - EARLY 1100's A.D.**

A. Maybe beginning of Thyatira Era

1. Active in S. France in the beginning of the 12th century
2. There are indications of remnants from these eras still extant.
3. Rev 2:19 There to be a first work that would be eclipsed by a later work

B. First of Anti-Catholic movement.

1. Little known about family background.
2. Ecclesiastical priest.

3. Ministry lasted 20 years.
4. Burned at the stake in c.1125 - some say 1139
5. Followers called Petrobrusians
6. Successors - Henri and Arnold.

C. Reference book: Dictionary of Sects and Heresies

D. Located in Southern France.

E. Peter the Venerable (historian) only present source of information on Peter de Bruys.

1. He wrote Contra Petrobrusians
2. In it he called Peter:

"That wretched little man"

F. Catholic beliefs he was opposed to:

1. Chanting (popular method of Catholic worship).
2. Fasting (by Catholic definition, simply abstaining from red meats).
3. Perverted monks and priests were put into prison.

G. Five doctrines as documented by Peter the Venerable:

1. Baptized only mature adults with understanding.
2. Idle superstition to build churches.
3. Abhorrence for crucifixes.
  - a. He is noted as saying:

"The cross should be hated as an instrument of torture"

b. While burning crosses at the town of St. Gilles, near Nimes, he was himself cast into the flames by enraged onlookers

4. Blood and body of Christ not Eucharist (doctrine of transubstantiation refuted).
5. Oblations, prayers, and good works of no use to the dead. Against purgatory.

H. Petrobrusians:

1. Not strong evidence that they kept the Sabbath.
2. Believed one had to live and practice right way of life not just perform the works.

The Dictionary of Sects and Heresies says:

"The sect of the Petrobrusians, was the earliest of the anti-sacerdotal communities which the profound discontent inspired by the tyranny of Rome called into existence at the beginning of the twelfth century. They were the followers of an eloquent but ignorant heretic named Peter of Bruys. The date of his birth is unknown, nor are we better informed as to his family, life, or personal character. All the information which has reached us of this remarkable person is contained in a tract or epistle composed for the refutation of his doctrines, and addressed to certain Bishops...by Peter the Venerable.... Although the account of an enemy is always to be read with suspicion, the high and disinterested character of the Abbot of Clugny gives more than ordinary value to his narrative...(by) 1125...the author tells us, the heresy had been flourishing for twenty years. Like many others of the reformers, Peter de Bruys was an ecclesiastic; apparently one of the secular clergy, and it would seem the possessor of a benefice in some diocese in Southern France, a region where the degradation of the clergy had reached its lowest point of infamy.... His principal doctrines, which (with one exception, his repugnance to the Cross) were more ably extended by his more powerful successor, Henry the Deacon ...The capital charges upon which he is arraigned are: 1) He rejected infant baptism, alleging that no miraculous gifts were possible in that ceremony, which he declared to be wholly void when performed on the person of an irresponsible infant. 2) He denied that any special sanctity resided in consecrated buildings forbidding the erection of churches, and directing that such churches as did exist should be pulled down. 3) In particular he objected to the worship of the Cross, alleging that the accursed tree should be held in horror by all Christians as the instrument of the torture and death of the Redeemer. 4) He denied any sort of real presence in the Eucharist. Whether or not he retained the office of the communion as a memorial rite is unknown, but as his rejection of the Eucharist as such seems inevitable...5) He was

bitterly opposed to prayers, oblations, alms, and other good deed done on behalf of the dead. Besides these five capital errors, which form the subject of the Clugniac Abbot's refutation, must be added a total prohibition of chanting and all use of sacred music. Puritanical as some of these tenets seem, de Brueys was no lover of asceticism. He inculcated marriage, even of priests, as a high religious usage, and would have abolished all the fasts of the Church. The deleterious effects of his teaching are thus summed up by the authority we have quoted: 'The people are re-baptised, churches profaned, altars overturned, crosses are burnt, meat eaten openly on the day of the Lord's Passion, priests scourged, monks cast into dungeons, and by terror or torture constrained to marry.... Strangely enough this popular heretic met his death at the hands of the people. Seized by a mob in an emeute caused by his preaching (but which some assume to have been organized by the ecclesiastical authorities) he was committed to the flames at ST. Gilles in the Arelatensian diocese. His career, which commenced about A.D. 1104, was thus terminated about A.D. 1225.

## II. ARNOLD OF BRESCIA

### A. Background:

1. Started in France, Preached in Rome c.1145.
2. Hanged, burned and ashes thrown in Tiber River.
3. Very politically oriented - a political reformer.

### B. His beliefs:

1. Believed root of evil to be the wealth of RC Church
2. Used Bible as source of authority vs. tradition.
3. All his work occurred within the Roman church.
4. His followers went into hiding later became known as Waldensians and Lombards.

From A History of the Christian Church, by Schaff, we read:

"During the pontificates of Innocent II., Eugene III., and Adrian IV. occurred the interesting episode of Arnold of Brescia, an unsuccessful ecclesiastical and political agitator, who protested against the secularization of the church, and tried to restore it to apostolic poverty and apostolic purity... He proclaimed the principle that the Church and the clergy, as well as the monks, should be without any temporal possessions, like Christ and the Apostles, and live from the tithes and the voluntary offerings of the people. Their calling is purely spiritual. All the things of this earth belong to the laity and the civil government. He practiced what he taught, and begged his daily bread from house to house. He was a monk of severe ascetic piety, enthusiastic temper, popular eloquence, well versed in the Scriptures, restless, radical, and fearless. He agreed with the Catholic orthodoxy, except on the doctrines of the Eucharist and infant baptism; but his views on these sacraments are not known. With this ecclesiastical scheme he combined a political one. He identified himself with the movement of the Romans to emancipate themselves from the papal authority, and to restore the ancient republic. By giving all earthly power to the laity, he secured the favor of the laity, but lost the influence of the clergy. It was the political complication which caused his ruin.... Arnold sought the welfare of the Church in her complete separation from the State and of the clerical office from secular entanglements.... The author of the HISTORIA PONTIFICALIS says that Arnold's doctrine agreed with the Gospel, but stood in

crying contrast with the actual condition of things...(he) even went so far as to make poverty a condition of salvation for priests and monks.... Arnold stepped out of the ecclesiastical into the political sphere, and surrounded the new republic with the halo of religion. He preached in his monastic gown, on the ruins of the Capitol, to the patres conscripti, and advised them to rebuild the Capitol, and to restore the old order of senators and knights... Arnold was banished from Rome in 1154, and soon afterwards hanged by order of Emperor Frederick I.... His body was burnt and his ashes were thrown into the Tiber, in 1155. The Arnoldists continued for some time to defend the doctrines of their master, and were declared heretics by a council of Verona, 1184, after which they disappeared." p. 97-102

## III. HENRI OF LUASSANE:

A. He was a Benedictine monk

B. Eloquent orator.

1. Some priests turned the pulpit over to him.
2. Powerful voice - converted many.

The Dictionary of Sects and Heresies says:

"He was of imposing stature, wore a cropped beard and flowing hair, went barefooted in winters, with a frame so robust as to endure with ease the utmost rigours of the climate, and a voice so powerful that his adversaries compared it to the roar of a legion of devils." p. 183

C. Fought two main areas:

1. Fought Catholic church on its clergy not marrying.
2. Foe of the clergy's lifestyle in general.

The Dictionary of Sects and Heresies says:

"Henry dwelt much on two points. Although a monk by education, and by profession and practice a rigid ascetic, he was emphatically the apostle of marriage and the uncompromising foe of the clergy." p. 183

D. Had universal Influence.

E. Some members of the church may have been present in his movement (not conclusive).

F. His death:

1. His death precedes Arnold a few years.
2. Died - 1149.

Schaff's History of the Christian Church says:

"Of Henry of Lausanne, Peter's successor, we know more. He was a Benedictine monk, endowed with an unusual gift of eloquence. His name is associated with Lausanne because, as Bernard tells us, he at one time lived there.... Henry won the people, but drew upon himself the hostility of the clergy whose vices he denounced. The bishop, on his return, expelled Henry from his diocese. The evangelist then went to Lausanne and from there to Southern France, joining in the spiritual crusade opened by Peter de Bruys. He practiced poverty and preached it to the laity. One of the results of his preaching was that women of loose morals repented and young men were persuaded to marry them. Cardinal Alberic, sent to stamp out the Henrician heresy, called to his aid St. Bernard, the bishop of Chartres and other prelates. Henry was seized and imprisoned. What his end was is not known.... Peter and Henry revived the Donatistic view that piety is essential to a legitimate priesthood. The word "Church" signifies the congregation of the faithful and consists in the unity of the assembled believers and not in the stones of the building. God may be worshipped as acceptably in the market place or a stable as in a consecrated edifice. They preached on the streets and in the open places. As for the cross, as well might a halter or a sword be adored? Peter is said to have cooked meat in the fire made by the crosses he piled up and burnt at St. Gilles, near the mouth of the Rhone. Song, they said, was fit for the tavern, but not for the worship of God. God is to be worshipped with the affections of the heart and cannot be moved by vocal notes or wooed by musical modulations.

"The doctrine of transubstantiation was distinctly renounced, and perhaps the Lord's Supper, on the ground that Christ gave up his body on the night of the betrayal once for all. Peter not only called upon the priests to marry, but according to Peter the Venerable, he forced unwilling monks to take wives.... Peter argued that for nearly five hundred years Europe had had no Christian not baptized in infancy, and hence according to the sectaries had no Christians at all.... The synod of Toulouse, 1119, in condemning as heretics those who rejected the Lord's Supper, infant baptism, and priestly ordination, condemned the Petrobrusians, though Peter de Bruys is not mentioned by name. Those who hung upon the preaching of Peter de Bruys and Henry of Lausanne were soon lost among the Cathari and other sects." p. 483-485

#### **IV. THESE THREE ARE NOTED BY PROTESTANTS**

A. They are proclaimed as protestant before the reformation

B. They actually prepared the way for the greater work that was to come through Peter Waldo.

## Ambassador College Church History

## Lecture 15

### Waldensians Lucius III

#### I. WALDENSIANS 1170'S - 1500'S

A. In 1200's, Inquisition began because of Waldensian movement.

B. Origin of name Waldensian:

1. Wald = French for forest; place where the people lived.
2. The man Peter Waldo - the leader of the movement.
3. In French, the church was referred to as the Vadois meaning "valley dwellers".
4. Also called - 'the poor men of Lyons'
  - a. Located in Lyons, France
  - b. Refers to vows of poverty

C. Church still extant today primarily in Northern Italy.

D. Leader Peter Waldo (Valdez, Valdo, valdus, waldes)

1. "Conversion" in 1170.
  - a. Broke away from Catholic teachings
  - b. Tried to work within confines of the church
  - c. Moved by knowledge of his sins
  - d. Death of close friend caused him to look into doctrine of the immortal soul
  - e. Troubled by Simony, corruption and wealth in the Catholic church
2. Large amount of information available. Bulk found in 1200 - 1300's.
3. Best sources are:
  - a. Jones' Church history
  - b. J.P. Perrin's Historie the Waldenses and Albigenses
  - c. Comba's History of the Waldenses of Italy
4. Controversy whether or not founder of Waldensians.
5. Waldo earned his wealth from usury (as a merchant).

E. Conversion:

The account is told in Comba's History of the Waldenses

"One day, while in the company of some of the leading citizens (of Lyons), one of Waldo's friends fell lifeless at his side. Terrified by the event, he said to himself: If death had stricken me, what would have become of my soul? Waldo, a Catholic, asked a theologian what is the perfect way? 'Ah!' answered the theologian. 'Here is Christ's precept: 'if thou wilt be perfect, go, sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come take up thy cross and follow me.'"

- a. Took vows of celibacy and poverty
- b. Distributed wealth to his family and the poor
- c. Remainder of monies spent on translating Bible into the vernacular - language of the people
- d. He only translated parts of the Bible into French, the translation and printing of the entire bible in French was in 1535

Comba says:

"He brought to the study of the Scriptures that practical common sense which had guided him in his business transactions...The word of Christ was clear enough; for Waldo it was simply a question of furnishing a literal translation." P. 260

In A History of the Vaudois Church, by Antoine, Monastier shows how he operated:

"This citizen (of Lyons) having often read these sentences and engraved them in his memory, determined to seek after that evangelical perfection which the apostles had practiced. Having sold all his goods in contempt of the world, he distributed the money he had gained to the poor, and dared to usurp the office of the apostles, preaching the gospel and the things he had committed to memory, in the streets and public places. He encouraged men and women to do the same, whom he collected around him, and confirmed in the knowledge of the gospel. He sent men of all trades, even the meanest, into the surrounding country, to

preach. These men and women, ignorant and illiterate, running over the country, gaining admission into town-halls; and preaching in public places, and even in churches, excited others to do the same.

"Detachment from the world, and zeal for the advancement of the kingdom of Christ according to the gospel, were the characteristics of the religious movement that was abetted by Pierre, the merchant of Lyons." p. 55

#### F. Concept on the Sabbath:

1. Appears most Waldensians did not keep it...
  - a. Sketchy evidence
  - b. Conclusions hard to reach

William Jones, in History of the Christian Church, says:

"Investigators made a report to Louis XII, King of France that they had visited all the parishes that they (Waldenses) dwelt and had inspected their place of worship and found no images nor signs of the ornaments belonging to the mass not any of the ceremonies of the Roman church.... On the contrary, they kept the Sabbath Day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God." p. 260

Persecutions and Atrocities on the Vaudois, says:

"They observed the seventh day of the week according to the commandments, immersed for the believers baptism, and kept the Passover or the Lord's Day, once a year in the first month." p. 348-349

2. Reference: Jones' Church History Refers to Waldensians as 'insabbati,' or 'inzabbati'.
  - a. Some say called this because they kept a 7th day Sabbath
  - b. Others say that "in" means against so these were against sabbaths, or more likely against the Roman Church festivals.
  - c. Others say term comes from 'Sabots,' meaning 'wooden sandals'. (lean more toward this definition)

#### G. Had a coat of arms - indicates may have been part of true church.

1. Pictures a candle with seven stars surrounding it.
2. May refer to 7 candles in Revelation.
3. Forth star above candle may indicate forth era of the church - Thyatira.
4. "Lux Lucet in Tenebris"- mg. a light shines in the darkness.
5. Published the 'Herald of Truth' magazine (similar to the Plain Truth).

#### H. His work:

1. Tried to work within the RCC
2. His original aim was to reform the corruption of the clergy
  - a. Authorities disturbed by his lack of training
  - b. They also opposed non-Latin translation

Newman relates in his Manual of Church History:

"The Archbishop of Lyons forbade his preaching on the ground that he was a layman. Waldo replied: 'Judge you whether it be lawful before God to obey Him who has said, Go you into all the world and preach the Gospel to every creature.' Waldo said he could not be silent in a matter which concerned the salvation of his fellow-men...it is probable that Peter Waldo had been to some extent affected by the evangelical life developed in connection with the labors of Peter DeBruys and Henry of Lausanne, though there is no evidence that he entered into any relations with these." P.571

- c. He was banished from Lyons
- d. He appealed to the Third Lateran Council for papal approval
- e. Pope Alexander III approved his living in poverty but rejected his preaching
- f. He and his followers continued to preach
- g. Waldo and his followers were expelled from Lyons
- h. In 1184, Lucius III banned them with a papal Bull

"Therefore we lay under perpetual anathema...those who falsely call themselves Poor men of Lyons...We include, in the same perpetual anathema, all who shall have presumed to preach, either publicly or privately,

either being forbidden, or not sent, to not having the authority of the Apostolic See, of the bishop of the diocese; as likewise all those who are not afraid to hold or teach any opinions concerning the sacrament of the body and blood of our Lord Jesus Christ, baptism, the remission of sins, matrimony or any other sacraments of the church, differing from what the Holy Church of Rome doth preach and observe...And we likewise declare all entertainers and defenders of the said heretics, and those that have shewed any favor, or given countenance to them, thereby strengthening them in their heresy, whether they be called Comforted, Believers, or Perfect, or with whatever superstitious names they dignify themselves, to be liable to the same sentence. Whosoever shall be...convicted of these errors, he shall be immediately deprived of all prerogative of the church- orders, and so being divested of all office and benefice, be delivered up to the secular power to be punished according to demerit, unless immediately upon his being detected, he voluntarily returns to the truth of the Catholic faith, and submits publicly to adjure his errors...But those who after having abjured their errors, or cleared themselves upon examination...shall be found to have relapsed into their abjured heresy; we decree, that with out any further hearing they be forthwith delivered up to the secular power, and their goods confiscated to the use of the church..."

- i. Humiliati joined the Waldenses at this time
- j. Because of the scarcity of Bibles, large portions of the scriptures were learned by heart

A. W. Mitchell, M.D., in his *The Waldenses of Piedmont*, says:

"Where copies of the Bible had, by incessant seizures, become too few to supply the wants of each, societies of young persons were formed, for the purpose of learning the scriptures by heart, thus preserving it in their memory at least, from the menaced confiscation." p. 64

Jones' Church History says:

"Jacobus de Riveria, who published a work entitled, 'Collectionos of the city of Toulouse,' and who, in his time, assisted in persecuting the Waldenses nevertheless acknowledges, that they were so well instructed in the Holy Scriptures, that he had seen peasants who could recite the book of Job verbatim, and others who could perfectly repeat all the New Testament...."

"In the time of a great persecution of the Waldenses of Merindol and Provence, a certain monk was deputed by the Bishop of Cavillon, to hold a conference with them, that they might be convinced of their errors, and the effusion of blood prevented. But the monk returned in confusion, owning that in his whole life he had never known so much of the Scriptures, as he had learned during those few days that he had been conversing with the heretics. The bishop, however, sent among them a number of doctors, young men, who had lately come from the Sorbonne, which, at that time, was the very center of theological subtlety at Paris. One of these publicly owned, that he had understood more of the doctrine of salvation from the answers of the little children in their catechisms, than by all the disputations which he had ever before heard." 16-N-2-h

In Bompiani's *A Short History of the Waldenses*, we read:

"Long before the German Reformation they were an evangelical people, loving the Bible above all things: making translations of it into the vulgar tongue; spreading it abroad in Bohemia, in Germany, in France and in Italy. They taught their children to memorize whole chapters, so that whatever might befall the written copies of the Bible, large portions of it might be secure in the memories of their youths and maidens. In secret meetings, when they went by night barefooted, or with shoes bound with rags, so that they might not be heard in passing, it was their custom to listen to the Gospels recited in turn by the young, each one responsible for a certain portion."

- k. They had a college founded in the Angrogna Valley of the Cottian Alps
- l. Preachers went out two by two clad in a simple woolen robe, barefoot or wearing sandals.
- m. New preachers were to travel for years in the company of an experienced man
- n. The general superintendent of the Waldenses was usually appointed for life.
- o. The fruits of his work show he was an Apostle
- p. Ministry were appointed and consecrated, at their annual meetings usually held in Lombardy

Monastier con't.

"To attain this object, the church has pastors who direct it. Great care is exercised, so as not to consecrate any



to this office but true believers. In fact, the aspirants to this important charge were required to give proof of their humility and sincere desire to consecrate themselves to the work of the ministry. The pastors, trained their successors: 'We give them lessons', they say in their Discipline; 'we make them learn by heart the whole of St. Matthew and St. John, and all the canonical Epistles, a good part of the writings of Solomon, of David, and the prophets. And afterwards, if a good testimony is borne to their character, they are admitted by the imposition of hands to the office of preaching.' The right of consecrating them was vested in the pastors. 'Among other powers which God has given his servants, he has given them power to choose leaders (pastors) who may govern the people, and to appoint elders to their offices, according to the diversity of their employments, in the unity of Christ, as the apostle proves in his Epistle to Titus 5" p. 8

q. The movement spread rapidly to Spain, northern France, Flanders, Germany, southern Italy, and even reached Poland and Hungary. They eventually existed in nearly every part of Europe, and numbered in tens. If not hundreds of thousands

A History of The Vaudois Church says Waldo ended up in Bohemia:

"It was in Bohemia that Valdo himself terminated his admirable and useful career. He found a Christian church there, which, like all those of the Sclavonian race, had received Christianity through the medium of the Greek church, and which, like all her sisters, abhorred the yoke and errors of Rome. Attached to the Holy Scriptures, which she read in an excellent Sclavonian translation, the language of the country, the church of Bohemia had welcomed, with a cordial feeling of Christian brotherhood, Pierre Valdo and his friends, who had been persecuted for their fidelity to the word of God." p 149

- r. They published articles and small booklets copied by hand
- s. They strongly opposed the Cathars who believed in war

# Ambassador College

## Church History

### Lecture 16

## Waldensian Beliefs

### I. WALDENSIANS:

A. Reference book: Gilly's Vadois

1. Church not new group. Dated before the time of Waldo
  - a. Manuscript found pre-dating Waldo - 1100, using name Vaudois
  - b. Other manuscripts found with Waldensian sermons pre-dating Waldo

From The Waldenses of Italy we read:

"We do not find anywhere in the writing of the Old Testament that the light of truth and of holiness was at any time completely extinguished. There have always been men who walked faithfully in the paths of righteousness. Their number has been at times reduced to a few; but has never been altogether lost. We believe that the same has been the case from the time of Jesus Christ until now; and that it will be so unto the end. For if the Church of God was founded, it was in order that she might remain until the end time." p.9

From A Complete History of the Waldenses, volume 1, p. 3, we read:

"Indeed it cannot be doubted that before the days of Valdo, Peter de Bruys and Henry condemned the error of the Catholic church ... and sought to return to the pure doctrine of the Holy Scriptures. Nor is it improbable that Peter sowed the seeds of his doctrine in his native valley and left followers there ... It is also likely enough that of the remaining disciples of Peter and Henry, many joined the Valdenses in whom they found the same zeal for the doctrine of the Bible and thus it probably came to pass that no trace of the Petrobrusians and Henricians appear at any subsequent period." p. 28

From The Waldenses of Piedmont, we read:

"...We likewise beseech your highness to consider, that this religion we profess, is not ours only, nor hath it been invented by man of late years, as it is falsely reported; but it is the religion of our fathers, grandfathers, and great grandfathers, and other yet more ancient predecessors of ours, and of the blessed martyrs, confessors, prophets, and apostles; and if any can prove the contrary, we are ready to subscribe, and yield thereunto. The Word of God shall not perish, but remain forever; therefore, if our religion be the true word of God, as we are persuaded, and not the invention of men, no human force shall be able to extinguish the same.... Jesus is our Saviour; we will religiously obey all your highness's edicts, so far as conscience will permit; but when conscience says nay, your highness knows we must rather obey God than man: we unfeignedly confess that we ought to give Caesar that which belongs to Caesar, provided we give also to God what is due to him." p. 104-106

From "Gilly's Vaudois" we read:

"For want of a regular and well-continued history of the Waldenses, or Vaudois, it is a difficult matter to assign a certain date to the periods, in which some of their most eminent pastors flourished; more particularly as we lose sight of them, when they were obliged to fly from the heat of persecution, or when their records were destroyed by their adversaries. But nothing can be more true, or more important to the cause of truth than the fact, that for men, to whom the holy work of the Reformation is attributed, the same doctrines, which they preached, were already established, in their utmost purity, among this little community of mountaineers, who preserved, in their impregnable fastnesses, the faith, and very probably the exact discipline also, of the primitive church of Christ."

2. Waldo had Bible translated into language of the laity. Led to catholic forbidding laity from reading the Bible.

3. Noted that their chief persecutors were Catholic

B. Waldo went up to Holland and through Europe into Czechoslovakia, Bulgaria, and Hungary

a. A book in Hungary shows his work there

b. It shows he went into Russia

c. Churches of the Molokans exist today possibly a result of contact with this phase of his work

1. These originally kept Sabbath

2. In this country today they keep Sunday but observe the Holy days and know what they mean

3. They know the origin of the Pagan holidays

4. They also keep the food laws

d. Waldo died in East Europe and the work's light began to flicker out

C. The interim between the death of Peter Waldo and the Reformation was 300 years. During this time the Waldensians were absorbed into the Protestant reformation.

a. Voted to become part of Calvin movement

b. At this time their light went out altogether 1600

D. The Inquisitors discovered that the Waldensians were:

1. Against Rome and Clergy.

2. Against Sacraments.

3. Against Ecclesiastical customs.

## II. ANTI-CATHOLIC DOCTRINES OF THE WALDENSES;

A. They thought that the Church was pure up to the time of Sylvester

Comba writes in The Waldenses of Italy:

"The Church of Christ, says the monk Raincris Saccho, continued in her bishops and other prelates, down to the blessed Sylvester; but under his reign it declined until the Restoration, which was their work. They say, however, that at all times there have been God-fearing people who have been saved. They believe that Pope Sylvester, at the instigation of the devil, became the founder of the Roman Church. They say, repeats the monk Moneta, that the Church of God had declined in the time of Sylvester, and that in these days it had been re-established by their efforts, commencing with Waldo. They call themselves successors of the

Apostles, adds monk David of Augsburg, and say they are in possession of the apostolic authority, and of the keys to bind and unbind." P.7

#### ANTI-CATHOLIC DOCTRINES CONTINUED:

1. Threw off authority of the Pope.
2. Exercised right of lay members to preach.
3. Confession could be made to anyone (indicating practice of confession).

From A Brief Sketch of the Waldenses, we read:

"The reading and knowledge of the Scriptures are equally free to both laity and clergy; that baptism and the Lord's Supper are the only sacraments of the New Testament Church; that in the Supper both elements are to be received by the people as well as by the priest; that the bread and wine are signs and symbols of Christ's body and blood, that the sacrifice of the mass is impious, to say prayers for the dead is downright folly; that Purgatory or any middle state of departed souls, is but an invention of men; that the church of Rome is the Apocalyptical whore of Babylon; that the pope has no lawful primacy over the Church, or any title to both civil and ecclesiastical authority; that vows of celibacy are an invention of men; that monkery is but a stinking carcass of devotion." p. 52

4. Refused to tithe to Catholic Church.
5. Abolished much of the ritual in Catholic Baptism.
6. Objected to celibacy in the clergy.
7. Deprecated unction. Last rites before death.
8. Opposed prayers for those dead. A major doctrine of the Catholic church.

From History of the Christian Church, by William Jones, we read:

"They declare themselves to be the apostles' successors, to have apostolical authority, and the keys of binding and loosing. They hold the church of Rome to be the whore of Babylon, and that all that obey her are damned, especially the clergy that have been subject to her since the time of pope Sylvester. They deny that any true miracles are wrought in the church because none of themselves ever worked any. They hold that none of the ordinances of the church, which have been introduced since Christ's ascension, ought to be observed, as being of no value. The feasts, fasts, orders, blessings, offices of the church, and the like, they utterly reject. They speak against consecrating churches, church-yards, and other things of the like nature, declaring that it was the invention of covetous priests, to augment their own gains, in sponging the people by those means of their money and oblations. They say, that a man is then first baptized when he is received into their community. Some of them hold that baptism is of no advantage to infants, because they cannot actually believe. They reject the sacrament of confirmation, but instead of that, their teachers lay their hands upon their disciples. They say, the bishops, clergy, and other religious orders are no better than the Scribes and Pharisees, and other persecutors of the apostles.... Some of them hold that this sacrament (the Passover) can only be celebrated by those that are good, others again by any that know the words of consecration.... They say that a priest, who is a sinner, cannot bind or loose any one, as being himself bound.... They reject extreme unction, declaring it to be rather a curse than a sacrament." p. 264-5

9. Songs of the church, they referred to as "clamor".
10. Rejected ecumenical hour of times to pray, felt prayers more effective when said in secret.
11. Opposed all customs not ordained in the scriptures.
12. Felt pilgrimages were useless.
13. Objected ecclesiastical funerals.
14. Interpreted Sermon on the Mount to the strict letter, ie. Didn't swear; bear arms, etc.

Jones' History of the Christian Church, says:

"Reinfrius Saccho, whose name I have had occasion more than once to mention, was for seventeen years of the earlier part of his life, in some way or other connected with the Waldenses; but he apostatized from their profession, entered the Catholic church, was raised in it to the most dignified station of an inquisitor, and became one of their most cruel persecutors.... and about the year 1250, published a catalogue of the errors of the Waldenses.... 'Their first error,' says he, 'is a contempt of ecclesiastical power, and from thence they have

been delivered up to Satan, and by him cast headlong into innumerable errors, mixing the erroneous doctrines of the heretics of old with their own inventions. And being cast out of the Catholic church, they affirm that they alone are the church of Christ and his disciples. They declare themselves to be the apostles' successors, to have apostolical authority, and the keys of binding and loosing. They hold the church of Rome to be the whore of Babylon, (Rev. 17) and that all that obey her are damned, especially the clergy that have been subject to her since the time of pope Sylvester.... They hold, that none of the ordinances of the church, which have been introduced since Christ's ascension, ought to be observed, as being of no value. The feasts, fasts, orders, blessings, offices of the church, and the like, they utterly reject. They speak against consecrating churches, churchyards, and other things of the like nature, declaring that it was the invention of covetous priests, to augment their own gains, in sponging the people by those means of their money and oblations. They say, that a man is then first baptized when he is received into their community. Some of them hold that baptism is of no advantage to infants, because they cannot actually believe. They reject the sacrament of confirmation, but instead of that, their teachers lay their hands upon their disciples. They say, the bishops, clergy, and other religious orders are no better than the Scribes and Pharisees, and other persecutors of the apostles. They do not believe the body and blood of Christ to be the true sacrament, but only blessed bread, which by a figure only is called the body of Christ, even as it is said, 'and the rock was Christ.' Some of them hold that this sacrament can only be celebrated by those that are good.... This sacrament they celebrate in their assemblies, repeating the words of the gospel at their table, and participating together, in imitation of Christ's supper.... They reject extreme unction, declaring it to be rather a curse than a sacrament.... They hold all oaths to be unlawful, and a mortal sin, yet they dispense with them when it is done to avoid death, lest they should betray their accomplices, or the secret of their infidelity. They hold it to be an unpardonable sin to betray an heretic, yea the very sin against the Holy Ghost. They say that malefactors ought not to be put to death by the secular power.

Some of them hold it unlawful to kill brute animals, as fishes, or the like; but when they have a mind to eat them, they hang them over the fire or smoke till they die. Fleas and such sort of insects they shake off their clothes, or else dip their clothes in hot water, supposing them thus to be dead of themselves. Thus they cheat their own consciences in this and other observances. From whence we may see, that having forsaken truth, they deceive themselves with their own false notions. According to them there is no purgatory, and all that die, immediately pass either into heaven or hell. That therefore the prayers of the church for the dead are of no use, because those that are in heaven do not want them, nor can those that are in hell be relieved by them.... They hold, that the saints in heaven do not hear the prayers of the faithful, nor regard the honors which are done to them, because their bodies lie dead here beneath, and their spirits are at so great a distance from us in heaven, that they can neither hear our prayers nor see the honors which we pay them.... Hence they deride all the festivals, which we celebrate in honor of the saints, and all order instances of our veneration for them. Accordingly, wherever they can do it, they secretly work upon holy days, arguing, that since working is good, it cannot be evil to do that which is good on a holy day. They do not observe Lent, or other fasts of the church, alleging that God does not delight in the afflictions of his friends, as being able to save without them. Some heretics indeed inflict themselves with fasting, watchings, and the like, because without these they cannot obtain the reputation of being holy among the simple people, nor deceive them by their feigned hypocrisy.... They say it is sufficient for their salvation if they confess to God, and not to man.... No doubt there were shades of difference in sentiment among them on points of minor importance, even as there are among Christians in the present day; and it is very certain that the Catholic writers sometimes class under the general name of Waldenses or Albigenses, persons whose theological sentiments and religious practices were very opposite to those which were professed by the followers of Peter Waldo." p. 264267

Under the heading "Waldensians of Faith," in Jones' History of the Christian Church, we read:

"The Centuriators of Magdeburgh, in their History of the Christian Church, under the twelfth century, recite from an old manuscript the following epitome of the opinions of the Waldenses of that age. In articles of faith the authority of the Holy Scriptures is the highest; and for that reason it is the standard of judging; so that whatsoever doth not agree with the word of God, is deservedly to be rejected and avoided. The decrees of Fathers and Councils are (only) so far to be approved as they agree with the word of God. The reading and knowledge of the Holy Scriptures is open to, and is necessary for all men, the laity as well as the clergy; and moreover the writings of the prophets and apostles are to be read rather than the comments of men. The sacraments of the church of Christ are two, baptism and the Lord's supper: and in the latter, Christ has instituted the receiving in both kinds, both for priests and people. Masses are impious; and it is madness to say masses for the dead. Purgatory is the invention of men; for they who believe go into eternal life; they

who believe not, into eternal damnation. The invoking and worshipping of dead saints is idolatry. The church of Rome is the whore of Babylon. We must not obey the pope and bishops, because they are the wolves of the church of Christ. The pope hath not the primacy over all the churches of Christ; neither hath he the power of both swords (secular and spiritual power). That is the church of Christ, which hears the pure doctrine of Christ, and observes the ordinances instituted by him, in whatsoever place it exists. Vows of celibacy are the inventions of men, and productive of uncleanness. So many orders (of the clergy,) so many marks of the beast. Monkery is a filthy carcass. So many superstitions dedications of churches, commemorations of the dead, benedictions of creatures, pilgrimages, so many forced fastings, so many superfluous festivals, those perpetual bellowings, (the practice of chanting) and the observations of various other celebrations...obstructing the teaching and learning of the word, are DABOLICAL INVENTIONS. The marriage of priests is both lawful and necessary." p. 277

Jones continues in his Church History to say:

"About the time of the Reformation, the Waldenses who resided in the South of France, and who of course were subjects of the French king, were persecuted with the most sanguinary severity.... In the year 1540, the parliament of Aix, the chief judicature of the Provence, passed a law, that 'they should all of them promiscuously be destroyed, that their houses should be puffed down, the town of Merindole be leveled with the ground, all the trees cut down, and the country adjacent converted into a desert....' The sentence nevertheless, was executed in all its rigor five years afterwards, as will be related in a future section. In the preceding year, however, (1544) as we are informed by Sleiden, in his history of the Reformation, p. 347.

The Waldenses, to remove the prejudices that were entertained against them, and to manifest their innocence, transmitted to the king, in writing, the following confession of their faith.

1. We believe that there is but one God, who is a Spirit--the Creator of all things--the Father of all, who is above all, and through all, and in us all; who is to be worshipped in spirit and in truth--upon whom we are continually dependent, and to whom we ascribe praise for our life, food, raiment, health, sickness, prosperity, and adversity. We love him as the source of all goodness; and reverence him as that sublime being, who searches the reins and trieth the hearts of the children of men.
2. We believe that Jesus Christ is the Son an image of the Father--that in Him all the fullness of the Godhead dwells, and that By Him alone we know the Father. He is our Mediator and advocate; nor is there any other name given under heaven by which we can be saved. In His name alone we call upon the Father, using no other prayers that those contained in the Holy Scriptures, or such as are in substance agreeable hereunto.
3. We believe in the Holy Spirit as the Comforter, proceeding from the Father, and from the Son; by whose inspiration we are taught to pray; being by Him renewed in the spirit of our minds; who creates us anew unto good works, and from whom we receive the knowledge of the truth.
4. We believe that there is one holy church, comprising the whole assembly of the elect and faithful, that have existed from the beginning of the world, or that shall be to the end thereof. Of this church the Lord Jesus Christ is the head--it is governed by his word and guided by the Holy Spirit. In the church it behooves all Christians to have fellowship. For her He (Christ) prays incessantly, and his prayer for it is most acceptable to God, without which indeed there could be no salvation.
5. We hold that the ministers of the church ought to be blameless both in life and doctrine; and if found otherwise, that they ought to be deposed from their office, and others substituted in their stead; and that no person ought to presume to take that honor unto himself but he who is called of God as was Aaron--that the duties of such are to feed the flock of God, not for filthy lucre's sake, or as having dominion over God's heritage, but as being examples to the flock, in word, in conversation, in charity, in faith, and in chastity.
6. We acknowledge, that kings, princes, and Governors, are the appointed and established ministers of God, whom we are bound to obey (in all lawful and civil concerns.) For they bear the sword for the defense of the innocent, and the punishment of evildoers; for which reason we are bound to honor and pay them tribute. From this power and authority, no man can exempt himself, as is manifest from the example of the Lord Jesus Christ, who voluntarily paid tribute, not taking upon himself any jurisdiction of temporal power.

7. We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation is within us--namely, the renovation of our minds, and the mortification of our members through (the faith of) Jesus Christ. And by this ordinance we are received into the holy congregation of God's people previously professing and declaring our faith and change of life.
8. We hold that the Lord's supper is a commemoration of, and thanksgiving for, the benefits which we have received by his sufferings and death--and that it is to be received in faith and love--examining ourselves, that so we may eat of that bread and drink of that cup, as it is written in the Holy Scriptures.
9. We maintain that marriage was instituted of God--that it is holy and honorable, and ought to be forbidden to none, provided there be no obstacle from the divine word.
10. We contend, that all those in whom the fear of God dwells, will thereby be led to please him, and to abound with the good works (of the gospel) which God hath before ordained that we should walk in them--which are love, joy, peace, patience, kindness, goodness, gentleness, sobriety, and the other good works enforced in the Holy Scriptures.
11. On the other hand, we confess that we consider it to be our duty to beware of false teachers, whose object is to divert the minds of men from the true worship of God, and to lead them to place their confidence in the creature, as well as to depart from the good works of the gospel, and to regard the inventions of men.
12. We take the Old and the New Testament for the rule of our life, and we agree with the general confession of faith contained in (what is usually termed) the apostles' creed." p. 278-9

### III. SOME SIMILARITIES TO THE TRUE CHURCH

- A. They are the only medieval sect to survive
- B. Out of them come groups we will study later.
- C. Reference book: Funk's Manuel of Church History.
1. See beginnings of trade unions.
  2. Waldensians maintained guilds of craftsman.
- D. Best reference book: Jones' Church History
1. Daily life:
    - a. Orderly and biblically based

C.H. Strong, in A Brief Sketch of the Waldenses, says:

"In doctrine, the Waldenses insisted upon the foundation principle that the Word of God, independent of every other authority is to be recognized as the infallible and only rule of faith and practice.... So rigidly did they adhere to this principle that they were sometimes charged, by their Roman Catholic antagonists, with making a Pope of the Bible.... Their supreme reverence for the Bible, and their continual study of its pages, led them to a knowledge of Christian doctrine which every day became purer and more complete." p. 51-2

b. Noted for modesty in behavior and dress, both men and women

Strong says in his A Brief Sketch of the Waldenses:

"They are such scrupulous observers of honor and chastity, that their neighbors, though of a contrary faith, entrusted them with the care of their wives and daughters, to preserve them from the insolence of the soldiery." p. 71

c. Tradesmen, not businessmen and hard workers

From A Brief Sketch of the Waldenses, by Strong, we read:

"They had learned also from the Word to 'be diligent in business.' An idler was not tolerated among them. Says one of their prosecutors, 'They labor constantly.' Says another in describing the Vaudois, 'They never eat the bread of idleness, but labor with their own hands for their livelihood.'" p. 71

We read in Jones' Church History:

"An ancient inquisitor, to whose writings against the Waldenses, I had occasion to refer in a former section, thus describes them. 'These heretics are known by their manners and conversation, for they are orderly and modest in their behavior and deportment. They avoid all appearance of pride in their dress; they neither indulge in finery of attire, nor are they remarkable for being mean and ragged. They avoid commerce, that they may be free from deceit and falsehood. They get their livelihood by manual industry, as day laborers or mechanics; and their teachers are weavers or tailors. They are not anxious about amassing riches, but content themselves with the necessaries of life. They are chaste, temperate, and sober. They abstain from anger. Even when they work, they either learn or teach. In like manner also, their women are very modest, avoiding backbiting, foolish jesting, and levity of speech, especially abstaining from lies or swearing, not so much as making use of the common asseverations, 'in truth,' 'for certain,' or the like, because they regard these as oaths--contenting themselves with simply answering 'yes' or 'no.' Claudius Seisselius, archbishop of Turin, from whose Treatise against the Waldenses I have quoted largely in a former section, is pleased to say, that 'their heresy excepted, they generally live a purer life than other Christians. They never swear but by compulsion, and rarely take the name of God in vain. They fulfill their promises with punctuality; and, living for the most part in poverty, they profess to preserve the apostolic life and doctrine....' In their lives and morals they were perfect, irreprehensible, and without reproach among men, addicting themselves with all their might to observe the commands of God.' Lielenstenius, a Dominican, speaking of the Waldenses of Bohemis, 'I say that in morals and life they are good; true in words, unanimous in brotherly love; but their faith is incorrigible and vile, as I have shown in my Treatise.' Samuel de Cassini, a Franciscan friar, speaking of them in his 'Victoria Trionfale,' explicitly owns in what respect their faith was incorrigible in this that they denied the church of Rome to be the holy mother church, and would not obey her traditions.' Jacobus de Riberia, who published a work entitled, 'Collections of the city of Toulouse,' and who, in his time, assisted in persecuting the Waldenses, nevertheless acknowledges, that...they were so well instructed in the Holy Scriptures, that he had seen peasants who could recite the book of Job verbatim, and several others who could perfectly repeat all the New Testament....

In the time of a great persecution of the Waldenses of Merindol and Provence, a certain monk was deputed by the bishop of Cavillon, to hold a conference with them, that they might be convinced of their errors, and the effusion of blood prevented. But the monk returned in confusion, owning that in his whole life he had never known so much of the Scriptures, as he had learned during those few days that he had been conversing with the heretics. The bishop, however, sent among them a number of doctors, young men, who had lately come from the Sorbonne, which, at that time, was the very center of theological subtlety at Paris. One of these publicly owned, that he had understood more of the doctrine of salvation from the answers of the little children in their catechisms, than by all the disputations, which he had ever before heard. Francis I. king of France, being informed that the parliament of Provence brought very heavy charges against the Waldenses, whom they were then severely persecuting at Merindol, Cabriers, and other neighboring places, was desirous of ascertaining the truth of those accusations.... On their return, they reported that 'they were a laborious race of people, who, about two hundred years ago, had emigrated from Piedmont, to dwell in Provence--that betaking themselves to husbandry and feeding of cattle, they had restored many villages destroyed by the wars, and rendered other desert and uncultivated places extremely fertile by their industry. That by the information given them in the said country of Provence, they found they were a very peaceable people, beloved by their neighbors--men of good behavior, of godly conversation, faithful to their promises, and punctual in paying their debts. That they were charitable people, not permitting any among them to fall in to want. That they were moreover, liberal to strangers and the traveling poor, as far as their ability extended. And that the inhabitants of Provence affirmed, they were a people who could not endure to blaspheme, or name the devil, or swear at all, unless in making some solemn contracts, or in judgment. Finally, that they were well known by this, that if they happened to be cast into any company, where the conversation was lascivious or blasphemous, to the dishonor of God, they instantly withdrew.'" p. 287-289

d. On the average, they were more highly educated than the common people

e. Obedient to established government, paid taxes.

f. Held annual synods in the fall, possibly Feast of Tabernacles

1. Conferences held in 1218 in Lombardy in So. France|

2. Ordained ministers then when necessary

A.W. Mitchell, M.D., in his *The Waldenses of Piedmont*, says:

"The consistory is composed of the pastor, the elders, and the deacons. The deacons have the care of the poor. The elders are first nominated by the congregation, and then elected by the consistory. They are regularly installed, after sermon, in the church, and have a charge to watch over the spiritual interests of the flock, to aid the pastor, to reprove the erring, to exhort to the performance of duty; and two of them are appointed to represent the congregation in the higher ecclesiastical tribunal.... The Waldensian synod anciently met every year, in the month of September.... The synod is composed of all the ministers who are actual pastors or professors in their college, and of two elders from each parish.... They are ordained by the imposition of hands. Ministers committing gross sins are to be deposed." p. 373-4

g. Strong marriages and family ties

h. Did not observe pagan festival

C.H. Strong, in his A Brief Sketch of the Waldenses, says:

"They despised all ecclesiastical customs which are not read in the gospel; such as Candlemas, Palm Sunday, the reconciliation of penitents, the adoration of the Cross on Good Friday, the feast of Easter, and the festivals of Christmas and the saints." p. 82-3

i. They taught that there have always been men from the time of Christ down to the present who have been righteous

#### IV. THE INQUISITION:

1. 1000's were brought before the inquisition, and tortured until they confessed or died.
  - a. Most of what we know of their beliefs is written by their enemies
  - b. They were infiltrated by the Franciscan and Domician orders
  - c. These were founded expressly to counteract the Waldense's movement
  - d. Domician comes from Dominicane = Lord's dogs
  - e. They were to sniff out heretics and convert them back to the Catholic faith
2. Many fled into the wilderness.
3. We will discuss the inquisition in more detail in the next lectures

## Ambassador College

### Church History

#### Lecture 17

### The Catholic Church - Doctrines/History

#### I. DOCTRINE OF THE IMMORTAL SOUL:

Principle doctrine of the Roman Catholic church that dominates their philosophy and thought.

Beatific Vision

Purgatory

Death	Hell
*	*
Limbus	Limbus
Infantium	Patrium

#### A. BEATIFIC VISION

1. Ultimate destiny of all souls.
2. Once there, souls bask in the glory of the love of God.

From My Catholic Faith, we read:

"The greatest joy of heaven is the Beatific Vision. This is the sight of God face to face. This vision is called beatific, because it completely fills with joy those who possess it. They know and love God to their utmost capacity, and are known and loved by God in return. The Beatific Vision will satisfy completely and supremely all our desires. Having God, we shall never wish for anything else." p166



3. Only a few go directly to the Beatific Vision.
4. No one in the Old Testament went directly to the Beatific Vision.

## B. PURGATORY

1. A form of Hell.
  - a. Souls in a state of punishment.
  - b. Status in Purgatory moving one closer to the Beatific Vision can be accomplished only through the penance of loved ones still living on earth.

Also in My Catholic Faith, we read;

"Purgatory is a middle state where souls destined for heaven are detained and purified. Souls in purgatory cannot help themselves, for their time for meriting is past. But they can be helped by the faithful on earth, by prayers and other good works....

Purgatory is a place of temporary punishment for those who have died in venial sin, or who have not fully satisfied God's justice for mortal sins already forgiven.... The souls in purgatory suffer from a great longing to be united to God, and from other great pains...their chief pain is the deprivation of the Beatific Vision, the vision of God in the glory of heaven.... St. Augustine believes that the sufferings of the poor souls are greater than anything that man can suffer in this life. St. Thomas believes the least pain there is greater than the greatest on earth.... The greatness and the duration of a soul's sufferings in purgatory vary according to the gravity of sins committed." p.167-168

- c. Doctrines of penance and confession come into play.

From The Riddle of Roman Catholicism, we read:

"Nowhere is the ambiguity of the Roman Catholic sacramental system more evident than in the sacrament of penance...classically defined as involving three steps. The first is contrition, which means, according to the Council of Trent, 'a sorrow of mind and a detestation for sin committed with the purpose of no sinning in the future.' One who feels this contrition is then obliged to go on to the second step, confession to a priest. In confession the penitent is to recite all his mortal sins.... Functioning as a judge, the priest inquires into any circumstances that might mitigate the offense. When he has heard the confession, the priest pronounces the forgiveness of sins in the formula of absolution: 'I absolve you from your sins in the name of the Father and of the Son and of the Holy Spirit.' Then the priest prescribes the third step of the penance, the performance of certain acts of satisfaction." p. 120

Purgatory cont.

2. Possible to work up status and eventually gets into the beatific vision.
3. Can only go to if a good Catholic.
  - a. Concept that no one lived a life so righteous that they can immediately go before the face of God
  - b. Believe all must pay a penalty for sins and all souls will be reunited with their physical bodies in either hell or purgatory, and reap the benefits of sins in their physical life
4. Rejected by all Protestants.

## C. HELL

According to My Catholic Faith:

"Those are punished in hell who die in mortal sin; they are deprived of the vision of God and suffer dreadful torments, especially that of fire, for all eternity.... Not one single sinner is sent to hell except by his own fault. No one is sent to hell unless he has willfully, deliberately, and knowingly refused to obey the commands of God. We can truly say that the fetters of hell are of man's own fashioning.... They feel despair, remorse, envy, and hopelessness, because they know that they can never obtain the one thing needed for happiness: they can never see God.

The greater the value of what is lost, the greater is the pain of loss. But the sinners in hell have lost God, of infinite worth. Their pain of loss must be in proportion.

There is no love in hell the damned hate God, hate each other, and hate themselves. St. Chrysostom says 'Insupportable is the fire of hell -- who doth not know it? -- and its torments are awful; but if one were to heap a thousand hell-fires one on the other it would be nothing compared with the punishment of being excluded from the blessed glory of heaven, of being hated by Christ....

The pains of hell will last for all eternity. If the punishment of hell were temporary, many sinners might prefer to gratify their passions on earth, no matter at what cost and penalty in hell, if it were to have an end. The fear of hell should urge us to lead a good life.

It is the opinion of Doctors of the Church that no one in hell is punished as much as he deserves." p. 174-175  
Hell cont.

1. Once in hell, can never go anywhere else.
2. One mortal sin not repented of can result in eternal punishment in hell.

3. Degrees of punishment:
  - a. Lesser sinners are tortured less
  - b. Depends on how bad you were
4. Made up of two compartments:
  - a. Limbus Patrium:
    - 1) Where Old Testament penance went
    - 2) Remained there until Christ paid the penalty for their sins
    - 3) I Pet 3:19 - Preached to the spirits in prison is applied to Christ and the penance in Limbus Patrium
    - 4) After the resurrection they were released to enter the Beatific vision
    - 5) No one now in this compartment
  - b. Limbus Infantium:
    - 1) For unbaptized babies who have not sinned, but all are born into original sin, and must be punished
    - 2) Live in pain and agony for eternity
    - 3) Reason for uterine baptisms and baptism being so important

From The Riddle of Roman Catholicism, we read:

"The washing of baptism symbolizes the purification of the soul from the stain of sin, but it also effects such a purification. The act of washing, combined with the words 'I baptize you in the name of the Father and of the Son and of the Holy Spirit,' actually confers divine grace upon the recipient, forgives his sins, and makes him a member of the church.... Once baptism has been administered, its effect cannot be obliterated: for it confers an 'indelible character' upon the person baptized, a divine seal to which the person may indeed prove unfaithful but which he cannot undo. More than any of the other sacraments, except perhaps extreme unction, baptism emphasizes the passive attitude of the recipient. Its efficacy does not depend upon the attitude of the recipient at all, but upon the promise of Christ and upon obedience to the command of Christ to use water and to recite the name of the Holy Trinity." p. 112

From this same book we read:

"The teaching of the Roman church about baptism takes the doctrine of 'es opere operato' so seriously that it is even willing to draw this conclusion from it: children who have been baptized by a Protestant minister in the name of the Holy Trinity are validly baptized and are therefore members of the catholic church....

Because the validity of the baptism does not depend on the minister, baptized Protestants who go over to Roman Catholicism are, as a general rule, not rebaptized." p. 113-114

"Holy water...came from pre-Christian sources, both Jewish and pagan.... Holy water is not primarily a reminder of baptism at all, but a means of warding off danger from the devil or from more terrestrial enemies. p. 113

## II. HISTORY OF THE ROMAN CATHOLIC CHURCH:

### A. Second Century:

1. (Mid 100's) Bishop at Rome observed the Lord's Day.
2. Anacletus tried to influence Polycarp to change Passover to Easter.
3. (c.200) Victor I has confrontation with Polycrates over Easter.
  - a. Victor's power grew
  - b. First to threaten excommunication to those who refused to worship

### B. C.300's A.D.

1. (Early 300's) Sylvester I Bishop at Rome.
  - a. Christianity made state religion
  - b. Becomes institution of importance in world politics
2. Empire divided into five areas:
  - a. \*Rome
  - b. \*Constantinople
  - c. Antioch
  - d. Jerusalem
  - e. Alexandria
3. (c.395) Empire officially divided into East and West.
  - a. Siricius (Bishop at Rome) claimed universal jurisdiction of the church
  - b. Bishop in the East (Constantinople) never heeded

## HISTORY OF THE CATHOLIC CHURCH CONT.

### C. 400's

1. Early 400's.

- a. Innocent I called "Ruler of the church of God" and he had authority to decide matters of the church
- b. Augustine wrote [1][1]"City of God"[1][1] laying foundation for the Papacy
- c. Church taking on image of the beast
- 2. (450) Leo I - regarded by some as first pope.
  - a. Persuaded Attila the Hun not to burn Rome
  - b. Forming of allegiances with Vandals and Ostrogoths, forming three heads of Daniel 12
- 3. (c.476) FALL OF THE ROMAN EMPIRE.
  - a. Popes free from civil authority
- D. (c.554) RESTORATION of the Empire headed under Justinian.
- E. (c.600) Gregory I - FIRST REAL POPE.
  - 1. Established complete authority over Spain, Italy, Gaul and England.
  - 2. Claim to fame - conversion of England from "paganism".
- F. (c.750's) Empire is solidified in Europe.
  - 1. Papal states give power to Pope.
  - 2. Later confirmed by Charlemagne.
- G. (800's)
  - 1. Charlemagne crowned by Leo III as head of Holy Roman Empire.
    - a. Begins 1,000 year reign of "Holy Roman Reign"
    - b. Lasted until Napoleon
  - 2. Mid to Late 800's:
    - a. Nicolas I - FIRST TO WEAR THE CROWN OF THE POPE.
    - b. Pseudo Isidorian Decrees
      - 1) Manuscripts found from the 2nd and 3rd centuries exalting the power of the papacy
      - 2) Gave tremendous amount of power to papacy in dark ages
      - 3) Later found to be a hoax

The New Schaff-Herzog Encyclopedia of Religious Knowledge, says:

"The PseudoIsidorian Decretals are certain fictitious letter ascribed to earlier popes, from Clement to Gregory the Great, incorporated in a ninth-century collection of canons purporting to have been made by 'Isidore Mercator'.... Seventy-five manuscripts of the Pseudo-Isidoriana are known, which differ widely one from another.... The Pseudo-Isidore took as the basis of his work the HISPANA GALLICA AUGUSTODUNENSIS, thus lessening the danger of detection, as collections of canons were commonly made by adding new matter to old, and his forgeries were less evident when incorporated with genuine material.... The falsity of the Pseudo-Isidore's fabrications is now admitted, being proved by incontestable internal evidence (e.g., anachronisms like the use of the Vulgate and the BREVIARIUM ALARICIANUM -- composed in 506 -- in the decretals of the older popes), by investigations concerning the sources and method of fabrication (see 3, below), and by the fact that Pseudo- Isidorian letters were unknown before 852. The fabrications of the Pseudo-Isidore are not expressed in his own language, but consist of sentences, phrases, and words taken from older writings, genuine and apocryphal, set together into a mosaic of about 10,000 pieces. The excerpts are freely altered and are sometimes given a sense directly opposite to the original, but by his method the Pseudo-Isidore sought to give his ninth-century product the stamp of antiquity. The labor involved was enormous. "The Pseudo-Isidore himself declares (in the first sentence of his preface) that his aim was to 'collect the canons, unite them in one volume, and make one of many' -- a laudable endeavor, but not a justification of forgeries and falsifications.... His main object was to emancipate the episcopacy, not only from the secular power, but also from the excessive influence of the metropolitans and the provincial synods; incidentally, as a means to this end...the papal power was to be exalted.... The harmonious cooperation between Church and State under Charlemagne had given way under his successors to an antagonism between the secular and spiritual authorities.... Between 818 and 835 several bishops were deposed, and others through fear fled from their sees.... Redress by secular legislation was hopeless after the division of the Empire in 843, and in their need the reformers grasped at falsification as a last resort.... the Pseudo-Isidore attempted to cast the highest ecclesiastical authority in the scale of reform.

"The Psuedo-Isidor's regard for the bishops appears in the hyperboles he uses about them ('in the bishops you should venerate God, and love them as your own souls'; you (bishops) are given us as gods by God'). A charge may not be brought against a bishop by a layman or an inferior cleric.... seventy-two witnesses are necessary to condemn a bishop...(and) if by any chance the case goes against the bishop, the verdict is not valid until confirmed by the pope...(also) The synod is made wholly dependent on the pope. The papal power is exalted, but solely as a means to the end desired, via: to protect the bishops against the political and ecclesiastical parties of West Franconia and make them supreme. (But) what a weapon he was putting into

the hands of the popes to use against the bishops when occasion arose.... He even extends the episcopal jurisdiction to secular cases ('every one oppressed may appeal to the judgment of priests').

"It is probable the Rothad carried the decretals to Rome in 864 and laid them before Pope Nicholas I.... Adrian II. in 871, quotes a decretal of the Pseudo-Anterus, and a synodal address of 869, probably composed by Adrian himself, has more than thirty citations from the Pseudo-Isidor's collection; it is noteworthy as the first extensive use of the false decretals in favor of the claims of the Roman see.... As Gerstungen (1085) both the Gregorian and the imperial parties appealed to the false decretals; and an utterance of the papal legate (who afterward became Pope Urban II.) and the Saxon bishops concerning them is noteworthy for its doubting and contemptuous tone.... (Finally) others followed and a collection made in Italy under Leo IX about 1050 is little more than a compendium of the Pseudo-Isidoriana (250 of its 315 chapters are from the forgery). When it was admitted to Gratian's DECRETUM, its acceptance became absolute...(and) no one raised his voice against the forgeries till the fifteenth century."

3. (c.869) Division of Eastern Orthodox and Roman church.
  - a. Nicolas and Patriarch of Constantine excommunicate each other
  - b. Official split between East and West
4. c.1054 - Final separation of the Eastern Orthodox and the Roman Catholic church.

# Ambassador College

## Church History

### Lecture 18

## The Catholic Church - History

### I. HISTORICAL EVENTS:

From *The Popes and Their Church*, by Joseph McCabe:

"Of all the fictions which still shelter from the storm of modern criticism under the leaky umbrella of 'Catholic Truth,' the legend of the divine foundation of the Papacy and the Papal system is quite the boldest and most romantic. No divine force, but a pitifully human series of forgeries and coercions, of pious frauds and truculent ambitions perpetrated in an age of deep ignorance, built up the Papal power, hierarchy, and creed." p. 3

A. 1870 - Infallibility of the Pope when he speaks Ex-Cathedra.

Taken from *The Spirit of Catholicism*, by Karl Adam:

"The Catholic sorrowfully recognizes that even the holders of the highest and most exalted office on earth can be children of their age and slaves of its conceptions, and that the Holy Spirit in governing the Church does not guard every act of the pope but is infallibly operative only when the pope speaks ex-cathedra, i.e. when basing himself on the sources of the faith and in the fullness of his power as Head of the Church and successor of St. Peter, he pronounces a decision in matters of faith or morals which embraces and binds the whole Church." p. 248

B. c.800-1000 Enter darkest age of human history.

1. Called "Midnight of the dark ages".
2. Speaking of Religious history and corruption.

C. c.900's "Rule of Harlots".

1. Papacy very corrupt for a period of 600 years. From 900-1500's, time of the Reformation.
2. John XII - One of the all time worst popes. Guilty of almost all crimes.

From *The Popes and Their Church*, we read:

"Liutprand tells us how John, pressed by a rival, appealed to the Emperor Otto, and when Otto came to Rome the Romans brought up against their spiritual father a list of crimes which would, they said, 'make a

comedian blush for shame'; and a comedian was the lowest thing they knew. The Romans were lenient, but they could not tolerate a Pope who committed murder, perjury, adultery, incest (with his two sisters), rape, and sacrilege. Before the synod convoked by Otto it was proved that John had 'turned the Lateran Palace into a brothel,' cut out the eyes of or castrated those who criticized him, raped girls and women who came to pray in St. Peter's, gambled, cursed, drunk to the devil.... There was, in brief, nothing that he had not done." p. 35

## HISTORICAL EVENTS CONTINUED

3. Bonafax VII - Murdered Pope John 14th to gain throne of the Pope.
  - a. Papacy referred to as "monsters of guild", and "antichrists" by a bishop within the church
  - b. Almost all offices of priests and bishops were bought
4. John XIX - Went through ranks of the priesthood in one day to become Pope.
5. Benedict IX (1033-1039) - One of the worst Popes.
  - a. Bought office at 12 years of age
  - b. Committed horrible sins against church doctrine

### D. Late 1,000's:

1. German Emperors become predominate political force.
2. Pope Gregory VII (Hildebrand):
  - a. Had control of papacy for several years
  - b. Was later elected Pope in 1073
  - c. First to discourage reading of the Bible
  - d. Clergy among the wealthiest people of Europe

### E. c.1100 Urban II begins crusades (1198).

1. Main motive for crusades, to free Holy Land.
2. Primarily against Albigenses.

### F. 1160 Adrian IV - first and only English Pope.

### G. 1200's Peak of Papal Power.

1. 1198-1216 - Innocent III:
  - a. Most powerful Pope, called himself "Vicar of God", "Vicar of Christ," and "Supreme Power of the World"
  - b. Claimed right to depose kings and princes
  - c. All things on earth subject to the "Vicar of Christ"
2. Penance and indulgences come into play.
3. Indulgences, special services, granted instead of penance, (prayer after confession).

From Developments of Roman Catholicism, we read:

"One of the most disastrous developments of Romanism, and one that has brought more shame and misery into its history than perhaps any other, is its doctrine of indulgences. That doctrine is that the Church has the power to grant to penitent due to them for their sins, and under temporal punishment is included the punishment being now endured in purgatory, or that will be endured there hereafter. The ground on which the doctrine is composed of the infinite merits of Christ and the works of supererogation done by the saints. These merits it can transfer to those who comply with the conditions which from time to time it lays down for the reception of the indulgences." p.68

## HISTORY CONTINUED

- a. Special services included killing a heretic or serving in the papal army
- b. Note: dealing with illiterate people, those educated were in the priesthood
- c. Last act of Contrition - give all penance and indulgences to relative in purgatory, condemn self to hell unless God grants benevolence sending you to purgatory
4. Innocents declarations and doctrines:
  - a. Bible forbidden to be read in the Vernacular

From *The Popes and Their Church*, by Joseph McCabe, we read:

"You rub your eyes, or your ears, and you inquire further; and you discover the most ingenious system that was ever devised for keeping educated people uneducated. This is the system of 'Catholic Truth.' The Catholic must read his own literature (duly authorized by the bishop, whose beaver hat is stamped on the front page), and must not read any that differs from it. Catholics are safely kept within the compound of 'Catholic Truth,' and it will be understood that quaint doctrines may be imposed under such circumstances." p. 4

- b. Brought state under total control of the church
- c. All monarchs of Europe obeyed his will
- d. Ordered two crusades
- e. Decreed doctrines of Transubstantiation
- f. Declared that once made pope, cannot be excommunicated
- g. Declared doctrine of papal infallibility
- h. Condemned Magna Carta - granting rights to the common man
- i. Not as much more blood shed until the 1500's than at this time
  - 1) Ordered extermination of heretics
  - 2) Massacred Albigenses

## II. INQUISITION

### A. Time frame: 1200's

1. Turned heretics over to civil authorities to absolve themselves from guilt.
  - a. There were 3 inquisitors to make it very legal
  - b. There were three basic tortures
  - c. The worst torture was fire
  - d. Oaths were taken by all to help the inquisitors
  - e. They used the Bible for justification
  - f. Killing became indiscriminate
  - g. Age did not matter
  - h. Many different methods were used for torture
  - i. For some the motive was money
  - j. Many took advantage of women during this time
2. Aimed at Albigenses.
3. No pope has ever apologized for the Inquisition until Jn. Paul II who did mention it while in Spain
4. Boniface VIII - (1294 - 1303)
  - a. "Unim Sanctum" - all subject to Roman pontiff
  - b. Dante called church "sewer of corruption"
  - c. Dante developed concept of hell

### B. Time frame: 1300's:

1. Political power shifts from Germany to France.
2. 70 years - papal office moved to Avignon, France.

# Ambassador College

## Church History

### Lecture 19

## Catholic History / The Crusades

### I. CRUSADES:

#### A. Reasons:

1. Expunged heretics.
2. Regain holy land.

The Catholic Encyclopedia, volume 4, says:

"The Crusades were expeditions undertaken, in fulfillment of a solemn vow, to deliver the Holy Places from Mohammedan tyranny. The origin of the word may be traced to the cross-made of cloth and worn as a badge on the outer garment of those who took part in these enterprises.... The meaning of the word CRUSADE has been extended to include all wars undertaken in pursuance of a vow, and directed against infidels, i.e. against Mohammedans, pagans, heretics, or those under the ban of excommunication.... After pronouncing a solemn vow, each warrior received a cross from the hands of the pope or his legates, and was thenceforth considered a soldier of the Church. Crusaders were also granted Indulgences and temporal privileges, such as exemption from civil jurisdiction, inviolability of persons or lands, etc." p. 346

### 3. Gregory VII set stage

James A. Brundage, in *Holy Wars and Medieval Lawyers*, says:

"By the eleventh century Christian warriors who worried about the salvation of their souls could avail themselves of another reassurance: under certain conditions they might march into battle under a sacred banner.... The really radical change in papal policy toward warfare occurred during the reign of that most warlike of pontiffs, Pope Gregory VII. It has been argued that Gregory VII revolutionized the Christian view of warfare and that he was the principal inventor of the holy war idea in medieval Christendom.

"Gregory seems to have entertained the notion that those who died in battle on behalf of righteousness were automatically and deservedly freed from their sins.... Gregory VII's pontificate gave a new twist to the older idea that soldiers dying in battle for a just cause might thereby be saved. Whereas his predecessors had spoken primarily of defensive situations, of encounters in which Christian soldiers were defending persons and property against hostile incursions by non-Christians. Gregory carried the notion of justification by war into situations where active expansion of the Christian world and aggressive activities on behalf of papal interests were at issue." p. 104-105

### B. Pope Urban II - 1200 A.D.

In *The Genesis of the Crusades*, H.E.J. Cowdrey writes:

"By the pontificate of Urban II Western churchmen had in principle embraced the concept of holy war and viewed warfare as a positive value in the Christian life."

#### 1. Founder of the crusades Peter the hermit.

From *The Papacy At It's Height*, we read:

"...when the Pope, with the Eastern ambassadors and the Hermit by his side, addressed assembled thousands from the cathedral steps, the multitude responding to his impassioned appeal by the cry, DIEU LE VEULT, 'It is the will of God!' The red cross marked on the right shoulder was the badge, and was at once assumed by a great, if undisciplined, army. The enthusiasm was contagious, and both banks of the Rhine echoed the Crusaders' cry.

"Hence began the series of expeditions, which, although they achieved no lasting successes in the East, nevertheless changed the face of Europe. The number of the Crusades is variously given, according to the character of the several wars. Generally they are reckoned as eight, but sometimes as seven...the enterprise in its different forms extending through nearly two centuries." p. 471

#### 2. Succeeded in freeing the holy land (c.1099-1187).

#### 3. Saladin fought against Richard of England in Battle of Armageddon.

### C. The first Crusade:

Also, from *The Papacy At Its Height*, we read:

"The First Crusade was anticipated by the impatient zeal of the Hermit and his associate, Walter the Penniless, a military adventurer. Before any regular warlike operations could be concerted, these leaders started with an eager but undisciplined multitude of sixty thousand men for Hungary and Bulgaria, on the way to Constantinople. It was no army, but a rabble. Thousands fell by the way from famine and disease, and from many a skirmish with suspicious or unfriendly populations.... They pressed on, only to find themselves entrapped and miserably destroyed. Only a few escaped, among whom was Hermit Peter.

#### THE FIRST CRUSADE CONT.

"But in August 1096, the first regular army began its march, under the leadership of Godfrey of Bouillon.... Eighty thousand men reached Constantinople, and passed over to Asia, with large reinforcements from the Eastern Empire. First, they mastered Nicaea; horrified and exasperated by the tokens of the preceding massacre.... finally they passed to Jerusalem, which they took with great loss, July 15, 1099. Godfrey was elected king.... Peter the Hermit attended the inauguration ceremony, the assembled throng falling at his feet and hailing him as deliverer. After that supreme moment he disappears from history." p. 471-472

#### 1. The battle for Jerusalem was very bloody

In *A History of the Expedition to Jerusalem*, Frances Ryan notes:

"When the machines were ready, namely battering rams and SCROFAE, our men again prepared to attack the city. Among those contrivances they put together was a tower made of short pieces of timber because there was no large stuff in that area. Then some soldiers, climbed upon the tower at a signal from the trumpet. The Saracens nevertheless set up a defense against them.... they hurled small burning brands soaked in oil and grease against the tower and the soldiers in it. Therefore many on both sides met sudden death in this fighting.... The next day at the sound of the trumpets they undertook the same task with still more vigor. As a result they made a breach in the wall by battering it in one place with rams.... Already one stone tower... was afire. This fire, gradually fed by the wooden material in the tower, caused so much smoke and flame that none of the city guards could remain there any longer. Soon therefore the Franks gloriously entered the city at noon on the day known as Dies Veneris, the day in which Christ redeemed the whole world on the Cross. Amid the sound of trumpets and with everything in an uproar they attacked boldly, shouting 'God help us!' At once they raised a banner on the top of the wall. The pagans were completely terrified, for they all exchanged their former boldness for headlong fight through the narrow streets of the city. The more swiftly they fled the more swiftly they were pursued.... Many of the Saracens who had climbed to the top of the Temple of Solomon in their flight were shot to death with arrows and fell headlong from the roof. Nearly ten thousand were beheaded in this Temple. If you had been there your feet would have been stained to the ankles in the blood of the slain...None of them were left alive. Neither women nor children were spared."

## 2. "Christians" took spoil

A History of The Expedition To Jerusalem says:

"How astonishing it would have seemed to you to see our squires and footmen, after they had discovered the trickery of the Saracens, split open the bellies of those they had just slain in order to extract from the intestines the bezants which the Saracens had gulped down their loathsome throats while alive! For the same reason a few days later our men made a great heap of corpses and burned them to ashes in order to find more easily the above-mentioned gold...With drawn swords our men ran through the city Not sparing anyone, even those begging for mercy. The crowd fell as rotten apples fall from shaken branches and acorns from swaying oaks... The Saracens, seeing that our men were so fierce and that the city was already taken by them, fled precipitately to wherever they thought they might preserve their lives a little longer. But they were unable to hide anywhere and instead were slain in a death that was well deserved.

"Very few of the male sex were left alive. But a great many of the women were spared because they could always be used to turn the hand mills...I saw a great many of the Saracens who were killed there put in a pile and burned. The fetid odor of their bodies bothered us greatly. These wretches were burned for the sake of finding the bezants which some had swallowed and others had hidden in their mouths next to the gums, not wishing the Franks to get anything that belonged to them...Hence it sometimes happened when one of our men struck the neck of some Saracen with his fist that from ten to sixteen bezants would be ejected from the mouth. The women also shamelessly hid bezants within themselves that was wicked and which is more shameful for me to tell." p. 154-155

## D. The second Crusade:

In The Papacy At Its Height we read:

"The Second Crusade (1147) was occasioned by the recapture of Edessa, with other reverses, threatening the existence of the kingdom. Bernard of Clairvaux was the preacher and prophet of the enterprise.... In the course of this Crusade, Damascus was besieged, but ineffectually, and this city was never taken.... Bernard, who in the name of God had foretold success, had to find an explanation of the non-fulfillment of his prophecy in the unworthiness of the Christian combatants."

## E. The third Crusade:

From The Papacy at Its Height we read:

"In 1187 Jerusalem was taken by the Moslem warrior Saladin, and in 1189 the Third Crusade was undertaken for its recapture. It was an enterprise of kings, the chief leaders being Frederick Barbarossa the aged Emperor, Philip Augustus of France, and Richard of England, Coeur-de- Lion.... not a tenth, it is said, of his dispirited army arrived at Antioch.... Some slight advantages were gained, but were lost again through the bloodthirstiness of the crusaders provoking desperate resistance, as well as from their own disunion and misunderstanding. (It ended)... by a terrible massacre at Jaffa, which practically extirpated the crusading host." p. 473-474.

## F. The fourth Crusade: (c. early 1200's).

### 1. Started by Innocent

The Papacy at its Height says:



"The Fourth Crusade (1202) was prompted by Pope Innocent III.... As the overland march was judged too hazardous, they sought convoy by sea to Venice. The exorbitant demands of the Venetians caused delay; the matter became complicated by emissaries from Constantinople, in whose disputes the crusaders became involved, and the end was that the 'holy war' degenerated into a filibustering expedition -- Constantinople fell, amid scenes of cruelty and outrage on which the Pope himself cried shame. The Byzantine Empire was overthrown, and a Latin kingdom established in its stead under Baldwin of Flanders.... Meantime the warriors of this Fourth Crusade neither reached Palestine nor struck a blow at the Mohammedan power, but only aggrandized the Papacy and intensified the antagonism of the Eastern and Western Churches." p. 474-475

## 2. Children became involved

The Papacy at its Height says:

"It was also in the time of Innocent III (1212) that the strangely mournful episode of the Children's Crusade illustrated the wild enthusiasm of the times. Some thirty thousand boys and girls, under the leadership of the boy Stephen, started for Marseilles, many being lost upon the way. At Marseilles they waited, believing that the waters would cleave before them to open a path. Wily merchants enticed some thousands of them of board their ships, promising to carry them 'for the love of God and without charge' to Palestine; and the poor children were sold as slaves in Algiers and Alexandria."

## 3. Albigenses were attacked

In The Genesis of the Crusades, H. E. J. Cowdrey says:

"The decree of the third Lateran Council assimilated those who took up the sword against heretics with Crusaders who fought against the infidels in the Holy Land and granted fighters against heresy the same indulgence and other privileges enjoyed by Crusaders in the Latin East. This proclamation was ineffective, at least in the sense that it produced no immediate practical action. In 1208, however, Pope Innocent III succeeded in translating the conciliar decree into practice when he launched what was to be called the Albigensian Crusade...Not only was it lawful and laudable for princes to undertake holy wars for the repression of heretics, it was a duty required of them and those who failed to take part in such a war sinned by withholding their help."

## G. The fifth Crusade:

1. Jerusalem taken, and held for one year.
2. Last time under Christian control.

From the Papacy at its Height we read:

"The Fifth Crusade was also promoted by Innocent III, who at the Fourth Lateran Council declared his intention of personally accompanying the soldiers of the cross to the Holy Land. But for him it was too late. He died in 1216, and it was not till the following year that Andrew, king of Hungary, set out upon this enterprise.... In endeavoring to reach Jerusalem by way of Egypt, they captured Damietta, where pestilence and slaughter wrought fearful havoc; but, were compelled to retire before the rising Nile, and had to surrender the stronghold. The expedition therefore was absolutely without result." p. 475-476

## H. The sixth Crusade (c. 1227-1230).

1. Leaders form a treaty with Sultans.
2. Pope excommunicated.

The Papacy at its Height says:

"The Pope lost all patience, charged the Emperor with having wantonly exposed his troops to pestilence, and pronounced against him a sentence of excommunication. But Frederick continued his preparations and, having rallied his forces, sailed once more from Brindisi, in defiance of the papal command to remain in Italy until he had purged his offence.... he...added yet further to his crimes by negotiating with the Sultan and his followers instead of fighting them. At length a treaty was concluded, which restored to the Emperor the whole of Jerusalem excepting the Mosque of Omar, also the towns of Jaffa, Bethlehem, and Nazareth.... Elated by his bloodless victory, he returned to Europe, to find the Pope to the last degree exasperated against him. Thus it was the fate of this Emperor to undergo a threefold excommunication--first, for not going to Palestine; then, for going; and lastly, for winning a bloodless victory."

## I. The seventh Crusade:

The Papacy at its Height says:

"The compact made with Frederick II, after being several times broken, was renewed in 1240, the expeditions from France and England by which this renewal was affected being sometimes reckoned as a separate crusade.... In 1245 a council at Lyons resolved to interpose, and Louis IX of France was found enthusiastically willing to take the cross. In 1248 he sailed for Cyprus, and after wintering in that island, proceeded to Damietta.... he was defeated and....ten thousand prisoners were captured with their sovereign,

and were all put to death save those who renounced Christianity for Islam.... The king, after a pilgrimage in sackcloth to Nazareth, returned to Europe, saddened by failure, but with heart and hope still unabated. So terminated the Seventh Crusade (6th in some texts)."

J. The eighth Crusade:

The Papacy at its Height says:

"The Eighth and last (1270) was also led by the King of France, who...with seen thousand men captured Nazareth, mercilessly slaying the Mussulman inhabitants...He concluded a peace for ten years and returned. But the pious and heroic Louis IX had been smitten down by pestilence before the walls of Tunis, his last words being, 'I will enter Thy house, O Lord; I will worship in Thy sanctuary. Thus ended the Crusades; every purpose unfulfilled with which they had so enthusiastically begun nearly two hundred years before, and to attain which probably thru millions of lives had been sacrificed. Only one stronghold remained to the Christians--that of Acre. But this also passed into Moslem hands in 1291. Attempts from time to time were made to renew the conflict, but the old enthusiasm had too surely died away."

K. The results of the crusades

From The Papacy at its Height:

"They certainly tended at first to the aggrandizement of the Papacy. Vast revenues flowed from many quarters into the coffers of the Church. Barons proceeding to the wars frequently bequeathed their property, in case they should fall in the enterprise, to the monastic or episcopal revenues. Greater still was the enhancement of the Church's spiritual power.... Plenary Indulgences, if not now for the first time introduced, were largely employed as motive for obedience to the Church's behests. The criminality of unbelief and heresy was more intensely felt in the campaign against the 'infidel' hosts. The word 'miscreant,' or unbeliever, gained currency as the synonym of all crime.

"On the other side of the question, it might be urged that the effect of these wars was to roll back the tide of Moslem invasion from Eastern Europe. Constantinople, indeed, was destined to fall, but the catastrophe was delayed.... what unimaginable horrors might have befallen the world had Christendom perished!"

## II. CATHOLIC HISTORY

A. Good reference book: [1][1]My Catholic Faith[1][1]

B. (1300's) Papacy in France for 70 years.

1. Corruption continues.
2. Papacy brought into complete submission to the state.

C. Mid 1400's

1. Sixtus IV (1471-1484) - carried out most bloody Inquisition.
2. Medici - wealthy family of Italy.
  - a. Controlled much of the money of Europe.
  - b. Had controversy with Sixtus.
3. Spanish Inquisition - Catholics stamped out heresy in Spain.
4. Innocent VIII - 1492
  - a. Same time that Columbus discovered America.
  - b. All out war on Waldenses.
  - c. Continued Spanish Inquisition.

D. 1500's

1. Leo X:
  - a. Archbishop at age 8.
  - b. Cardinal at age 13.
  - c. Went through 27 ranks of the ministry in 1 day.
  - d. Saw priesthood as merely a source of revenue.
  - e. Declared burning heretics a divine appointment from God.
  - f. Instituted granting of indulgences for money.
2. Alexander VI.
  - a. Sex pervert - committed all forms of fornication.
  - b. Mistress' brother became the next pope.
3. Three orders in Catholicism:
  - a. Franciscan order
  - b. Dominican order: "Domni Canes" - dogs of the Lord for smelling out heretics.
  - c. Jesuits: founded in Spain. Unconditional obedience to the pope. Supreme aim: to stamp out heresy.
4. Martin Luther - priest in the Catholic Church.

- a. Saw corruption; felt he had to deal with it.
- b. His 95 Theses led to the Protestant Reformation.

#### E. Modern Times

##### 1. Clement 11th (1700) - Papal Bull against reading the Bible.

The Bible was not the authority of the church anyway as the 'Riddle of Roman Catholicism' explains:

"The authority of Scripture is not the authority of a naked book, but the authority of a book in the process of being interpreted. Tradition is that by which Scripture is continually being interpreted... The Profession of Faith of Trent affirms...I likewise accept Holy Scripture according to that sense which our holy Mother Church has held and does hold, whose office it is to judge of the true meaning and interpretation of the Sacred Scriptures; I shall never accept nor interpret it otherwise than in accordance with the unanimous consent of the Fathers." p. 82

2. (1769) Jesuit order abolished by infallible pope.
3. (1800's) Jesuit order reformed by infallible pope.
  - a. Protestants had firm hold in England and America by this time.
  - b. Leo 12th condemned all religious freedom.
  - c. (1820's) Leo 12th decreed that anyone separate from the Catholic Church would not receive eternal life.
  - d. (1850's) Roman Catholic Church lost Papal states.
  - e. (1929) Mussolini re granted Papal state to the Vatican.
  - f. (1870) Redefined right to "enforce" heresy.
    - 1) Immaculate conception of Mary decreed.

The Riddle of Roman Catholicism says:

"In the Ave Maria the Virgin is addressed not only as 'Holy Mary,' but as 'mother of God.' Like the dogma of her perpetual virginity, this title is an inheritance from the fifth century, when its use occasioned a great theological controversy.... It seems to carry echoes from other places than the Bible and from other gods.... Historians of the ancient church have frequently pointed to the symbolic coincidence that the title 'mother of God' (Theotokos) should have been approved in 431 by a Christian council meeting in Ephesus, the city where the temple to the mother goddess has been so important to the business of the silversmiths.... The worship of the divine mother, which Christian monotheism had thrown out headlong through the front door, now crept back in through the back door.... P.132-133

Modern times (1870) continued:

- 2) Declared that Protestants have no form of Christian religion.
- 3) Doctrine of Infallibility.
4. 1900's:
  - a. (c.1900) Leo XIII
    - 1) Declared Protestants are enemy.
    - 2) Denounced Masonic order.
  - b. (1914) Denounced leaders of Reformation.
  - c. (1928) Pious 28th stated Catholic church only true church of God.
  - d. (1962) Pope John 23rd held last ecumenical council.
    - 1) Jews absolved as a nation.
    - 2) Only Jews involved in Christ's death are actually guilty of it.

# Ambassador College

## Church History

### Lecture 20

## The History of Education

#### I. HISTORY:

- A. Plato (c.300's B.C.).
  1. Lived in Athens.
  2. Plato's name wasn't always Plato; His name literally means, 'broad shoulders'.
  3. Established an academy.

- a. Co-educational
  - b. Study methods: lecture, debate, and much memory work.
- B. Dark Ages:
- 1. Repression of Education.
  - 2. Education only within confines of the clergy.
- C. Italy: Pre-Renaissance.
- 1. Called "Seat of Learning."
  - 2. Small clusters called 'Universities'.
  - 3. Teacher called 'Master' - having mastered a subject.
  - 4. Universities were usually specialized into specific subjects.
  - 5. Students formed Universities:
    - a. Students in charge
    - b. They hired and fired the masters
    - c. Masters were poorly paid, and aided their income through begging
    - d. Garment was designed (cap and gown) for begging
  - 6. All learning was in the Latin language.
  - 7. National clusters of their own nationality were called colleges in the confines of the university.
  - 8. Universities made up of these small clusters - colleges.
- D. France (1200's)
- 1. French established for the first time a University in Paris.
    - a. Jealous of Italy
    - b. Control now in hands of government instead of students.
    - c. About 7,000 students
    - d. Attracted best instructors and students
  - 2. Sarbone - Frenchman related to education.
    - a. He sponsored students in France
    - b. Section of the University dedicated to him
  - 3. Students paid their way through school.
    - a. Through grants and aid
    - b. Got sponsors
  - 4. Abilard;
    - a. Considered a heretic
    - b. St. Thomas Quinas was one of his greatest students
  - 5. Revolt at University in Paris...
    - a. All students expelled - had to go somewhere
    - b. England establishes a University in Oxford
    - c. History disputes which 1st - Cambridge or Oxford
- E. Early - mid 1500's.
- 1. Henry VIII.
    - a. Sought support from universities Oxford and Cambridge in favor of divorce decrees
    - b. All England becomes Protestant.
    - c. Establishes New Church of England
  - 2. Elizabeth I.
    - a. Puritan college is established called "Emmanuel" by Sir Walter
    - b. Queen against it persecutes
    - c. Later moved to Holland and eventually to the New World
- F. Early 1600's.
- 1. 132 Puritans go to New World.
  - 2. John Harvard comes to America.
  - 3. 1636 - People saw need to establish school to train clergy.
    - a. School of religious learning was established outside of Boston and was called "the College"
    - b. Harvard, at his death donated half his fortune to the College
    - c. Later changed name of the College to Harvard.
  - 4. Harvard not first college in New World:
    - a. University of Mexico was earlier
    - b. Also a French University in Canada predates Harvard
- G. Thomas Jefferson established the first secular university; the University of Virginia.

# Ambassador College

## Church History

### Lecture 21

## The Reformation Period

### I. World prepares for religious reform.

- A. Gutenberg's Bible -1450.
  1. People now educated in theology and philosophy.
  2. Printing press developed.
- B. Britain developing into a world power (c.1588).
  1. Break from Catholicism.
  2. Protestant movement now able to exist.
  3. Within these groups exist members of the true church.
  4. Discovery of the New World; colonization.

### II. Major Reformers of the Reformation Period.

- A. John Wycliff (1320-1384).
  1. Reformer within confines of the church for a while.

Walker writes in his book about the Protestant reformation:

"Wyclif attacked the mendicant friars, the system of monasticism, and eventually opposed the authority of the pope in England. He also wrote against the doctrine of transubstantiation and advocated a more simple church service according to the New Testament pattern. He taught that the scriptures are the only law of the church. Yet, he did not utterly reject the papacy, but only what he regarded as its abuse." P.299

- 2. Translated the Bible into English.

Fisher writes in The Reformation:

"The greatest service which he did the English people was his translation of the Bible, and his open defense of their right to read the Scriptures in their own tongue." P. 274

- 3. Foremost scholar at Oxford.
- 4. Believed in commandment keeping.

Neander writes in General History of the Christian Religion:

"Wycliff clearly perceived the need to restore obedience to the Ten Commandments. He never employed the characteristic devices of the later reformers in evading this apostolic doctrine. The learned historian, Neander, describes this frank approach. He states that one of Wycliff's first works as a reformer 'was a detailed expositions of the Ten Commandments in which he contrasted the immoral life prevalent among all ranks, in his time, with what these commandments require...and that it was his design to counteract a tendency which showed greater concern for the opinions of men than the law of God. But at the same time we cannot fail to perceive an inclination to adopt in whole the Old Testament form of the law, which shows itself in his applying the law of the Sabbath to the Christian observance of Sunday.'" P.200

- B. John Huss (1373-1415).
  1. Student at Prague.
  2. Studied works of Wycliffe.
  3. Tried to reform within Catholic church.

Fisher states:

"When he was appointed to investigate some of the alleged miracles of the church he ended up pronouncing them spurious and told his followers to quit looking of signs and wonders and to search the scriptures instead. At last, 'his impassioned condemnation of the iniquitous sale of indulgences called down upon him the papal excommunication.'" P.275

4. Condemned to be burned at the stake at the Council of Constance in 1415.

Hurbut explains in *The Story of the Christian Church*:

"...unfortunately, he later agreed to appear before the Council of Constance after having received a pledge of safe conduct from the emperor. He defended his teachings as in accord with scripture, but he was condemned by the council and delivered over to the civil power for execution. This method was always used so as to preserve the 'innocence' of the Roman church in such matters. The emperor's safe conduct pledge was broken upon the Catholic principle that 'faith was not to be kept with heretics.' The cruel sentence passed upon Huss was that he was to be burned at the stake." P.143

5. Laid the foundation for Sabbatarians.

C. \*Martin Luther

1. General Information:

- a. Thought to be third greatest man ever to live, ranked with Christ and Paul
- b. Several experiences helped shape Luther's thinking
  - 1). In his childhood he experienced severe discipline by authority figures

The Book *Here I Stand* says:

"...a recent work by Roland Bainton: 'Luther is reported to have said -- My mother caned me for stealing a nut, until the blood came. Such strict discipline drove me to the monastery, although she meant it well.... My father once whipped me so that I ran away and felt ugly toward him until he was at pains to win me back. (At school) I was caned in a single morning fifteen times for nothing at all. I was required to decline and conjugate and hadn't learned my lesson.'" P. 17

2. Luther was very moody

Bainton writes in *Here I Stand*:

"There is just one respect in which Luther appears to have been different from other youths of his time, namely in that he was extraordinarily sensitive and subject to recurrent periods of exaltation and depression of spirit. This oscillation of mood plagued him throughout his life. He testified that it began in his youth and that the depressions had been acute in the six months prior to his entry into the monastery." P.20

3. Roman Catholic doctrine mad him feel a strong sense of guilt

Bainton continues:

"The explanation lies rather in the tensions which medieval religion deliberately induced, playing alternately upon fear and hope. Hell was stoked not because men lived in perpetual dread, but precisely because they did not, and in order to instill enough fear to drive them to the sacraments of the Church. If they were petrified with terror, purgatory was introduced by way of mitigation as an intermediate place where those not bad enough for hell nor good enough for heaven might make further expiation." P.21

4. He and his companions were struck by lightning, and only Luther survived--he decided to be a priest

- c. Entered prominent university, received doctorate in Theology
  - 1). His studies and religious exercises failed to give him grace
  - 2). Became disillusioned with the clergy of the church in Rome

A *History of the Reformation* relates:

"D'Aubigne relates 'One day when he was officiating he found that the priests at an adjoining altar had already repeated seven masses before he had finished one. 'Quick, quick!' cried one of them, 'send our Lady

back her Son,' making an impious allusion to the transubstantiation of the bread into the body and blood of Jesus Christ. At another time Luther had only just reached the Gospel, when the priest at his side had already terminated the mass. 'Passa, passa!' cried the latter to him, 'make haste! Have it done at once.' His astonishment was still greater, when he found in the DIGNITARIES OF THE PAPACY what he had already observed in the inferior clergy. He had hoped better things of them.' Returning home, he pondered over the scenes of the pious pilgrims in Rome seeking salvation through various endeavors. And he shuddered as he recalled the frivolity, the moral wretchedness, and the lack of real spiritual knowledge in that city--supposedly 'the capital of Christendom.' (History of the Reformation, p. 68)"

- c. Tacked his 95 theses on the door of the church
- d. (c.1529) was excommunicated; German nobility supported him and protested the catholic decision to excommunicate him; granted Luther sanctuary
- e. Translated the Bible into German
- f. He set the pace for the reformation
- g. More nearly catholic than any other reformer
- 2. Doctrines he developed;
  - a. Kingdom of God not a literal return
    - 1) Referred to as chiliasm
    - 2) 1,000 year reign had occurred in the church
    - 3) Christ's return would be to do away with the anti-christ
  - b. Book of Revelation, and I, II, & III John considered not as inspired as the rest of the scriptures, Jude should end the Bible

Walker comments:

"Few services greater than this translation have ever been rendered to the development of the religious life of a nation. Nor, with all his deference to the Word of God, was Luther without his own canons of criticism. These were the relative clearness with which his interpretation of the work of Christ and the method of salvation by faith is taught. Judged by these standards, he felt that Hebrews, James, Jude, and Revelation were of inferior worth. Even in Scripture itself there were differences in value." (Walker, p. 349)

- c. Wrestled with Catholic doctrines
  - 1) Infant baptism, idols, trinitarianism
  - 2) Concluded with catholic doctrines
- d. Acknowledged Catholic church as the church of God

Hausser quotes Luther:

"Luther said, 'if I am convicted of error, I shall willingly retract it, and not weaken the power and glory of the holy Roman Church.' We notice that Luther still regarded the Roman church as 'holy.'" P.22

Alzog's Universal History continues:

"As late as March 3, 1519, Luther wrote the Pope: 'Now, Most Holy Father, I protest before God and his creatures that it has never been my purpose, nor is it now, to do ought that might weaken or overthrow the authority of the Roman Church or that of your Holiness; nay, more, I confess that the power of this church is above all things; that nothing in heaven or on earth is to be set before it. Jesus alone, the Lord of all, excepted.'" (Alzog's Universal History p. 195)

- 1) Believed he was not separate, but was reforming it
- 2) Referred to his church as the 'church of God' several times
- e. Major doctrine: Law vs. Grace
  - 1) Salvation by faith not by works only, what you do has no bearing

Fisher continues:

"Fisher relates Luther's feeling: 'Through the Gospel that righteousness is revealed which avails before God -- by which He, out of grace and mere compassion, justifies us through faith. 'Here I felt at once,' he says, 'that I was wholly born again and that I had entered through open doors into Paradise itself. That passage of Paul

was truly to me the gate of Paradise.' He saw that Christ is not come as a lawgiver, but as a Savior; that love, not wrath or justice, is the motive in his mission and work; that the forgiveness of sins through Him is a free gift; that the relationship of the soul to Him, and through Him to the Father, which is expressed by the term faith, the responsive act of the soul to the divine mercy, is all that is required. This method of reconciliation is without the works of the law.' (The Reformation, p. 91)"

Bainton shows that Luther hated God as lawgiver:

"He 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.' (Bainton, p. 49)"

2) Jas 2:21-24 justified by works; Luther he wrote the book; called it an "epistle of straw"

3) Rom 3:20 added word "alone" to German text; not present in original Greek

f. Reasoning for infant baptism:

1) Baptize children into the faith of the church

2) Philosophy, if a child can believe, they can believe because infant baptism is right and valid

g. On predestination: God pre-determined who would be saved

D. Zwingli (1484-1581)

1. Same time period as Martin Luther.

2. No credit for any reformation movement; though he paved the way for Calvinism.

3. Was a humanist:

a. Concerned for the welfare of others

b. Humanism, a common leftist movement on the catholic church

c. In 1525 published a commentary on true and false religion

d. Once others left Catholic fold doctrinal views began to differ

From R.C. Meredith's Protestant Reformation:

"Although in most points he held the ordinary Protestant views, he differed from them in the doctrine of the Sacrament, as will hereafter be explained. He held to predestination as a philosophical tenet, but taught that Christ has redeemed the entire race. He considered original sin a disorder rather than a state involving guilt. He believed that the sages of antiquity were illuminated by the Divine Spirit, and in his catalogue of saints he placed Socrates, Seneca, the Catos, and even Hercules,' (The History of the Christian Church, by Fisher, p. 308)"

2. Other Protestants agreed with this

R.C. Meredith continues:

"Of course, many Protestant writers acclaim Zwingli for his 'broad' views on the heathen speculators. Hastie lauds Zwingli's view: 'With a breadth of thought and feeling rare in his age, he recognized a divine inspiration in the thoughts and lives of the nobler spirits of antiquity, such as Socrates, Plato and Seneca, and hoped even to meet with them in heaven' (Hastie, The Theology of the Reformed Church, p. 184)."

3. Transubstantiation became a source of contention and debate between Zwingli and Luther

4. Both declared the other not Christian over this controversy

Walker tells us:

"Luther declared Zwingli and his supporters to be no Christians, while Zwingli affirmed that Luther was worse than the Roman champion, Eck. Zwingli's views, however, met the approval not only of German-speaking Switzerland but of much of southwestern Germany. The Roman party rejoiced at this evident division of the Evangelical forces' (Walker, p. 364)"



## E. Calvin (1509-1564)

1. Second in reformation movement after Luther.
2. Developed in Switzerland.
3. Protestant religion formed; made into state religion; completely separate from RCC
  - a. Wrote 1st systematic presentation of Christmas doctrine in reformation
  - b. His work entitled Institutes of the Christian Religion
4. Became no better than catholic predecessors.
5. His personality:
  - a. Extremely harsh, and severe person
  - b. Aesthetic in nature
  - c. Ruthless methods
  - d. Became more dictatorial than any catholic pope
1. He stressed that men are to forsake all pleasure in this life
2. As a result he punished people severely, for even trivial things

Schaff's History of the Christian Church Vol. VIII 490-492 Shows examples of Calvin's theocracy:

"Let us give a summary of the most striking cases of discipline. Several women, among them the wife of Ami Perrin, the captain-general, were imprisoned for dancing. Bonivard, the hero of political liberty, and a friend of Calvin, was cited before the Consistory because he had played at dice with Clement Marot, the poet, for a quart of wine. A man was banished from the city for three months because, on hearing an ass bray, he said jestingly: 'he prays a beautiful psalm.' A young man was punished because he gave his bride a book on housekeeping with the remark: 'This is the best Psalter.' A lady of Ferrar was expelled from the city for expressing sympathy with the Libertines, and abusing Calvin and the Consistory. Three men who had laughed during the sermon were imprisoned for three days. Another had to do public penance for neglecting to commune on Whitsunday. Three children were punished because they remained outside of the church during the sermon to eat cake...A person named Chapuis was imprisoned for four days because he persisted in calling his child Claude (a Roman Catholic saint) instead of Abraham, as the minister wished, and saying that he would sooner keep his son unbaptized for fifteen years. Bolsec, Gentilis, and Castello were expelled from the Republic for heretical opinions. Men and women were burnt for witchcraft. Gruet was beheaded for sedition and atheism. Serverus was burnt for heresy and blasphemy. The last is the most flagrant case which, more than all others combined, has exposed the name of Calvin to abuse and execration; but it should be remembered that he wished to substitute the milder punishment of the sword for the stake, and in this point at least he was in advance of the public opinion and usual practice of his age' (Schaff, History of the Christian Church, vol. VIII, p. 490--492.)"

"The official acts of the Council from 1541 to 1559 exhibit a dark chapter of fines, imprisonments, and executions. During the ravages of the pestilence in 1545 more than twenty men and women burnt were burnt alive for witchcraft, and a wicked conspiracy to spread the horrible disease. From 1542 to 1546 fifty-eight judgments of death and seventy-six decrees of banishments were passed. During the years 1558 and 1559 the cases of various punishments for all sorts of offences amounted to four hundred and fourteen -- a very large proportion for a population of 20,000' (Schaff, p. 492)"

6. Five points of Calvinism:
  - a. Man totally depraved
  - b. Unconditional predestination
  - c. Redemption granted to the elect
  - d. Grace irresistible
  - e. Once saved, always saved

Walker explains Calvin's view:

"Man's highest knowledge, Calvin taught, is that of God and of himself. Enough comes by nature to leave man without excuse, but adequate knowledge is given only in the Scriptures, which the witness of the Spirit in the heart of the believing reader attests as the very voice of God. The Scriptures teach that God is good, and the source of all goodness everywhere. Obedience to God's will is man's primary duty. As originally created, man was good and capable of obeying God's will, but he lost goodness and power alike in Adam's fall, and is now, of himself, absolutely incapable of goodness. Hence no work of man's can have any merit,

and all men are in a state of ruin meriting only damnation. From this helpless and hopeless condition some men are undeservedly rescued through the work of Christ. Since all good is of God, and man is unable to initiate or resist his conversion, it follows that the reason some are saved and others are lost is the divine choice-- election and reprobation. For a reason for that choice beyond the will of God it is absurd to inquire, since God's will is an ultimate fact' (Walker, pp.392-394)."

Calvin explains his views about predestination:

"In the section on predestination in his 'Institutes of the Christian Religion,' Calvin dogmatically states: 'No one who wishes to be thought religious dares outright to deny predestination, by which God chooses some for the hope of life, and condemns others to eternal death.... By predestination we mean the eternal decree of God, by which he has decided in his own mind what he wishes to happen in the case of each individual. For all men are not created on an equal footing, but for some eternal life is pre-ordained, for others eternal damnation...'" (Bettenson, Documents, p. 302)."

F. John Knox (1514-1572).

1. A Calvinist in Scotland.
2. Established Scottish branch of Protestant reformation.

G. John Wesley (1703-1791).

1. Founded Methodist church in England.
2. Took major hold in U.S.

H. John Huss:

1. Attempted reform, but remained within confines of the Catholic Church.
2. No indication he was part of the true church.
3. Located in Czechoslovakia, then known as Transylvania.
4. Put strong emphasis on the Ten Commandments.
5. Made it possible for other groups to exist - Sabbatarians.

## Ambassador College

### Church History

### Lecture 22

## Lollards / Anabaptists / Sabbatarians

### I. GROUPS WITHIN THE REFORMATION PERIOD

#### A. Lollards.

1. Located in Holland in the 1300's, predating Wesley.
2. Word origin:
  - a. Lollen - meaning to speak softly or to mumble
  - b. Later called Lollards
3. Tended to memorize scriptures.
4. Remnant of Waldenses.

The Encyclopedia of Religious Knowledge, by Brown says:

"Lollards: A Religious sect, differing in many points from the church of Rome, which arose in Germany about the beginning of the 14th century. (They were possibly named after their) leader and champion, a native of Memtz and equally famous for his eloquence and his writings, ... (Walter Lollard) was burnt at Cologne. Others think that Lollard was...merely a name of reproach applied to all heretics who concealed what was deemed error under the appearance of piety. The monk of Canterbury derives the origin of the word Lollard from Lollium, a tare, as if the Lollards were the tares sown in Christ's vineyard. Abeli says that the word signifies 'praising God' from the German word 'lobin' to praise and cheer the Lord, because the

Lollards employed themselves in traveling about from place to place singing Psalms and hymns. Others much to the same purpose derived Lollard, Lullhard or Lollart, Lullart, as it was written by the ancient German word Lullin, Lollin or Lallin and the termination 'hard' with which many of the high Dutch words end. Lollin signified to sing with a low voice and therefore, Lollard is a singer or one who frequently sings and in the vulgar tongue of the Berman it denotes one who is continually praising God with a song or singing hymns to His honor." p.752

The Encyclopedia of Religious Knowledge says:

"Fuller, however, informs us that in the reign of Edward III about A.D. 1315, Walter Lollard, was a German preacher. Perin in his history of the Waldensians calls him, 'one of the Waldensian barbs of great renown among them came into England and who was so eminent in England, that as in France, they called Beringarians from Beringarius and Petrobrucians from Peter De Bruys and in Italy and Flanders, Arnoldists from the famous Arnold of Brecia. So did the Waldensians Christians for many generations after, bear the worthy name of this man being called Lollards." p.538

5. Not strong evidence they were Sabbath keeping.
6. Walter - 1315:
  - a. Came to England preaching doctrine of the Lollards

The Encyclopedia Britannica, 11th edition, says:

"The organization must have been strong in numbers, but only those who were seized for heresy are known by name, and it is only from the indictments of their accusers that their opinions can be gathered. The preachers were picturesque figures in long russet dress down to the heels, who, staff in hand, preached in the mother tongue to the people in churches and graveyards, in squares, streets and houses, in gardens, and pleasure grounds, and then talked privately with those who had been impressed." p.929

- b. Became known as "Walter the Lollard"
- c. Probably a minister in the true church
- d. Many Lollards absorbed into Wycliffe movement

The Encyclopedia Britannica, 11th edition, says:

"It is probable that the name was given to the followers of Wycliffe because they resembled those offshoots from the great Franciscan movement, which had disowned the pope's authority and set before themselves the ideal of Evangelical poverty." p. 929

- e. Not too strong at first, but got stronger later

The Encyclopedia Britannica, 11th edition, says:

"In the earlier stages of Lollardy, when the court and the clergy managed to bring Lollards before ecclesiastical tribunals backed by the civil power, the accused generally recanted and showed no disposition to endure martyrdom for their opinions. They became bolder in the beginning of the 15th century.... In 1410 John Badby, an artisan, was sent to the stake. His execution was memorable from the part taken in it by the Prince of Wales, who himself tried to reason the Lollard out of his convictions. But nothing said would make Badby confess that 'Christ sitting at supper did give to His disciples His living body to eat.'"P.930

- f. Some of their doctrines

The Encyclopedia Britannica, 11th edition, says:

"Thomas Bagley (a Lollard) was accused of declaring that if in the sacrament a priest made bread into God, he made a God that can be eaten by rats and mice; that the Pharisees of the day, the monks, and the nuns, and the friars and all other privileged persons recognized by the church were limbs of Satan; and that auricular confession to the priest was the will not of God but of the devil." p.931

"The opinions of the later Lollards can best be gathered from the learned and unfortunate Pecoock, who wrote his elaborate REPRESSOR against the 'Bible-men,' as he calls them. He summed up their doctrines under

eleven heads: they condemn the having and using images in the churches, the going on pilgrimages to the memorial or 'mynde places' of the saints, the holding of landed possessions by the clergy, the various ranks of the hierarchy, the framing of ecclesiastical laws and ordinances by papal and episcopal authority, the institution of religious orders, the costliness of ecclesiastical decorations, the ceremonies of the mass and the sacraments, the taking of oaths and the maintaining that war and capital punishment are lawful. When these points are compared with the Lollard Conclusions of 1395, it is plain the Lollardy had not greatly altered its opinions after fifty-five years of persecution." p. 931

g. Had a great impact on England

The Encyclopedia Britannica, 11th edition, says:

"Lollardy, which continued down to the Reformation, did much to shape the movement in England. The subordination of clerical to laic jurisdiction, the reduction in ecclesiastical possessions, the insisting on a translation of the Bible which could be read by the 'common' man were all inheritances bequeathed by the Lollards." p. 931

## B. ANABAPTISTS

In The Anabaptist Story, we read:

"Love of learning and admiration for Erasmus characterized the young humanists.... The public break between Zwingli and his erstwhile disciples came with evident finality at a fateful disputation in January 1525. The council proclaimed Zwingli the victor and denounced the radicals. The alternatives were quite clear. The little group could conform, leave Zurich, or face imprisonment. It chose the last. A few days later, January 21, 1525, a dozen of so men slowly trudged through the snow. Quietly but resolutely, singly or in pairs they came by night to the home of Felix Manz...The dramatic events of the unforgettable gathering have been preserved in THE LARGE CHRONICLE OF THE HUTTERIAN BRETHREN.

"After his baptism at the hands of Grebel, Blaurock proceeded to baptize all the others present. The newly baptized then pledged themselves as true Disciples of Christ to live lives separated from the world and to teach the gospel and hold the faith.

"Anabaptism was born. With this first baptism, the earliest church of the Swiss Brethren was constituted. This was clearly the most revolutionary act of the Reformation. No other event so completely symbolized the break with Rome."P.10-11

### 1. Out of Waldensian movement.

In The Rise and Fall of the Anabaptists, we read:

"...from this occasion amidst this small circle we may fairly place the origin of the Anabaptist sect or party proper. Anabaptism was emphatically in the air; in other words, the spirit and general tendencies of what subsequently consolidated itself as the Anabaptist movement were dominant amongst certain orders of the population in widely distant centuries." .p 4

From The Anabaptist Story, we read:

"Ludwig Keller developed the theory that held the Anabaptists to be an outgrowth of the Waldenses, Bohemian Brethren, and other groups which he labeled, 'the old-evangelical brotherhoods.' This position is essentially that of Thomas M. Lindsay. Undoubtedly the Anabaptists had much in common with the Bohemian Brethren, the Waldenses, the evangelical humanists, the spiritual Franciscans, the medieval mystics, and other antipapal evangelical groups of medieval origin. Historically the connection is vague at best. That which is much more evident is the influence of the Scriptures upon those who were maliciously called Anabaptists. The Scriptures seem to have been far more determinative than the Waldenses, evangelical humanists, or spiritual Franciscans -- separately or all together. The witness which they established forms an indelible chapter in the living commentary of history upon the Scriptures." p. 16-17

### 2. Term given by catholics to anyone who believed in re-baptism.

One source explains:

"The lists of Eder and Erhard can be divided into three types of groups. First, there are eleven Anabaptist groups that are known to us on the basis of documentary evidence: Muntzerites, Sabbatarians, Mennonites, Huttites, Munsterite Brethren, Gabrielite Brethren, Austerlitzers, Swiss Brethren, Pilgram Brothers, Hutterites, and Staff Bearers." p. 443

3. Literally means re-baptism.
4. Number of people within this group translated the Bible into vernacular tongues.
5. Doctrines:
  - a. Condemned oaths
  - b. No military service

From Anabaptism, we read:

"The nineteenth-century historians Urban Heberle and Ludwig Keller suggested that certain medieval heresies like those of the Waldensians and the Bohemian Brethren had influenced the radicals, and there are indeed striking resemblances between these heresies and Anabaptism. The Waldensians and Bohemian Brethren also emphasized the Scriptures as the exclusive authority, demanded retreat from the world, expressed doubts about infant baptism, refused to take oaths and render military service, censured the power and privileges of the clergy, and rejected church buildings. Although no direct influence on the Zurich group has yet been discovered, heretical ideas and even books may very well have circulated in the Swiss towns." p. 8

In *The Rise and Fall of the Anabaptists*, we read:

"The little Zurich society would have nothing to do with carnal weapons. They would fight only with the sword of the spirit. In a letter under date September 5th, 1524, written by Konrad Grebel and his friends to Munzer, they say: 'The Gospel and its followers shall not be guarded by the sword, neither shall they so guard themselves, as, by what we hear from the Brethren, ye assume and pretend to be right. Truly believing Christians are sheep in the midst of wolves, sheep ready for the slaughter.'" p. 11

- c. Obedience to civil government; but couldn't hold an office
- d. Sinners excommunicated until repentant
- e. Sketchy information on the Sabbath

From *Anabaptism*, by Closeu, we read:

"When the first Anabaptist congregation formed a Zollikon during the week of January 22 to 29, 1525, meetings were held daily...After the first ardor had passed, the Anabaptists gathered for worship at regular intervals, whether once a week, once every two weeks, once a month, or once every two or three months... Most meetings were held on Saturday or Sunday, though sometimes meetings were also held on weekdays. The Anabaptists in the area of Romrod in Hesse met on Wednesday and Saturday in 1539.... They also liked to meet on Christmas, Easter, and Whitsunday." p. 64

Anabaptism continues:

"The Anabaptists not only rejected the traditional feast days as Catholic inventions but also advanced strange views concerning Sunday. Anabaptists in Franconia, Thuringia, the Tirol, and southwest Germany and the Hutterites in Moravia maintained that there was no difference between Sunday and the other days of the week." p. 148

#### C. SABBATARIANS (c. 1500-1600's)

1. Throughout Transylvanian region.
2. From Armenia - Jews migrating north because of persecution.
3. Predominate leader - Andreas Eossi.
4. Called themselves "Church of God".
5. Best Reference, the *Jewish Quarterly Review*, July 1890, #4, vol. II, by I Abrahams and C.G. Montefiore
  - a. Article reflects Jewish view of the Part Sabbath plays in differentiating religions.

"The celebration of the Sabbath is as much a common religious institution, as one of the most obvious marks of distinction between Judaism and Christianity. On the one hand, the whole Christian world observes each seventh day as a hallowed day of rest, thus to some extent pointing from week to week in the most solemn and in the most general and public manner, to the origin of Christianity: on the other hand, it is just by means of this Sabbath celebration -- by ordaining that the Sabbath should be observed on a different day from that on which the people of Israel and the founders of Christianity themselves kept it -- that Christianity has set itself in conscious and intentional opposition to the first possessors and inheritors of this great institution. Thus what was a mark of uniformity became a mark of diversity, and the separate observance of the seventh day developed into the most effective cause of separation between the Christian community and the adherence of the Jewish faith." p. 405

b. Shows Russian Groups Sobotniki and Molokani

"As regards the RUSSIAN Sabbath-observers, the so-called Sobotniki or Subbotniki, we have to depend for an account of their origin and present condition, on a few extremely scanty notices. They belong to the Russian sect, Molokani or Milk-drinkers, one of the various sects that arose, during the sixteenth century, in those provinces of Southern Russia which were at that time under the supremacy of the Polish crown, all of which sects displayed a Judaizing tendency, a marked leaning towards the Mosaic law. The Molokani, so runs the account given by a Russian chronicler, observed the Sabbath and had their children circumcised. The performance of Divine service, and the execution of other religious practices they entrusted to the oldest and most learned men selected from their own body.... Their worship consists of reading the Bible and singing the Psalms. For purposes of public service they assemble in a dwelling-room, which they call 'skool' (schkola). Persecuted in the government of Moscow, the Molkans settled in that of Woronesch, and subsequently spread throughout the neighboring government of Saratow. In the second half of the eighteenth century, their number in the first-named government had grown to 5,000 souls. By keeping their doctrines secret, they escaped persecution, till they were betrayed in 1769, and made to suffer oppression from the State." p. 466-467

c. Origin: Andreas Eossi

"Andreas Eossi of Szent-Erzsebet was a rich Szekely of noble birth, who owned three villages and a great number of estates in the counties of Udvarhelyszek, Kukullo, and Fehervar, and who belonged to the earliest adherents of Unitarianism in Transylvania. Having been visited by severe trials, (he was ailing for many years, and had lost his wife and three sons), he sought consolation in religion. 'He read the Bible so long' -- runs the account of the chronicler already mentioned -- 'that he evolved there from the Sabbatarian form of religion.' What he recognized as truth, he endeavored to disseminate in the surrounding district; he composed treatises, prayers, and hymns, caused copies of these and other writings to be prepared and lent them out in all directions.... He was well versed in Church history, and was completely master of the Old and New Testament, from both of which he derived his teaching." p. 472-473

d. Much of their teaching is found in hymnbook

"About 1600, there was compiled 'the old hymn-book of the Sabbatarians,' probably by Eossi himself. This book is the most important source whence acknowledged of the doctrines of the sect may be derived; it is the oldest monument of their literature, and contains paraphrases of the Psalms and other poetical passages of the Bible, metrical renderings of a few extracts from the Jewish prayer book.... Of the 110 poetical compositions, which are to be found in three manuscripts of this old Sabbatarian hymnbook, no less than 44 relate to the Sabbath, which, on account of the special regard in which its celebration was held, gave the sect the name they bear. Five songs belong to the New Moon, 11 to the Festival of Passover, 6 to the Feast of Weeks, 6 to Tabernacles, 3 to the New Year and 1 to the Day of Atonement."

"They did not celebrate Purim and Chanukah. But even the Mosaic Laws they did not observe in their entirety, for they kept the dietary laws only up to a certain limit, and circumcision not at all. The Sabbath played the most important part in their religions life...it brought the contrast between them and Christianity most prominently into view. They called the Sabbath celebration a 'spiritual marriage,' and adorned themselves for it in wedding attire. The Sabbath service consisted of prayers and hymns, introduced and concluded by the sermon or 'instruction.' One of the Sabbatical hymns mentions among the requisites of a proper observance of the Sabbath, 'study of the holy law, feeding the poor, moderation in living,

cheerfulness of disposition'; in another it is said: 'Let man first hallow himself, then the Sabbath of the Lord.' Although the feast of the first of Tishri is not designated the New Year festival in the Pentateuch, yet they celebrated it as the 'New Year' with special emphasis, as particularly characteristic, that they maintained that, in adhering to these observances, they were following the example and teaching of Jesus. 'He who keeps not the Sabbath will have no portion in the inheritance of Christ'; they celebrated 'the Passover of Israel, according to the command of our Christ.' They bound up with the Passover festival (in accordance with the views which they entertained regarding the millennium) the hope of the future redemption which Jesus will bring, in order to build up his millennial kingdom." p.473-474

e. Taught Christ's mission to enable us to keep commands

"They regard Jesus as greater than Moses and the prophets; call him 'our Christ,' 'Lord Jesus,' 'King,' even 'the son of God'; the last, however, in the sense that all deserve to be called 'sons of God' who are free from sin. For the most part they reverence him as the Messiah, as the Deliverer proclaimed by the prophets. On the other hand, however, they accentuated his purely human nature, and laid stress on the belief that his mission had for its object not the destruction but the maintenance of the Law." p. 474

f. Thought of themselves as spiritual Jews

"The Sabbatarians frequently declared that they joined themselves to Israel, and felt themselves Jews. In a Sabbath hymn occurs the following: 'We have chosen the observance of Thy law, we have found delight in the camp of Israel, despite his miserable lot.' And in another song: 'Not Abraham was our father, neither are we the remnant of his seed; but we are sprung from the house of Japheth, sons of ignorant heathens...yet in Thee, our gracious Father, delight and exult our heart, our soul, and our mouth; though we were heathens, yet hast Thou turned unto us and hast made us sons of great Abraham.'" p. 475

g. They were strongly anti-Catholic

"They declared the Christian festivals to be inventions of the popes, and even protested against the ringing of church bells. They regarded the Lord's Supper, not as a new institution of Jesus, but as an old Jewish custom. On the first night of Passover they ate unleavened bread, 'the bread of the Messiah,' calling to mind the Redeemer, who had appeared, and would one day come again." p. 475

#### D. SABBATH KEEPERS IN ENGLAND

1. Known as 7th Day Baptists throughout history.
2. Reference books:
  - a. Dean Blackwells' thesis on The History of the True Church
  - b. Religious Denominations by Joseph Belcher, 1861
3. Sabbath keepers begin to come out of hiding.
4. Many Sabbath keepers in England.
5. (1600's) 11 Sabbatarian church's in England; 3 churches in London.

## Ambassador College

### Church History

### Lecture 23

## The Church in England and America

#### I. THE CHURCH IN ENGLAND

A. Though not the true church, Baptists trace their history in a similar fashion.

1. Trace through Anabaptists, Waldenses, Bogomils, Paulicians, and Nazarenes rather than through the Council of Nicea.
2. Trace themselves back to the third century, and do not claim apostolic succession.
3. Do not practice church governmental structure. They believe in the total autonomy of the local

congregation.

4. They become Baptists as we know them in the 1630's.

B. Events in the 1400's.

1. Advent of printing.
2. Bible translated into English and distributed to the common people.
3. Important reform movement in Holland.
  - a. Calvinism - called Dutch reformers
  - b. Holland led the world in education

C. Events in the 1500's.

1. Henry VIII - England becomes Protestant.
2. Elizabeth I - Firmly establishes England in Protestantism.

D. Events in 1600's.

1. King James - edition of the Bible in 1611, most commonly used version.
2. God's church existed at this time in Europe and England and were known as Sabbatarians.
  - a. Several began to advocate 7th day

Jones' Church History says:

"Chambers' Encyclopedia states that in England 'many conscientious and independent thinkers in the reign of Elizabeth (1558-1603) advocated the seventh-day.'" p. 238

b. In 1595 Nicholas Bound published his book

Joseph Belcher writes in *The Religious Denominations in the United States*:

"The Sabbath controversy commenced in England near the close of the sixteenth century. On Nicholas Bound, D.D., of Norton, in the county of Suffolk, published a book in 1595, in which he advanced the modern notion concerning the Christian Sabbath, that it is a perpetuation of the Sabbath of the fourth commandment, but that the day specified in that commandment has been changed by divine authority from the seventh to the first day of the week. This doctrine was very taking, proclaimed as it was at a time when there was felt to be so much need of greater strictness in regard to the day of rest. According to a learned writer of that age, 'In a very little time it became the most bewitching error, and the most popular infatuation, that ever was embraced by the people of England.' Dr. Bound's book was suppressed by order of Archbishop Whitgift in 1599. But its suppression only led to the publication of a multitude of other works, in which every variety of opinion was expressed. While this discussion was in progress, several advocates of the seventh day arose, who vindicated its claims with great boldness and ability." p. 228

c. In 1618 Traske spoke out and persecuted

Also from Joseph Belcher's *The Religious Denominations in the United States*, we read:

"John Traske began to speak and write in favor of the seventh day Sabbath about the time that the Book of Sports for Sunday was published under the direction of the Archbishop of Canterbury and King James I., in 1618. He took high ground as to the sufficiency of the Scriptures to direct in religious services, and the duty of the State to impose nothing contrary to the Word of God. For this he was brought before the Star-Chamber, where a long discussion was held respecting the Sabbath, in which Dr. Andrews, Bishop of Winchester, took a prominent part. Traske was not turned from his opinion, but received a censure in the Star-Chamber. Paggitt's *Heresiography* says that he 'Was sentenced, on account of his being a Sabbatarian, to be set upon the Pillory at Westminster, and from thence to be whist to the Fleet Prison, there to remain a prisoner for three years. Mrs. Traske, his wife, lay in Maiden-Lane and the Gate- House fifteen years, where she died, for the same crime.'" p. 228-229

d. In 1628 another book was written

Belcher continues:



"Theophilus Brabourne, a learned minister of the Gospel in the Established Church, wrote a book, which was printed at London in 1628, wherein he argued 'That the Lord's Day is not the Sabbath Day by Divine Institution,' but 'that the Seventh-day Sabbath is now in force.' This book not having been replied to, he published an other in 1632, entitled, 'A Defense of that most ancient and sacred ordinance of God, the Sabbath Day.' For this he was called to account before the 'Lord Archbishop of Canterbury' and the Court of High Commission. Several lords of his Majesty's Private Council, and many other persons of quality, were present at his examination. For some reason--whether from being overawed by the character of that assembly, or from fearing the consequences of rejecting its overtures, it is not possible now to say--he went back to the embrace of the Established Church. He continued to maintain, however, that if the sabbatical institution be indeed moral and perpetually binding, then his conclusion that the seventh day ought to be kept is necessary and irresistible." p. 229

e. Tandy propagated 7th day truth

Belcher continues:

"About this time we find Philip Tandy promulgating the same doctrine concerning the Sabbath in the northern part of England. He was educated in the Established Church, of which he became of minister. Having changed his views respecting the mode of baptism and the day of the Sabbath he abandoned that church, and became a mark for many shots. He held several important disputes about his peculiar sentiments, and did much to propagate them." p. 229

f. 1642 a book on the fourth commandment burned

Belcher continues:

"James Ockford was another early advocate of the Sabbath in England. He seems to have been well acquainted with the discussions in which Traske and Brabourne were engaged. Being dissatisfied with the pretended conviction of Brabourne, he wrote a book in defense of Sabbatarian views, entitled, 'The Doctrine of the Fourth Commandment.' This book, which must have been published about the year 1642, was burnt by the authorities of the Established Church. One Cawdrey, a Presbyterian, and a member of the Assembly of Divines fearing that this 'Sharp confutation by fire,' would be complained of as harsh dealing, wrote a review of it, which in now (in 1854) extant." p. 229-230

g. 60 years later eleven churches existed

Belcher continues:

"Several causes combined to prevent the early organization of Sabbatarian churches in England. The various laws passed to secure uniformity in worship, and to hinder the holding of religious meetings among all dissenters from the Established Church, were doubly oppressive upon those who observed their Sabbath on a different day from the mass of Christians. To this and similar causes we must attribute the fact, that there were no churches regularly organized until about 1650. Within fifty years of that period, however, there were eleven Sabbatarian churches, besides many scattered Sabbath-keepers, in different parts of the Kingdom. These churches were located at the following places: --Braintree, in Essex; Chersey; Norweston; Salisbury, in Wiltshire; Sherbourne, in Buckinghamshire; Tewkesbury, or Natton, in Gloucestershire; Wallingford, in Berkshire; Woodbridge, in Suffolk; and three in London, namely, the Mill-Yard Church, the Cripplegate Church gathered by Francis Bampfield, and the Pinner's Hall Church under the care of Mr. Belcher, whose funeral sermon, preached by Joseph Stennett, April 1, 1695, now lies before us. Eight of these churches have now become extinct, and hence a complete account of them cannot be obtained."

h. Dogger and Dodd show the activity in their book

3. Reference books on Sabbath keeping churches:

- a. History of 7th Day Baptists, best name to look under in research
- b. History of the 7th Day Church of God Richard Nichols

4. Most famous Sabbatarian church existing at this time: the Millyard church.

Belcher describes the Mill-yard Church:

"The Mill-Yard Church is located in the eastern part of London. The time of its origin is not certainly known. The records now in possession of the church reach back as far as 1673. But as they contain no account of its organization, and refer to another book, which had been previously used, it is probable that the church dates from a period considerably earlier.... We think it safe to put down JOHN JAMES as the first pastor of Mill-Yard. On the 19th day of October 1661, while Mr. James was preaching, an officer entered the place of worship, pulled him down from the pulpit, and led him away to the police under a strong guard. About thirty members of his congregation were taken before a bench of justices then sitting at a tavern in the vicinity, where the oath of allegiance was tendered to each, and those who refused it were committed to Newgate Prison. Mr. James himself was examined and committed to Newgate, upon the testimony of several profligate witnesses, who accused him of speaking treasonable words against the King. His trial took place about a month afterward, at which he conducted himself in a manner to awaken much sympathy. He was however sentenced to be 'Hanged, drawn, and quartered.' This awful sentence did not dismay him in the least. He calmly said, 'Blessed by God, whom man condemneth, God justifieth.' While he lay in prison under sentence of death, many persons of distinction visited him, who was greatly affected by his piety and resignation.... At the scaffold, on the day of his execution, Mr. James addressed the assembly in a very affectionate manner. Having finished his address, and kneeling down, he thanked God for covenant mercies...he prayed for the witnesses against him, for the executioner, for the people of God, for the removal of divisions, for the coming of Christ, for the spectators, and for himself, that he might enjoy a sense of God's favor and presence, and an entrance into glory.... Then, having thanked the Sheriff for his courtesy, he said, 'Father, into thy hands I commit my spirit;' and was immediately launched into eternity. After he was dead, his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in Whitechapel on a pole opposite to the Alley in which his meeting-house stood." p.230-231

Jones Church History discusses this church:

"...John Trask and John James were the founders of the Mill Yard Church, London, 1616 to 1661.... In 1546 there were seven congregations in London, which called themselves collectively 'The poor despised Churches of God....' Sixteen years later (1661), John James the founder of one of the Sabbath-keeping churches in London died a martyr's death for the precious truth, showing the severity of the persecution against these despised people of God.... Frances Banefield, writing sixteen years later (1677),

... speaks of the church of which he is pastor, calling it the Church of God, and says there were then two other Sabbath-keeping churches in London.... Frances Banefield included the Mill Yard church with two other churches, by mentioning a public debate it was then carrying on in defense of the Sabbath, against opposers to this truth.... At least three of the seven 'poor despised Churches of God' in London in 1646 had survived the persecutions, which cost the death of John James, and others, and were functioning in the year 1677. Also that Frances Banefield's church moved to the Mill Yard church to hold their services the year 1830.... Frances Banefield is author of a book (1677), in which he brings out evidence to show 'The Church of God' of that day, like the Sabbath, is a continuation of the 'Church of God' of the Old Testament, which is exactly what this work had done except that it brings the church down to 1935." p. 146-247

##### 5. Sabbath keeping gradually diminished

Belcher explains:

"...only three Sabbatarian churches now remain in England, out of the eleven which existed there one hundred and fifty years ago. Their decline has been gradual, but certain and unchecked. Sufficient causes for it may be assigned.... There can be little doubt, that the observance of the Sabbath upon a different day from the one commonly observed, is connected with greater inconveniences than result from embracing the peculiar doctrines of any other Christian denomination. It would not be very surprising, therefore, if in England...the number of Sabbath-keepers should...gradually diminish. But aside from this, there have been influences at work in the churches themselves exactly adapted to produce the results, which are witnessed. From a very early period, it has been the practice of Sabbatarian preachers to accept the pastoral care of first-day churches--thus attempting to serve two masters at once, and (thus) practically proclaiming a low estimate of the doctrine by which they were distinguished. Closely connected with this, and perhaps a natural result of it, has been an almost total neglect, for a long period, to make any energetic efforts to promulgate their views. Take into account these two considerations, together with the fact that no missionary or associational organizations were ever formed to promote acquaintance and brotherly feeling

among the churches, and their existence at all seems more a matter of surprise than their gradual diminution." p. 238

## II. THE CHURCH IN AMERICA

A. Bodies of people seeking religious freedom moved to the New World.

1. People moving to America consisted of Puritans, Quakers, Methodists, Baptists, Anabaptists, and Catholics, all seeking religious freedom.

2. Sabbatarians were intermixed within these groups and came to America in c. 1670.

B. Puritans:

1. Came out of Holland.

T. Gregory, in *Puritanism in the Old World and in the New*, says

"But the greatest service which Holland rendered to our own country in the sixteenth century was the dissemination of Protestant convictions and sentiments-- the right of private judgment, the duty of toleration, and liberty of conscience. The Netherlanders became missionaries to the people wherever they settled down, instructing them in the truths of the Bible, quickening at once their intelligence and aspirations, and leading them into the love and practice of virtue, which seemed indeed lofty and austere when compared with the morals of our own countrymen. The chief strongholds of English Puritanism were London and Norwich, and these were just the two cities where the Dutch community and influence were the most widely represented. It was in Norwich, as we have seen, that Robert Browne gathered the first Separatist of Independent Church, a church mainly composed of people from the Netherlands, who at that time formed the majority of the population of the city.... It seems clear, then, from what has been thus said, that the origin of Puritanism, strictly speaking, is to be sought, not in England, but Holland." p. 205- 206

X. People who resolved to follow the purity of the Bible.

a. Beliefs

Neal's *History of the Puritans* says:

"We believe the word of God contained in the Old and New Testaments to be a perfect rule of faith and manners; that it ought to be read and known by all people; and that the authority of it exceeds all authority, not of the Pope only, but of the Church also, and of Councils, Fathers, men, and angels. We condemn as a tyrannous yoke whatsoever men have set up of their own invention, to make articles of faith, and the binding of men's consciences by their laws and institutions." p. 223

b. Name became term of derision

Ralph Barton Perry, in *Puritanism and Democracy*, says:

"Originally, 'Puritan' seems to have been a term of derision, applied rather loosely to people who expressed some dissatisfaction with the workings of the established Church. Because the scope of these objections was sometimes quite trivial, the term came to suggest an argumentative, stubborn frame of mind, a cheerless concern with technicalities. Elizabeth herself had complained that Puritans 'were over-bold with God Almighty, making too many subtle scannings of His blessed will, as lawyers do with human testaments.'" p. 37

c. Didn't keep Christmas

d. Kept Sunday but called it Sabbath

Jones says:

"While one of the authors was living in the city of St. Joseph, Missouri, during the winter of 1934, the following editorial appeared in the St. Joseph, Mo., 'Daily Gazette,' during the Christmas season, written by the editor, Mr. Hugh Sprague: 'Strange as it may seem, in the early history of America there was an attempt at suppression of Christmas spirit. The stern Puritans at Plymouth, imbued with the rigorous fervor of the Old Testament, abhorred the celebration of the orthodox holidays. Their worship was on the Sabbath, rather than on Sunday, and Christmas in particular they considered a pagan celebration. Later immigrants

attempted to observe Christmas as a time of joy, but were suppressed. Governor Bradford, Elder Brewster, Miles Standish and other leaders were firm against the yuletide spirit as we know it today."

3. Puritanism was the result of four major influences:

- a. The reformation
- b. Influence of the Bible, now available for the people to read
- c. Growth of freedom beginning from the Magna Carta
- d. Saw need to separate church and state

C. Sabbatarians.

1. Steven Mumford arrived in America in c.1664.
  - a. Founded earliest recorded Sabbath keeping church c.1671
  - b. Location: outside of Providence, Rhode Island

Belcher writes:

"The Seventh-day in America date from about the same period that their brethren in England began to organize regular churches. Mr. Stephen Mumford was one of the earliest among them. He came from England to Newport, R.I., in 1664, and 'Brought with him the opinion, that the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable, and that it was an Anti-Christian power which changed the Sabbath from the seventh to the first day of the week.' He associated much with the First-day Baptist Church in Newport, and soon won several members of that church to his views. They continued to walk with the church, however, for a time...in December, 1671, they came to an open separation, Stephen Mumford, William Hiscox, Samuel Hubbard, Roger Baster, and three sisters, entered into church covenant together, thus forming the first Seventh-day Baptist Church in America. William Hiscox was chosen and ordained their pastor, which office he filled until his death in 1704, in the 66th year of his age." p. 239

c. Belcher documents some of these people's beliefs

"In 1685, Mr. Hubbard wrote to Mr. Reeve, of Jamaica, that messengers were then gone from their church to New London, 'To declare against two or more of them who were of us, who declined to Quakerism. I might say more; of whom be thou aware, for, by their principles, they will travel by land and sea to make disciples, yea, and sorry ones, too. Their names are John and James Rogers, and one Donham.' 'From this beginning,' says Backus, who wrote more than sixty years ago, 'proceeded a sect which has continued to this day, who, from their chief leader, have been called ROGERENES. In their dialect, and many other things, they have been like the first Quakers in this country; though they have retained the external use of Baptism and the Supper, and have been singular in refusing the use of means and medicine for their bodies. Their greatest zeal has been discovered in going from meeting to meeting, and from town to town, as far as Norwich and Lebanon, the one fourteen, and the other twenty-four miles, to testify against hireling teachers, and against keeping the first day of the week as a Sabbath, which they call the Idol Sabbath; and when the authorities have taken them up, and fined them therefore, and having sometimes whipped them for refusing to pay it, they soon have published accounts of all such persecutions, which have been the very means of keeping their sect alive." p. 240-241

d. By 1854 there were several sabbath keeping churches in America

Belcher writes:

"For more than thirty years after its organization, the Newport Church included nearly all persons observing the seventh day in the States of Rhode Island and Connecticut; and its pastors were accustomed to hold stated meetings at several distant places, for the better accommodation of the widely-scattered members. But in 1708, the brethren living in what was then called Westerly, R.I., (comprehending all the south-western corner of the State,) thought best to form another society. Accordingly they proceeded to organize the Hopkinton Church, which had a succession of worthy pastors, became very numerous, and built three meeting-houses for the accommodation of the members in the different neighborhoods. At present (1854) there are seven church in Rhode Island, and two in Connecticut, all in a healthy condition." p. 243

2. (1818) become known as 7th Day Baptists.
3. Reason for name change; didn't like to be called Sabbatarians.

4. (1840's) they formed missionary assignments going all over the world.
  5. Established three small colleges located in West Virginia, Wisconsin, and New York.
  6. Ultimately name changed to 7th Day Church of God.
  7. Not much spiritual growth. Gained new members through births.
- D. Approximate Church Eras (speculative, very hard to document).
1. Smyrna - Paulicians
  2. Thyatira - Waldensians
  3. Sardis - Sabbatarians
    - a. Could have come into being as early as the 1600's
    - b. By the 1900's are as the Bible describes them i.e. have God's name, but are spiritually dead

# Ambassador College

## Church History

### Lecture 24

## History of the Modern Church of God

### I. SABBITARIANS - THE 7TH DAY CHURCH OF GOD

A. Sabbatarians traced through 7-Day Baptists. They trace their origins back to John the Baptist.

B. Roger Williams.

1. Founder of Rhode Island.
  - a. Founded the basis of religious freedom
  - b. Haven for persecuted Christians
  - c. Smallest state in the union
2. Baptized by member of Steven Munford's 7th Day Church.

C. Believe in Saturday resurrection (the early Sabbatarians).

D. A History of the True Church by Dugger and Dodd, 1936.

1. Not an authoritative work, but a good reference.
2. Gives an article of their beliefs - a statement of Doctrines written in 1705.
  - a. One God, one Christ, the holy spirit is a gift
  - b. Both OT and NT are of inspiration
  - c. The Ten Commandments are valid
  - d. Believe six principles in Heb 6 to be doctrine
  - e. The Lord's supper to administered and received in all churches
  - f. Church's should have officers - deacons etc.
  - g. Believers baptized by immersion
3. They did not understand church government. Had a government of democracy.

From A History of the True Church we read:

"One hundred and forty names were presented, and a box was prepared from which to draw the names according to the leadings of God, for these respective offices. As we approached the set time, it seemed we could feel the presence of God. The power of His presence through the world circle of prayer was keenly apparent, and hearts rejoiced in the hope and joy of his salvation.... Another short season of silent prayer was then called, and the names of the Seventy were chosen one by one.... Elder C. Sobers, New York City; Elder A.C. Turner, Mich.; Elder Echiavaria, Tex.; Elder Herbert Armstrong, Ore.; Elder A. Steede, Mich.; Elder J. W. Tarver, La...."

4. Confrontation resulted in split from church of God.
5. (c.1842) Came to understanding of clean and unclean meats.

From A History of the True Church we read:

"Concerning the Passover, or the Lord's Supper, in at least one assembly of the early Sabbatarians in West Virginia, the following is illustrative: 'March 21, 1853, it was voted that communion service be held once in twelve months 'on the fourteenth day of the first Jewish month'; i.e., on the evening of the Passover.' --Idem, p. 201.... The diet of some of the early Sabbatarians in West Virginia, can be understood from the following extract concerning the South Fork of Hughes River Church in 1842: 'In their efforts to follow the mandates of the Mosaic law, the flesh of swine for food was placed under ban. Mutton and beef tallow took the place of lard in cooking. A few of the more well-to-do used olive oil.'--Idem, p. 203...."

6. 1800's.
  - a. 1830's - advent movement beginning in the Church
  - b. Adventists means second coming
  - c. Had a feeling second coming was about to occur
  - d. Called themselves Church of God Adventists

## II. Seventh Day Adventists.

### A. William Miller.

1. Converted in the Church of God.
2. Preached world would come to an end in 1844.
3. Confused the prophecy in Daniel concerning 2,300 days.
  - a. He dated those days a beginning in 457 B.C.
  - b. Believed Christ would return in 1844
  - c. When Christ didn't return, many were disillusioned and confused
  - d. Concluded that Christ had entered an inner sanctuary in heaven and had begun the Investigative Judgment.

### B. (1860's) Incorporated as the 7th Day Adventists.

1. There was much controversy over this.

"Ridicule was heaped by the White Party upon those who supported the name Church of God. The pages of the Review became the battleground for the church name around 1860 when the organizational drive fostered by the Whites came to fruition. Here is a typical presentation of the reasons for the use of the name Seventh Day Adventist: 'From Green Springs, Ohio...We receive the name Seventh Day Adventist, because it contains the two leading principles of our faith: First, the second coming of our Lord, and second, it sets forth the 4th commandment. On the other hand, the name 'Church of God' is not appropriate, because there are several churches by that name, and so many by the same name would make confusion.' Waterman Phelps, previously mentioned as a convert of H.S. Case in Wisconsin, strongly supported 'Church of God' in the Review: 'I think it is not difficult to determine what name they will have, when we consult Rev. 14:1, 'having his father's name in their foreheads.' Chapter 3:12, 'I will write upon them the name of my God.' And with this agrees the apostle in all his epistles. They are addressed to the Church of God. Acts 20:28; I Cor. 1:2; 10:32; 11:22, 15, 29; Gal. 1:13; I Tim. 3:5. Now if we have the right to depart from the simplicity of the gospel in one instance have we not in another? If so, what does their confusion consist in? If so, can we as a people do the same and not become a member of the same great family...one of the harlots?'.... The high pressure campaign lead by the Whites to organize Sabbath Adventists under the name 'Seventh Day Adventists' was ostensibly conducted with the purpose of holding church property in a corporation instead of being deeded to individuals. Michigan had recently passed a law allowing churches to organize, and an 'official' organization was said to be an encouragement for increasing the membership.... Some Adventists did not go along with the change of the name from 'Church of God' to 'Seventh Day Adventist.' Ohio appears to be a leading center of objection to the White Party. The Review and Herald of April 9, 1861, in the article, 'Secession,' reports the following: 'Brother Smith' We conclude from present aspects that the name, 'Seventh Day Adventist,' is being made obligatory upon our brethren. Without further light Ohio cannot submit to the name 'Seventh Day Adventist,' as either a test, or an appropriate name for God's people. Being appointed a finance committee at the last conference, and having now on hand means for carrying on the cause in Ohio, we could not conscientiously expend those means in any other than the advancement and extension of the truth and the 'Church of God.' If such means are expended otherwise it will be necessary for the churches in Ohio to assemble in conference, and to give instruction to that effect, and to choose some other committee to make the disbursements.'"

### C. James and Ellen G. White.

1. Part of Church of God Adventist.
2. Formerly Methodists.
3. Ellen G. White wrote for the "Advent Review and Sabbath Herald" paper the church published.
4. Believed she was a prophetess.

"D.M. Canright, an early Seventh Day Adventist who was intimate with the Whites, left them in the 1880's because he saw the 'Elder and Mrs. White ran and ruled everything with an iron hand. Not a nomination to office, or a resolution, not an item of business was ever acted upon in business meetings till all had been first submitted to Elder White for his approval.... (and Mrs. White's) revelations always favored Elder White and herself. If any dared question their course, they soon received a scathing revelation (based on a vision) denouncing the wrath of God against them.' Canright painted a picture of a 'coldly legalistic' Seventh Day Adventist church governed by the fear of going against the 'divine testimonies' of its 'prophetess.'"

#### a. Some of her prophecies proved false

"Ellen G. White wrote in her Testimonies for the Church that 'At the General Conference at Battle Creek, May 27, 1856, I was shown in vision some things which concern the church generally...I was shown the company present at the Conference. Said the angel, 'Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.' All of the people alive at that conference have died, presenting a serious question as to the authenticity of Mrs. White's visions."

#### b. Her writings have proven to be plagiarized

From Newsweek, January 14, 1981, in the article "A False Prophetess?" we read: 'Between 1844 and her death in 1915, she wrote more than 46 volumes--totaling 25 million words--on the Bible, history and health. Mrs. White's prodigious literary output was based largely on the 2,000 or so visions she claimed to have had, in which the voice of God instructed her on everything from Biblical interpretation to diet and dress.... But now, 66 years after Ellen White's death, the notion that she was a 'true prophetess of God' is being questioned by Adventist scholars who argue that many of her revelations were copied from other nineteenth-century writers--and that, borrowed or not, some of the most important ones cannot be squared with Scripture.... The copying charge was leveled by Rea, a voluble pastor and researcher from Long Beach, Calif., who spent two years analyzing Mrs. White's works.... Rea insists that 'the heart of Adventist theology was also copied from others.' In all, he estimates, as much as 80 per cent of Mrs. White's writing was lifted almost word for word from earlier works.... What bothers him the most, however, is not her failure to attribute her ideas to their source but her insistence on attributing them to God.... The Adventist establishment has had a harder time responding to the theological challenge posed by Ford.... Before Mrs. White came on the scene, followers of early Adventist preacher William Miller had believed that Christ would return to earth on Oct. 22, 1844, to cleanse the earthly 'sanctuary' of sin. So on that date Miller and his flock gathered on a boulder in upper New York State to await this Second Coming. When Christ failed to appear, most Millerites lost faith. But some rallied round Mrs. White, who taught that Miller had merely misinterpreted Daniel's revelation. The real sanctuary, she explained, was in heaven. What had happened on Oct. 22, she said, was that Jesus had moved from one heavenly apartment to another in order to begin a final 'investigative judgment' on the righteous that would precede his return to earth. Mrs. White's reinterpretation saved the Adventist movement.... In his massive study, Ford argues that scripture simply does not support White's interpretation of Daniel. 'No scholar seriously believes that Jesus Christ is sitting in heaven turning pages to investigate Christian lives,' he argues."

#### c. Some say visions were a force of epilepsy

An article in Christianity Today entitled "Was Ellen White Merely an Epileptic?", by Rodney Clapp, says the following:

"White's writings have been the source of heavy controversy since Adventist minister Walter Rea claimed that she plagiarized several other writers. In addition to the plagiarism question, Evangelica presents three other arguments that, if true, would topple White from the prophetic throne where Adventists placed her. The most fascinating of those arguments is made by Delbert Hodder, a pediatrician and active Adventist. Hodder notes that the supposed 'supernatural nature' of the many visions White had during her lifetime are regarded as proof she was a prophet. But Hodder speculates the visions had no supernatural cause. A form

of epilepsy called partial-complex seizures may have been responsible instead.... Similarities between seizures and White's visions include: \*Eyes that are open and often turned up. Historical accounts report White's eyes 'rolled up' during visions. \*Words or phrases that are repeated monotonously. White is characterized as repeating 'light,' 'dark,' 'glory,' and 'glory to God' during visions. \*Gestures. White reportedly wrung her hands, walked back and forth, and gracefully moved her shoulders in her ecstatic states. \*Visual hallucinations, including 'crude sensations of light or darkness.' White spoke of 'light' and 'dark' during her visions... Brinsmead, one of the first dissident evangelical Adventists, believes the denomination 'engaged in a conspiracy to hide the facts of early Adventist history.' The shut-door theory was postulated to explain what happened in 1844 when, contrary to prediction, Christ did not return to earth. It held that on October 22, 1844, Christ stopped pleading for sinners in one apartment of a heavenly sanctuary and went into a second sanctuary to plead only for the 'little flock.' Only the Adventist believers, in other words, would be saved. Later, the church shifted its position. White once testified that a vision affirmed the shut-door teaching. At another time, after the shut-door teaching fell out of favor, she said the same vision contradicted that theory.... Evangelica's third argument is that Ellen White made a number of statements on health now known to be scientifically false. She wrote that wigs congest the brain and that persons become 'hopelessly insane' after adopting the 'deforming fashion.' She believed masturbation was 'killing thousands and tens of thousands,' that eating meat strengthened man's animal propensities,' and that some races began by sexual relations with animals."

#### 5. Doctrinal differences:

- a. Major controversy: Passover observed quarterly rather than annually
- b. No alcohol concept, had grape juice at Passover
- c. Christ resurrected on Sunday
- d. Believed in trinity did away with holydays using Col 2:16.

### III. Church of God.

A. In the 1860's the Church of God Advent published a paper called "The Bible Advocate".

1. Still being published.
2. Mr. Armstrong wrote of this in the 1920's and 1930's.

B. Headquarters of the Church:

1. Moved from Battle Creek to Marian, Iowa.
2. In the 1880's moved to Stansbury, MO.
3. Sent out ministers into foreign areas from 1861-1933

In Dugger and Dodd's "A History of the True Religion," we find a very interesting section describing the activities of the Sardis Church:

"As time went on, work was opened up in foreign fields and the precious truth found its way into many countries, and islands of the sea. Hundreds of thousands of tracts were printed and distributed together with many books, and for a period of 72 years from 1861 to 1933 the church continued to send forth the true doctrine." p. 297

4. The Bible Advocate show the place they went

From "The Bible Advocate" published by the Sardis Church at Salem, Oregon, November 6, 1933, we read:

"Several weeks prior to November 4th, a call was sent to many countries for prayer that God would again choose men to lead His church as in the former time. These countries were: Jerusalem, South Africa, Australia, Egypt, England, Norway, Jamaica, Guam, Canada, Nova Scotia, Liberia, Barbados, Venezuela, Syria, Madagascar, Burma, Newfoundland, and Mexico."

5. Areas included South America where we made contact with churches there.
  - a. We received letters from them

Following is a translation of the first letter we received from a member of the Sardis group in Chile:

"Dear Brother in Christ: I am very pleased to address this letter to you and all your fellow laborers in the Work of God. During a recent trip to Peru in order to study various doctrines and Bible prophecies with the



members of the 'Asociacion Israelita Evangelica del Nuevo Pacto' (Evangelical Israelite Association of the New Covenant), I learned from Sr. Jose Alfredo Loje, the president of this group, that he had various booklets and Bible courses, which you had sent him. During my stay I had the opportunity to read several of these. I've found your literature to be remarkable. I'm very impressed by your full knowledge of the Bible, its doctrines and prophecies. Maybe I'm particularly impressed because I am a member of an old, although small, religious group in Chile called, 'Iglesia Israelita del Nuevo Pacto' (Israelite Church of the New Covenant). I was told by some of our elderly members that our group was started by a missionary named Zefers, at the turn of the century or thereabouts. We number about 20 churches and several groups throughout the region encompassed by the port of Valparaiso in the north and the city of Osorno in the south. (Note: this is a distance of approximately 500 miles). We practice God's laws, Commandments, and Statutes, just as God gave them to the people of Israel by Moses and just as God has promised in the New Covenant to write them in our hearts. By prophecy we have understood that God would in the latter days begin a Work, which would eventually restore the truth of God to a world that has stamped it out by the feet of her false prophets. We believe that if we're faithful to the light God has already given us, He will give us more and more truth so that we can form a part of this worldwide Work foretold in Bible prophecy (Acts 3:21, Matt. 24:14). Please send me the same literature you've been sending Sr. Loje. I'd like to take it back to our churches in Santiago, Chile. Regards to all, Sergio Guerrero, December 25, 1967"

b. Many came into the WCG

From "A History of the Sardis Church in Chile," we read:

"Well over 100 letters have been received in the course of the past year from the Chilean Sardis group. Many are emotion-packed, virtually tear-filled. One man sprawled as S.O.S. on his letter, asking us to be sure to visit him. Sr. Garrido wrote to us just a few days ago a very inspiring letter. Here's a particularly interesting analogy included in it:

"Oh how I wish you people were here! Believe me, some of us here are so anxious for your visit we can hardly eat! The 'Iglesia Israelita del Nuevo Pacto' no longer satisfies me. It's as if you were to go to bread. And you have to eat this bread even though you are fully aware of a bakery a little further away where you can eat real good bread. You just have no way of physically getting to the second bakery. The Church of God is that second bakery."

C. Oct. 1887 - Held annual conference.

1. Located in Stansbury.
2. Not legally incorporated until 1900 as the Church of God Advent.

D. John Kiez:

1. A principle leader of the Church of God 7th Day.
2. Affiliated with Mr. Armstrong until opening of Ambassador College.
3. Split with the Church of God Advent over issue of Pentecostals.
4. Later split from Mr. Armstrong in 1940's.

E. A.M. Dugger:

1. Minister in Church of God.
2. In the time of W.W.I took over leadership of the church.
3. (1914) Editor of "The Bible Advocate".
4. Through him, Mr. Armstrong presented his papers of new doctrine.
5. Died in Jerusalem, where he spent the last years of his life.
6. At the End of WWI, Dugger had an interview with Woodrow Wilson.
  - a. Conscientious objector status obtained
  - b. Liberation of Judea

G. (1920) Correspondence course developed.

H. (1923) Doctrine of healing established.

I. (1925) Number of churches: 79 in 17 states.

J. (1927) Mr. Armstrong comes into contact with the church.

K. (1929) Radio becomes a means of broadcasting by Dugger. Use of the radio to spread the gospel comes into play.

# Ambassador College

## Church History

### Lecture 25

### Modern Era

#### **I. Reference Material.**

- A. History of the True Church by Dugger and Dodd.
- B. Autobiography of Herbert W. Armstrong.

#### **II. Modern History of the Church.**

- A. 1924 - Mr. and Mrs. Armstrong move to Oregon.
- B. 1926 - A neighbor discusses the Sabbath with Mrs. Armstrong.
  - 1. Challenges Mr. Armstrong into an in-depth study.
  - 2. Things he studied:
    - a. The existence of God
    - b. Proof of the Bible
    - c. Baptism - proved it was to be by immersion
  - 3. Began search for the true church.
- C. 1927 - Mrs. Armstrong became very ill.
  - 1. Pentecostal minister anointed her and she was healed.
  - 2. Mr. Armstrong discussed with the minister the subject of anointing, and healing.
  - 3. Lesson to Note: Knowledge can be gained through those not converted. Must not just accept it, but prove it.
- D. 1927 - 1930.
  - 1. Entered into a study of the name of the church.
  - 2. Mr. Armstrong wrote articles for the "Bible Advocate" a publication put out by the 7th Day Church of God.
  - 3. Came to understand two major doctrines:
    - a. Pork and smoking
    - b. Proved smoking and eating pork were against God's principles
  - 4. Researched doctrine that you grow spiritually after baptism.
  - 5. Dugger acknowledged truth but wouldn't preach it at that time.
- E. 1928 - Began speaking in small groups.
- F. 1929 - Depression hits.
- G. 1930 - Mr. Armstrong comes to understanding of the identity of the U.S. and Britain in prophecy.
  - 1. Garner Ted born.
  - 2. The Armstrong's lived in poverty.
  - 3. June 1931 - Mr. Armstrong is licensed as a minister.
    - a. 1900 years after 31 A.D.
    - b. 1939 - License evoked

H. 1933 - Began evangelistic campaigns.

1. In September on radio for first time.
  - a. Bought time in Jan. 1934
  - b. Is one of the longest running radio programs in the world
2. Church in Missouri re-organized by Dugger.
  - a. Mr. Armstrong selected as one of the 70 elders
  - b. Church at that time was very democratic

I. Feb. 1934 - First issue of the Plain Truth.

J. 1935 - First church building built.

1. 175-200 PT subscribers.
2. Office rented by Mr. Armstrong in Eugene, OR.

K. 1940's - Mexican radio broadcasts.

1. Heard throughout the U.S.
2. Real beginning of growth in the church.

L. 1947 - Ambassador College opened.

M. 1953 - Radio Luxemburg.

N. Growth rate between 25 & 30 % per year.

O. Feast in one place 1961 -- Squaw Valley.

P. 1972 Syndrome. ---Church beginnings of Laodecian period begins?

1. Troubles with G.T.A.
2. January - Groundbreaking for the Auditorium.

Q. 1973 - Group of ministers on East Coast revolted.

1. Worldwide News - First issue April 1, 1973.

R. 1974

1. Resignations/Terminations Jolt Ministry.
  - a. March 4 '74 WN; seven resign (2 evangelists: David Antion & Albert Portune)
  - b. Five terminated (C. Wayne Cole is temporarily in charge of Pro-tem Church Administration team).
2. Auditorium Opens in April.
3. Divorce/Remarriage Doctrine Change.

S. 1975

1. February - Plain Truth goes to bi-weekly tabloid (newsprint);
2. First Polish member (Victor Przybylla) baptized;
3. U.S. ministers encouraged to "expand community role" in advertising, speaking, and writing.
4. March - A.C. receives candidacy for accreditation.
5. AICF Announced.

T. 1976

1. Good News to contain stronger spiritual content.
2. September - Local Distribution of PT begins.

U. 1977

1. April - HWA marries Ramona Martin
2. May - Texas campus closes.
3. June - Supreme Court ruling: companies do not have to give certain days off for religious reasons.
4. August- HWA: Congestive heart failure; seriously ill. 1330 enrollment in A.C.

V. 1978

1. Jan. - HWA back after illness (for ministerial conference).

2. - Systematic Theology Project.
3. June - The Worldwide News becomes The Good News.

- HWA: "The living Jesus Christ, Head of God's Church, has set God's church in order-setting it back on the track of God's norm of organization."

4. July - A.C. "Back on track as God's College."

#### W. 1979

1. Jan. - Church faces massive crisis. Records and accounts seized. State files suit. Charges against executives: siphoning off church assets for personal use. Assets and records placed under authority of receiver (former Superior Court Judge Steven Weisman). Wayne Cole appointed Chief Executive officer of church.\
2. Dec. - HWA travels to China (Peking) meets with leaders visit A.C. campus.

#### X. 1980

1. March - HWA begins to make new T.V. Radio broadcasts.
2. May - Full page adds in newspapers (unsure of date).
3. July 28 issue: "Federal Court Reverses Ruling, Recognizes Rights says Treasure."
4. August - Imperial Schools (Pasadena) reopens.

#### Y. 1981

1. Advisory Council of Elders formed.
2. Big Sandy campus to reopen; Administration appointed: Deputy Chancellor-Leon Walker, Dean of Students-Ronald Kelly, Dean of Faculty-Don Ward.
3. Sept. - First Ministerial Refreshing Program.

#### Z. 1986

1. Jan. 1986 Herbert Armstrong dies. Joseph Tkach Sr. becomes Pastor General.
2. Administrational changes.
3. 1989 Groundwork for Doctrinal changes slowly taking place.

#### Zi. 1990's

1. May 1990 AC Pasadena campus closes and merges/moves to Big Sandy campus.
2. 1995 Tkach Senior's Big Sandy sermon states Sabbath and Law no longer necessary.
3. 1995 Church splits, most stay with WCG but others spin off to UCG, Global and Philadelphia cog's.
4. In Transition newspaper (later named Journal)- news of all the churches of God groups.
5. Late 1990's Ambassador University closes. UCG and Global splits result in LCG and Cog-aic.
6. Independent movement gains momentum among disillusioned members of the splits. Confusion.
7. Many who accepted WCG doctrinal changes leave for mainstream Protestantism or become agnostics.

#### Zii. 2000+

1. Sept. 11, 2001 Two W.T. towers tragedy -terrorism in N.Y.