

THYATIRA - 500 to 1500 AD

Key word “works”

I. Introduction to the Thyatira Period (500-1500 AD) – The Dark Ages

- A. **Modern Day City** - AKHISAR (large town)
- B. *The Paganized or Lax Church*
- C. **Means** - “*odor of affliction or continual sacrifice*”
- D. **Definition / Disclaimer:** “Christendom” - a term used in these pages that denotes the change from New Testament Christianity to a “in name only” Christian Kingdom controlled by a hierarchy, which eventually evolves into Papal authority.

II. Outline of People During The Early Middle Ages: 476-1000

- 480 b. Boethius, a significant thinker who influences the Middle ages. In *The Consolation of Philosophy* he tries to find comfort in reason and philosophy. He doesn't quote scripture
- 480 b. Benedict of Nursia, who wrote the normal Rule for Western monks to the present
- 521 b. _____, Irish missionary to Scotland working from the isle of Iona
- 540 b. _____, Irish missionary to the continent when it was struggling with a resurgence of paganism
- 525 d. Boethius
- 529 The Council of Orange approves the Augustinian doctrine of sin and grace, but without absolute predestination
- 540 b. Gregory the Great
- 550 d. Benedict of Nursia
- 560 b. Isidore of Seville, whose *Book of Sentences* was the key book of theology until the twelfth century
- 575 Gregory the Great becomes a monk
- 590 _____ becomes pope. He was a very effective and popular pope during a time when the government was weak. He fed the peasants and protected farms and villages from Lombard invasion. His development of the doctrine of purgatory was instrumental in establishing the medieval Roman Catholic sacramental system
- 596 Gregory sends Augustine of Canterbury to convert the pagans in England. He imposed the Roman liturgy on the old British Christians
- 597 d. Columba, missionary to Scotland
- 602 Through Gregory's influence and his baptism of a Lombard King's child, the Lombards begin converting from Arianism to Orthodoxy
- 604 d. Gregory the Great
- 613 d. Augustine of Canterbury
- 615 d. Columban, missionary to the continent
- 622 _____ flight from Mecca to Medina, the beginning of Islam
- 635 The Nestorian church did not disappear after the council of Ephesus in 431. They evangelized east. By 635 Nestorian Christianity had reached the heart of China, but it disappeared after two hundred years
- 636 d. Isidore of Seville
- 637 b. Wilfrid, British missionary to Belgium
- 663 Synod of Whitby reconciles the old British liturgy and the Roman liturgy
- 675 b. John of Damascus, an important Eastern Orthodox mystic
- 680 b. Boniface, who brought Anglo-Saxon Christianity to the pagans in Germany. He cut down the pagan's sacred tree and built a church out of it
- 8th Century Composition of *Be Thou My Vision*
- 709 d. Wilfrid
- 711 Islam has spread from India to North Africa. All of North Africa is under Islamic control
- 720 _____
- 726-787 The iconoclastic controversy. Emperor Leo III attacked the use of images. John of Damascus defended the use of icons in worship by differentiating between veneration and worship. He also argued that the use of images is an affirmation of Christ's humanity, because a real person can be depicted. The opposition responds that images of Christ are not valid depictions because they can only represent his humanity, but not his divinity
- 732 Europeans turn back the Muslims at the Battle of Tours

- 749 d. John of Damascus
- 754 d. Boniface
- 787 Council of Nicea supports the decision of John of Damascus concerning icons. This decision was not well received in the West because John's words for veneration and worship were difficult to translate
- 800 Pope Leo III crowns _____ head of the Holy Roman Empire (a.k.a. the Nominally Christian Germanic Kingdom). His dynasty is called the Carolingian Empire. His reign is the cultural high point of the Early Middle Ages
- 875-950 _____. The Carolingian Empire was weakened and was assailed by new invaders. This period also marks the low point of the papacy

A. Outstanding men & groups:

- 1. Good and questionable individuals or groups:
 - a. Nestorians, Bogomiles(Marcel notes), Albigenses; Bernadino of Sienna, Tanchelm, Leuthard, Arnold of Villanova, Berthold of Rumania, Raymond Lull (missionary), Peter Waldo (1176), John Wycliff “morning star of the Reformation” (1324-1384, Lollards) John Huss (1369-1415), Savonarola (1452-1498)
- 2. Bad or questionable individuals or groups:
 - a. Pope Gregory the 1st (first pope; Leo 1st is forerunner)

B. The AGE:

- 1. The Establishment of the Holy Roman Empire.
- 2. Crusades (1095-1291 - ten of them)
- 3. 100 years war (Engl. & Fran.1337-1450),
- 4. The Rise and Conquests of Islam.
- 5. The Great Schism of the Eastern & Western church.
- 6. The decline of the Papacy
- 7. The invention of the printing press by Gutenberg in 1468
- 8. The Protestant Reformation
- 9. Renaissance (Dante, Boccacio, Giotto, Leonardo da Vinci, Marco Polo, Medicis, Machiavelli),
- 10. Columbus discovers America 1492;
- 11. This century may be denoted by the word “Consolidation”, because many of the changes which had been slowly (and often subtly) taking place within “Christendom” had now become fully established. The sixth century brings us to the threshold of a new era - the Dark Ages!

C. Changes in Doctrine or “some new thing” taught.

- 1. 8 “ecumenical” or empire wide councils met between the years of 325 – 869 AD. The 4th council, held at Calcedon, tried to push Mariolatry (worship of Mary). Many objected, but it sowed the seeds of the doctrine that would be finally taught by the catholic church in the future.
- 2. "Infant Communion." Infants were not only baptized, but received into the church, and being church members, they were supposed to be entitled to the Lord's Supper. How to administer it to them was a problem, but it was solved by soaking the bread in the wine. Thus it was practiced for years. And after awhile another new doctrine was added to this--it was taught that this was another means of Salvation.
- 3. Also: “Image” worship and “saint” worship.
- 4. **Trail of Blood:** It is well to note also that in order to prevent the spread of any view of any sort, contrary to those of the Catholics very extreme plans and measures were adopted. First, all writings of any sort, other than those of the Catholics, were gathered and burned. Especially was this true of books. For several centuries these plans and measures were strictly and persistently followed. That is, according to history, the main reason why it is so difficult to secure accurate history. About all persistent writers and preachers also died martyr deaths. This was a desperately bloody period. All of the groups of persistent heretics (**So-called**) by whatever name distinguished, and wherever they had lived, were cruelly persecuted. The Donatists and Paulicians, were prominent among the earlier groups. The Catholics, strange as it may seem, accused all who refused to depart from the faith with them, believe with them--accused them of being **heretics**, and then condemned them as being heretics. Those called Catholics became more thoroughly **paganized** and Judaized than they were Christianized, and were swayed far more by **civil** power, than they were by religious power. They made far more **new laws**, than they observed old ones.
- 5. **Important:** Let it not be thought that all these persecuted ones were always loyal in all respects to New Testament teachings. In the main they were. And some of them, considering their surroundings, were marvelously so. Remember that many of them at that far away, time, had only parts of the New Testament or the Old Testament as to that. The book was not printed. It was written in manuscript on parchment or skins or something of that kind, and was necessarily large and bulky. Few, if any, families or even simple churches had complete copies of the whole

Bible. Before the formal close of the Canon (end of fourth century) there were probably very few simple manuscripts of the entire New Testament. Of the one thousand known manuscripts only about 30 copies included all the books.

6. One of their new doctrines or declarations about this time was "There is no salvation outside of the Church"--the Catholic Church, of course, as they declared there was no other--be a Catholic or be lost. There was no other alternative.
7. Yet another new doctrine was necessary, yea imperative, to make thoroughly effective the last two. That new doctrine is called **Purgatory**, a place of intermediate state between heaven and hell, at which all must stop to be cleansed from all sins less than damning sins. Even the "Saints" must go through purgatory and must remain there until cleansed by fire--unless they can get help through that credit account, and that they can get only through the prayers or the paying for Indulgences, by those living. Hence the Sale of Indulgences. One departure from New Testament teachings lead inevitably to others. The doctrine of **Indulgences** and the Sale of Indulgences was another absolutely new and serious departure from New Testament teachings. But in order to make that new teaching really effective, still another new teaching was imperatively necessary:
8. A very large Credit Account must somehow be established--a credit account in heaven, but accessible to earth. So the merit of "good works" as a means of Salvation must be taught, and as a means of filling up, putting something in the credit account, from which something could be drawn. The first large sum to go into the account in heaven was of course the work of the Lord Jesus. As He did no evil, none of His good works were needed for Himself, so all His good works could and would of course, go into the credit account. And then in addition to that, all the surplus good works (in addition to what each might need for himself) by the Apostles, and by all good people living thereafter, would be added to that credit account, making it enormously large. And then all this immense sum placed to the credit of the church--the only church(Catholic of course) and permission given to the church to use as needed for some poor sinning mortal, and charging for that credit as much as might be thought wise, for each one needed the heavenly credit. **Hence came the Sale of Indulgences.** Persons could buy for themselves or their friends, or even dead friends. The prices varied in proportion to the offense committed--or to be committed. This was sometimes carried to a desperate extreme, as admitted by Catholics themselves. Some histories or Encyclopedias give a list of prices charged on different sins for which Indulgences were sold.

D. THE BEGINNING OF THE “DARK AGES”

1. The “Dark Ages” (or, the “Devil's Millennium”) refers to a period of time lasting approximately 1,000 years extending from the rise of papacy and its taking up the sword against 'other' Christians (c. 500 A.D.) to the dawning of the Protestant Reformation just after 1500 A.D.
2. During this terrible time, all non-conformist people and churches (chiefly Baptists) were forced into obscurity. For example, in 534 A.D. the Donatists lost all semblance of religious freedom as the Popes ordered their suppression. As with past persecutions, the effect of such oppression was the spread of Donatist sentiment -- especially into Spain and Northern Italy.
3. It is important to note that these groups of Bible believing churches did NOT go into extinction as is often claimed by the Protestants. Whatever their name - they were denominated by either their opinions, their discipline, or their leaders - they were New Testament in faith and practice concerning salvation, baptism, and church order.

E. The papacy was influenced by the three secular regimes under which it operated

1. The Papacy Under Theodoric the Ostrogoth.

- a. The first quarter of the century (to 526 A.D.) saw the papacy existing under Theodoric The Great (455-526 A.D.) who ruled from Ravenna.
- b. The conflict embroiling the papacy at the end of the fifth century continued, and this period was characterized by numerous squabbles and fights, and bribery, as men struggled to gain the powerful position of Pope. A compromise was reached however: the clergy would elect the Pope, the secular ruler would confirm him in his office.

2. The Papacy Dependent Upon The Byzantine Empire

- a. Soon after the death of Theodoric, the Gothic Empire collapsed. In 535 A.D. Italy was conquered by the emperor of Byzantium, Justinian (482-565 A.D.), and his general Belisarius. Until 568 A.D., the Roman popes had to depend upon the emperor at Constantinople, and during this brief time the old Roman Empire was 'back together' again. To papal chagrin, Justinian considered the See of Rome and the See of Constantinople to be equal.
- b. During this period, the fifth Ecumenical Council was held at Constantinople (553 A.D.) to settle the Monophysite Controversy.

3. The Papacy Under The Longobards.

- a. With the descent of the Arian Longobards into Italy in 568 A.D., the Popes were able to become less

dependent upon the Byzantine court. However, they still continued to pay tribute and each pope still required the endorsement of the Easterners. Because of their wealth, the Popes received much favor from the Barbarians, and the last 30 years of the century saw a period of growth for the papacy. In other respects, the administrations from Pope John III to Pope Pelagius II (560-590 A.D.) were among the darkest and most sterile in Papal history.

- b. One very significant event occurred in 589 A.D. at the Western Synod of Toledo. The so-called “filioque” (Latin for ‘...and the Son...’) was added to the modified Nicene creed. This change to the end of the creed read: ... And in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father AND THE SON, Who with the Father and Son together is worshiped and glorified., etc.”
- c. These three words were rejected by the Greek (Eastern) ‘Church’ which held to a form of Holy Spirit subordinationism. As Berkhof notes, “this was the rock on which the East and the West ultimately split.”

F. POPE GREGORY I (THE GREAT) - 590-604 A.D.

1. Next to Pope Leo I (440-461 A.D.) Gregory is considered to be the greatest of the ancient popes, under whom the new era began. Gregory I marks the transition from the patriarchal style to the autocratic style of the middle ages. From this time the popes did not use the term “Patriarch”, but called themselves “Servant of the servants of God”, and “Universal Bishop of “Christendom”.

2. The Background Of Gregory I.

- a. Born into a wealthy aristocratic family.
- b. Served as governor of Rome - c. 572 A.D.
- c. Became a monk - 574 A.D.
- d. Served as the Papal Ambassador to the imperial court of Constantinople, 579-585 A.D. During this time he engaged in subversive activities designed to establish the supremacy of the Roman See.
- e. Presently known as ‘Saint’ Gregory.

3. The Accomplishments Of Gregory I.

- a. In most histories, much praise is heaped upon this pope. He is called ‘great’ because of his political prowess (in elevating the papacy), his piety (in formulating and exemplifying Catholic dogma), and his vision (in Romanizing Great Britain.) Perhaps the two most important achievements of Gregory were:
- b. His Organization Of Papal Government. He used his skill to reorganize the many branches of ecclesiastical government and management of the papal estates in various parts of Europe.
- c. Gregory was a very skillful administrator. He used these skills to organize the Catholic Church, and during the Lombard invasions of Italy, actually assumed governmental control over the city of Rome. He did much to stabilize religion and politics, and established complete papal control over the Catholic Churches in Italy, Spain, Gaul, and England.
- d. Gregory set in motion moves which would establish the Vatican as a state -- a temporal power. He saw Europe as a kind of “Christianized republic” over which the Church would exercise supreme control. He enforced celibacy among the priests, introduced liturgical chanting, and gained the Bishop of Rome recognition as “head” over the whole “church.”
- e. His ‘Evangelization’ Of Britain. Whilst serving as a deacon in the ‘Church’ of Rome, Gregory is said to have become ‘concerned’ for Britain after noticing some fair-haired children (Angles) being sold into slavery at Rome’s forum. Although unable to fulfill his desire to go to Britannia, as Pope he sent a monk named Augustine to ‘evangelize’ the inhabitants of England.
- f. In order to fully understand this mission and the effects it had upon the subsequent development of the ‘Church of England’, some historical background is necessary. There were in fact four distinct influences in British “Christendom” around this time:
- g. The Ancient Churches Of The Britons. As noted previously, these were established around the end of the apostolic age and flourished under the Roman occupation.
- h. 410 A.D. - The Romans withdrew from England.
- i. 412 A.D. - Ninias took the Gospel to the Picts in Scotland.
- j. 429 A.D. - The Saxon invasions of England began. The Saxons were joined by invading Angles and jutes, during which time:
- k. The Britons were decimated
- l. Their churches (still maintaining many Biblical features) were pushed westward into Wales
- m. England was re-paganized
- n. Though these ancient churches were consigned to obscurity, they still played a role in subsequent events.
- o. The Celtic Churches Of Ireland.
 - 1) These came about largely through the efforts of Patrick, who preached in Ireland between 432-465 A.D.
 - 2) It is interesting to note that between 544-565 A.D., these Celtic churches in Ireland were revived through the ministry of the Welsh churches (which were the old churches of the Britons) and men like ‘St.’ David.

p. Columba ... The Ionian Mission.

- 1) 521 A.D. - Columba was born in Ireland.
- 2) 563 A.D. - Columba begins his missionary work among the Picts in Scotland. To do this, Columba established a base on the island of Iona in the Hebrides group off the west coast of Scotland. From this great center, missionary teams - independent of Rome -- evangelized Scotland and England, then Normandy, Friesland, Denmark, and parts of Germany.
- 3) 597 A.D. - Columba dies.

q. Following the example of Columba, other bases were founded by missionaries from Iona, including one in Northumbria on the island of Lindisfame ('holy island') - established by Aidan.

- 1) The Northumbrian mission evangelized the Saxons from the north.
- 2) The Roman Mission.
- 3) 596 A.D. - Augustine (Austin), sent by Pope Gregory I, arrives in England with 40 Italian monks.
- 4) 597 A.D. - The Saxon king of Kent, Ethelbert, is 'baptized' by Augustine thus beginning the Romanizing of the inhabitants of Britain.
- 5) Augustine is subsequently consecrated as 'Bishop of England' in Aries, France.
- 6) By 627 A.D. - approximately 25% of the Saxon kingdoms had been 'converted' to Roman Catholicism.

r. **NOTE:** Numbers of these conversions rested upon the word of the king. In many cases, when the king of a Saxon realm died, his subjects immediately reverted to their paganism.

s. These facts indicate that in sixth century England there were two forms of Christianity-the Celtic (which had developed out of the ancient, Bible-believing, apostolic Christianity of the Britons) centered in the West and the North, and the Roman (imported by papal decree) in the East. The Britons refused to cooperate with Augustine in reaching the Saxons." *King Ethelbert, at Augustine's request, arranged a conference between Augustine and some of his companions on one side, and some bishops of the British Church on the other, which took place under an oak... probably on the Severn, in Gloucestershire. His object was to invite them first to conform to the Roman customs in the time of keeping Easter and other points, and, secondly, to co-operate with him in evangelizing the Saxons. When the arguments of the Italians failed to induce the Britons to consent to forsake the ancient customs of their Church, Augustine is said by Bede to have supported his views by miraculously giving sight to a blind man. The Britons, though influenced by this, declared that they could not depart from their ancient customs without the consent of their people, and asked for a second meeting..."* On the second occasion ... Augustine stood upon the dignity of archbishop ... and did not do the British representatives the courtesy to rise to receive them. Augustine had reduced his proposals to three heads: if they would keep Easter at the due time, and baptize according to the Roman custom, and unite with him in preaching the Gospel to the English, he would readily tolerate all their other deviations from the Italian usages ... They answered, 'They would do none of those things, nor receive him as their archbishop'..." Similar differences are noted between the Celtic preachers from Lindisfame and the Catholic monks centered in Canterbury. Greater advances were made amongst the Saxons by the Northumbrian missionaries. **NOTE:** The points of difference are significant. The issue over the date of Easter demonstrates that the Britons received their Christianity from Syria (the Montanists?) and not Rome. They rejected Catholic baptism, and obviously practiced congregational rule. **NOTE:** These facts help explain some of the subsequent feelings of suspicion toward the claims of Roman Catholic supremacy over England within English "Christendom".

4. The Theology Of Gregory I.

- a. Pope Gregory is considered to be a 'theologian' and was a prolific writer (some 850 works). He enunciated the first complete statement on the atonement of Christ in Latin (Western) theology.
- b. Some of the notable teachings connected to this Pope are as follows:
 - 1) He Fixed Ash Wednesday As The Beginning Of Lent. This is not a Biblical observance--its roots are pagan. See: Ezekiel 8:14d. (The ancient custom of mourning and fasting for Tammuz lasted for 40 days.)
 - 2) He Advocated Celibacy For All Priests. See: I Timothy 4:3
 - 3) He Established The Doctrine Of Purgatory. Gregory said, "It is to be believed that there is, for some lightfaults, a purgatorial fire before the judgment." Gregory did not devise the wicked teaching - which denies the efficacy of the blood of Christ to cleanse from all sin -- he simply verbalized it and made it official.
- c. The development of the teaching of Purgatory can be followed through earlier history as follows:
 - 1) Justin Martyr - 100-165 A.D. ... He was the first to deny that the souls of deceased believers went straight to Heaven upon death (II Corinthians 5:8), teaching that both saved and lost were placed in an intermediate state to await the judgment.
 - 2) Origen - 185-254 A.D. ... He held a private hope that all men might be restored to holiness and

- righteousness after death. (He even hoped for the salvation of the Devil!)
- 3) Other Church Fathers. ... Many 'Fathers', including Irenaeus (115-200 A.D.), Tertullian (160-230 A.D.), Hilary (d.367 A.D.), Ambrose (340-397 A.D.), and Cyril of Alexandria (376-444 A.D.) taught that all the dead - righteous and unrighteous - descended into hades, which to them was a place of several divisions. Because of the widespread Roman persecution of this particular time, the idea of martyrdom was extolled and elevated - along with it the teaching that only martyrs go directly to Heaven.
 - 4) Augustine - 354-430 A.D. ... He was one of the first to suggest that imperfect Christians may be purified from their remaining sins in the intermediate state. The conjectures of this influential man were quickly converted in doctrine.
 - 5) Prayers For The Dead. ... This practice had arisen in the second century A.D., and became more popular with the rise of the teaching of a purgatory.
 - 6) Restorationism. ... Ambrose, Ephrem (306-373 A.D.), and the 'Three Cappadocians' also entertained the idea of a purging in the intermediate state, which in turn led to belief in possibility of salvation for all - Gregory of Nyssa (331-394 A.D.), Theodore of Mopsuestia (350-428 A.D.), etc.
- d. Gregory gave papal approval for the customs of praying for the dead, saying masses for the dead, and the giving of gifts to the clergy by anxious friends and relatives for this to be done.

G. THE ESTABLISHMENT OF THE _____ ROMAN EMPIRE - (1st, 2nd, & 3rd Reich)

1. **Pope Gregory 1.** (540-604 A.D.)
2. **Pope Zacharias.** (741-752 A.D.)
 - a. This Pope was instrumental in securing Pepin (Pippin) as king over the Franks. The Franks were a Germanic people occupying Western Germany and Northern France.
 - b. Pepin ("the short") supported the English monk Boniface (680-754 A.D.) in his highly successful "evangelization" of Germany.
 - c. At the request of the next Pope, Stephen II (752-757 A.D.), Pepin led his armies into Italy and conquered the Lombards. He gave all their territories, including central Italy, to the Pope. These areas became known as the Papal States -- areas of temporal dominion which continued under Papal control until the Napoleonic Wars (1890 A.D.)
3. **Charlemagne.** (742-814 A.D.)
 - a. Charlemagne was the son of Pepin. He did much to increase the power of the Papacy. After 52 military campaigns, Charlemagne ("Charles The Great") welded together a realm which included what is modern Germany, France, Switzerland, Austria, Hungary, Belgium, Spain, and Italy. Having subjugated these lands, the Catholic 'Churches', Schools, Monasteries, and culture was advanced.
 - b. Charlemagne helped the Pope, and the Pope helped him. He saw himself as a "protector of the papacy", and was one of the greatest influences in giving the Pope world power. Together with Pope Leo II (795-816 A.D.), he virtually reestablished the Western Roman Empire.
 - c. On Christmas Day, 800 A.D., the Pope crowned Charlemagne as Emperor of Rome and the Holy Roman Empire. The vision of the kingdom of God having two arms -- the spiritual (controlled by the Pope) and the temporal (controlled by the king) was thus fostered. Following the break-up of the Carolingian Empire, which occurred soon after the death of Charlemagne (814 A.D.), Europe sank into a state of near-anarchy. The Frankish power was greatly diminished, and out of it developed feudalism - a social, political, and economic system in which vassals were allotted areas of land by the strongest princes and superior lords in return for fiefs (tribute) and military service.
 - d. For centuries on, there was a ceaseless struggle between the popes, the German and French kings for supremacy.
 - e. Many of the younger sons of princes, unable to succeed to rulership of the estates, became soldiers, or monks or priests -- thus strengthening the ties between the rulers and the Church.
 - f. Italy was rent into fragments by the contending factions. Bishoprics and abbeys were seized upon by warring nobles to give to their sons or other dependents. Bishops thus appointed were seldom pious.
4. **The Holy Roman Empire** was a blending of Roman and German civilizations. In-as-much as the Church was a State institution, jurisdiction was not easy to define. Thus there were frequent and bitter fights between Emperors and Popes. The aftermath of this empire laid the foundations of modern Germany, France, and Italy.

III. THE RISE OF _____

- A. Mohammed was born at Mecca in the year 570 A.D. In 610 A.D., with a small group of followers (mostly Bedouins - Arab desert dwellers, “wild men”), he declared himself to be a prophet and taught that he was given the Koran by an angel and founded the religion of Islam which means: “*submission to the will of God*” *Allah*. He fled to Medina from persecution in 622 and raised an army by 624 to spread Islam to the Arabian world which he conquered by the time of his death in 632 A.D. Mohammed was influenced by Jews and Christians, and incorporated some of their teachings in his beliefs.
- B. Islam sees in Abraham, the Friend of God; in Moses, the Law of God; in Jesus, the spirit of God; but in Mohammed, the prophet of God. Mohammed's enthusiasm was directed against idolatry. He lived in a time when Christianity was very idolatrous, and in one sense, his mission was a revolt against “Christian Idolatry”.

C. Islam Beliefs

- 1. Worship of One god.. _____,
- 2. Ten Commandments
- 3. Kindness to everyone but Christians and Jews
- 4. Future Life
- 5. No priesthood, ceremonies, images, pork and wine
- 6. Polygamy allowed
- 7. Slavery allowed
- 8. Moses and Christ are great prophets, but only prophets
- 9. Mohammed as his final prophet

D. The conquests of Islam were rapid:

- 1. 634 A.D. - Syria
- 2. 637 A.D. - Jerusalem
- 3. 638 A.D. - Egypt
- 4. 640 A.D. - Persia
- 5. 689 A.D. - North Africa
- 6. 711 A.D. - Spain

E. Eras Of Islamic History. Islamic history has three basic divisions:

- 1. _____ Domination. (622-1058 A.D.) The capital was Damascus (661 A.D.) and then Baghdad (750 A.D.).
- 2. _____ Domination. (1058-1918 A.D.) This Turkish rule was temporarily halted between 1206 and 1227 A.D. by the Mongol armies of Genghis Khan, one of the world's greatest “butchers” .
- 3. Modern Period. (1918+ A.D.)

F. Major Events In The Islamic – “Christian” Struggle.

- 1. _____ - France, 732 A.D This was one of the most decisive battles of world history. Charles the Martel (“the hammer”), (688-741 A.D.), the grandfather of Charlemagne, defeated the Moslem armies, thus stemming the tide and saving Europe from Islam.
- 2. _____. The Crusades were military campaigns fostered by the Catholic Church against the Moslems. There were 7 such crusades from 1095 to 1272 A.D.
- 3. _____ - 1453 A.D The Turks brought an end to the Eastern Roman Empire (Byzantium), but this became a major factor in the Renaissance and the subsequent Protestant Reformation.
- 4. _____ -- 1683 A.D. This battle was won by Sobieski, and halted the Islamic expansion into Europe once again. (Buda-Pest)

IV. THE GREAT SCHISM OF “Christendom”“.

- A. Although the old Roman Empire was divided into East and West from 395 A.D., and despite the fact that there had been a long and bitter struggle between the Popes in Rome and the Patriarchs in Constantinople for supremacy, “Christendom” had managed to remain as one. All the councils were ecumenical, i.e., attended by representatives from the East and West.
- B. **Pope Nicholas 1.** (858-867 A.D.)

1. Nicholas was the first Pope to wear a _____, and a strong advocate of papal supremacy. To advance his claim, he issued what are known as the **“pseudo-Isidorian Decretals”**. These deliberate forgeries were purported to be second and third century A.D. letters and decrees exalting the power and position of the bishop of Rome. Their effect was to antedate by 5 centuries the Pope's power. They have been termed “The most colossal literary fraud in history”. Pope Nicholas interfered in the affairs of the Eastern Church by excommunicating the Patriarch Photius (820-891 A.D.), who in turn excommunicated him. Thus the existing ill-will between Rome and Constantinople was greatly exacerbated.

- C. **The Council Of Constantinople IV.** (869 A.D.) To this point of time, all the ecumenical Church Councils were held at or near Constantinople, and in the Greek language. But now, the Pope's insistent claim of being lord of “Christendom” had become unbearable.
- D. The excommunicated Photius led a rebellion against the authority of Rome at this last ecumenical council, and the subsequent split resulted in the formation of the Greek Orthodox Church.
- E. **The Entrenchment Of The “Great Schism”**. The disputes between Rome and Constantinople were revived in 1053 A.D. when the Patriarch Michael Cerularius wrote a letter to the bishops of Southern Italy listing the errors of Rome, citing (amongst other objections):
 1. Rome's Practice Of Celibacy.
 2. Rome's Use Of Unleavened Bread In The Eucharist.
 3. Rome's Inclusion Of The “Filioque” Clause In The Nicene Creed
- F. Pope Leo IX (1049-1054 A.D.) sought the withdrawal of the letter without success. On July 16, 1054 A.D., two Catholic cardinals laid a decree of excommunication upon the high altar of the Church of St. Sophia in Constantinople, then left, shaking the dust off their feet. Michael responded by excommunicating the Pope, and the rift which began in 869 A.D. widened beyond repair.
- G. **Trail of Blood:** The differences between the Roman and Greek Catholics:
 1. In the Nationalities:
 - a. The Greeks mainly are Slavs, embracing Greece, Russia, Bulgaria, Serbia, etc., speaking Greek.
 - b. The Romans are mainly Latins, embracing Italy, France, Spain, South and Central America, Mexico etc.
 2. The Greek Catholics reject sprinkling or pouring for baptism. The Romans use sprinkling entirely, claiming the right to change from the original Bible plan of immersion.
 3. The Greek Catholics continue the practice of Infant Communion. The Romans have abandoned it though once taught it as another means of Salvation.
 4. The Greeks in administering the Lord's Supper give the wine as well as the bread to the laity. The Romans give the bread only to the laity--the priests drink the wine.
 5. The Greeks have their priests to marry. The Roman priests are forbidden to marry.
 6. The Greeks reject the doctrine of Papal "Infallibility," the Romans accept and insist upon that doctrine. The above are at least the main points on which they differ--otherwise the Greek and Roman Catholic churches, it seems, would stand together.

V. THE DARKEST DAYS OF THE PAPACY

- A. The ending of the Holy Roman Empire demoralized the papacy.
- B. The 200 years between Pope Nicolas I (858-867 A.D.) and Pope Gregory VII (1073-1085 A.D.) has been referred to by historians as the “_____”.
- C. Bribery, corruption, bloodshed, intrigue, and immorality within the Church make this period just about the blackest chapter in the “Name of Christianity”. For example, Pope Stephen VI (896-896 A.D.) had the body of Pope Formosus (891-896 A.D.) exhumed, tried, condemned, deposed, cut to little pieces and thrown into the River Tiber. A year later, Stephen himself was strangled.
- D. The period 904-963 A.D, has been termed “The Rule Of The Harlots” and “the _____” when the Papal palace was turned into a brothel by the sons of Pope Sergius III (904-911 A.D.) and his conniving mistress Marozia. Every principle of religion and morality were violated during this time.
 1. **The Practice Of _____**. ... This was the purchase or sale of Church office. For example, Pope _____ (1024-1033 A.D.) bought the Papacy, and passed through all the necessary clerical degrees in one day! (Hapsburgs later)
 2. **The Worst of All The Popes.** This distinction is usually ascribed to Pope _____ (1033-1045 A.D.). He was crowned Pope as a 12 year old boy after the exchange of money and some

hard bargaining with powerful Roman families. He was a murderer and an adulterer. He even stooped to robbing pilgrims, and was nothing more than a hideous criminal.

VI. DEVELOPMENTS IN CATHOLIC DOGMA

- A. _____ (hearing) **Confession**. In 763 A.D. private confessions were commanded.
- B. **Prayers To The** _____. This was formally decreed at the ecumenical Council of Nicea II in 787 A.D.
- C. _____
 - 1. The Catholic doctrine of “Transubstantiation” developed during this period. This is the teaching that the elements in the sacrament of the Eucharist by divine miracle actually changed into the very body and blood of Jesus Christ - a blasphemous teaching which gave the priesthood great power over the laity.
 - 2. The doctrine of transubstantiation developed as follows:
 - a. Early Patristic Views On The Lord's Supper
 - b. The _____ View. ... This was held by men such as Ignatius (d.117 A.D.), Justin Martyr (100-165 A.D.), and Irenaeus (115-200 A.D.), who saw a real presence of Christ in the elements.
 - c. The _____ View. ... This was the Scriptural view that the elements were merely symbolic - a view held by Tertullian (160-230 A.D.).
 - d. The _____ View. Held by Alexandrian 'Fathers' such as Clement of Alexandria (150-215 A.D.) and Origen (185-254 A.D.).
- D. **Early Practices Associated with The Lord's Supper.**
 - 1. By 100 A.D. -- an inordinate emphasis was placed upon the Supper. It was solemnized and soon became a _____ in the life of many churches. It was seen as the deepest mystery and most holy observance of the churches.
 - 2. By 150 A.D. - the grape juice was altered to water _____. By 200 A.D. - clinic and domestic 'communion' was practiced (medical reasons & at home).
 - 3. By 250 A.D. - the Lord's Supper was declared to be a _____ and essential to salvation. This view arose as a result of Cyprian's (200-258 A.D.) sacerdotal concept of the ministry. When the pastors became 'priests' the usual thanksgiving for the elements became a _____.
 - 4. By 350 A.D. - the theory of the 'real presence' was accepted in the East, promoted by men such as Cyril of Alexandria (376-444 A.D.), Gregory of Nyssa (331-394 A.D.), Chrysostom (345-407 A.D.), and John of Damascus (675-749 A.D.)
 - 5. In the West, Augustine (354-430 A.D.) taught the realist view, but denounced all superstitious reverence then being paid to the Supper.”The views of Augustine retarded the full development of the realistic theory for a long time.”
- E. **Paschasius Radbertus** - (786-865 A.D.)
 - 1. In 818 A.D. the monk Paschasius Radbertus taught that there was a literal change in the elements.
 - 2. His teaching resulted in considerable controversy between the 9th and 12th centuries A.D.
 - 3. The doctrine was termed _____ by Hildebert of Tours in 1133 A.D.
 - 4. The doctrine of Transubstantiation was formally adopted as Catholic dogma at Lateran IV in 1215 A.D.
- F. Heresies that had been Accepted
 - 1. 526 - Extreme Unction
 - 2. 533 - Purgatory
 - 3. 600 - Prayers of Mary
 - 4. 607 - Title “Pope”
 - 5. 709 - Kissing Pope's Feet
 - 6. 850 - Holy Water
 - 7. 927 - College of Cardinals
 - 8. 938 - Lenten Fasting
 - 9. 1079 - Celibacy
 - 10. 1090 - Rosary
 - 11. 1190 - Indulgences

CHURCH HISTORY

THYATIRA - 500 to 1500 AD

12. 1215 - Confession
13. 1229 - Bible Forbidden
14. 1439 - Seven Sacraments

VII. HILDEBRAND -THE _____ POPE.

- A. By the 10th century A.D. the papacy had sunk to its lowest depths through immorality and the practice of _____. A Benedictine monastery founded at Cluny, France, in 910 A.D. sought to lift the 'Church' above the chaos, and in doing so became very influential through its establishment of nearly 70 other monasteries.
- B. The Cluniacs taught strict celibacy of the clergy, and sought to place total control of the church in the hands of the clergy-seeking to remove all lay and State controls. The most prominent Cluniac was Hildebrand, a young monk who became a zealous ecclesiastic and promoter of reforms. As Papal Advisor, Hildebrand virtually controlled five papal administrations, from 1049-1073 A.D., and was himself elected Pope in 1073 A.D. He took the name Gregory VII, and is the only pope better known by his family name. He was pope from 1073-1085 A.D.

C. The Reforms Of Hildebrand.

1. Hildebrand "cleaned up" the clergy and established the supremacy of the Roman Catholic Church. He did this through:
2. Outlawing Simony (Though only for a time.)
3. Enforcing Celibacy. Up until this time, celibacy was only urged upon the priesthood. Hildebrand even forced the married priests to comply.
4. Ending Secular Nomination of Clergy. Popes and bishops were, up until this time, nominated by kings and emperors. It was customary for bishops to receive a staff and a ring from their secular sovereign at their consecration, thus pledging feudal allegiance to them. This practice virtually made bishops appointees of the ruler, and fostered the corruption of simony.
5. Hildebrand forbade this practice. He also required charges against priests to be dealt with by ecclesiastical courts rather than by civil courts.

D. Declaring Papal Supremacy. Hildebrand issued a "didatus" declaring:

1. The Roman Church Was Founded By God Alone.
2. The Roman Pope Alone Is The Universal Bishop.
3. The Pope Alone May Use The Imperial Insignia.
4. The Pope's Feet Alone May Be Kissed By Princes.
5. The Pope May Depose Emperors.
6. The Pope May Be Judged By No One.
7. The Roman Church Has Never Erred Nor Will It Ever Err.
8. As Pope Gregory VII, Hildebrand referred to himself as the "overlord of kings and princes".

E. The Investiture Struggle.

1. Emperors such as Otto I, The Great (912-973 A.D.), Otto III (980-1002 A.D.), and Henry III (1017-1056 A.D.), all of whom bore the title "King of Germany and Holy Roman Empire", had exercised great control over the affairs of the Church of Rome-in some ways saving the Church from collapse into anarchy during the reign of immoral popes, but also making the Church subservient to the Emperor.
2. The Hildebrandian reforms soon resulted in a "head-on collision" with the secular rulers, leading to a long struggle between the imperial party (centered at the Diet of Worms, Germany) and the papist party (centered at Rome). During this "investiture struggle", kings would depose and elect popes, whilst popes would depose kings. At times, two popes were elected, the non-Roman one being referred to as "anti-Popes".
3. Hildebrand himself came into conflict with King Henry IV (1050-1106 A.D.) who, in 1076 A.D., summoned a synod of German bishops and compelled them to vote for the deposition of the Pope. Gregory retaliated by excommunicating Henry, absolving all his subjects from their allegiance to him. Under this Papal ban, Henry became powerless, and a year later was forced to stand as a penitent, in sackcloth and bare-footed in the snow for three days outside the Pope's castle at Canossa to receive absolution.
4. After Henry had his excommunication lifted, he declared war on the Pope, desolating Italy and besieging Rome. Gregory was driven from Rome and died in exile (1085 A.D.). The wars between Italy and Germany continued over many years, until the reign of Pope Innocent III (1198-1216 A.D.) The record of Hildebrand's so called "achievements" overshadow his ultimate demise - he made the papacy independent of secular power. "The papal anathema, as wielded by him in that ignorant and superstitious age, became a terrible weapon of injustice and oppression."

VIII. The High Middle Ages: 1000-1299

- A. Important People to Note: Anselm, the Roman/Eastern split, the Crusades, Waldensians, Francis of Assisi, and Thomas Aquinas
- B. Brief Outline of Dates to Remember

- 1014 Pope Benedict VIII officially added *filioque* to the Nicene Creed. It means that the Holy Spirit proceeds from the Father and the Son. He did this to insist on the equality of the deity. But the Eastern Church insists that the Father alone is the origin of both the Son and the Spirit. They are offended that the West altered the Creed without an ecumenical council
- 1033 b. Anselm, father of scholasticism. He proposed the ontological argument for the existence of God. He argued for the necessity of the Incarnation and Redemption of Christ
- 1054 **The Great Schism of the Church**, the break between Constantinople and Rome, after 500 years of progressive estrangement and of failed attempts at consensus.
- 1073 Pope Gregory VII excommunicated Emperor Henry IV. The high point of papal supremacy
- 1079 b. Peter Abelard, the Refiner of Scholasticism. He came to some heretical conclusions. For example, he believed that the death of Christ was just a moral example for us to follow. His autobiography is called *A History of Calamities*, in part because he was emasculated for having an affair with his young niece
- 1079 Under the Seljuk Turks, the Muslims are more determined than previously to keep the Christians from making pilgrimages to the Holy Land
- 1093 b. Bernard of Clairvaux, the most influential person of his day. He helped reform the monasteries. He was a great preacher, in spite of his allegorical exegesis. And he was Augustinian in his doctrines of grace, which later gave Calvin and the other reformers an anchor in the High Middle Ages
- 1096-1099 **The First Crusade** fought for lofty ideals. The pope wanted to save Constantinople, save the Byzantine Empire, and thus heal the breach between the Eastern and Western Church. They were able to temporarily regain the Holy Land
- 1100 b. Peter Lombard, scholastic author of *Four Books on the Sentences*, the standard theological text for 200 years. It influenced Calvin's Institutes
- 1109 d. Anselm
- 1140 b. _____ in Lyons, France. He is the founder of an old, old protestant church (300 years before Luther). The _____ church still exists in some parts of the world today, but in most countries it merged with the Methodists and Presbyterians. Waldensians stress the authority of scripture and lay preaching. They also come to reject salvation by sacraments
- 1143 d. Peter Abelard
- 1147-1148 **The Second Crusade**. Bernard of Clairvaux was the chief motivator of this crusade, but somehow his reputation survives it. It was a disastrous failure. The failure was blamed by the Westerners on the lack of commitment of the Eastern Church. The wedge is driven deeper
- 1153 d. Bernard of Clairvaux
- 1174 Peter Waldo converted
- 1179 Two of Waldo's followers (called Waldensians) are laughed out of the Third Lateran Council after being tricked into saying that Mary was the mother of Christ. They didn't know they were agreeing with Nestorius
- 1181/82 b. Francis of Assisi
- 1184 Waldensians are declared heretical
- 1187 Muslims retake Jerusalem
- 1189-1192 **The Third Crusade** is an ineffective attempt to recover Jerusalem
- 1200-1204 **The Fourth Crusade**. The Crusaders finished this crusade by looting Constantinople, the seat of the Eastern Orthodox church. So much for the lofty ideals of the First Crusade
- 1209 Innocent III proclaims a "crusade", a papal inquisition, **against the Waldensians**
- 1212 **The Children's Crusade**. The children felt they could take the Holy Land supernaturally because they were pure in heart. Most of them were drowned, murdered, or sold into slavery
- 1215 Fourth Lateran Council requires annual communion for Christian burial. Also condemns the Waldensians. They are persecuted for the next 600 years. They sought refuge in the Alps, and thus were not directly involved in the Reformation of Luther until later
- 1216 Papal approval for the Dominicans, the Order of Preachers. Their purpose was to oppose heresy with piety, learning and zeal
- 1219-1221 **The Fifth Crusade**. The crusaders temporarily held Damietta in Egypt. Francis of Assisi went with the crusaders. But where they stopped, Francis kept going. He went unarmed into the presence of the sultan and preached to him
- 1224 St. Francis's Stigmata, a mystical experience of the wounds of Christ
- 1224/25 b. _____, the chief teacher of the Catholic Church. Author of *Summa Contra Gentiles*, an apologetic handbook for Dominican missionaries to Jews, Muslims, and heretics in Spain, and *Summa Theologica*, the theological textbook that supplanted Lombard's *Sentences* as the chief theological work of the Middle Ages
- 1225 Francis writes "The Canticle of the Sun", which we know as "All Creatures of Our God and King"
- 1226 d. Francis
- 1229 **The Sixth Crusade**. Frederick II temporarily gained Jerusalem by making a treaty with the sultan

1232 b. Raymund Lull, first missionary to the Muslims

1248 **The Seventh Crusade.** St. Louis IX of France is defeated in Egypt. This was the last crusade. The final result of the crusades is that the western Christians drove a wedge between the Church and the Jews, between the Church and the Muslims, and between the Western and Eastern Church.

C. POPE INNOCENT III-THE SUMMIT OF PAPAL POWER

1. The high-water mark of papal power came during the reign of Pope Innocent III (1198-1216 A.D.). He was the most powerful of all popes, claiming to be the “_____”, “Vicar of God”, and “Supreme Sovereign over the Church _____”.
2. In his inaugural address he stated: “The successor of St. Peter stands midway between God and man; below God, above man; Judge of all, judged of none.” in a letter he wrote: “To the pope has been committed not only the whole church but the whole world with the right of finally dispensing the imperial and all other crowns.” He further stated: “All things on earth and in heaven are subject to the Vicar of Christ.”
3. Innocent III ended the wars with Germany and brought the Church of Rome into supreme control of the European states. He chose Otto as Emperor of Brunswick, saying, “He wears the crown by the grace of God and the apostolic See.” He defied two powerful kings. He refused to allow King Philip Augustus of France to divorce his wife, putting him under an interdict (ecclesiastical penalty). He closed all the Churches in France, banning masses and extreme unction for the dying. The resultant panic and uproar of the people forced Philip to obey the Pope. In a similar fashion, he forced King John of England to concede in a dispute over the appointment of the Archbishop of Canterbury.

D. The Works Of Pope Innocent III.

1. He Ordered The 4th And 5th Crusades Against Islam.
2. He Decreed The Doctrine Of “Transubstantiation”. Lateran N-1215 A.D.
3. He Confirmed The Doctrine Of Auricular Confession. Lateran N-1215 A.D.
4. He Declared By Practice The Doctrine Of Papal Infallibility.
5. He declared that the successor of Peter could never in any way depart from the Faith. Lateran N-1215 A.D.
6. He Condemned The “Magna Carta” (Great Charter). This was the first English “Bill Of Rights”, set forth by English barons in 1215 A.D.
7. He Forbade The Reading of the Bible in the _____.
8. He Instituted An _____. Pope Innocent ordered the extermination of all heretics. He was responsible for the horrific massacres of Albigenses in 1209, 1210, 1211, and 1215 A.D. Innocent III is usually regarded as the greatest of all the popes in autocratic power (by the RC church), but this was only made possible because of Hildebrand .

E. POPE BONIFACE VIII - THE SEEDS OF PAPAL DECLINE

1. A total of 16 popes followed Innocent III: over a period of 78 years. This era was marked by a struggle between the papacy and King Frederick II of Germany (1194-1250 A.D.), and then by a decline of German influence and the rise of Norman (French) influence.

F. Pope Innocent IV - 1243-1254 A.D.

1. In 1252 A.D. he issued a papal bull permitting heretics to be tortured, their property to be confiscated for the Church, and the names of their accusers to be suppressed.

G. Pope Boniface VIII - 1294-1303 A.D.

1. The arrogant ambitions of this pope led him into conflict with a number of European rulers, particularly King Philip IV, “the fair”, of France (1285- 1314 A.D.).
2. When Philip began to tax the clergy, Boniface threatened excommunication. Philip then refused to allow any Church money to leave France, and in 1301 A.D. arrested the Pope's ambassador on a charge of treason. Boniface then published his famous bull, “_____”, which claimed absolute papal supremacy over every ruler and territory. Philip countered by gaining the backing of the French Assembly, and in 1303 A.D. had the pope kidnaped and thrown into prison.
3. Boniface died in humility and the power of the papacy was broken.

H. THE CRUSADES

1. During the period of absolute papal power, a number of crusades were instigated by popes, papal legates, and Dominican monks.
2. **The Crusades Against Islamic Domination Of The Holy Land.**
 - a. These crusades were “armed pilgrimages” to the Holy Land under the banner of the cross.
 - b. The idea of a crusade was apparently suggested by one _____ (1050-1115 A.D.) to Pope Urban II (1088-1099 A.D.).
 - c. Crusades were whipped up by Popes and monks, who promised special indulgences for those who died in battle, sometimes even promising salvation! The aim of these Crusades was the conquest of Palestine and the defeat of Islam. There were 7 major Crusades mounted, all financed by severe taxation imposed by the popes.
3. **The First Crusade** - 1096-1099 A.D. Proclaimed in 1095 A.D. by Pope Urban II at the Council of Clermont, it consisted of an undisciplined army of 30,000 men, led by Peter the Hermit. After many bloody battles beginning at Belgrade, Jerusalem was captured from the Selcuk Turks in 1099 A.D. Very few Crusaders survived this ordeal.
4. **The Second Crusade** - 1147-1149 A.D. The fall of Odessa to the Turks once again threatened Jerusalem. A second crusade was instigated through the fiery eloquence of the Cistercian monk Bernard of Clairvaux (1090-1153 A.D.). This expedition was a disastrous failure, accomplishing nothing except the postponement of the fall of Jerusalem.
5. **The Third Crusade** - 1189-1192 A.D. Jerusalem fell to Saladin in 1187 A.D. The third crusade involved the English (under _____, the “lion hearted”, 1157-1199 A.D.), the French (under King Philip II Augustus, 1179-1223 A.D.), and the Germans (under King Frederick I Barbarossa, “red beard”, 1122-1190 A.D.). This Crusade was a failure, marked by the accidental drowning of Frederick, constant feuding between Richard and Philip, and the murder of 2,700 Moslem P.O.W.'s by Richard -a move which only served to further brutalize the hostilities between 'Christians' and Moslems.
6. **The Fourth Crusade** - 1200-1204 A.D. This Crusade never made it to the Holy Land, and degenerated into an attack upon Constantinople, resulting in its capture and plunder. Thus was ushered in a period of Latin rule over the Greek city -- lasting until 1261 A.D.
7. **Children's Crusade:** 1212 ... is aversion of events with similar themes. A boy began preaching in either France or Germany claiming that he had been visited by Jesus and told to lead the next Crusade. Through a series of supposed portents and miracles he gained a considerable following, including possibly as many as _____ children. He led his followers southwards towards the Mediterranean Sea, where it is said he believed that the sea would part when he arrived, so that he and his followers could march to Jerusalem, but this did not happen. Two merchants gave passage on seven boats to as many of the children as would fit. The children were either taken to Tunisia and sold into slavery, or died in a shipwreck. In some accounts they never reached the sea before dying or giving up from starvation and exhaustion.
8. **The Fifth Crusade** - 1228-1229 A.D. Pope Innocent III died before seeing this Crusade begin, and it was not until 12 years later that King Frederick II (defying Pope Gregory IX, 1227- 1241 A.D.) embarked on an expedition which concluded in a diplomatic peace with the Saracens.
9. **The Sixth Crusade** - 1248-1254 A.D. This was led by Louis IX of France (1214-1270 A.D.), but ended with his capture obliging the payment of a large ransom.
10. **The Seventh Crusade** - 1270-1291 A.D. Louis IX and most of his army was destroyed at Tunis by pestilence. In 1291 A.D. the last Crusader stronghold in the Holy Land, Acre, fell.
11. After almost 200 years of mostly futile effort, the novelty and fervor of being a “soldier of the cross” had waned. The Crusades were often marked by savage butchery, and encompassed severe persecutions against Jews (who were regarded by the Catholics as the killers of Christ). They often failed because of jealousies between kings, military leaders, knights, and soldiers.

I. The Crusades failed in three respects:

1. _____.
2. _____.
3. _____.

J. Nevertheless, the Crusades did bring some positive results:

1. Europe was kept free from Islam.

2. The world was “opened up”. Men’s horizons were enlarged, and this helped pave the way for the _____ and the _____.

K. The Crusades Against The “_____”.

1. The influence of the Cathari, or Albigenses, in the South of France became so great that Pope Innocent III moved against them.
2. In 1209 A.D. a crusade led by Arnold (the abbot of Citeaux) and Simon de Montfort (the Earl of Leicester) was mounted against these Bible believers, and noted for its inhuman cruelty. Hundreds of thousands of men, women, and children were mercilessly butchered, mutilated, cut down, burnt and starved to death. Over _____ slaughtered!
3. Again, in 1210 & 1211 A.D. armies were mustered. Only because of the intervention of the sympathetic Count Raymond of Toulouse were these people spared total annihilation.
4. Nevertheless, the churches of Languedoc were seriously affected by these brutalities, and the comparatively few survivors found refuge in the mountains and valleys of the Pyrennes and Piedmont, and the Rhine.
5. Lateran council IV N (1215 A.D.) charged the Catholic bishops with the task of ferreting out and punishing heretics. In 1229 A.D., the Council of Toulouse further organized this inquisition, and in 1232 A.D. the work was turned over to the Dominicans, who were directly answerable to the Pope. *“Thus arose the Inquisition, which exercised its powers with somewhat varying rules in different countries, but was one of the most terrible engines of intolerance and tyranny which human ingenuity has ever devised.”*

L. THE REVIVAL OF MONASTICISM

1. There are 5 epochs in the history of monasticism:
 - a. 4th Century A.D. - Hermits, Anchorites
 - b. 6th Century A.D. - Cloisters
 - c. 10th Century A.D. - Revival
 - d. 13th Century A.D. - Mendicant orders
 - e. 16th Century A.D. - _____
2. During the middle ages, largely as a result of the influence of Clugny, monasticism came into its golden years.
3. Life in a monastery was considered to be the highest form of religious duty. Monasteries were the chief centers of Catholic orthodoxy as well as dark superstition.

4. Monastic Orders Of The Middle Ages.

- a. **The Cisterians** - Founded at the turn of the 11th Century A.D., along the Benedictine order, and prospered by the charismatic leadership of Bernard (1091-1153 A.D.) who founded a Cistercian monastery at Clairvaux in 1115 A.D. The order is so named from the first monastery at Citeaux (Cistercium).
- b. **The _____**. - Founded at some time in the 11th Century A.D., this branch of the Benedictine order followed the so-called Augustinian rule, ascribed to Augustine of Hippo (354-430 A.D.), and was a communal style organization. Martin Luther was an Augustinian monk.
- c. **The Premonstrants**. - Founded by Norbert (1085-1134 A.D.), the Premonstrants were a preaching order with dietary rules and other ascetic practices.
- d. **The Carthusians**. - So named from the location of their first convent at Chartreuse (Cartuseum) in South East France, this very strict ascetic order was founded by Bruno (1030-1101 A.D.). They are best known for silence and solitude.
- e. **The Carmelites**. - Founded by the Crusader Berthold on Mt. Carmel in 1156 A.D., this order is properly known as the “Order of the Blessed Mary the Virgin of Mt. Carmel”. In 1322 A.D. Pope John XXII issued the bull “Sabbatina” which promised deliverance from purgatory on the first Saturday after death to all who joined this order.
- f. **The Mendicant Orders**. A mendicant order is a “beggar” order, and there were two important mendicant orders founded during this period:
- g. **The _____**. Founded by Dominic de Guzman (1170-1221 A.D.) in Spain in 1215 A.D. and recognized as an Order by the Pope in 1216 A.D.
- h. **The _____**. Founded by the “sweet, lovable” Francis of Assisi (1182-1226 A.D.) in Italy in 1209 A.D. and recognized as an Order by the Pope in 1223 A.D.

CHURCH HISTORY

THYATIRA - 500 to 1500 AD

- 1) Unlike other previous Orders, these two were directly subservient to Pope. They did not answer to any bishop, ruler, abbot, or Chapter. They became the Pope's "Gestapo", infiltrating into all areas of the Catholic world -much to the general displeasure of bishops, priests, and educators. They were granted many papal privileges.
 - 2) The Characteristics of these 2 Orders are:
 - a) Absolute _____.
 - b) Active in All Areas Of Society. (vs. recluse)
5. Academic Infiltration of Universities.
- a. It was the monks in these 2 Orders who "preached up" crusades, and who moved into cities, towns and hamlets under the guise of missions to root out heretics (*Friar Tuck & Robin Hood*). "*The appearance of these two organizations was without question one of the most momentous events of the Middle Ages, and marks one of the notable "revivals" in the history of the Catholic Church. They were the "Salvation Army" of the thirteenth century, and continue to be powerful organizations to this day.*"

M. THE UNIVERSITIES

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

N. THE SCHOOLMEN

1. Medieval theology is given the name " _____", and the theologians are called "schoolmen".
2. Scholasticism is somewhat of a misnomer because it was not concerned with "what saith the Scriptures?" It was in reality a collection, compilation, analysis, and systematization of earlier writings of the Patristic era, arranging them like encyclopedias into systems called 'summa theologiae'. The Scholastics invented no new teachings -- their aim was simply to reconcile existing dogma and reason. The major source for the works of the Schoolmen was the writings of Augustine (354-430 A.D.); the adopted style was that of the philosopher Aristotle (384-322 B.C.). During the 'Age of the Schoolmen' Catholic dogma, which had evolved over a long period of time, was formulated into a systematic statement. According to Schaff, almost all of the great Schoolmen were monks.
3. **The Periods Of Scholasticism.** Three distinct phases may be identified:
 - a. **The Rise Of Scholasticism** -- 1100-1150 A.D. Some of the well-known Schoolmen of this period were:
 - 1) **Anselm Of Canterbury.** (1033-1109 A.D.) He was the Archbishop of Canterbury and is known as the "Father of the Schoolmen". As a philosopher, Anselm nevertheless said that faith precedes reason."I believe in order that I might understand." Anselm introduced the "satisfaction theory" of the atonement, teaching that Christ's death satisfied the offended honor of God. He also contributed the "onto logical argument" for the existence of God -the argument from being.
 - 2) **Peter Abelard.** (1079-1142 A.D.) A brilliant and outspoken educator in Paris, who introduced **rationalism** into Catholic theology. "*Nothing is to be believed until it is understood.*"
 - 3) Hugo Of St. Victor. (1096-2241 A.D.) A French mystic and defender of Catholic faith.
 - 4) Roscellinius.
 - 5) Bernard.
 - 6) Richard Of St. Victor.
 - 7) Gilbert Of Poitiers.

4. **The Zenith Of Scholasticism** - 1150-1300 A.D. Some of the well-known Scholastics of this era were:
- a. **Peter The Lombard.** (1100-1164 A.D.)
 - 1) A student of Abelard and first Doctor at the University of Paris, became known as the “Father of Systematic Theology”.
 - 2) He wrote “The Four Books Of Sentences”, which was a systematic compilation of sentences from Augustine and other Church Fathers.
 - b. **Albertus Magnus.** (1206-1280 A.D.) A German theologian, scientist, and philosopher, called the “Universal Doctor” after his great knowledge.
 - c. _____ . (1227-1274 AD.) A Dominican monk and student of Albertus Magnus, Thomas Aquinas is known as the “Prince Of The Educators”, and next to Augustine is ranked highest of the Latin Theologians. His great work, “Summa Theologica” was a monumental summary of Roman Catholic theology which is still used today. He is “semi-pelagian”. He said “Christ won grace, the Church imparts it”. He upheld the 7 sacraments of Rome though like Peter Lombard admitted immersion was the original mode of baptism. Revelation and reason are the 2 sources of knowledge.
 - d. **John Erigena Duns Scotus.** (1265-1308 A.D.) The English, Scots, and Irish still argue over where this Franciscan was born. He studied at Oxford, then Paris, and is best noted for his defense of the doctrine of the Immaculate Conception and his strong rivalry with Thomas Aquinas. The Dominican party was called the 'Thomists', the Franciscan party the 'Scotists'. With the death of this critical theologian, the age of Scholasticism began to decline.
 - e. _____ . (1214-1294 A.D.)
 - 1) This Franciscan friar is called the “Father of the Scientific method of investigation”, and is noted for achievement in other fields than theology.
 - 2) He has been presented as one of the earliest advocates of modern science’s empiricism.
 - f. **Alexander Of Hales.**
 - g. **Bonaventura.** (1221-1274 A.D.)
5. **The Decline Of Scholasticism** - 1300-1500 A.D. Scholasticism declined because it degenerated into a 'dead orthodoxy', because it took its considerations to the ridiculous - *“Will man recover all his finger-nail clippings at the resurrection? ... and because of the enlightenment which came through the Renaissance.* Some of the Schoolmen of this period were:
- a. Durandus.
 - b. Bradwardine.
 - c. Occam
 - d. Gabriel Biel.
6. **The Philosophy Of Scholasticism.** ... *Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*
7. The Schoolmen were generally divided into two schools of thought:
- a. _____. This was the philosophical doctrine that the universals have a real and objective existence. Those who were realists viewed things as they really were, as opposed to the imaginary or ideal. ... **Science**
 - b. _____. Nominalists believed that the universals were mere necessities of thought or conveniences of language, and therefore exist in name only -- having no corresponding reality. ... **Philosophy**
8. **The Dogmas Of Scholasticism.** Presented below is a summary of some of the results of scholastic endeavor in the areas of doctrine.
- a. **On The Person of Jesus Christ.** The theoretical activities of Scholasticism added very little to the Catholic doctrine of Christ. During this period, the true humanity of Christ diminished as other mediators 'filled the gap' between man and the exalted Christ, and as transubstantiation became established doctrine, with its teaching that the temporal substances (bread and wine) are merged with a higher essence - making Christ to be a non- personal thing. Since the Catholic 'plan of salvation' was in reality the imitation of Christ”, His full manhood was only featured inasmuch as salvation is

the attaining of His life.

- 1) **Peter Lombard.** He viewed the deity of Christ as the “infinite coefficient raising human action and passion to an infinite value.” He said that in regards to His humanity, Christ was nothing at all - docetism!
 - 2) **Thomas Aquinas.** Aquinas taught the humanity of Christ to be impersonal, yet individual. He said the two natures of Christ were brought into common relationship - monophysitism! God was remote, and could only be approached through 'The Church', “Our Savior Jesus Christ, has shown us the way of truth in Himself, the way by which we are able to attain through resurrection to the beatitude of immortal life.” ... in other words, Christ won grace - the 'catholic church' imparts it.
 - 3) **Duns Scotus.** In his opposition to Thomism (especially over the issue of the 'Immaculate Conception') he taught the complete non-personality of the humanity of Christ.
- b. **On The Work of Christ.** With the speculative element entering into all scholastic discussions of the atonement of Christ an estimated 15 theories of the atonement were formulated during the middle ages.
- 1) Some of the speculative questions put forward were:
 - a) Could God have simply saved man by an act of His omnipotence?
 - b) Could God have simply pardoned man by an act of His infinite mercy?
 - c) If a mediator was necessary, why should it have been His only begotten Son?
 - 2) **Anselm of Canterbury.**
 - a) The “Father of the Schoolmen” made the first attempt at a consistent dogma of the atonement. In his “Cur Deus-home”, he introduced the Satisfaction Theory - as a refutation of the earlier “Ransom To Satan Theory”. The essential features of the Satisfaction or Commercial theory of the atonement are:
 - b) Sin is a violation of divine honour. ... Honour thus insulted may be vindicated by either punishment or satisfaction.
 - c) Since punishment would mean the destruction of humanity, God chose satisfaction. ... The way of satisfaction required two things: first, that a man should render to God his willing obedience; second, that he should make amends for the insult by paying more than the required debt with a gift.
 - d) A gift surpassing all that is not God can only be God. ... The only answer was in the God-Man, Jesus Christ, Whose death met all these requirements.
 - e) A gift should be rewarded. Since the Son of God needs nothing, the reward accrues to man. ... This theory has a number of deficiencies. For example, it places the honor of God above the holiness of God. it teaches a conflict between the attributes of God, and it regards the cross as a tribute to God rather than an endurance of the penalty for sin.
 - 3) **Peter Abelard.**
 - a) In rejecting the views of Anselm, Abelard promoted the *Moral Influence Theory*. He insisted that because God is love, He would be willing to forgive anybody with the need for satisfaction. Christ revealed the love of God by taking human nature and dying, and this manifestation of love softens the hearts of men and awakens a responsive love within.
 - 4) _____
 - a) Aquinas, as well as other schoolmen such as Peter Lombard and Bonaventura, blended the Anselmian and Abelardian views, teaching that in His atoning death Christ satisfied some attributes of God but also produced a reaction in the heart of man toward God.
 - b) As the FORMULATOR OF ROMAN CATHOLIC DOGMA, Aquinas regarded the atonement as being not absolutely essential, but in keeping with the attributes of God. He believed God could have redeemed man without satisfaction, but chose to demand satisfaction --thus necessitating the incarnation.
 - c) Aquinas also held that the fullness of grace dwelt in the human nature of Christ, and since Christ is the new Head of the human race all who willingly join themselves to the Head partake in the overflow of His perfection. According to this schoolman, the death of Christ on the cross effected man's salvation in four ways:

- (i) By merit.
- (ii) By satisfaction.
- (iii) By sacrifice.
- (iv) By redemption. ... (In modern Roman Catholic theology, the idea of merit is closely associated with the sacrifice of the mass, and that of satisfaction with penance.)

5) Duns Scotus.

- a) This Franciscan theologian criticized his Dominican rival Aquinas—partly for the sake of criticizing! He offered no new thoughts on the atonement, generally following the syncretistic line of Peter Lombard.
- b) He said:
 - (i) The atonement was necessary, but only because God willed it.
 - (ii) The idea of satisfaction was not necessary, but only because God willed it.
 - (iii) One righteous act by Adam could have atoned for his sin.
 - (iv) God could have accepted the deed of an angel as sufficient for the atonement, but He willed otherwise.

9. On The Holy Spirit.

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

10. On The Nature Of Sin And Man.

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

11. On The Plan Of Salvation.

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

12. Justification.

- a. Augustine confused _____ (which is instantaneous) with _____ (which has a progressive element), and the scholastics intensified this error.
- b. Thomas Aquinas conceived justification as being wrought in four distinct steps:
 - 1) Infusion of grace.
 - 2) Free will turns to God.
 - 3) Free will turns from sin.
 - 4) Remission of guilt.
- c. This amounts to a progressive justification, and interestingly, Aquinas believed that no one could be assured of justification - unless that person had greatly suffered for religion and received a special

revelation.

- d. _____ (1545-47 A.D.) spoke of the progressive increase in Justification. Faith. There was also a tendency to distinguish two forms of faith. The desire of the hierarchy to stress the idea of unquestioning submission to the 'Church' led to the concept of Informative faith-the mental assent to Church dogma; and formative faith - charity, or believing faith.

13. On The Church.

- a. The Scholastics did not significantly affect the established doctrine of 'The Church' - they simply built upon the Augustinian "Church- Kingdom" concept. This had three expressions:
- b. *No Salvation, Except In 'The Church'*. The 'Church' was seen as the dispenser of God's grace through the sacraments. Thus the threat of excommunication was a fearful weapon.
- c. *No Service Except To 'The Church'*. God's work could only be done in the manner prescribed by the 'Church'.
- d. *No Subjection, Except By The 'Church'*. If the 'Church' was indeed a Kingdom (and a superior one at that!), then the 'Church' should exercise control over all other kingdoms. As mentioned above, popes such as Gregory VII, Innocent III, and Boniface VIII put that belief into practice.

14. On The Ordinances.

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

15. On Angels And Demons.

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

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

16. The Extent of Scholastic Angelology.

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

- a. Malignant spirits were said to swarm and infest the air.

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

O. The Results of Scholastic Angelology.

1. From the time of Pope Gregory II (1145-1241 A.D.), demon possession and heresy were equated. After 1250 A.D., trials for witchcraft and sorcery became frequent. "A craze seized upon the church to clear the Christian world of imaginary armies of evil spirits, demonizing men and especially women. Pope after pope issued orders not to spare those who were in league with the Devil, but to put them to torture and cast them into flames."
2. It is estimated over _____ people were murdered in Europe on this charge alone.
3. Angels were worshiped and prayed to (that they would fight against demons.)
4. "Good Luck" charms were used. Every 'church', every village, every man had a guardian spirit or used talismans. ... **There was a general increase in superstition.**

P. THE CATHEDRALS

1. The 11th century A.D. saw the beginnings of a period of architecture which was to last for 300 years --the building of the great Cathedrals of Europe.
2. The earliest church buildings were styled after the Roman basilicas, but in the middle ages the floor plan of the cathedrals took the shape of a cross.
3. The altar area was enlarged, since Catholicism was centered around a priestcraft (*deregatory term ... using a priests power over people --i.e. witchcraft*). Choir lofts were elevated.
4. The two styles of architecture followed are termed "Romanesque" (Norman) and "Gothic". One of the earliest Gothic Cathedrals is the Notre Dame in Paris, begun in 1163 A.D. The construction of these massive buildings was motivated more for Church favor (indulgences) than the glory of God. The monks provided the encouragement, but often there was rivalry to see who could build the grandest, most highest.

Q. THE LATERAN COUNCILS

1. Up until the "Great Schism" of the ninth century A.D., the Church Councils are called "_____ " (i.e. world-wide, in that they included both the Latin and Greek arms of Catholicism). They were called for by emperors, and were for the consideration of doctrinal issues.
2. These councils began with Nicea I in 325 A.D. and ended with Constantinople N in 869 A.D.
3. Following the Schism, all subsequent councils relating to the Latin Church are called Western or Roman councils. (The Roman Catholic Church still refers to them as ecumenical.) The Lateran Councils are those which were held in the Lateran IV Church in Rome.
4. Lateran Councils were called for by popes, and were for the consideration of rules and dogma, rather than for debating doctrinal issues. They aided the papacy to its ascendancy. There were 4 Lateran Councils during the middle ages:
 - a. **Lateran I - 1123 A.D.**
 - 1) This was called by Pope Callixtus II: (d. 1124 A.D.) to confirm the Concordat of Worms, a compromise agreement between the Pope and King Henry V (1081-1125 A.D.) made in 1122 A.D. arising out of the Investiture Struggle. (This agreement gave the pope the sole right to invest bishops, but allowed for the emperor to preside over the election of bishops.
 - 2) Other decisions of Lateran I were:
 - a) Condemnation of Simony (buying church offices)
 - b) Celibacy Commanded For All Priests.
 - c) Indulgences Granted To Crusaders.

- b. **Lateran II** - 1139 A.D.
 - 1) Called by Pope Innocent III (d. 1143 A.D.) because of a dispute with Anacletus II over who was the rightfully elected Pope.
 - 2) This Council also condemned the Arnoldists and the Petro-Brussians as heretics.
- c. **Lateran III** - 1179 A.D.
 - 1) Called by Pope Alexander III (d. 1181 A.D.) to formulate rules for the election of popes. This Council also condemned the Albigenses, Cathari, Paterines, and Waldenses as heretics.
- d. **Lateran IV** - 1215 A.D.
 - 1) The greatest of the Laterans - called by Pope Innocent III. 412 bishops attended, plus a large number of princes and nobles.
 - 2) This Council decreed important Roman Catholic doctrine such as transubstantiation, auricular confession, and papal infallibility. It also forbade the reading of the Word of God in the vernacular, defined priestly garments, and issued 67 ecclesiastical and moral decrees.
 - 3) In addition, Lateran IV decreed persecutions against Jews and heretics, and ordered the Inquisition.

5. OTHER LATIN COUNCILS

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

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

A. THE _____

1. THE ORIGIN OF THE PAULICIANS

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

the Caspian Sea. Mount Ararat is found in Armenia.

e. The Name “Paulician”.

- 1) This name did not come into use until the 7th century A.D. It was applied because of the emphasis placed by these people on the _____, and their adoption of Pauline names for their leaders.

f. The Rise To Prominence of The Paulician Movement.

- 1) This began around 660 A.D. with the conversion and subsequent leadership of a man by the name of Constantine (630-687 A.D.) Many church historians mark the beginning of the Paulicians in the 7th century A.D.; but it is evident that this was only the beginning of the name “Paulician” - a name which was given to a people who insisted on being called Christians (not Catholics) by their sworn enemies. They were also called “Thonraks”, after one of their later centers of influence. John T. Christian quotes from *The Greek And Eastern Churches* by Adney (pg. 217): *“Therefore, it is quite arguable that they should be regarded as representing the survival of a most primitive type of Christianity.”*
- 2) *“Conybeare is probably justified in asserting that 'the Paulician Church was nor the national church of a particular race, but an old form of the apostolic church, and that it included within itself Syrians, Greeks, Armenians, Africans, Latins, and various other races. Finding refuge in southeastern Armenia, when it was nearly extirpated in the Roman Empire, it there nursed its forces in comparative security under the protection of the Persians and Arabs, and prepared itself for a magnificent career of missionary enterprise in the Greek world, which the sources relate with so much bitterness.'”*

2. NOTABLE PAULICIAN LEADERS

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

b. Constantine.

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

c. Simeon.

- 1) Simeon was the officer sent by the Emperor to liquidate Constantine and coerce the Paulician church at Cibossa (Kibossa) into the Catholic fold. Not only did he largely fail in his mission, but he became a convert of the faith of the Paulicians. (This conversion was to be later “explained” as a clear case of demon possession!)
- 2) It seems Simeon returned to Constantinople for about 3 years, remaining a secret disciple, after

which he returned to Armenia to take his place with the faithful of the Lord. Simeon adopted the Pauline name of Titus, and led the Paulicians for 3 years. Many were saved under his preaching.

- 3) Between 690 and 693 A.D., Simeon (Titus) was accused by the wicked Justus before the Catholic Bishop of Colonia and was burned alive with many of his followers. (Of this Justus, the killer of Constantine and accuser of Simeon, the Catholic writer Peter Sikeliotos wrote: "highly privileged instrument of divine vengeance, whose name happily agrees with his deeds".)

d. Genesisius.

- 1) Some accounts indicated that Genesisius was a son of the only man to escape the fiery martyrdom at Cibossa, one Paulus, and that he and his brother Theodotus became preachers.
- 2) Genesisius was brought to Constantinople as a heretic, but was acquitted after (supposedly) giving ambiguous answers to the Patriarch Germanus. The Emperor Leo (The Iconoclast) was sympathetic to the cause, and sent back with Genesisius letters of protection for the Paulicians.
- 3) Genesisius returned to Mananalis and preached there for 30 years.

e. Joseph.

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

f. Baanes.

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

g. Sergius.

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

3. PERSECUTIONS AGAINST THE PAULICIANS

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

Accusation.

4. THE ZENITH OF PAULICIAN INFLUENCE

- a. The persecutions of the Paulicians under Theodora were set against a backdrop of considerable turmoil in the Eastern Church. The Byzantine Empire had been greatly weakened in wars with Persia, and by the Mohammedan invasions (which had taken two-thirds of the empire in its initial surge, was threatening Constantinople, attacking in 673 and 717 A.D.) There was also pressure from the Bulgarians to the North, who attacked the Capital in 711 A.D. Besides all this, there was the Iconoclastic controversy, and the primacy struggles with the See of Rome. Such was the intensity of these persecutions, many of the Paulicians took up arms to defend themselves. The father of a high ranking imperial officer was impaled to death for his faith in Christ, and the outraged son, Carbeas, immediately defected to the Paulician cause and became a great military leader (and, some say, a preacher).
- b. Carbeas led 5,000 men and established a 'fort-city-state' at Teprice (near Trezibond). They made a political alliance with the Saracens, and for 50 years resisted the Catholic armies. The Emperor Michael III was defeated, and the Moslem-Christian alliance occupied territories as far West as Ancyra, Ephesus, Nicea, and Nicomedia."The Paulicians of Teprice allowed a shelter to every creed of belief or unbelief, freedom of conscience long before it appeared elsewhere in the world." "By scattering and alienating these brave and pious mountaineers, and driving them into alliance with the Mohammedans, the Byzantine Government destroyed its own natural defense against the threatening Mohammedan power and prepared the way for the fall of Constantinople." The free state of Teprice lasted for about 150 years before being overrun. During this time, it was also the center of great missionary enterprise. Paulician preachers went out into Thrace, Bulgaria, Bosnia, and Serbia.

5. THE DOCTRINES OF THE PAULICIANS

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

- 6) Infants Are Ignorant Of Faith.... Christian quotes from a Paulician confession of faith of 1025 A.D. which states: "In the beginning of Christianity there was no baptizing of children; and their forefathers practiced no such thing and we do from our hearts acknowledge that baptism is a washing which is performed in water, and doth hold out the washing of the soul from sin. (Mehrning, Der Heiligen Tauff Historie, 11. 738)."
- e. **They _____ Transubstantiation.**
 - 1) They also denied the notion that the sins of departed people could be forgiven through the celebration of mass, the giving of alms, or vicarious penance.
- f. **They Rejected All Forms Of _____.**
 - 1) The Catholic Sacrament Of Marriage Was Rejected As A Pernicious Institution.
 - 2) Catholic Funeral Rites Were Considered To Be Sacramental Avarice.
 - 3) They Denied That Church Buildings Were Any More Holy Than A Home Opened Up For Worship.
 - 4) They Said That The Altars Were Just Heaps Of Stones.
 - 5) They Would Not Use Incense Or Consecrated Oil In Their Worship.
 - 6) They Said The Use Of Bells In The Churches Was A Superstition, Designed To Ward Off Demons.
- g. **They Rejected _____ As Unprofitable And Absurd.**
- h. **They also rejected the developing doctrine of purgatory.**
- i. **They Had No _____ or Clerical Office.**
 - 1) They were called "Acephali" (meaning "headless") by the Catholics because of their lack of structured organization. They believed in the Priesthood of all believers.
 - 2) They did believe in the office of pastor, but all such men were of equal rank. They used no dignified or officious names. The pastors dressed like all the people and lived as did the people.
 - 3) They called themselves Christians, brothers, and "fellow pilgrims".
 - 4) They had no councils or associational organizations.
 - 5) Furthermore, they had very high standards of conduct for their pastors. *"Again, the ordaining of an elder requires great care lest anyone unworthy be chosen. It must be ascertained whether he has perfect wisdom, love, which is chief of all, prudence, gentleness, humility, justice, courage, sobriety, eloquence. In laying hands on him, which is to be done with prayer and the reading of suitable Scriptures, he is to be asked, 'Art thou then able to drink the cup which I am about to drink, or to be baptized with the baptism with which I am about to be baptized?'... The reply is: ...'I take on myself scourgings, imprisonment, tortures, reproaches, crosses, blows, tribulation and all temptations of the world...'"*
- j. **They Were _____.**
- k. **They Opposed All _____ Worship.** They called the "holy relics" "junk", and contrary to the Godhead.
- l. **They Believed in _____ Living.** "A Paulician named Gundulphus, who was condemned in 1205, when examined by the Catholic Synod in Arras (Northern France) made this claim, that the discipline of Christ and the apostles 'consists in leaving the world, in bridling carnal concupiscence, in providing a livelihood by the labor of our hands, in hurting nobody, and affording charity to all who are zealous in prosecution of this our design.'"

6. THE INFLUENCE OF THE PAULICIANS

- a. It is apparent the first century churches of Armenia remained in the backwaters of mainstream Christianity for many years, relatively unchanged in their New Testament simplicity.
- b. Nevertheless, such churches had a profound influence upon some major developments in Christian and world history.
 - 1) **Paulician Influence Upon Mohammedanism.**
 - a) Several historians believe these dissenting Christians, many of whom found refuge amongst the Arabs, contributed to the development of the tenets of Islam through their rejection of idolatry.
 - 2) **Paulician Influence Upon The Iconoclastic Movement.**

- a) The Iconoclastic Movement began in 726 A.D. when the Eastern Emperor Leo III (who reigned from 717-741 A.D.) issued an edict against the worship of images and pictures, following with a persecution of image worshipers and the wholesale destruction of icons, images, and paintings. Thus began a controversy which lasted until the reign of Theodora, 842 A.D. (*He first attempted to remedy the abuse in his dominion by ordering that the images and pictures be placed so high that the worshippers could not kiss them. When that failed he issued an order forbidding the use of images in the churches as heathenish and heretical. To support this action a council was called in Constantinople, in 754, which gave ecclesiastical sanction to his actions. This great controversy became known as the "iconoclastic" dispute, a word which means the breaking of images. The eastern church banned all use of images or icons, and to this day that remains one of the great contrasts between the eastern orthodox and the Roman catholic church.*)
- b) The son (Constantine) and grandson (Leo IV) of Leo continued the iconoclast movement with even more vigor.
- c) Most of the clergy were vehemently opposed to this turn of events. In the West the edicts were largely disobeyed.
- d) The seventh ecumenical council, Nicea II, in 787 A.D. was called to settle the question, and came out strongly in favor of image worship. A council in Frankfurt, 794 A.D., presided over by Charlemagne actually overturned the decisions of Nicea II, although images as ornaments or memorials were permitted in the churches. The Paulicians, like other non-conformist groups, were very much opposed to the veneration of images, (a practice which had been going on since Helena, the mother of Constantine the Great (288-337 A.D.), made a pilgrimage to Jerusalem in 325 A.D. and returned with pieces of the cross and nails used in the Lord's crucifixion). The emperor Leo was himself from the Isaurian Mountains, part of the Taurus chain, and Armenia. A. H. Newman says: "*Leo ... was actually a Paulician, and it has been maintained that his successor, Constantine Copronymus (741-775) was a 'pure Paulician'.*"
- e) It must be doubtful that Leo was actually a Paulician, for he was a ruthless man in many ways, but he certainly held some Paulician sentiment.

7. Paulician Influence Upon Later Baptist Groups.

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

B. THE CATHARIST GROUPS

1. The Cathari are first noted in Western Europe in the first part of the 11th century A.D., but more prominently in the middle of the 12th Century A.D.
2. The name "Cathari" comes from the Greek word 'katharos' which means "pure", and these people were so named Puritans because of their holy life-style.
3. "*By the end of the twelfth century they were reported to have followers in nearly 1,000 cities. The Dominican Rainerius gave 4,000,000 as a safe estimate of their number and declared this was according to a census made by the Cathari themselves.*"

4. It seems numerous groups were classified within this general Puritan movement - not all were necessarily Biblical in their faith and practice. In this study, we will look at those groups of Cathari which relate closely to our Baptist heritage. These are notably:
 - a. Petrobrussians - named after Peter de Bruys. (c.1104 A.D.)
 - b. Henricians -- named after Henry of Lausanne. (c.1125 A.D.)
 - c. _____ - named after the town of Albi, France, one of their strongholds.
 - d. _____ - a name derived from the word "Vaudois" meaning "valley", a name borne also by one of their early leaders, Peter Waldo.
5. A more detailed study of these important groups of Cathari is presented later:

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

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

D. THE HENRICIANS

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

E. THE _____

1. **The Name "Albigense".**
 - a. This name is taken from the French town of Albi, 70 kilometers North-East of Toulouse, on the River Tarn. Albi was a major center of Catharist activity.
2. **The Doctrines Of The Albigenses.**
 - a. With Regard To The Church.
 - 1) These people rejected the Catholic concept of the Church, and formed simple congregations with pastors in the place of leadership.
 - 2) "Enemies of the Albigenses thought they had no churches because they had no formal, visible organization of officers, etc."

- b. With Regard To Baptism.
 - 1) A Synod at Toulouse in 1119 A.D. and at Albi in 1165 A.D. condemned the Albigenses for their rejection of infant baptism."I cannot deny that the Albigenses, for the greater part, were opposed to infant baptism; the truth is, they did not reject the sacrament as useless, but only as unnecessary to infants." (*Chassanion, Historie des Albigeois, Geneoa, 1595.*)
- c. With Regard To The Word Of God.
 - 1) The Albigenses accepted the Scriptures over tradition.

3. The Persecutions Against The Albigenses.

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

F. THE _____

1. The Origin Of The Waldenses.

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

2. The Waldenses Are Of Ancient Origin.

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

3. The Waldenses Are Linked With The Albigenses.

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

4. The Name "Waldense".

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

5. _____ (1140-1218 A.D.)
- a. The great revival of these ancient people may be attributed to Peter Waldo.
 - b. Waldo was a wealthy Catholic merchant of Lyon, France, who was converted to Christ. He became absorbed in the Word of God and even hired 2 priests to translate Scripture into his native tongue. Seeking a restoration of New Testament Christianity, and desiring to preach the Gospel to the people, he literally “left all” and followed Christ.
 - c. Waldo and his followers called themselves “The Poor Men Of Lyon”. They were noted for their memorization of large parts of the Bible, their poverty, and their preaching. They inevitably ran foul of the Catholic hierarchy, and after being forbidden to preach without permission by Lateran III (1179 A.D.), they departed from the Church of Rome, and by 1182 A.D. had completely separated.
 - d. In 1183 A.D., the Lyonists were condemned as heretics. At this point they merged with other Catharist groups and for the next 35 years spread across France, Italy, and Bohemia. The Waldenses, as they came to be known, were very evangelistic. They had numerous traveling evangelists who carried small Bibles under their cloaks, always ready to preach the Gospel.
 - e. Waldo probably died in Bohemia.

6. The Doctrines And Practices Of The Waldenses.

a. Regarding The Scriptures

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

b. Regarding The Church.

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

c. Regarding Baptism.

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

d. Regarding Salvation.

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

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

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

7. The Waldenses And The _____

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

8. The Persecutions Against The Waldenses.

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

9. The Waldensian Churches Today.

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

10. Columbanus (543-615)

- a. Missionary to Germany

- b. Educated Irishman - Born in Leinster, Ireland
 - c. At 40, left with 12 comrades went to Burgandy, France
 - d. Preached against the immorality of the Royalty and the worldiness of the clergy
 - e. Result - Kicked out of France
 - f. Started work in Bregenz, Germany
 - g. Burned out the pagan temples
 - h. Broke the cauldrons of beer which was to be offered to Woden
 - i. Threw idols into the lake
 - j. After 3 years, moved to Lombardy, where he died.
11. **Raymond Lull** (Ramon Lully, Lullus) (1236-1315) - Missionary to Mohammedans
- a. Spaniard from the island of Majorca
 - b. Entered the King's service As a page for the King's sons, Later as their tutor
 - c. A well-known knight and poet before 30
 - d. Married Banca Picany - Sept., 1257 - Two children
 - e. He waqs a womanizer/playboy
 - 1) Tries to start an affair with married lady
 - 2) Goes to her home to romance her
 - 3) Shows him a large tumor an her throat
 - 4) She said to him: *"See, Ramon, the foulness of this body that has won thy affection! How much better hadst thou done to set thy love on Jesus Christ, of whom thou mayest have a prize that is eternal."*
 - f. Salvation - July 1266
 - 1) Was trying to write a poem for another woman he wanted. Every time he tried, he saw a vision of Christ dying for him and he would hide in bed.
 - 2) He finally asks God to save him.
 - g. God calls him to the Mohammedans
 - 1) Preparation to go
 - 2) Family backs him
 - 3) Purchased a Saracen slave to teach him Arabic
 - 4) Slave blasphemed God
 - 5) Raymond hits him, slave knifes him back
 - 6) Slave arrested and later commits suicide
 - 7) Takes 9 yrs. to teach self Arabic
 - 8) 1275 - Completed a book on how to win Muslims called "Ars Major"
 - 9) Travelled throughout Europe trying to get interest in Islam Missions and Training Schools started.
 - h. 1291 - 1st Missionary journey to Tunis
 - 1) 56 yr. old
 - 2) Sail from Genoa, got scared at last minute and got off
 - 3) Was in such sorrow he got sick
 - 4) Wanted to leave on next ship, but his friend thought he was too sick
 - 5) When he got no better, he left on third ship and immediately was recovered
 - 6) 1st step - Challenged the Islam leaders to public debate - Fruitless and ended in a draw.
 - 7) Jailed by the Sultan and banished from Tunis
 - 8) Managed to escape the ship in the harbor
 - 9) Lived in Tunis' wharf for three months, quietly preaching Christ
 - 10) Returned to Naples for help - Fruitless journey
 - i. 1301 - Ministered for more than a year in Armenia
 - j. 1302 - 1305 - Worked with the JEWS of Europe
 - k. 1307 - 2nd missionary journey to Bagia
 - 1) 1st step - Goes to the public square and starts street preaching
 - 2) Mob tries to kill him.
 - 3) Rescued by Moslem Clergy
 - 4) "Don't do that! It is dangerous!" - Clergy

- 5) Lull - "Death has no terrors whatever for a sincere servant of Christ who is laboring to bring souls to a knowledge of the truth."
 - 6) Jailed for 6 months
 - 7) Was offered riches, wives, high office, and power to be a Muslim "Ye have for me wives and all sorts of worldly pleasure if; I accept the law of the Mohammed? Alas! Ye offer a poor prize, as all your earthly goods cannot purchase eternal glory. I, however, promise you, if you will forsake your false and devilish law, which was spread by sword and force alone, and if ye accept my belief, Eternal Life, for the Christian faith was propagated by preaching and by the blood of holy martyrs. Therefore I advice you to become Christians even now, and so obtain everlasting glory and escape the pains of hell." - 73 yr. old
 - 8) Deported under guard
 - 9) Shipwrecked off of Pisa, Italy - Rescued
- l. 1314 - 3rd missionary journey to Bagia
- 1) Secretly works in a group of converts from precious visits for almost a year.
 - 2) June 30, 1315 - Stoned to death while preaching on the street - 80 years old
- m. Methods of Raymond Lull
- 1) Muslims can be won by reason, not force!
 - 2) Advocated Arabic studies in the university
 - 3) Advocated Hebrew be taught to send out missionaries to the Jews
 - 4) Roman Catholic church's reaction to Lull
 - 5) Jesuits hate him!
- n. 1371 - Pope Gregory XI banned some of Lull's books
- o. Eymeric, the Catholic Inquisiter of Aragon, labeled Lull a heretic!

X. THE BEGINNING OF PAPAL DECLINE

A. **Political Change In Europe.** ... By the beginning of the _____ Century A.D., currents of change were sweeping across Europe, which were to have a lasting effect upon religious and secular history. In particular we note:

1. The Decline Of German Influence. It was over the German kings that the papacy had held the greatest sway.
2. The Rise Of French (Norman) Influence
3. The Rise Of Nationalism. The nations of Europe began to crystallize in a spirit of national consciousness and political centralization.
4. The Rise Of Independent Groups. In particular a wealthy middle class, composed of merchants dependent upon trade.

B. **Pope Boniface VIII.** (1294-1303 A.D.)

1. The decline in papal power began during the reign of Boniface, who "cherished to the full extent the theories of Hildebrand and Innocent III".
2. Boniface attempted to rule in the grandiose manner of Pope Innocent III, but the times had changed. He was eminently unsuccessful in his attempts to exert his authority in Sicily and Italy. His mediation in a quarrel between Philip N The Fair (1285-1314 A.D.) of France and Edward 1 (1272- 1307 A.D.) of England proved to be his downfall. Both kings defied him and his bull of 1296 A.D. ("Clericis Laicos") which forbade the taxation of priests and property of the Church by kings. Philip retaliated by refusing to allow any Church money to leave the country.
3. Boniface issued his bull "Unam Sanctum" in 1302 A.D. which stated, among other things:
4. All Temporal Governments Are Subject To The Spiritual Government Which Is At Rome.
5. The Pope Has The Right To Judge All Kings And Princes.
6. Every Human Creature Must Be Subject To The Pope In Order To Be Saved.
7. Philip's response was to publicly bum the bull at Notre Dame. He then sent a force against the pope which resulted in the capture, humiliation, and death of the pontiff a month later.
8. A later epitaph says of Boniface: "He entered like a fox, reigned like a lion, and died like a dog."
9. From this point, papal authority was no longer supreme. The papacy fell under French control, and the papal residence was moved to Avignon in 1309 A.D. The next 7 popes were French, ruling from Avignon.

XI. The Late Middle Ages: 1300-1499

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

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

- c.1300-c.1400 The Black Death. 1/3 of the population from India to Iceland is wiped out, including about 1/2 of Britain
- 1309 The beginning of the "_____ of the Church." For 70 years the papacy was in Avignon and under the thumb of the King of France. The papacy was pro-France, and Britain was at war with France
- 1316 Raymund Lull stoned to death
- 1330 b. _____, the most important theologian in Oxford, the most important university in Europe. He taught that we must rely altogether on the sufferings of Christ. "Beware of seeking to be justified in any other way than by His righteousness"
- 1337 Beginning of the Hundred Years' War
- 1349 d. Thomas Bradwardine, who influenced Wycliffe to adopt Augustine's doctrine of grace and to reject the Semi-Pelagianism of the Roman Catholic church
- 1371 b. _____, Bohemian pre-reformer. He was greatly influenced by Wycliffe. He rejected indulgences and said Christ is the head of the Church, not the pope
- 1377 The end of the "Babylonian Captivity"
- 1378 The Great Schism. Pope Gregory XI moves the papacy back to Rome. France declares Clement VII pope in Avignon. There are two competing popes for close to 40 years
- 1380 b. Thomas a Kempis, author of Imitation of Christ
- 1381 The Peasant's Revolt. 30,000 angry peasants descend on London
- 1381 Because of his sympathy for the peasants, Wycliffe is suspected of involvement with the revolt. He is banished from Oxford. During this period, he and his followers translate the Bible from the Vulgate into English
- 1384 d. Wycliffe, of natural causes
- 1415 Council of Constance condemns Wycliffe
- July 6, 1415 Council of Constance burns **John Huss**, in violation of the Emperor's promise of safe conduct. The Emperor is told "It is not necessary to keep one's word to a heretic."
- 1417 The Council of Constance deposes both popes and elects a new one. This ends the Great Schism. It is a high point for Conciliarism, the idea that the councils are superior to the papacy
- 1428 The Catholic Church burned the bones of Wycliffe and threw them in the Swift river
- 1452 b. _____, the great preacher. He taught the authority of scripture and understood the shortcomings of the Church
- 1453 End of the Hundred Years' War
- 1483 b. _____
- 1492 Erasmus ordained. Erasmus's Humanist movement was beginning to stir some members of the church to moral reform
- 1492 **Columbus sails for the NEW World.** Repercussions ensue
- 1497 b. Philip Melanchthon
- 1498 d. Savonarola

C. THE "_____” of the Catholic Church

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

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

1. The last of the Avignon popes, Gregory XI (1331-1378 A.D.), returned to Rome in 1377 A.D. and died there in 1378 A.D. His successor, Pope Urban VI (1318-1389 A.D.), was elected in Rome and attempted to restore the papacy to Rome. His ruthless methods provoked the French cardinals to withdraw, and they elected their own pope, Clement VII (1378-1394 A.D.) who returned to Avignon.
2. The result was a 39 year long schism, involving 2 popes, 2 Colleges of cardinals, and the alignment of Europe into 2 factions. England was at war with France, so they sided with Urban. Scotland disliked

England, so they followed Clement. The Scandinavian countries, Flanders, Northern Italy, Corsica, Ireland and the Eastern block accepted Urban. Spain, Sardinia, and Southern Italy (Kingdom of Sicily) gave allegiance to Clement. Much of Austria and Germany changed their allegiance during this period.

3. Most of this time saw both popes hurling anathemas at each other. From the Catholic point of view, it was a shameful, embarrassing period.
4. Realizing the seriousness of the situation, men on both sides worked at resolving the problem. Both popes remained intractable, but several Councils were eventually called to heal the schism.

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

1. However, the 2 papal incumbents refused to step down, and the end result was three popes!!
2. In 1410 A.D., Pope Alexander was succeeded by Pope John XXIII (1370-1419 A.D.).
3. Note: Three terms are applied to the papacy at this point:
 - a. "Pope" - the one at Rome.
 - b. "Antipope" -- the one at Avignon.
 - c. "Counterpope" -- the third one. **Note:** This explains why Pope John (1958-63 A.D.) was also called John XXIII.

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

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

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

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

XII. PRE-REFORMATION REFORMERS

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

1. Arnold of Brescia is often counted in with the medieval Baptist groups, largely because his followers, called "**Arnoldists**" did in fact join with the general Catharist movement of the 12th and 13th Centuries A.D.

2. Arnold himself falls under the heading of Reformer, for he was a Catholic who sought change within the Catholic system.
3. Arnold was a student of Peter Abelard (1079-1142 A.D.) at the University Of Paris.
4. Arnold began preaching on the street for a return to apostolic purity and piety.
5. He opposed the sacramentalism of the Eucharist and the baptism of infants.
6. He also denied papal supremacy and believed in the separation of Church and State. Called the College of Cardinals “a den of thieves”.
7. Clergy should be supported by free will offerings
8. Restore the church to New Testament form
9. Multitudes of the poor followed him, but the Catholic hierarchy moved against him. He was excommunicated and banished by Lateran II (1139 A.D.), moving to France, then Switzerland. After the death of Pope Innocent II in 1143 A.D., Arnold returned to Rome where he established an opposition party which forced Pope Eugene III (d.1153 A.D.) to flee the city.
10. The English-born Pope Adrian IV (1100-1159 A.D.) expelled Arnold and sought his execution. Arnold was hanged and then burnt in Rome, his ashes scattered over the River Tiber.

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

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

3. The English Translation Of John Wycliffe

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

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

- c. The Old Testament was translated in 1382 A.D.
- d. Both Testaments were translated from the Latin Vulgate into Middle English.
- e. He was assisted by other scholars in the work. Nicolas Hereford evidently translated more than half the Old Testament.
- f. The varying styles in the original translations were harmonized into a less literal, more idiomatic English translation by John Purvey in 1388 A.D.
- g. Copies were made by hand. They were expensive, but widely circulated.
- h. The Bible became extremely popular. In one case, it cost a load of hay for the privilege of borrowing a Wycliffe Bible for one hour.
- i. Wycliffe's Bible included the apocrypha, and "The Epistle Of Paul To The Laodiceans.
- j. Both Purvey and Hereford suffered imprisonment for their part in the work.
- k. Several friends of Wycliffe were burned at the stake with Bibles tied around their necks.
- l. The Synod of Oxford in 1408 A.D. forbade the reading of Wycliffe's Bible.
- m. The Council Of Constance (1415 A.D.) (which condemned John Huss) also condemned Wycliffe. In 1428, 44 years after his death, on orders from Pope Martin V (1368-1431 A.D.), the bones of Wycliffe were exhumed, judged, condemned, burnt, and scattered in the River Swift.

4. The Influence Of John Wycliffe.

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

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

1. Although the Lollards were effectively suppressed in for a time in England, Wycliffe's work bore much fruit in Bohemia (Czech Republic).
2. John Huss was a Catholic priest who taught philosophy and theology at the University of Prague where he was the Rector. He came under the influence of the Lollards and adopted the teachings of Wycliffe. Unlike Wycliffe, Huss was a fiery preacher, and his sermons against Rome quickly won him many followers. From the pulpit he attacked the pope, referring to him as the "successor of Judas Iscariot". He attacked the vices of the clergy, the corruptions of the Church, the sale of indulgences, purgatory, worship of saints, and worship in Latin. He exalted the Scriptures above the traditions, dogmas, and ordinances of the Church.
3. In 1410 A.D., Huss was excommunicated after ignoring the pope's orders forbidding the use of Wycliffe's writings.
4. In 1411 A.D., the counterpope John XXIII placed Prague under an interdict, but such was the popularity of Huss that good king Wenceslaus ignored the order and protected him.
5. In 1414 A.D., Huss was summoned to the Council Of Constance. Being assured of safe passage by the Emperor Sigismund, and believing the Council was considering several reforms of Catholicism, Huss

attended. Upon arrival, he was seized, condemned, then burnt at the stake in 1415 A.D. His followers divided into 3 major groups, the moderate Calixtines (who sought compromise with Rome), the more radical Taborites (who believed in fighting for the cause), and those who chose to suffer for their faith.

6. The Pope ordered 5 crusades against the Hussites without success. At the Council of Basel, 1433 A.D., a compact was forced which acknowledged the Calixtine faction of the Bohemian Brethren as the National Church of Bohemia. They held the following distinctives which were embodied in the Four Articles Of Prague:
 - a. The Word of God To Be Freely Preached.
 - b. Both Elements of The Eucharist To Be Administered.
 - c. Priests and Monks Not to Hold Worldly Possessions.
 - d. Strict Church Discipline to Be Maintained.
7. In 1457 A.D. many separated from this Church for a more Biblical way and joined with some Waldenses in North East Bohemia (Moravia) to form the the seeds of the Moravian Church. They called themselves "Jednota Bratrska", or, 'The Church Of The Brethren', and the "Unitas Fratrum", or, the 'United Brethren'. By the beginning of the Lutheran Reformation, the Moravian Brethren numbered 400 churches and 175,000 members, but by persecution and ravages of the Thirty Years War (1618-1648 A.D.) they were all but annihilated, the remnants being scattered.
8. *These excellent sentences were esteemed as so many expressions of treason, and tended to inflame his adversaries. Accordingly, the bishops appointed by the Council stripped him of his priestly garments, degraded him, put a paper miter on his head, on which was painted devils, with this inscription, "A ringleader of heretics." Which when he saw, he said: "My Lord Jesus Christ, for my sake, did wear a crown of thorns; why should not I then, for His sake, again wear this light crown, be it ever so ignominious? Truly I will do it, and that willingly." When it was set upon his head, the bishop said: "Now we commit thy soul unto the devil." "But I," said John Huss, lifting his eyes up towards the heaven, "do commend into Thy hands, O Lord Jesus Christ! my spirit which Thou hast redeemed." When the chain was put about him at the stake, he said, with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why then should I be ashamed to wear this rusty one? When the fagots were piled up to his very neck, the duke of Eavaria was so officious as to desire him to abjure." "No, (said Huss;) I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood." He then said to the executioner, "You are not going to burn a goose, (Huss signifying goose in the Eohemian language;) but in a century you will have a swan which you can neither roast nor boil." If he were prophetic, he must have meant Martin Luther, who shone about a hundred years after, and who had a swan for his arms. The flames were now applied to the fagots, when our martyr sung a hymn with so loud and cheerful a voice that he was heard through all the cracklings of the combustibles, and the noise of the multitude. At length his voice was interrupted by the severity of the flames, which soon closed his existence. The with great diligence, gathering the ashes together, they cast them into the river Rbine, that the least remnant of that man should not be left upon the earth, whose memory, notwithstanding, cannot be abolished out of the minds of the godly, neither by fire, neither by water, neither by any kind of torment." (Foxe's Book of Martyr's)*

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

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

XIII. THE _____ OF THE PROTESTANT REFORMATION

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

1. The Failure of the _____

- a. The spectacle of two popes, the opulence of the French popes, and the simony of the Italian popes, caused many to think seriously about papal credibility. In addition, the decline of papal power permitted more freedom.

2. The Fall Of Scholasticism.

- a. Scholasticism was eroded by the questioning philosophy of Nominalism, which was the embodiment of the teaching of William of Occam (1235-1349 A.D.). Occam, an English Franciscan, stated “only believe what can be seen or demonstrated”.
- b. He taught that Church dogma was often contradictory to logic, and therefore to be rejected. Occam's influence was felt in the Reformation because of his mistrust of the hierarchy, and his attacks on the Church concerning wealth, infallibility, and supremacy over the secular.

3. The Dissenting Groups.

- a. There were millions of dissenters in the Middle Ages, who by their godly example, simple lives, evangelistic zeal, and patient suffering, made a profound impact upon the course of events. They kept the Gospel light burning and, wherever they went, kindled amongst the people a desire to read the Word of God.

4. The _____. The “revival of learning” came about as a result of:

- a. The Crusades.
- b. The world was opened up to travel, culture, etc.
- c. The Fall Of Constantinople (Turkish Ottoman empire, 1453 A.D.).
- d. Many ancient writings and manuscripts came to light -- including texts of the Bible.
- e. The Beginnings Of Global Exploration.
- f. Columbus - 1492 A.D.
- g. Magellan - 1521 A.D.
- h. Mankind, who had been living in a dark, narrow world, was suddenly confronted with new horizons. The Renaissance was a great intellectual movement - in the fields of literature and art. Travel brought this learning to the world. Men began to search the monasteries for old documents and books. What followed was an abundance of dictionaries, grammars, lexionaries, versions and commentaries of the Bible. The patristic writings were brought into the light and compared with the current Church creeds. The Scriptures were studied in their original languages.
- i. Although the Renaissance was not a Christian movement, it opened the way for the Reformation. Catholicism persisted with the notion that the high life was one of self-repression; the Renaissance brought exciting new values.

5. The Resurgence Of Literature.

- a. Many writings began to be circulated, and often these censured the clergy for their excesses. Men such as Chaucer and Dante chastised the tyranny and vices of the papacy.

6. The Invention Of _____,

- a. The invention of movable type printing is credited to Hans Gensfleisch (Gooseflesh), better known by his family name as Johann Gutenberg (1398-1468 A.D.) In 1452 A.D. he published the first Book ever to be printed -the Latin Vulgate. He prepared about 46,000 wooden type blocks for the project, then slaughtered 170 calves to make vellum for 30 copies, and printed a further 120 copies on paper. A new era in the transmission of the Biblical text had arrived, enabling for the first time the mass production of the Word of God.

B. “Influential” Men And Movements.

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

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

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

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

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

B. THE NAME ' _____ '

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

f. _____.

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

g. _____.

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

h. **Agitators**

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

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

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

1) **The Social Anabaptists.**

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

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

6. THE ORIGINS OF THE ANABAPTISTS

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

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

- d. "The sources single out no man as the originator of sixteenth century rebaptism. In the words of Josef Beck, 'From whom the idea of rebaptism issued, of this the sources say not a word.' "
- e. "This requires an explanation. To rebaptize is to do an extremely radical thing ... How so radical a practice sprung up anonymously is passing strange -- if it is assumed, as the vogue is, that Anabaptism was simply the product of the sixteenth century.
- f. "But this silence as to who must be credited with the idea becomes wholly explicable once it is realized that what was known as Anabaptism in Reformation times was in no sense a new thing. Neither the name or the practice was new ... The Anabaptists did not initiate a new school of thought; they merely restated an ancient ideology -- in the idiom of the sixteenth century to be sure, but ancient nevertheless. No one is credited with having invented the Anabaptism of the sixteenth century for the sufficient reason that no one did.
- g. "Rebaptizing is as old as Constantinianism. There were Anabaptists, called by that name, in the fourth century. The Codes of Theodosius already prescribed very severe penalty, capital punishment, for anyone who was convicted of having rebaptized. In fact the first Anabaptist martyrs of the Reformation times were put to death under the terms of these ancient Codes."

7. **The Anabaptists Descended From The Medieval Waldenses.**

- a. "The Waldenses entered Holland in 1182 and by the year 1233 Flanders was full of them."
- b. Persecutions against the Waldenses of France and Italy in 1332 A.D., 1400 A.D., and 1478 A.D. drove many of their number into Germany, Switzerland, and Bohemia. These scattered Waldenses were the seeds of the Anabaptists. (The remnants of the Waldenses in Piedmont united with the Protestants in 1532 A.D.)
- c. "Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons, who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites, and Hussites, had maintained, some in a more disguised, and others in a more open and public manner...
- d. In Germany, large numbers of Waldenses (who were often skilled artisans) found safe haven within the trade guilds. "So widely had the sect been scattered that it was said a traveler from Antwerp to Rome could sleep every night in the house of one of their brethren."
- e. In Switzerland, the Anabaptists were well established before the Reformation. Zwingli said of them: "The institution of Anabaptism is no novelty, but for three hundred years has caused great disturbance in the church, and has acquired such strength that the attempt in this age to contend with it appears futile for a time." (12) In 1525 A.D., an edict of the City of Zurich (written by Zwingli) against the Anabaptists there said, "You know without doubt, and have heard from many, that for a very long time, some peculiar men, who imagine that they are learned ... have preached, and without the permission and consent of the church, have proclaimed that infant baptism did not proceed from God, but from the devil ..."
- f. In Bohemia, the Waldenses found natural allies among the Hussites and Bohemian Brethren. Luther said that the Anabaptists were Hussites.
- g. Waldensian 'strongholds' were to be found throughout Europe in cities such as Cologne, Strassburg, and Zurich - in fact all along the Rhine River - and Metz, Emberg, Altona, and Hamburg. The Waldenses also spread to the Netherlands, Austria-Hungary, and Transylvania. In each of the places where Waldenses settled, Anabaptists were later to be found in great numbers.
- h. **The Anabaptists Have An Apostolic Heritage.** A review of our studies thus far shows a continuous Baptist heritage of New Testament churches from apostolic times. The following chart sketches this:

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

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

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

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

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

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

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

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

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

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

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

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

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

6. Persecutions In Austria.

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

7. Baptist Opinion Regarding Persecution.

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

F. DESCENDANTS OF THE ANABAPTISTS

1. The _____.

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

2. The Waterlanders.

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

3. The Flemish And Frisian Mennonites.

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

4. Anabaptists In Great Britain.

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