

Beginnings of the Papacy

- The papacy is the office or authority of the pope.
- The formation of the papacy is a turning point in history as this is what the Roman Catholic Church leans upon for their claim of having the only true church.
- The actual use of the word “pope” was not used until the 6th century, however the implications of that word (which was the authority (primacy) of the office of the Bishop of Rome) began with Leo in the 5th century.
- He built upon the previous declaration of Damasus.
- The word “pope” just means “father. It was used early on to refer to any respected or important bishop.
- There are different polarized perspectives on this depending on if you are either a Roman Catholic, Eastern Orthodox or Protestant.
- According to the official teaching of the Roman Catholic Church (defined in 1870 at the first Vatican Council), Jesus Christ established the papacy with the apostle Peter (first pope). That Peter was the first bishop (pope) of Rome and all of his successors receive the authority over the whole church.
 - This all falls back onto this passage of Scripture:
 - Matthew 16:18-19 (ESV)
 - “And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed on heaven.”
 - So when the church appoints a new pope this “power of Peter” is passed down to the next pope.
- *The Roman Catholic church sees the pope as the “Vicar of Christ” or a divinely called representative of Jesus Christ who has supreme authority over the church and who is at the head of the only true church.*
 - This also implies that a “man” or a specific “church” is required to have a proper relationship with God.
- Rejection of the authority of the papacy.
 - This view is rejected by the Eastern Orthodox Church (who believe that they have the true line of succession) and is also rejected by the protestants.
 - Protestants reject this because while the Bible does state that Peter was used by God to establish the church so were all of the other disciples and numerous other Christians.
 - The Roman Catholic Church assumes that the authority given to Peter was actually upon the office of the Bishop of Rome and not specifically to Peter since the authority could be passed down.
 - Additionally, the Bible does not state that the authority or special abilities given to Peter could be transferred.
 - Protestants see their relationship to God as being personal and that the physical church and its human leaders are not a requirement to have a relationship with God.
- Honor for the church in Rome
 - Early Christians certainly lifted up the church in Rome and gave it greater honor.
 - Rome was the imperial capital, and the church was the largest and wealthiest and had a reputation for orthodoxy and charity. It was the greatest of the church’s in the West.
 - By the middle of the third century its membership approached 30,000.

- Early Christian writers referred to Peter and Paul as founders of the church.
- So honor was certainly given to the church, but what about jurisdiction and supreme authority?
- Church organization and the prestige for the bishops from apostolic founders.
 - Obviously there was great growth in the church's and there were many leaders.
 - With this a structure of leadership and positions began to emerge with the bishops from church's who were believed to have been founded by an actual apostle were given greater authority.
 - With Rome still being the largest of the church's, the idea that it was the head was becoming the general perception.
- Leo – Bishop/Pope of Rome from 440-461
 - Leo would be the first Bishop of Rome to lay claim to the authority of the office and position of the Bishop of Rome over all the other churches.
 - In his first sermon upon being made bishop he stated: “glory of the blessed Apostle Peter...in whose chair his power lives on and his authority shines forth”.
 - Leo abandoned the previous perspective that Rome was the first among equals. He now declared that he spoke as Peter:
 - *“Believe that it is he himself, whom in our office we represent, who is speaking.”*
 - Leo made his entrance into world history as the Supreme Head of all Christendom.
 - However, it was his intervention with foreign conquerors that gave him the greatest respect and authority among the people.
 - In 452 Attila and his Huns marched into Rome to take it over. Instead of an army (there wasn't one) Leo and a entourage of church leaders met him at the gates.
 - The details of this conversation are not known exactly but the result was that Attila withdrew and went North sparing the city.
 - In 455 the Vandals came to sack the city. Leo once again went out to meet the general of the invaders.
 - He begged for mercy and asked that the people and homes be spared.
 - The Vandal general Gaiseric turned his horse this said over his shoulder 14 days looting.
 - So the people and the homes were spared from death and destruction.
 - The Vandals didn't leave much behind however as they looted everything the could find
 - But at the end when the Vandals left they held a solemn service of thanksgiving.
 - From here on the Bishop of Rome would be the head of the church and all successors would have that same authority.
 - He even had the support of Emperor Valentinian III who issued this decree to compel the bishops to attend the papal court.
 - *“As the primacy of the Apostolic See is based on the title of the blessed Peter, prince of the episcopal dignity, on the dignity of the city of Rome, and on the decision of the Holy Synod, no illicit steps may be taken against this See to usurp its authority. For the only way to safeguard peace among the churches everywhere is to acknowledge its leadership universally.”*

- He even seemed to have support of the other bishops and church leaders at the council of Chalcedon. They looked to his letters, decisions and actions as elevated above all the rest.
 - *“That was the faith of the faith of the Fathers, that was the faith of the Apostles...Peter has spoken through Leo.”*
- Leo service to Rome did not go unnoticed by anyone. He saved Rome twice, it wasn't the emperor or soldiers.
- The office of the Pope holding the keys to the kingdom had come to power.
- Authority given to the East
 - However, at this same council (Chalcedon in 451) they also gave the bishop of Constantinople authority equal to Leo's regardless of Rome's obvious objections.
 - Because of this we know have independent leadership in the East and West. Christianity would now have two heads.
 - The Roman Church of the Western Empire and the Greek Church of the Eastern Empire.
 - Eventually the East would separate and become Greek Orthodox while the West would be known as Roman Catholicism.

Gregory the Great and the Doctrines of Roman Catholicism

- Gregory the Great was the pope of Rome from A.D. 590-604.
- He was known as the missionary pope because of his focus on spreading Christianity.
- Gregory solidified many doctrines that makeup Roman Catholicism.

The volatile landscape that affected who controlled Rome.

- During the 5th and 6th centuries control of the land within Italy (which included Rome) changed hands numerous times.
- Italy had been ruled by a few different barbarians, the Ostrogoths and even came under control of they Byzantine Empire (Eastern Empire in Constantinople) ruled by Justinian.
- This control by the East lead to a time where Rome was now subjected to imperial command of Constantinople, who frequently interfered with the Roman Church.
- This control however, only lasted for 6 years before the Lombards invaded Italy.
- After Justinian's death in 565, the Byzantine power faded and they were no longer able to keep armies and defenses in Rome.
- This responsibility of running the country and taking care of the people was taken up by the pope's.

The upbringing of Gregory

- Gregory descended form Roman nobles who had a strong legacy of Christian Faith.
 - He was related to to previous popes (Felix III and Agaitus I)
- At the age of 33 Emperor Justin made him prefect or “mayor” of Rome. This put him in charge of the economy and looking after the people.

- He incurred great wealth during these years and used his money to establish 6-7 different monasteries.
- After his father died in 574 he became dissatisfied with his life and stepped down from political office.
- He turned his home into a monastery and spent many years studying the Scriptures.
- He took monastic life head on especially with fasting. However, he did it so frequently and to such a degree that he ruined his digestive system.

Appointment to the papacy

- His abilities were noticed by Pope Benedict, and in 579 he was appointed to one of the seven deacons of Rome.
- In 589 a flood decimated the granaries which led to famine and also the plague which took the life of Pope Pelagius II.
 - Gregory was elected (reluctantly) to be his replacement

Gregory became the civil ruler of Italy

- Gregory became the civil ruler of Italy
- The office of the pope gained great power and influence in Rome, in 592 the Lombard invaders attacked the city.
- However, no imperial representative came to make negotiations so Gregory took this responsibility and opened up political conversations with them.
- He secured with the invaders which allowed society to return to order.
- Because of his actions he became the unofficial civil ruler of Italy.
 - He appointed generals, arranged relief and paid the salaries of the soldiers.
 - He collected the land taxes, feed the needy just as the imperial officers had once done.
 - He took on many other government roles through the office of the pope.
- His actions of being a pope with government rules didn't end with him.
 - After Gregory, the pope was seen as not just a Christian leader but a political figure in European politics.

Missionary Impact

- Gregory the great is also known as the missionary pope because of his desire to spread Christianity into other areas.
- He converted the Visigoths (Goths - nomadic tribes of Germanic peoples) to Nicene Catholicism.
- His greatest achievement was when he sent a party which included Augustine of Canterbury and 40 monks to England.
 - This group brought Christianity to the British Isles.
 - He is a direct link for all Anglo-American Christianity in the early church.
- This eventually extended the authority of Rome to the British Isles.

Doctrines established by Gregory

- Doctrine of man
 - Adam's fall affected all of humanity, weakening but not destroying their freedom of will.
 - With grace humanity can win merit by performing good works.
- Baptism for the forgiveness of sins (baptismal regeneration)
 - Gregory (and numerous other early Christians) believed that baptism was required to remove sins previously committed. That without it salvation was not possible.
 - This belief also caused Christians to postpone baptism, hoping to have as many sins forgiven as possible since it was harder to have post-baptismal sins forgiven.
- Penance for sins after baptism
 - Baptism would cleanse all prior sins, however it only worked once and could not be done again.
 - So there needed to be another way to have post-baptismal sins forgiven. The solution and doctrine for this is called penance.
 - Penance is made up of 4 parts:
 - Contrition (repentance from the heart)
 - Confession – Sinner confesses sins to a priest.
 - Meritorious works – Sacrifice or sufferings imposed by the sinner upon themselves. Consisted of almsgiving, ascetic practices (self-denial), prayers and attending mass.
 - Without the meritorious works penance (and thus forgiveness) was not complete.
 - The greater the sin the greater the works.
 - The priest would then pronounce absolution upon the confessor. This is where the priest confirms the forgiveness granted by God.
- Intercession of the saints.
 - Sinners can also appeal to the saints and ask them to intercede on their behalf, to use their influence with Christ.
 - The belief is that the saints can hear us in Heaven so the Christian can ask them to essentially pray for them.
 - This did not originate with Gregory, but he gave intercession great emphasis and made it a key part of piety.
 - Gregory the Great statement:
 - *"Behold," he wrote, "the severe judge Jesus is about to come; the terror of that mighty council of angels and archangels is at hand. In that assembly our case will be tried and yet we are not seeking patrons who will then come to our defense. Our holy martyrs are ready to be your advocates; they desire to be asked, indeed if I may say so, they entreat that they may be entreated. Seek them as helpers of your prayer; turn to them that they may protect you in your guilt."*
 - The results of this has led to the intercession of saints for specific needs.
 - St. Apollonia cured the toothache
 - St. Blaise for sore throats
 - St. Anthony for lost items
 - St. Peregrine for cancer
 - St. Joseph to sell your house (modern perspective).
- Holy Relics

- Gregory encouraged the collection and veneration of the holy remains of saints and martyrs.
- This included locks of hair, fingernails, bones, pieces of clothing or anything that one of them might have come into contact with.
- Gregory believed that these items possessed great powers.
- Purgatory
 - Purgatory is a place of purification and suffering for those who die with minor offenses still charged against them.
 - Those who are perfectly holy go straight to Heaven. But if you died with sins not yet atoned for, you would have to go to purgatory until you were made completely righteous.
 - To reduce your time in purgatory you would want to have as many of your sins forgiven through penance as possible.
 - In addition, it was possible for the living to perform acts of penance for those in purgatory. This included holding a mass in their favor.
 - Later on this became known as “indulgences”, which were different things one could do to remove the temporal punishment.
 - This also led to the “treasury of merit” which the church drew from to provide the sinner “merit” earned by saints who had it in abundance.
- Holy Eucharist (communion)
 - The Holy Eucharist to Gregory (and the teachings of Catholicism) is that when wine and bread are consecrated by a priest, they actually become the blood and body of Christ.
 - This process is called transubstantiation.
 - It has the effect of penance, so by taking of communion one sins are forgiven and time in purgatory is reduced.

The condition of the Roman Church after Gregory

- There was a continuous insertion of authority over Rome by the Eastern emperors in Constantinople.
 - The Eastern emperors demanded the popes support their theological positions.
- Until Gregory III (731-741) Constantinople had to approve the appointments of the Roman Bishop (pope).
- After the control of Constantinople waned in the 8th century, the popes turned towards the Franks for support to remove the Lombards from Italy.
 - The Franks provided the assistance and turned over a great number of cities in Italy over to the popes.
- So now we have the popes again running the church and also the state in the West.
- The culmination of this was seen when Pope Leo III crowned Charlemagne (ruler of the Franks) emperor of the West on Christmas Day 800 A.D.
 - Charlemagne was a Christian, and was influenced by the writings of Augustine (city of God).
 - He believed that the church and state should be allied forces to unify society.
 - So again we have a Christian emperor.

Introduction of Islam

The unexpected conquest of the Muslims

- In the early 7th century it looked like order and even Christianity was taking hold.
 - Most of the invaders embraced Christianity (Nicene orthodoxy), the Franks had been converted from the very beginning and remained Christian.
 - The British islands were being converted as well due to the missionary work of Gregory.
 - The Byzantine Empire had made many conquests in Northern Africa and was enjoying the fruit.
- While there was order for a period this didn't last long.
- The Roman Empire so caught up in its own problems, had largely ignored the land and people from Arabia.

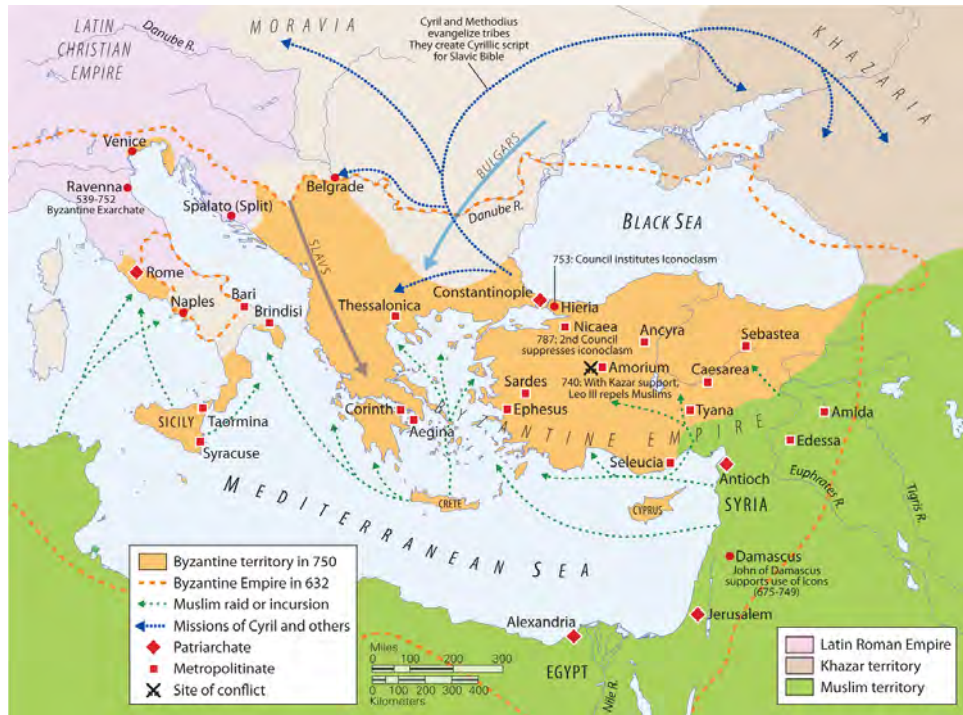


- A vast army began to move throughout Northern Africa and even took out the Persian Empire.
- The belief at work among these invaders was teachings from a man named Muhammad. This was the conquests and influence of Islam.

Living as a Christian under Muslim rulers

- The conquests of the first wave of Muslim expansion were not stopped until 732 when they were defeated by Charles Martel at the battle of Tours.





- So these Christians are now living under Muslim rulers.
- The great cities in which Christianity began have now been conquered by the Muslims.
 - Jerusalem, Antioch, Damascus, Alexandria and Carthage.
 - Jerusalem remained under Muslim leaders until the first Crusade in 1099.
- Initially the invaders told the Christians (and the Jews) that their religions and ability to worship would not be impacted. That they would respect their churches and crosses.
- However, this soon changed. It wasn't long before conversions to Christianity were severely punished.
- Any defense of Christianity was looked at as an offense against Muhammad that was punishable by death.
 - This led to Christianity completely disappearing from Carthage.
- So now the physical roots of Christianity, the land where Jesus walked, was under the rule of Muslims who deny Jesus Christ is the Messiah.

The beginnings of Islam – 610 A.D.

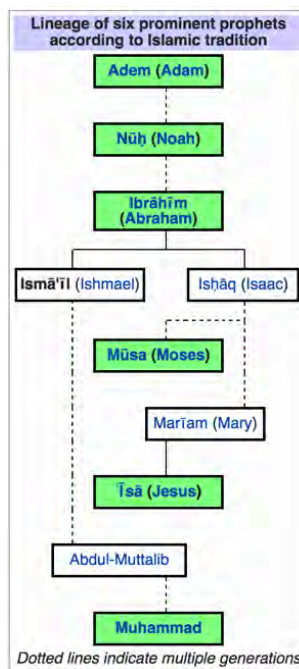
- Islam was a combination of different elements taken from paganism, Judaism and Christianity.
- Mohammed (who founded it) took various truths and mostly false views of Christianity as the base for Islam.
- The pieces of Christianity that he tried to combine were greatly skewed from what was depicted in Scripture.
- His views culminated with him declaring himself a prophet of God because he had received visions from the angel Gabriel.
- It is from these self-proclaimed visions that he formulated the Quran.

Mohammed's heritage

- Mohammed was born in Mecca in 570. This is also their most holy city.
- He would have come from the descendants of Ishmael who was the first born son of Abraham.
 - Abraham bore Ishmael from his servant Hagar by trying to “help” God along.
 - However, that did not end well and ultimately God sent them (Hagar and Ishmael) away to the east.
 - It is the descendants of Ishmael who became the Arabs (the people of the desert) and ultimately Mohammed was born centuries later.

Islam perspective of Jesus

- They believe that Jesus was one of God’s prophets but He is not divine nor God.
- They deny that Jesus was crucified and resurrected. He certainly did not come save the world from their sins.
- They view Mohammed as the greatest prophet of God.
- Lineage of prophets according to Islamic Tradition



Islam perspective on the Bible

- They view the Torah (first 5 books of the Old Testament) and the book of Psalms as being divine Scripture.
 - However, they say that portions of it have become corrupted so they can only be interpreted when measured with the Quran.
- They also mention the “gospel of Jesus” has a divine book but this is not the Gospels in the Holy Bible.
- To Islam the Quran is the final divine teachings from God that override all other Scripture and teachings.

The militarization of Christianity due to the impact of Islam

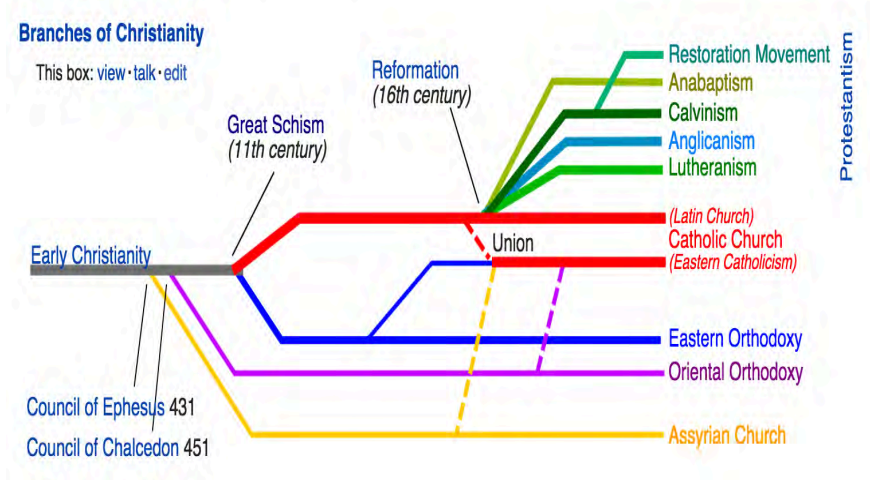
- Prior to the Islamic invasions, Christianity had been considered pacifist.

- Christians were not taking up arms for the cross, however this perspective was completely changed because of the repercussions of the Muslim conquests.
- The "Just War Theory" had been developed which justified using violence under certain circumstances.
- The previous invaders into the Western Empire were Germanic and had been assimilated into Christianity and therefore their desire for war was also included into the church.
- Christianity quickly became militarized to hold back the invading armies of the Muslims.
- This led to the Crusades that began in the 11th century.
 - The crusades began as military campaigns to take back the lands conquered by the Muslims.
 - However, the violence and cruelty demonstrated was arguably worse than even what the Muslims had done. (We will examine this in more detail later).

Eastern Orthodoxy

Introduction

- There are 3 major divisions in Christianity today.
 - Roman Catholicism
 - Eastern Orthodoxy
 - Protestantism
- There are other branches like Oriental Orthodoxy and the Assyrian church that broke out in the 5th and 6th centuries but those 3 are the major divisions.



- Eastern Orthodoxy began as the church in the east in Constantinople and was unified with Rome in the West.



- However, once Rome established themselves as being the true authoritative church a slow rift began. It took about 500 years but ultimately lead to their separation.

Eastern Orthodoxy Today

- Today the Eastern Orthodox church is made up of about 13-15 distinct church's or districts mainly in Eastern Europe.
 - This includes Greek and Russian Orthodox (not Oriental)
- They have an estimated 225-300 million members worldwide which makes them the second largest church body behind the Roman Catholic Church.

- There are an estimated 800 million Protestants however that are not under one church body.
- They have a minor presence in the US as it only accounts to 0.5% or roughly 1.5 million people

General Traits of the Orthodox Church

- Eastern Orthodoxy is founded and based upon Greek traditions of the early church. Rome was influenced by Latin.
- They utilize the Septuagint as their source for the Old Testament which includes the Apocrypha.
- The Orthodox Church looks a lot more like a Roman Catholic Church than a Protestant.
 - They give equal authority for church tradition and Scripture.
 - They discourage individuals from interpreting the Bible apart from tradition and official interpretation of their councils.
 - Prayers for the dead
- They hold to an Apostolic succession
 - They believe that they are a true church because they were founded by the Apostles and that all church leaders have an unbroken line of succession that was transferred by the laying of hands.
 - Although exactly “which” apostle or apostles is not clear.

Perspective on Christianity

- Both Catholicism and Protestantism view sin as a violation of our relationship between man and God. Disobedience needs repentance.
- Orthodoxy says that when a man sins he does not violate this relationship but instead he reduces his divine likeness.
 - Man is on a continuous quest to make himself into the image of God.
 - Salvation is the perfection or completion of the full image of God in man.
 - Therefore, it is a “process” and not one that is based on faith.

Icons – Central to the worship of the Orthodox Church

- A very central tradition of the Orthodox Church is their use of icons.
 - An icon is generally a painting of Jesus, Mary or one of the saints.





- They do not see these icons as the works of men but as the manifestations of the image portrayed.
 - They view them as a window between earth and Heaven.
- Orthodox believers will venerate the icons by kissing them and crossing themselves before them upon entering worship or someone's home.

Influence of icons on Orthodoxy and Roman Catholicism.

- During the 6th-7th centuries there was wide spread support for icons both in the church and the imperial government.
- However, the problem with icons became apparent very quickly as people began to devote their worship to local shrines and figures. They had essentially become idol worshipers.
- By the end of the 6th century icons of Christ and Mary replaced all imperial icons of the Emperor. Christ even appeared on the side of coins.
- During the 8th century under Emperor Leo III (717-741) he launched an attack on icons.
 - He recalled the punishment of the Israelites by God because of their idolatry and he wanted to avoid the same mistake.
- Leo and anyone who sought to replace these icons were known as iconoclasts (image breakers)
 - They sought to replace icons of Mary and Jesus with more traditional symbols like the cross, the Bible and elements of the Lord's Supper.
 - Leo even ordered the destruction of a statue of Jesus that was highly regarded by many in the church.
- The Orthodox believers would not be swayed and they kept their veneration of the icons as the window into the heavens.
- These Orthodox believers were called iconodules (worshippers of images).
 - The most well-known supporter of this was a priest known as John of Damascus.
 - They saw their view of icons as being Christological orthodoxy.
 - Christological – Theological field of study on the nature and person of Jesus Christ.
 - If Jesus was truly human and God chose to reveal Himself through the flesh, then how can one object to a representation of Him?
 - If God created man in His own image, then God made the first icon.
- The Roman Catholic Church did not completely abandon them either however as Leo had desired.

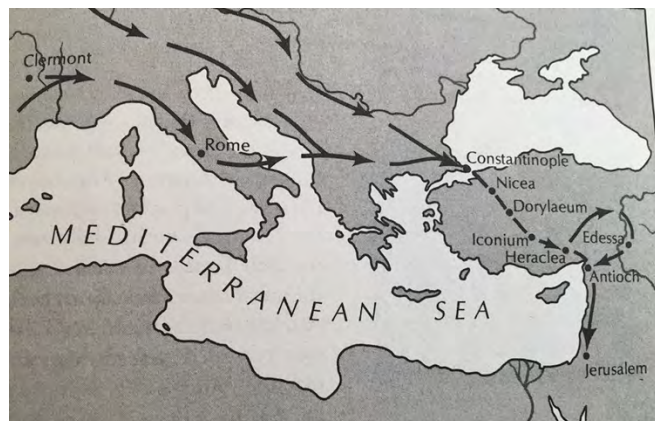
- John Mansour (monk) gave this definition to justify the use of icons such as Mary and Jesus.
 - *“The image was never the same substance as the original but it was merely an imitation or a reminder of the original.”*
- He acknowledged it was wrong to worship an icon but the presence could be used to assist the believer in the worship of the true Christ.
- With this perspective, icons should be honored and venerated as we would the Bible or the Cross.
- This “new” definition allowed the veneration of the icons to be accepted in the church.
- Modern day Catholicism believes it is acceptable to use icons such as Mary, Jesus, the Apostles, saints and angels as a reminder to give faithful respect and reverence.

The Great East-West Schism – 1054 A.D.

- Prior to 1054 A.D. you had the two heads of the church, one in Rome and the other in Constantinople.
- There had been a growing rift between the two and by 1054 they officially split.
- Numerous events contributed to this separation.
 - Proclamation of the authority of the church in Rome (papacy).
 - Rome saw Constantinople as an upstart church that only had power because of political influence (emperors), and did not have true apostolic origin.
 - The Eastern patriarchs (head bishop) of Constantinople saw the pope as anti-Christian. That “papal supremacy” was a chief heresy.
 - Wording and insertions in the Creed.
 - The Eastern Orthodox church didn’t agree with the addition of “the Holy Spirit proceeds from the Father and the Son.” This was added in 381 in the second ecumenical council.
 - Disagreements on the type of bread to use in the Eucharist (communion)
 - The West used unleavened bread instead of leavened and this was heavily disputed by the Eastern Orthodox church (Leo of Ochrid - Bulgarian archbishop).
- The final drop that tipped the scales
 - In 1054 Pope Leo IX sent his Cardinal Hubert to Constantinople with terms that were intentionally insulting (primacy of Rome).
 - Hubert thought the East to be the enemy of the church.
 - These were rejected and they in turn humiliated the papal party and sent them back to Rome.
 - Hubert later returned to Constantinople and delivered the Pope’s Bull of Excommunication to the altar of the church during worship.
 - Pope Leo officially excluded Constantinople from being able to participate in the sacraments and services of the church.
 - To be excommunicated was a big deal. It would be similar to having your salvation removed because God’s grace was dispensed through the sacraments.
 - This obviously didn’t go over very well and thus the separation was official.
- The church in the West (Rome) would go its own way and stake its claim for authority as would the East (Constantinople – Eastern Orthodoxy)

The Crusades

- The crusades began in 1095 and lasted until 1291.
- There were a total of 7 crusades (or 8 if you count the children's crusade).
- The crusades were military endeavors that originated in the Roman Church as a way to combat Islam and to retake the Holy Land (Jerusalem) from the Muslims.
- In 638 the Muslims took control of Jerusalem so it had been in their hands for over 500 years.
- The Christians in Rome decided that it was time for them to reclaim the Holy Land, to get it out of the hands of those who reject Jesus Christ as the Messiah.
- It began under the idea that they needed to “honor” Christ.
- They saw the Muslim rule as an insult to Christ so any real Christian should pick up his sword and fight to win honor back for Him.
- Some problems with this perception.
 - Christ never said that we needed to defend His honor.
 - Christ never said that we needed to use the sword to fight for Him.
 - Peter in the garden?
 - Christ never said that the land that He tread upon was holy and without it once could not properly worship Him.
- The crusades are numbered but really just reflect a period of time, not so much as a specific wave of crusaders.
- The first crusade lasted 50 years and was the really only “successful” period.



- In 1095 Pope Urban II called the Christian people from the West to leave their homes and to take up arms to join the armies in Jerusalem to fight the Muslims.
- Pope Urban II
 - *“I say it to those who are present. I command that it be said to those who are absent. Christ command it. All who go hither and lose their lives, be it on the road or on the sea, or in the fight against the pagans, will be granted immediate forgiveness for their sins. This I grant to all who will march, by virtue of the great gift which God has given me.”*
- A few thoughts about his statement:
 - Christ commands it
 - He told the people that it was Christ Himself who called the crusades. In fact, when the crusaders went to battle they would cry out “God wills it”
 - If you lose your life you will be granted forgiveness for your sins.

- The sacramental system was followed for salvation, so this act of service granted one enough grace and penance to go straight to heaven. You would bypass purgatory.
 - I grant to all by the gift God has given me.
 - This was the common belief that the pope could dispense God's grace upon the Christians. The pope had great power and prominent role in the salvation of Christians.
- The first crusade was led by the Franks and was successful in taking back Jerusalem and some of the surround areas in 1099.
- However, the only reason why they were successful was because the Muslim's were unorganized. This was not a mistake that was to be repeated.
- Holy Lance:
 - On their way to Jerusalem they sieged Antioch but were soon attacked by a much larger Turkish army. One of the priests said he had a vision that the "Holy Lance" (spear used to pierce Jesus) was buried there. This see led them to a spot and they dug up a spear. This supposedly empowered them to defeat the Turkish army.
- The Byzantine empire really should have gained control of the lands they did free since that is who originally controlled them. However, the crusaders were sent by the West so they decided to just maintain control for themselves. This obviously led to "conflict".
- This hold over Jerusalem would prove to be temporary and for the next 150+ years the crusaders only suffered losses.
- In 1187 the Muslim armies under the command of Saladin (Sultan of Egypt) easily disposed of the crusaders no matter how many were sent against him and they lost control of Jerusalem.
- In the fourth crusade they attacked their Christian brethren in Constantinople.
- All future crusaders were defeated. Nearly everyone who entered the crusade lost their lives and the church would keep recruiting and raising money to send more in.
- However, this was not the worst of it, there were many terrible things done in the name of Christ by the Crusaders.
- They quickly lost track of their purpose and seemed to be eager to shed blood of anyone in their path.
- Major faults of the crusades.
 - The crusaders took food and supplies from anyone in their path. This included fellow Christians and Jews and they routinely would kill them if they resisted.
 - During the first crusade when they made it into Jerusalem they began slaughtering all those inside. This included women and children. They also burned Jews alive in the synagogue.
 - In their apparent thirst for blood when they could not find Muslims they would kill entire Jewish communities. They justified this in that since the Jews were responsible for the murder of Christ then they should be punished.
 - There was never an attempt at conversion for the Muslims. It was to give them the sword and exterminate all in their way.
 - God will it? I think not...
- Then there was the children's crusade in 1212
 - As many as 30,000 children in various ages set out in waves to follow in the footsteps of the crusaders.
 - Their motives are not entirely known other than they felt "called" and were not combative.

- Though there was the perception that since Christ loved then children then they should play a role.
- But what we do know is that the results in each of the waves was the same. They either died on the way or were captured and sold as slaves.
- There was absolutely nothing accomplished with this act.
- Results of the crusades
 - There were greater hostilities between the East and the West.
 - The original object was never achieved.
 - Thousands upon thousands lost their lives.
 - It has left a permeant scar on Christianity.
 - This also created the first semi-monastic military orders within the church.
 - Hospitallers (Knights of St. John of Jerusalem)
 - Teutonic Knights
 - The Knights Templar
 - Originally known as “The Poor Knights of Christ and of the Temple of Solomon”
 - Christian warriors whose primary role was to protect travelers visiting the Holy Land after taking it back from Muslim control in the first crusade.
 - They were well known for their bravery and military prowess. They were greatly respected and feared.
 - Answered only to the Pope



The State of the Papacy – Decline and Reform

- The following is summary of a few key events that affected the papacy and the Roman Catholic church from the 8th - 15th century. These events helped seed ideas that eventually became the protestant reformation.
- The papacy eventually saw a time of decline. It was no longer the office that was respected and who's great purpose contained the power of Peter as the head of the church.
- It turned into a office of political power and those who sought it only had worldly desires in mind.
- When Pope Leo III crowned Charlemagne emperor of the West in 800 A.D. this had given the office of the Pope significant political power that did not go unnoticed.
- If the Pope could name emperors, then who would not want to obtain that office? It was looked at as a office of power and prestige instead of a office that was to take care of the church and to proclaim the Gospel.
- The reign of pope John VIII (872-882) saw the first signs of this decline.
 - He saw the advancing Muslims and attempted to gain support from the neighboring rulers of the Byzantines and also Charles the Fat (last Carolingian Emperor and was the great-grandson of Charlemagne).
 - His request for assistance went unheeded and he was soon murdered by his own aide. He was poisoned and then had his head beat in with a mallet.
 - There was not much respect for the Pope or the office.
- From here on there were numerous pope's in rapid succession.
- Each gained power by murdering the current pope or starving them to death in the dungeon.
 - This sounds a lot like what happened when Rome had rapid succession of emperors in the 3rd- 4th century prior to Constantine.
- This is also the time when "simony" (buying and selling positions in the church) became prevalent.
- Simony is a term taken after Simon the magician/sorcerer from the Bible.
 - In Acts 8:18-19 Simon seeing the works of Peter and the apostles sought to buy the power of the Holy Spirit.
 - Since the office of the pope and the subsequent church positions were sought for their power the individual chosen for the positions were not done through prayer and church council, but by bribery and setting a price.
 - You could become quite wealthy by selling positions in the church to the rich and powerful.
 - This in turn lead to the control of the church being turned over to several wealthy and influential families.
- At times there were 2 or even 3 popes that all claimed apostolic succession to Peter.
 - To identify who was the "real pope" became difficult at best.
- In 1046 King Henry III of Germany finally intervened and convened a council to resolve the papal issue.
 - There were three pope's serving at the same time Gregory VI (probably the "real" pope), Benedict IX (pope prior to Gregory VI who decided to return to the papal office after resending his abdication), and Sylvester III chosen by the Crescendus's family.
 - Gregory VI had desired for reform in the papacy, he realized the problems they had.

- So he was interviewed by King Henry III and after their discussion the council disposed of the three popes and appointed Clement II.
- So the solution here of course was to simply just start over again. Then there wouldn't be the conflict they had.
- The council also enacted a series of decrees against the ecclesiastical corruption and chiefly against the practice of simony.
- In time after a series of reforming pope's, order to the papal office had returned.
 - This was a time known as the Hildebrandian popes (1049-1073)
 - Hildebrand was a monk who sought reform in the church to bring it back to an office of the church and not one of political power that had been taken over by simony.
 - (There were a significant number of events that took place during this period, but we will only be concerned for a summary of the results.)
- The reform addressed three major areas
 - Abolition of simony
 - With the impact of the selling of church office it became obvious that the church was no longer being run by those called by God.
 - This had to be clearly disposed of if the church was going to continue to exist.
 - Clerical celibacy
 - It was also determined that the clergy of the church should not be married and should live a life of celibacy.
 - One of the reasons for this was that during the height of corruption in the church the power was held by a few families.
 - So to prevent a church leader from passing down control to their children, you keep them celibate.
 - It was also believed that if one was removed from marriage, then that person could dedicate more time to God.
 - A change in how the election of the pope is made.
 - In 1059 a Lateran Council was held in Rome that changed the way in which the election of the pope was made.
 - A group of bishops called cardinals would take up the initiative to choose the pope upon the death of the one serving.
 - With the cardinals making the decision this permanently removed the influence of the emperor into choosing the pope.
 - The candidates would also have to come from the body of clergy and not an outsider.
- Hildebrand desired that everyone should be united under the papacy.
 - He declared that the Bible should not be translated into vernacular (spoken) languages of the common people.
 - That Rome should maintain control over all works of the ministry especially in teaching and interpretation of Scriptures.
 - Interpretations outside of the church were wrong.
 - This made it difficult if not impossible for the common man to be able to read the Scriptures.
 - While there were clergy and common people who could read Latin there were others who could not and they were left to the interpretation of the clergy.

- This is one of the issues addressed during the pre-reformation. Against the wishes of the Catholic Church the Bible was translated into common languages. Not long after this helped break way into the protestant reformation.
- The papacy viewed itself as being above the temporal rulers (kings).
 - This power between the church and state was viewed as the two swords.
 - The church and the state each had one but the church's sword was supreme.
 - So if the king should error in some way then the pope should correct him.
 - Boniface VIII (1294-1303) summed it up:
 - *"One sword must be under the other, and temporal authority must be subject to the spiritual...Therefore, if earthly power strays from the right path it is to be judged by the spiritual...But if the supreme spiritual authority strays, it can only be judged by God, and not by humans... We further declare, affirm, and define that it is absolutely necessary for salvation that all human creatures be under the Roman pontiff."*
 - To maintain this supreme sword, the pope had a couple of weapons at his disposal.
 - The weapon of "excommunication"
 - A process of removing the guilty from the church and depriving them of the grace essential for salvation. If you cannot participate in the sacraments, then salvation is lost.
 - This process consisted of a bishop reading the sentence of excommunication then ringing a bell, a book was closed and candle extinguished symbolizing the cutting off of the guilty.
 - Example:
 - Pope Gregory ordered Emperor Henry IV to come to see him and seek public penance because 4 of his knights had murdered the archbishop of Canterbury. If he refused, then Gregory said he would be deposed and his soul condemned to hell. The emperor eventually did so fearing his soul and begged for three days to gain entrance to see Gregory who removed his punishment.
 - The weapon of "interdict"
 - This was essentially to excommunicate an entire kingdom at once.
 - Under the interdict the sacramental system was stopped and no services could be performed.
 - Therefore, salvation was cut off for that kingdom.
 - Pope Innocent III applied or threatened the interdicts 85 times against various princes.
 - Since people genuinely believed the pope was capable it was a fearful weapon used by the church.
 - These weapons were frequently used by the popes to influence the political landscape.

The Great Papal Schism (1378-1417)

- After Boniface VIII there was a 70-year period where the popes lived in France instead of the church in Rome. This is called the "Babylonian captivity of the church".
 - Avignon France was the home for these popes and where it is said the papacy was "captured" by the French kings.
 - This took place because after the first French pope was appointed (Clement V), he appointed 24 cardinals all but whom 1 was French. That and many of them were his relatives. So he was able to stack the deck which gave way to the next 70 years of French dominance of the papacy.
- The 5th French pope (Gregory XI) was being persuaded to return the papacy to Rome by physically moving it there from Avignon France, which he did (reluctantly). But right after he returned to Rome he suddenly died.
- This created a problem because now the Cardinals met and needed to appoint a new pope but were under extreme pressure by the Roman people to elect an Italian which they did.
 - There was a great mob that surrounded the Cardinals and provided "pressure" which likely affected their choice.
- They chose Bari an Italian who took the name Urban VI.
 - The Cardinals attended his coronation and everything seemed to be OK.
- Shortly after though the newly elected Urban began electing family to positions of power while on the other hand screaming reform.
- Then he played a card used by the French 70 years prior and was planning on appointing new cardinals to put the weight back into the favor of the Italians.
 - But for some reason he announced his plan to do so before actually implementing it.
- The French revolted and then said that they were coerced into appointing Urban VI and so it was invalid.
 - Forgetting apparently that they attended his coronation without protest.
- Then something happened that was unprecedented. The same group of Cardinals appointed another pope whom they said was the true successor to Peter. He is known as Clement VII.
- So now we have 2 popes who were both properly elected to their position.
 - The choice was grave because in their view salvation was by proper adherence to the sacramental system.
 - So if you chose the wrong pope then you followed a untrue sacramental system and therefore you could not be a Christian.
- The results were a period of almost 40 years where there were 2 popes divided between Rome and Avignon.
- And to make matters worse a council met in Pisa, Italy and decided to elect a 3rd pope and have the other 2 resign. Well they didn't do that of course so now there were 3 popes all claiming apostolic succession.
- Things were finally straightened out by 1418 when the Council of Constance forced all 3 popes to resign and then chose Martin V to be the new pope of Rome which ended the Schism.
- Interestingly enough though, immediately after his election Martin V made sure to make a rule that took any absolute power in the church away from the council and restored it to the pope. So once again the pope is over the council.
- The people's perspective after the pain of the schism.

- There were many who felt that the papacy now needed reform after the Schism specially to restrict the power of the papacy and to make it solely spiritual. Did the pope really need to hold power over the state?
- This was also the time that people began to see themselves as "nations" being English or German etc., This wasn't the time it began but it was beginning.
- This leaning of the forming of nations would certainly favor the kings over the popes for temporal power.

Medieval Sacramental System for Salvation

- The sacraments are religious activities approved by the church that as you do them God's grace is dispensed.
- There are 7 sacraments that were and are part of the Roman Catholic Church.
 - Baptism, confirmation, Eucharist, penance, extreme unction, marriage and ordination.
 - This was established by Peter Lombard (1100-1160) – Scholastic Theologian and Bishop of Paris
- The church uses these sacraments to dispense God's grace upon you so that you can go to heaven.
- With this system there is never a guarantee that you are saved, only that if you do them there is a good chance that you will.
- Baptism
 - Baptismal regeneration is necessary to remove original sin and salvation is not possible without it.
 - Performed on infants no later than 6 weeks of age by a priest. However a special exception is made for emergencies, so anyone could perform a baptism if needed.
 - The baptism is not a guarantee of your salvation though since you can commit mortal sins later in life.
- Confirmation
 - It is when a child (or adult) confirms the vows that were given at baptism.
 - In the medieval times this was only possible if done by the bishop so not everyone could go through confirmation.
- Eucharist (Lord's Supper or Communion)
 - By taking part in communion you are strengthened spiritually and God's grace is given to you.
 - This is only valid if done by a priest of the church who has consecrated it through a process called transubstantiation.
 - In the medieval times only the bread was received by the people, because it was too dangerous to spill the consecrated wine.
- Penance
 - One must repent of their sins and confess them to a priest who will pronounce absolution or forgiveness.
 - Then a meritorious work must be performed.
 - Prayer, fasting, alms, pilgrimages to shrines, indulgences (giving alms to receive prayer from the pope).
- Extreme unction
 - Performed on your deathbed by a priest which consists of anointing with oil and a prayer for your soul.
- Marriage
 - Marriage is seen as a sacrament that God will bless and bestow His grace upon.
- Ordination
 - Becoming a priest.
- Salvation to the medieval church was a system of sacraments. There was never a guarantee that you were saved, but if you did what the Church told you to do you had a good chance.
- This is far from the faith based salvation that would be a pillar during the reformation because most people during this time worked for their salvation.

- The seeds of the reformation however are already in the works and Christians are beginning to question the church when they began to truly read the Scriptures.

Medieval Scholasticism/Rise of Learning

- Introduction
 - During the Middle Ages there came a time where knowledge and learning became of significant importance to the church.
 - It was important for the clergy to be intelligent and not just in theology but also in the seven liberal arts: grammar, logic (philosophy), rhetoric, arithmetic, geometry, astronomy, and music.
 - This expanded beyond just education for the clergy to your first universities that were open to those outside of the church.
 - Scholasticism is the term used to describe the merging of the theological teachings of Augustine with the philosophy of Greek thinkers like Aristotle.
- Progression to Universities
 - During the 10th and 11th centuries education in Christian Europe was primarily in monasteries and some cathedral schools (schools connected to churches that had bishops).
 - A well-educated “senior” monk would educate the younger or less learned.
 - It then became common for outsiders (especially those who were wealthy) to come and learn since they taught more than just theology.
 - By the 12th century however cathedral schools became dominant.
 - You had a chancellor that taught the seven liberal arts along with theology and then other teachers who taught Latin grammar.
 - The primary cities were Laon, Paris, Chartres, and Cologne.
 - People flocked to them as they could have intellectual discussions about the Bible, philosophy and the teachings of the early Christian writers.
 - In the 13th century these began to transform into larger universities.
 - A university was used to describe a guild or a group of teachers and scholars who banded together.
 - So it was a larger grouping of your cathedral schools where you had many more instructors.
 - Early charters were commissioned by the pope, but later they would apply to the secular ruler.
 - The earliest well-known universities were Paris, Oxford and Cambridge.
 - In addition to the seven liberal arts and theology, some taught graduate classes in law or medicine.
 - Some then began to specialize in certain disciplines so one would go to a university in Bologna for law and then to Paris and Oxford for theology.
 - Path to become a theologian
 - To become a theologian, one had to go through several stages.
 - Complete studies in the Faculty of Arts which were the core liberal arts with philosophy and humanities.
 - Then enter into the Faculty of Theology to progress through different degrees
 - Hearers

- Biblical bachelors
 - Bachelors on the sentences
 - Formed bachelors
 - Licensed masters
 - Doctors
- This process took 14 years on top of the years in the Faculty of Arts.

➤ Massive Expansion of Universities



- Forerunner of scholasticism - Anselm of Canterbury
 - The most important forerunner to establishing scholasticism (merging of theology and philosophy) was Anselm of Canterbury.
 - His purpose for doing this was not to prove something he didn't believe, but to understand more deeply what he already believed through faith.
 - Anselm:
 - *"I do not seek, Lord, to reach your heights, for my intellect is as nothing compared to them. But I seek in some way to understand your truth, which my heart believes and loves. For I do not seek to understand in order to believe, but rather believe in order to understand."*
 - He simply wanted a deeper understanding of what he already believed.
- Other significant contributors to scholastic theology
 - Peter Lombard (1100-1160)
 - Systematic treatment of the main themes of Christian theology which produced groups like Christology and Eschatology.
 - Systematic is a system to put various teachings of Scripture into groups.
 - Eschatology – Everything related to end-times and prophecy
 - Christology – Everything related to Jesus Christ.
 - Establishment of the seven sacraments
 - Thomas Aquinas (1224-1274)
 - Famous professor in Paris, produced massive volumes on theology like his Summa Theologica.
 - Gave deep philosophical reasoning for the existence of God by looking at our natural world.
 - He emphasized the use of reasoning in exploring theology and philosophy which eventually led to the scientific methods of observation, experimentation, and corroboration.
 - He gave way to the reasoning that is the foundation of scientific thinking.

The Reformation Before the Reformation

➤ Introduction

- The reformation is a series of events that led to a significant change or reform of the church.
- A reformation is to return to the original or what is correct. Not to start something “new”.
- The reformation of the church then was to return it to what it was supposed to be.
- It was to purify and reform the church according to the Scriptures.
- This reform ultimately did not take place on the inside of the existing Roman Catholic Church.
- It began initially to do so but the movement was at great odds with the Roman Church in almost every area including doctrine and church structure.
- Ultimately the reformation is the period that gave birth to the modern-day protestant church.
- It is these events where the people began to see and read the Scriptures for themselves.
- Where they began to have a new outlook on what the Church and being a Christian truly is.
- Prior to what we officially deem as the reformation period there were individual and groups who were forerunners or pre-reformers.
- This is known as the reformation before the reformation.
- When we think of the reformation we commonly think of Martin Luther in 1517. However, there were a few early reformers that began before him.
- The reason they do not get as much attention is because while their ideas were essentially the same the reforms did not stick. Their fire of reform was put out by the Roman Catholic Church.
- For the pre-reformers we will be taking a look at the Waldensians, John Wycliffe and John Huss.
- These individuals had one thing in common, that they believed the church had strayed from the truth of the Bible and that the church was in desperate need of a reformation.

The Waldensians (12th century onward)

- This was a movement that started in the 12 century 300 years before Luther.
- They were a sect meaning they were outside of the Roman Catholic church, although they originally began within the church but were eventually excommunicated.
- This movement began by a man named Waldo who was from Lyon in France.
 - Waldo felt that God had called him to live a life of poverty so he did so and gave away everything that he had.
 - He also felt the call that God desired for him to preach.
 - This was a difficult task however because he was not a priest but a layman. It was not possible for non-clergy to preach.
 - But regardless he did so and proceeded to memorize Scripture in the language of the people he was preaching to.
 - So his sermons were mostly the reciting of memorized Scripture.
- As time progressed he started a movement and there were others who followed him and also preached in the streets.
- In time they needed to get papal permission if they were going to exist as an order within the Catholic Church so they set out to speak with the pope.
- At this time, they were not looking to form a separate church but to simply be a separate order.
- Needless to say the approval was not granted and they were intentionally made fun of during the official proceedings.
- So the pope did not allow them to continue their preaching with the approval of the papal office, neither could they form a legitimate order.
- While they were disappointed they did not give up. They believed that permission to preach did not come from the pope or the church, but from Christ.
- Waldo when questioned by the local bishop to his disobedience replied "It is better to obey God than man".
- With that the archbishop of Lyon expelled Waldo and anyone that followed him.
- From then on they set out across southern France and northern Italy preaching and teaching the Gospel outside of the Roman Catholic church.
- Their followers still participated in the Catholic church. They were baptized and took communion once a year. But they also met outside of the Catholic church to study the Bible and to focus on Christian living.
- Waldensian theology and beliefs
 - Lived by a literal following of the Sermon on the Mount (Matthew 5-7) and the commandments. This was how one needed to live their Christian life.
 - Believed in living in poverty, (blessed are the poor in spirit).
 - Repudiation of violence. (blessed are the peacemakers.)
 - A very strong commitment to the Bible
 - The translated it into the language of the people (Franco-Provencal) and preached it for salvation and discipleship.
 - It is the Bible and not church tradition that is the source of faith.
 - Emphasis on lay preaching
 - Anyone called by God could preach you did not have to be a priest.
 - That all Christians should know their Bible and be able to preach it.
 - They rejected the Roman Catholic sacramental theology

- They upheld the only two sacraments that were ordained by Christ which was baptism and the Lord's Supper.
 - This is the same view as modern day protestants.
 - They also rejected prayers for the dead and purgatory.
 - As well as the veneration of relics and transubstantiation.
 - They rejected the Papacy and the special class of priesthood. They saw all believers as part of the priesthood.
- However, they were severely persecuted by the Roman Catholic Church
 - Rome did not approve of their activities outside the church and that they were translating it outside of the Latin Vulgate.
 - To them this was heresy.
 - Rome would confiscate and remove all of their Bibles.
 - Since this was frequent they had the entire Bible memorized by assigning books to different families.
 - This way when their Bibles were taken away they could come together and write them new again.
 - In 1211 over 80 Waldensians were accused heretics and were burned at the stake by the Inquisition.
 - Inquisition –
 - The overall purpose was to root out heresy from the church.
 - The church had adopted a play from Roman law. It is a trial before judge, where evidence is given, and all judges interrogate the witness. Then witnesses were called to substantiate the evidence. If the one on trial could no refute the evidence he would then have to renounce his errors or be burned at the stake.
 - It was also used many times and was considered to be “justified torture” to root out heresy.
 - Punishment included being burned at the stake and even a form of water-boarding





- It was used for many years specially to combat the protestant reformation.
- The Waldensians continued their "secret" church within the church until the protestant reformation which they then broke away from the Roman Catholic church.
- In the modern day most Waldensians in America have joined with the Presbyterian church.
 - There is also a settlement of Waldensians in a place called Monett, Missouri!
- So, while the Waldensian movement did not officially kick off the protestant reformation we can see that early on Christians were seeing the differences between the Christian life according to the Roman Catholic church and the Bible.

John Wycliffe (1300-1384)

- John Wycliffe is known to us as a forerunner of the protestant reformation.
- He lived and studied in Oxford England.
- He lived during the time of the Avignon papacy and died in 1384 just before the Great Papal Schism.
- When he was born, Norman French was the language of the elites and government, but in 1362 English became a language of the courts. Latin was still the language of instruction.
- The timing of the English language becoming dominant would prove to be significant.
- A majority of the Christians during this era still believed that the papal office was the channel of God's will and that it was required to be a Christian.
- However, there were those like Wycliffe who had ideas of the Christian church being something other than a visible organization that was headed by a pope or other leader.
- To Wycliffe the true church of Christ was not something visible, but the invisible body of those who are predestined to salvation.
- Wycliffe's doctrine of dominion founded in grace
 - Wycliffe believed that every man regardless if he was a priest or layman, held an equal place in the eyes of God.
 - That a personal relationship between God and man is everything, that the priesthood and sacrificial masses of the medieval church are no longer essential.

- He came to the height of his views in the year of the Great Schism in the papacy in 1378 when two rival popes were excommunicating one another.
- To him the "Bible papacy" consisted of one leading a poor and humble life spent in the services of the church and being an example of Christ.
- The popes were very wealthy and wore crowns that rivaled those of kings.
- The pope should be the shepherd of the flock and to be a preacher to reach the lost.
- His view even became so dire against the popes that he viewed them as the Antichrist.
- Statements by John Wycliffe
 - *"Christ is truth, the pope is the principle of falsehood. Christ lived in poverty, the pope labors for worldly magnificence. Christ refused temporal dominion, the pope seeks it."*
 - *"Christ alone is the head of the church. The papal institution is full of poison."*
- He challenged the common practices of the Roman Catholic Church
 - Indulgences, absolutions, worship of images, adoration of the saints, treasury of merits, venial and mortal sins.
 - He was against church leaders holding civil offices and enforcing clerical celibacy.
- His judgments on the church were based on Scripture.
 - Since most of these were tradition and not founded in Scripture they were false in his perspective.
- Wycliffe also believed that everyman should be able to examine the Bible for themselves.
 - The Scriptures were heavily guarded by the church and the common man could not read it and they certainly couldn't be allowed to do their own interpretation.
 - Wycliffe was so sure of this that in 1380 he translated the New Testament of the Latin Vulgate into English. This was the first English Bible.
 - It is known as the "Wycliffe Bible"
 - His followers continued his work after his death and finished the Old Testament in 1388.
- His greatest act that caused him trouble with the Roman church was his attack upon transubstantiation.
 - He believed that the Scriptures do not teach that it is actually the blood and body of Christ that are transformed.
 - That the early Christians saw them as symbols.
- However, the Roman Catholic church did not like his teachings and in 1377 Pope Gregory XI issued 5 bulls against him declaring him a heretic.
- He was incarcerated for a short time because of this but it didn't last long, and he was released and allowed to continue his studies and writings. He was still highly looked upon by many.
- In 1382 Archbishop William Courtenay called a court and denounced his writings and teachings.
- However, Wycliffe was still very respected and popular so not much else was done against him.
- He had many followers who became known as "Lollards" or Wycliffites who shared his views.
 - Later they eventually rolled up into the ranks of Protestants in England when the reformation really took off.
- He retired to his home and died of a stroke in 1384.
- However later on the Council of Constance (1414-1418) condemned him. So they dug up his bones, burned them and threw the ashes into the river Swift.
- His perspective on Christianity and the church would not be forgotten. His ideas were growing among more and more Christians that eventually led to a full reformation.
- He influenced several followers who became known as the Wycliffe movement with one of them being John Huss.

John Hus (1369-1415)

- John Hus came from Bohemia in what is now known as the Czech Republic.



- He is also a forerunner to the protestant reformation and he followed the teachings of John Wycliffe.
- He lived during the time of the great Papal Schism where a pope in Rome and a pope in Avignon claimed papal primacy.
- The ruler of the Czechs (King Wenceslas) had been previously deposed as the Holy Roman emperor. The pope in Rome Boniface IX supported this so naturally the Czechs supported the French pope in Avignon.
- Professionally Hus was the dean of the faculty of philosophy at the University of Prague and eventually became a very eloquent preacher.
- By 1402 he was appointed the preacher at the Chapel of Bethlehem where he began preaching his reformed doctrine a short time later.
- At this time Hus was very much a "Roman Catholic" by definition and regarded the church hierarchy and sacramental system as the way for proper worship and salvation.
 - In fact, at one point he had spent all of his money on buying indulgences for his sins.
- While John Hus was preaching at Prague, a relationship developed between the University of Prague and the University of Oxford.
 - The University of Oxford is the one that John Wycliffe taught at and also held all of his writings.
 - So now Prague (and Hus) had access to all of Wycliffe's teachings.
 - It is here where John Hus was exposed the reformation thinking of Wycliffe
 - Huss (with influence from Wycliffe) had been having ideas of reform. This was mainly due to problems he saw in the church but it wasn't doctrine initially.
- The greatest problem he saw was corruption in the clergy who he deemed "The Lord's fat ones". He accused them of fornication and enriching themselves at the expense of the people who gave to the church.
- There was still widespread selling and buying of positions in the church (simony)
- He also disagreed with the church's perspective of the pope, especially when compared to Jesus Christ.
 - The pope rode a horse while Christ walked barefoot.
 - Jesus washed the disciple's feet while the pope preferred to have his kissed.
- Hus believed that the Bible alone is the final authority that all Christians (including the pope) would ultimately be judged. So if the pope was in error then the Christian can disobey the pope.
- This was of course not the teaching of the church. The pope was held as the supreme authority in doctrine and interpretation. So the people could not disobey the pope.

- Then came the sale of indulgences to fund the Crusades.
 - They advertised the forgiveness of all sins by buying the indulgences.
 - Huss believed that only God could grant forgiveness. What the church was selling was impossible for man to bestow.
 - This was a common concern with all the reformers.
- Hus was not shy about his views and he was preaching them from the pulpit.
- As his preaching of “reform” continued it wasn’t long until the “church” tried to get rid of Huss.
- At first they tried to deny his ability to preach and when that didn't work he was eventually excommunicated.
- Not wanting to bring any hardship on the university he left but kept writing about the need for a reformation in the church.
- Even with his excommunication Hus was still an influence. So pope John XXIII (Avignon pope) came up with a ploy to get rid of Hus.
- Hus was invited to come to the council of Constance to defend his writings.
- He was promised safe passage and that it was simply to allow him a voice.
- But upon his arrival he found himself the victim of the Inquisition.
- Hus was then condemned for heresies he never taught, they even brought false witnesses to testify against him.
- When asked if he would renounce his errors he said this:
 - *"I appeal to Jesus Christ, the only judge who is almighty and completely just. In his hands I place my cause since he will judge each, not on the basis of false witnesses and erring councils, but on truth and justice."*
- The council then promptly condemned him to be burned at the stake.
- On July 6th, 1415 he was brought to the cathedral.
 - He was dressed in his priestly garments which they then tore off of him.
 - They shaved his head and bestowed him a paper crown with demons.
 - On the way to the stake he saw a pile of his books being burned.
 - He knelt and prayed one last time and they asked if he would recant to save his life.
 - To this Hus replied:
 - *"God is my witness that the evidence against me is false. I have never thought nor preached except with the one intention of winning men, if possible, from their sins. In the truth of the gospel I have written, taught, and preached; today I will gladly die."*
 - On that note he was burned alive at the stake and he was forever remembered for the stand he took for what he believed was right.
- The actions the church took upon John Hus showed just how much power it had and what it meant if your views differed from the Church.
- However, the actions of Hus and Wycliffe would not completely die and shortly a great reformation would take place that would prove to forever change the church.

Reformation Introduction

- The reformation is a period of time between 1517-1648
- With the obvious problems that was rampant in the church the idea of reform was now being spoken by more and more Christians.
- The teachings and ideas of the pre-reformers had planted seeds as well.
- The idea was that if at different points along the way there were practices that were introduced into the Christian church that was contrary to Scripture, then they needed to be removed.
- It was now seen that the teachings of the church could and had gone astray. They were not infallible.
- This turned into a much larger movement to return to early Christianity and the teachings of Scripture.
- While the major sparks that really gave force was corruption, the deeper reformation happened when ALL Christians began to truly read and study the Bible for themselves.
- During the reformation period the Scriptures became much more readily available and were translated into the spoken languages of the people.
 - The Tyndale Bible – First English translation to work directly from the original Hebrew and Greek texts.
 - It was printing on the newly invented Gutenberg printing press in 1525-1526 A.D.
 - Gutenberg printing press was completed in 1440 A.D.
 - Martin Luther translated the Hebrew and Greek manuscripts into the German language (1522-NT, 1534-OT)
 - This wasn't the first German Bible, but it was the best translation
 - Henry the VIII authorized The Great Bible and made it widely available to all in 1539.
- It's amazing what happens when the Christian can read the Bible for themselves!

Martin Luther

- Luther was a very zealous and dedicated monk. If there was a monk that all the others looked up to it was Luther.
- He tried to follow the Roman Catholic sacramental system to perfection, he believed (as the church taught) that the sacrament of penance was necessary to receive forgiveness of sins.
- Luther took penance to the extreme and he would consistently punish himself by sleeping in the cold winters without a blanket and continuous fasting.
- He would spend hours in the confessional listing out every minor sin he committed. If he left and remembered another he would return. He was concerned that if he forgot a specific sin then he would not be forgiven and be punished.
- Luther knew that good works and the sacrament of penance was there to justify himself before God, but no matter how much he did them he still felt the overwhelming burden of his sins.
- He was constantly in despair because he could not live perfectly, even as a monk. His works were not enough.
- Luther later said that if one was to get to heaven based on their sheer "monkery" it would have been him.

- Luther became very discouraged about being a Christian because no matter how hard he tried he knew he was never good enough to live the life God called for.
 - In fact, at the height of his discouragement he even said "love God...I do not love Him I hate Him!"
 - Because God had given him an impossible task that he would always fail at.
 - Luther tried to obtain salvation through works.
- While unbeknownst to Luther at the time, his perspective that his works were not good enough to grant him salvation was an accurate assessment which he would soon understand why.
- He eventually came to a realization that perhaps the life of a monk and the church's perspective on faith was misguided.
- He came to this realization when he was on a pilgrimage to the Holy Steps.
- In 1511 he traveled to Rome to ascend the "Holy Steps" – Scala Sancta in Rome.
 - These according to Catholic tradition are the steps that Jesus walked upon when he went before Pontius Pilate.
 - They are venerated by the Roman Catholic Church and members will visit them looking for grace and blessings from God.



- Instead of just walking up the steps, he knelt upon each one and kissed each step while reciting the Lord's Prayer.
- But as he reached the top expecting the grand climax of having physically touched and prayed upon each step, he didn't get the satisfaction he was looking for.
- Instead he simply asked himself... "Who knows whether it is so?"

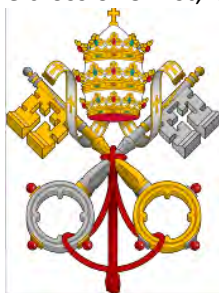
- Luther described this moment in his later writings and said this was the Holy Spirit leading him to the realization of relying on faith alone instead of works.
 - This began a realization for him that faith was a much greater part of being a Christian than the works that were required by the church.
- A short time later he was eventually assigned to the chair of biblical studies at the Wittenberg university.
- In this position he was in charge of teaching the Scripture. It is this focus that began to open his eyes.
- While deeply studying Scripture God spoke to him in ways he had not seen before.
- In 1515 while studying and contemplating the book of Romans Luther came upon this passage.
 - Romans 1:17
 - “For in it God’s righteousness is revealed from faith to faith, just as it is written: The righteous will live by faith”
- By studying and praying over this passage he discovered its meaning. That the righteousness of God is that which is given to those who live by faith. It is given not because of works or obligations but because God wishes to.
- Faith and justification are the work of God that is a free gift given to sinners.
- Upon this he felt that he had been born anew and the gates of heaven had been opened. The Scriptures took on new a meaning for him.
- Martin Luther:
 - *“Night and day I pondered, until I saw the connection between the justice of God and the statement that “the just shall live by his faith.” Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise.”*
- This lead Luther to his famous doctrine of justification by faith alone.
 - That man can only be saved by his faith in the grace of Christ's sacrifice.
- This of course was quite different from the Roman Catholic's teachings of justification by faith and the sacraments which required works. Without the church there was no salvation.
 - Sacraments: Participation in mass, penance, virtuous acts, communion etc.
- This new-found belief also meant that the necessity of the Church of Rome had crumbled.
 - The intercession of priests was unnecessary. Anyone can speak to God.
 - Faith was formed solely by the Word of God both written and preached.
 - Monks, masses, proper interpretation by priests, and prayers to the saints were not required.
 - Jesus Christ was the sole mediator.
- The spark that ignited the reformation
 - With his newfound view on Christianity in relation to justification by faith and the church. There was something else that caused him to pen his 95 theses.
 - The sale of indulgences was quite popular in the crusades and it was still prevalent in the church. It was a favored source of income that was still allowed by the papacy.
 - Indulgence - granted the sinner forgiveness of sins and a exception from acts of penance by drawing on the treasure of merits.
 - This had turned into such a problem that they church no longer cared if the person was actually sorry for their sins, the requirement for the sinner to actually repent was removed.
 - The height of this was in 1517 when John Tetzel was preaching through Germany and raising money for the construction of St. Peter's basilica.
 - In exchange for a contribution he would provide an indulgence of such a great magnitude that it would free loved ones from purgatory.

- His jingle:
 - "As soon as the coin in the coffer rings, the soul from purgatory springs."
 - Tetzel also claimed that the indulgences made the sinner "cleaner than when coming out of baptism"
 - This proved to be too much for Martin Luther and he drew up his famous ninety-five Theses.
- Luther's Ninety-Five Theses – October 31st, 1517
 - These were propositions or problems that he saw within the church.
 - He posted them on October 31st, 1517 (2017 is the 500-year anniversary)
 - This day was known as "All-hallows Eve" because November 1st was "All Saints Day" (All-hallows)
 - This was a day to remember the saints and martyrs. This was initially established by Pop Boniface IV, but the date was changed to November 1st by Pope Gregory III.
 - There was also an established Celtic festival of the dead that took place on the same day which led to the eventual "merger" so to speak and eventually the name changed to Halloween.
 - In 1000 A.D. the church made November 2nd "All Souls' Day" to remember all those who have passed away that were Christians. This included bonfires and costumes such as saints, angels and devils.
 - He posted them to the Castle Church door at Wittenberg to instigate debate.
 - This "church door" was really more like a bulletin board, it wasn't abnormal for things to be posted there.
 - Wittenberg Castle Door



- Luther wasn't setting out to cause quite the uproar that eventually came about, in fact he had written this thesis in Latin which was the language of scholars. The common man could only read German.
- In this theses Luther went beyond just the problems with the selling of indulgences, but we also pointed out problems with the pope and corruption within the church.
- Examples:
 - Thesis (86): which poses the question: "Why does the pope, whose wealth today is greater than the wealth of the richest [Crassus](#), build the basilica of Saint Peter with the money of poor believers rather than with his own money?"
 - Thesis (62): "The true treasury of the church is the holy gospel of the glory and the grace of God."

- This sets aside the medieval notion about the overflowing treasury of extra-merits and rewards at the disposal of the pope for the benefit of the living and the dead -- Indulgences
- Thesis (27): They preach man, who say that the soul flies out of purgatory as soon as the money thrown into the chest rattles.
- Thesis (79): To say that the cross set up among the insignia of the papal arms is of equal power with the cross of Christ, is blasphemy.



- Thesis (82): If the pope had the power to free souls from purgatory, he should use it for greater things than building a church. He should give his money to the poor.
 - While initially his intention was to discuss these matters within the church, it didn't take long for his theses to be ready by everyone else.
 - His theses were soon printed in German and Latin and widely distributed.
 - Luther was the first to make full use of the value of printing for propaganda or personal opinions.
 - Now Christians everywhere were reading about the problems in the church that Luther so passionately spoke about.
 - This added the necessary fuel to others who had similar views but wouldn't come out and say it.
 - Others who were afraid to express their views of the church realized they were not alone.
 - Many from Wittenberg also sided with Luther over the church.
- Luther was certainly successfully in gaining the attention of the pope and the church.
- It didn't take long before the Roman church denounced him as being heretical and said he was teachings dangerous doctrines.
- Pope Leo X desired for Luther to be condemned and suffer the fate of the previous reformers however Luther had his supporters and found it difficult to officially carry it out.
- Luther and The Augsburg Imperial Diet (1518 A.D.)
 - Luther was called to The Imperial Diet (assembly of princes and nobles) in Augsburg in 1518 A.D.
 - Leo had instructed his cardinal Cajetan to get Luther to recant his teachings and if he failed to do so then to have him arrested.
 - When asked by Cajetan Luther said:
 - "I will recant if you can convince me that I am wrong"
 - This would have sent him in chains except Luther was being watched over by his ruling prince Frederick the Wise of Saxony. He protected Luther and was granted a stay until Luther could receive a proper trial.
 - Frederick didn't want Luther to end up like Huss.
 - The pope continued to stay his condemnation until something could be resolved between Luther and Frederick.

- Luther and his debate with John Eck
 - In 1519 Luther participated in an 18-day debate with theologian John Eck (Roman Catholic) regarding his views against that of the church.
 - Luther was now becoming much more vocal about his views and he was not afraid to speak to anyone about them.
 - Here he stated:
 - "A council may sometimes err. Neither the church nor the pope can establish articles of faith. These must come from Scripture"
 - Luther also said that the council of Constance had made a mistake in condemning John Huss.
 - That a Christian armed with the support of Scripture, had greater authority than any pope or council that might object to its teachings.
 - He now believed that the Scriptures were the standards for Christian behavior and faith, not the desires of man.
 - This among other things was all it took to have him declared a heretic by those in support of Rome.
 - He had sided with Huss (another convicted heretic) and questioned the church's authority.
 - There were however many who listened to the debate and sided with Luther.
 - There were many who saw Luther as the champion for Biblical faith.
 - Luther was now thrust into the spotlight and he participated in more debates just like this one and more came to see his perspective.
 - There were more and more Christians who were "converting" to Luther's views.
- But soon the political winds changed and in 1520 Pope Leo X finally condemned Luther.
- The pope filed a bull of excommunication upon Luther and called everyone to burn his books and gave him 60 days to submit to Roman authority.
- However, it took a long time for this to reach him. When it did he decided to burn their books (not the Bible) and also tossed in the bull of excommunication in with it. That was his answer.
- However, for this condemnation to be carried out against Luther the pope needed the support of the emperor and other German Lords.
 - (There was a very complicated political atmosphere that caused the delays and road blocks to enact the judgment upon Luther.)
- Luther and the Edict of Worms
 - In 1521 Luther was brought to Worms before the empire to be judged for his actions.
 - He was given a trial and shown all of his books and writings. The court asked if they were his and if so did he wish to recant his teachings.
 - Luther was in a tough spot, on one had he had the church and the emperor. On the other God. Luther wavered and asked for one day to make a decision which was granted.
 - The next day Luther came in to an overflowing hall as everyone had now known that Luther was appearing before the court.
 - Luther was again asked if he wished to recant anything to which Luther replied.
 - *"What I have written is much about basic Christian doctrine which I cannot recant."*
 - *"I have written and spoken much about the tyranny and injustice against the German people, that too I cannot recant."*
 - *"To my teachings of doctrine issues with certain individuals, while perhaps spoken too harshly at times, it is the truth."*
 - One last time he was asked "Do you recant, or do you not?"
 - To this Luther replied in German (previously speaking Latin)

- *"My conscience is a prisoner of God's Word. I cannot and will not recant, for to disobey one's conscience is neither just nor safe. God help me. Amen"*
 - With that Luther walked out and returned to his quarters.
 - The edict had set into significant debate and it took a long time to come to an agreement. Not everyone there wished to condemn Luther.
 - In the end this was the official statement in the Edict
 - Luther is now to be seen as a convicted heretic. He has twenty-one days from the fifteenth of April. After that time, no one should give him shelter. His followers also are to be condemned, and his books will be erased from human memory.
 - The end seemed here for Luther however when this decision was made Luther was nowhere to be found.
 - His guardian Frederick the Wise had devised a plan to have Luther kidnapped and taken to Wartburg Castle where he remained in disguise for some time.
 - It was here that Luther took too task to translate the Bible into the German language.
 - While he was in exile his supporters continued his work and the "protestant" movement grew.
 - Things were changing, and Christianity would never be the same.
- The results of Luther's reformation work
 - As those who followed Luther and his perspectives on Christianity, there began notable changes in some of the church's.
 - In numerous towns priests and town councils began removing statues and abandoned the mass.
 - The office of church bishop was replaced with pastors because the role of the bishop (by Rome's standards) was not biblical.
 - Monks and nuns abandoned celibacy and they married.
 - Luther also eventually took up a nun as a wife.
 - Instead of a celibate priest leading mass, you now have a married pastor with a family leading the church.
 - Those who followed Luther became known as Lutheran's and his teachings were known as Lutheranism.
 - You had different territories that were now either Catholic or Lutheran and were generally dictated by the ruling princes.
 - His spark of reform eventually spawned other denominational beliefs.
 - But these early reformed Christians signified the breakup from the Roman Catholic Church, whom the reformers believed were preventing Christians from truly seeing the truth of Scripture.
- The coining of the term "Protestant"
 - In 1529, you had territories that were no longer Catholic and were Lutheran.
 - At the Diet of Speyer (Catholic majority) they tried to end the spread of Lutheranism.
 - The Lutheran princes "protested" against the council and hence coining the term "Protestant".
- Luther's basic perspective of the Scriptures and the church or tradition.
 - The Word of God is the starting point and the final authority for all beliefs.
 - The Roman Catholic church stated that since they chose which books were to be in the Bible that the church had authority over the Bible.
 - Luther countered that the Gospels were inspired Scripture of Jesus Christ, so Christ alone was over the Scriptures and the church.
 - The Bible has authority over the church, pope and tradition.

- God used the Christians to find His inspired Word but the church did not write them.
- These four questions were answered which summed up his basic doctrinal beliefs that are foundational to all protestants.
 - How is a person saved?
 - Not by works but faith alone.
 - What is the church?
 - The whole community of Christian believers
 - What is Christian living?
 - Serving God in any useful calling, whether ordained or lay.
 - Where does religious authority lie?
 - Not in the visible institution called the Roman church but in the Word of God found in the Bible.
- The idea of the reformation did not begin or end with Luther, but he certainly can be credited for giving the church the push it needed.

Ulrich Zwingli and the Swiss Reformation

- At the same time Martin Luther had come to his new-found views on what it means to be a Christian according to Scriptures, we have another reformation going on in Zurich.



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- Ulrich Zwingli (known as the reformer of Zurich) had heard of Luther but came to his own similar conclusions by simply studying the Scriptures.
 - He became a priest early in life but came under conviction that he needed a better understanding of the Scriptures. It was common for priests to actually not be all that familiar with them.
 - So, he purchased a copy of Erasmus' New Testament Latin translation and taught himself Greek then poured over the Scriptures so he would truly understand them.
 - He found (as did others) that there was more to the Scriptures than what was being taught in the church.
 - In 1519, he began preaching regularly and in his sermons, he actually explained the meanings of the long-neglected Scriptures.
- His movement was really in parallel to that of Luther's and they eventually merged together.
- They held similar beliefs on faith and shared mutual concerns with the Roman church and the papacy.
- However, Zwingli took an even harder stance than Luther when it came to reformed views.
- Luther was willing to retain some traditions that did not contradict the Scriptures.
 - Of all the modern protestant denominations, the Lutheran's are the ones that look more like Catholics.
- Zwingli insisted that everything was to be rejected that did not have explicit support in Scripture.
 - For example, he banned music like the organ and violin because it was not found in the Scriptures.
 - He was afraid of anything interfering with the central task of hearing the Word of God.
- There were other differences like with communion.
 - Luther held a similar belief to Roman Catholics that there was still a change being done within the bread and wine. Zwingli like Wycliffe believed that they were purely symbols.
 - He was against taking communion frequently in that it might become more important than the Scriptures. He preferred taking it 4 times a year.
- They differed on their view of what predestination meant.
 - Luther expressed predestination as the results of his experience of knowing himself powerless before his own sin, and therefore finding himself forced to declare that his salvation was not on his own, but God's.

- Zwingli held that predestination as the logical consequence of the nature of God. That God being omnipotent and omniscient, knows and determines all things beforehand. Therefore, it is God determining who will be saved.
- The differences between Luther and Zwingli ultimately lead to the formation of two different protestant traditions, the Lutheran and the Reformed.
 - The reformed would later claim John Calvin and his teachings that are central to Presbyterians and reformed Baptists among others.
- However, both Luther and Zwingli believed that the church had gone astray from the New Testament teachings so they did have many things they agreed upon.
- This is the case with most protestant denominations today, they hold similar core beliefs and differ on things like baptism, church structure, membership, communion etc.,
- It was under the reformation of Zwingli that gave us the Anabaptists.

Anabaptists

- The Anabaptists were born out of the reformation in Zurich under Zwingli.
- There are certain beliefs of the Anabaptists that we still find today in many protestant traditions however the modern day Anabaptists are the Mennonites (Amish). Baptists did not come from them but we do carry some of their beliefs.
- We can summarize them up in a couple of different views.
 - Baptism
 - They rejected infant baptism because to them baptism could only be done by a believer, one who had faith in Christ.
 - A public confession of Christ must be made first. One cannot be "born" into being a Christian faith must be present.
 - So adults who had been sprinkled as babies would be baptized under a confession of faith. This is why they were called Anabaptists which meant rebaptizer.
 - Church and state
 - They held the same beliefs as the reformers however they felt that neither Luther nor Zwingli addressed the view of the church and state.
 - They saw the merging of government and the church with Constantine as a betrayal of primitive Christianity.
 - The Church must then be removed from government control.
 - When they examined Scripture all they saw was a community of believers who followed Jesus Christ, there was no government interaction.
 - They firmly believed in the separation of church and state to prevent the government from controlling the church.
 - They were the first Christians in modern times to stand for religious liberty.
 - It was the right of all to join in worship with others of like faith without state support or persecution.
 - Even in Germany under Luther's reformation while some districts were Catholic and others Lutheran, you were still expected to believe and go to church according to the ruler of the land.
- The Anabaptists felt the need to form a congregation of true believers.
- These were people who were not "Christian" just because they were born into it through infant baptism. They would have true faith.
- So, they formed their own congregation in 1525.

- Initiation into the congregation called "brethren" was by baptism.
 - In the beginning, it was not by immersion, but they soon changed and that became the preferred method.
 - Note: This is common for most modern protestant Baptist churches.
- They further distanced themselves from society by refusing to bear arms and holding political office.
- They removed all symbols of the Roman church like candles, statues, music and pictures from their worship.
- The Anabaptists later went through their own revolution and in the end the group that has survived today was a group of Anabaptists guided by Menno Simons in 1536.
- Today they are known as Mennonites.
 - This includes the Amish who are the strictest who refrain from electricity and zippers.

John Calvin

- John Calvin (1509-1564)
- John Calvin is the reformer from Geneva Switzerland who is known primarily as being the center of Calvinism.
- He is a 2nd generation reformer and came along after Luther.
- Luther's focus was on faith for salvation, while Calvin expanded his view to many other doctrines.
- In the modern day, his teachings and perspectives of Christianity are mostly embraced by Presbyterians and other reformed denominations or leanings.
- Calvin was an important reformer to Geneva and he wrote numerous books on the various doctrines of the Christian faith that was spread out among the various reformers and protestants.
- He brought these views together and they were widely distributed.
- Calvin and Double Predestination
 - Of all the beliefs of John Calvin the one that stands out the most is his teachings on double predestination.
 - He believed that salvation and damnation has been determined by God since the beginning of time and they cannot be changed.
 - That God has chosen some for salvation and rejected others.
 - Predestination to Calvin was not just foreknowledge but a choice. It isn't just that God knows who will be saved He determines it.
 - Just as God chose Israel, so God chooses the Christians.
 - When we examine his view on what this looks like by viewing the process of one coming to Christ. On the surface, it appears to be the same as to one who is non-Calvinistic.
 - "Some hear the Gospel, believe and are justified. While others hear the gospel and they reject it and harden their hearts."
 - That statement would generally be agreed upon by all protestants except for Calvin's understanding of what is really taking place.
 - Calvin's predestination belief says that the one who heard and believed was chosen by God (elect) while the one who rejected it was not.
 - The non-Calvinistic protestant would say that both had an opportunity and only one answered God's call because God desires for all to be saved.
- John Calvin wrote many influential books and one of his greatest was "Institutes of the Christian Religion" (1536)
 - In his writings, there are many things that protestants are in complete agreement upon that are core to our view on the Scriptures and what being a Christian is.

- However, his writings stand out primarily based upon a few doctrines that have divided protestants even into this very day.
- Calvinism according to TULIP
 - Total Depravity (Total Inability)
 - Man, on his own is totally lost in his sins. With Adam's sin in the fall humanity is fallen and is stained with original sin. Without God, he is unable to be saved himself and will be forever lost.
 - Unconditional Election
 - Since man is dead in sin he cannot initiate a response to God.
 - Before the foundations of the world God chose the elect, that is those whom He would save. God has selected some for glory and others for damnation (they receive their just punishment).
 - This is not based on man's future acceptance to God's calling, but on who He has already predestined.
 - Belief or faith is still required but only the elect will have this faith and it is irresistible (irresistible grace)
 - Limited Atonement (Particular Redemption)
 - Christ died for the elect not the whole world. Not everyone has been predestined.
 - Irresistible Grace
 - When the elect hears the gospel and God works in their hearts this calling is irresistible.
 - God does not force one to have faith but the draw is so great that once cannot resist God.
 - Perseverance of the Saints
 - Those whom God has saved (elect) will always remain in the hands of God. The Christian cannot lose their salvation.
- John Calvin and the other reformers have different views on several different doctrines of Scripture.
- This is of course why we have so many denominations today.
- However even with our differences we all share a common bond and core beliefs that have come out of the Protestant Reformation.
- Calvinism to the Presbyterians
 - John Knox learned from Calvin and took this back to Scotland. The Church of Scotland morphed into Presbyterianism.

Church of England

Church of England - Introduction

- England went through essentially two different reformations.
- The first was under King Henry VIII who's reformation was not one of a reformers doctrine, but to separate from the Roman Catholic Church.
- Basically, this was to make the Church of England its own "Catholic" (beliefs, structure) offshoot that did not answer to pope in Rome.
- Henry considered himself a guardian of Catholic dogma, so he was not a supporter of reformation thinking.
- In response to Luther's attack on the seven sacraments Henry deemed Luther a "poisonous serpent" and a "wolf of hell". For this the pope gave him the title "Defender of the Faith".
- This title is still carried by English monarchs today.

Church of England – Henry VIII

- While Henry VIII did not support the Protestant doctrine, he did lead the Church of England in its break from Rome.
- We could summarize the cause of this breakup in that Henry VIII, King of England, desired a woman named Anne Boleyn and he needed a way to nullify his existing marriage to Catherine of Aragon.
- Henry's first marriage to Catherine
 - His wife Catherine was his brothers widow.
 - His older brother had married Catherine when she was 15 years old in an attempt to strengthen England's ties with Spain.
 - But he died four months later, so it was decided that Henry would then take Catherine as his wife when he was of age.
 - However, this arrangement would require special papal approval. It was against canon law to marry your brothers widow and therefore wasn't technically legal.
 - The pope did make a special exception to allow it, but the decision was always criticized and its legitimacy questioned.
 - Henry's desire and need was to have a male offspring. This is where all of his problems began with his many marriages.
 - Catherine was only able to give him a single daughter who was Mary Tudor.
 - This the Mary who was later known as "Bloody Mary".
 - Henry began to wonder if perhaps he was under a curse from God.
 - Leviticus 20:21
 - "If a man shall take his brother's wife, it is an unclean thing...they shall be childless"
 - He then sought an annulment from the pope (Clement VII), to make his original "questionable marriage" invalid. However Clement denied his request.
 - Clement might have agreed if it wasn't for the fact that Catherine was the aunt of Charles V, Holy Roman Emperor and King of Spain.

- The pope was not interested in offending him.
- Henry then reached out to the European universities for their scholarly opinion on his original marriage to see if it was even legitimate in the first place.
- Expectedly he received mixed answers but numerous of them said that the pope did not have the ability to legitimize the first marriage.
- This was all that Henry needed to convince himself that it was not valid.
- In 1533 Henry then proceeded to secretly marry Anne Boleyn, the “woman in waiting” that he hoped to have a male heir with.
- The pope eventually found out about Ann and he proceeded to excommunicate Henry from the Church.
- Henry then realized that papal authority had to be overthrown. He desired to still be a part of the church AND have his way with his personal affairs. This overthrow had nothing to do with doctrine.
- So, Henry set out on a course that would eventually break the Church of England away from Rome.
 - He reenacted various ancient laws that denied one to appeal to Rome.
 - He put the clergy more directly under his authority.
 - He forced the pope to choose Cranmer as archbishop of Canterbury.
- While Henry’s actions were for “personal” reasons, the breakup with Rome was welcomed by the English Christians who desired their own reformation.
- Cranmer the archbishop and numerous Christians had been influenced by the teachings of Luther and Wycliffe.
- This gave great hope to the possibility of reform in England, because separation from the pope and Rome was the foundational first step.
- In 1534 the break was official
 - Parliament prevented any funds to be allowed to enter into Rome.
 - His marriage to Catherine was deemed to be invalid so his daughter (Mary) was no longer first in line for the throne.
 - And for good measure Henry was declared the “supreme head of the Church of England”.
 - This put Henry in the position where he could appoint bishops but could not consecrate them.
 - So now this task was given to the highest church position in England the archbishop of Canterbury (Cranmer).
- After the break from Rome, Henry still held onto the doctrines of the church. This was his own “Catholic” church.
- The church produced the Statute of Six Articles in 1539 which upheld clerical celibacy, private mass and confession to a priest as examples.
- There were two major changes he made however.
 - He suppressed the monasteries and transferred the wealth to the kingdom.
 - Then he ordered for an English Bible (The Great Bible) to be installed in all of the churches in England.
- The Great Bible of 1539
 - The Great Bible was based primarily off of the Tyndale Bible (1526) (translated from the original Hebrew and Greek manuscripts) and also the Latin Vulgate.
 - This version that Henry the VIII had produced and distributed, would not have been approved of the Roman church.

- This Bible was in English and Rome only authorized versions that were produced in Latin and they certainly did not approve of new translations from the original manuscripts.
- One of the reasons was because some of their doctrine was based off of the translated passages into Latin and their meaning. They would not approve of a different rendering of the text that might have a different meaning than their interpretation.
- For example, Mark 1:15
 - In our English Bible it reads: ESV "...repent and believe in the gospel"
 - In Latin it is rendered as "...do penance and believe the Gospel"
 - The Latin meaning for "penance" is not only regret and sorrow as in repent but with the addition of having to perform acts of self-denial or compensation.
 - This was chosen as a close match but a rendering of "repent" is the accurate translation.
- This Bible was physically large and was placed in every church so that anyone could come and read it.
- This greatly enhanced the view of the reformers, because they could point out to everyone specific Scriptures that backed their beliefs.
- Henry's desire for a male heir, and his many wives.
 - With his new found power, he officially acknowledged his "secret marriage" he had with Anne Boleyn.
 - However, to his dismay she could not bear him a male heir either. Only a daughter named Elizabeth.
 - Elizabeth would later take the throne after Mary.
 - In 1536 Ann was convicted of adultery and beheaded.
 - He then married Jane Seymour who finally bore him a male heir who was later known later as Edward VI.
 - Edward would be the first one to take the throne after Henry.
 - Jane soon died, so Henry moved onto his fourth marriage. He chose Anne of Cleves who was related to those of prominence within the German Lutherans.
 - The Lutherans had been gaining significant ground and he desired to have a closer relationship with them for political reasons.
 - However, they could never come to an agreement on doctrine, Henry opposed several of the protestant teachings and so they were always in conflict.
 - So that marriage didn't work out, so he moved onto a fifth wife named Catherine Howard who fully supported the Catholic Church and made it difficult for the reformation to pick up steam in England.
 - But Catherine eventually fell into disgrace and she was also beheaded.
 - Now Henry took his last wife Catherine Parr who was actually a great supporter of the reformation.
 - Then unexpectedly in 1547 Henry died, and the line of the throne (and the church) was given to his children.

Church of England – The move to Protestantism

- After Henry died in 1547 his only son Edward VI took the throne.
- Edward was only 10 years of age when he was crowned king, so in reality the power of the government rested with his royal advisors.
- The advisors were very sympathetic for the protestant reformation, and so during the reign of Edward England took a sharp turn towards Protestantism.
- The church was largely in control by Cranmer the archbishop of who also held protestant views.
- The previous Six Articles were repealed and the priests were allowed to marry.
- The Latin service was replaced with Cranmer's Book of Common Prayer written in English.
- In 1553 Cranmer produced the Forty-Two Articles which defined the faith of the Church of England along Protestant lines.

Church of England – Mary Tudor (Bloody Mary) and the return to Catholicism

- Edward didn't live long and died after reigning only 6 years.
- So the throne fell to Mary Tudor who was Henry's first daughter from his first wife Catherine.
- Mary was devoutly Catholic and immediately took action to return to the church in Rome.
- In fact, much of the work accomplished during the time of Edward was undone.
- In 1554, she returned England to answering to the pope in Rome.
- Cranmer's articles were repelled.
- Clergy were commanded to lay aside their wives.
- An open season of persecution was declared against the Protestant leaders.
- It is her actions here that earned her the name "Bloody Mary".
 - Within four years nearly 300 protestants, including Archbishop Cranmer, were sent to the stake to be burned by her command.
 - Countless others were arrested or sent into exile.
 - It is these exiles that we see returning later with a renewed sense of vigor for the reformation.
- Mary also created something else that wasn't intended.
 - Many of the Exiles went to Geneva and were influenced by John Calvin.
 - It is here that John Foxe wrote the "Book of Martyrs" which long fueled for many years a dislike of the Roman Catholic church as he depicted all the martyrs under Mary.
 - It also here that these exiles translated the Geneva Bible that was carried over on the mayflower to America.
 - (More on this under the topic "Puritans")
 - Mary's exile actually ended up strengthening the reformers for their future return.
 - And it allowed the creation of a Bible that eventually became the most popular and widespread English Bible.

Church of England – Elizabeth I

- Elizabeth I (reigned: 1558-1603)
- After the death of Mary in 1558, control of England now came to Elizabeth.
- She was Henry's daughter from Anne Boleyn, his second wife.

- It was under Elizabeth that the church achieved its new character that is neither Roman Catholic nor reformed.
- This is similar to how the church is viewed today.
- She desired for unity so she took steps to try and bridge the two polarized views between those who had protestant leanings and those of Catholic.
- The majority of the views and teachings of the church however looked more protestant.
- Acceptance of the Bible as the final authority.
- Recognizing only 2 sacraments: Baptism and the Holy Eucharist.
- But she did word things (like communion) in such a way that both catholic and protestant could agree with.
- In time this became known as "Via Media" or the "Middle Way" between Protestantism and Catholicism.
- However very soon those exiles, who were banished during the reign of Mary, will return with a much more reformed view and determination.

Puritanism

- Puritanism emerged during reign of Elizabeth I and is generally looked at as a time period between 1558 and 1660.
- Many of the early Puritans were exiles (under Mary Tudor) who had returned from Geneva and were influenced by the teachings of John Calvin.
- They believed that the church needed to abandon anything that even remotely looked like Roman Catholicism.
- These Puritan's desired for a even greater reform than what had taken place in England at this point. Separation from Rome was not enough.
- They were called Puritans because they insisted on the need to purify the Church by returning to biblical religion.
- To return to the Christianity of the Bible void of anything man has introduced himself.
- They saw that worship in the Church of England appeared to be needlessly elaborate and convoluted. It focused to much on a scripted process and repetition.
- They sought removal of priestly garments, symbols and the meaning of communion.
- They also had an issue with the "Book of common Prayer" and any type of written prayer.
- That when following a "script" it was easy to not have any true meaning behind the prayers or with their worship.
- The movement focused on the heart of the Christian instead of the mind
 - There was a focus on a individual experience of the redeeming grace of God. This perspective was foundational for the later evangelical "born-again" message.
 - That the church and other Christians could help guide one who was lost, but only a spiritual change in the heart by God could one be truly converted.
- They also stressed that society should be shaped and guided by biblical principles.
- It is here where the concept of "nation under God" came into realization and was later used in the shaping of the character of the American people.
- The Puritans called for a biblical view of church organization and to remove the monarchs control over electing preachers in the church.
 - The Puritans believed that the body guided by God should elect their shepherd.
 - That the current structure of episcopacy was a invention by man and wasn't biblical.

- This was one that Elizabeth would not allow, she maintained control over who was appointed to lead the church.
- She allowed them to "bark like dogs" in her words and they could complain all they wanted but she would not give in
- The Bible of the Puritans - The Geneva Bible (1560)
 - As with the mindset of all the reformers, it centered upon a new understanding of the Scriptures.
 - Getting the Bible into the hands of the Christians where it could be read and studied in-depth.
 - While in Geneva the exiles also counted Miles Coverdale among them. Coverdale translated the first complete Bible into English in 1535.
 - So, Coverdale and other reformers set out to create another translation of the Scriptures into English known as the Geneva Bible in 1560.
 - It would could also be considered the first "study bible".
 - In addition to the Scriptures it contained extensive prologues and marginal notes much like what you would find in a study bible today.
 - The Geneva Bible was not the first to have marginal notes but this was by far the most extensive.
 - It was also the first time a machine printed Bible was made available to the public that contained the study guides, notes and chapter summaries.
 - This made it the most widely distributed Bible in English until it was replaced with the King James Version in 1611.
 - Other interesting facts:
 - The Geneva Bible is also the one carried over to America both in 1607 (Jamestown settlers) and also in 1620 (Plymouth Pilgrims).
 - It was the Bible used by William Shakespeare and John Bunyan (author of The Pilgrim's Progress)
 - It was the first Bible printed in Scotland in 1579 and a law was passed that required every household to purchase a copy.
- The Puritans view of Gods relationship to man.
 - One thing that set apart the Puritans from other Christians, was their perspective of the New Testament covenant.
 - They saw Christians as the new Israel. That a spiritual contract exists between God and men.
 - At the foundation was the covenant of grace where true Christians were bound to God.
 - That God elected men to salvation and anyone with personal faith in Jesus Christ could be added to the fold.
 - This would be a mixed view of Calvin's predestination and the perspective that all can come to Christ.
 - That to live as a Christian was to live out the Scriptures in one's daily life.
- The Puritans were a fundamental group of reformers who's views on doctrine and the church would become influential in prominent protestant teachings.
- However, it would be a group that would later come out of the Puritans that would actually make this happen outside of the existing "Church".

The Separatists (Separatism)

- After Queen Elizabeth died (no heir) James VI of Scotland became King James I of England.
- This was the first uniting of Scotland and England.
- The Puritans had hoped this would bring the Presbyterianism sect of protestants to England, but King James would not allow it as they were hard to work with.
- The Puritans went to King James hoping to further reform the Church of England.
- Almost everything they asked for was denied.
 - They had asked the king to remove the ceremonies, Prayer Book and bishops but those all stayed.
- However, he did grant them one request which was a new translation of the Bible.
 - This is what we know today as the "1611 King James Version".
 - He was OK with this since he really didn't like the Geneva Bible because of the marginal notes (very protestant and Calvinistic).
 - King James commissioned 50 scholars to translate the original Hebrew and Greek into "modern" English however they also borrowed heavily from other English translations like the English Bishop's Bible (1568).
 - He provided a list of 14 strict rules that they had to abide by in the translation process.
 - Aline as close as possible with the Bishop's Bible.
 - No marginal notes allowed.
 - Then their work would be reviewed by the bishops for verification.
 - The original 1611 also contained the Apocrypha as King James still agreed with many aspects of a "Catholic Church".
- But beyond that, King James was not going to allow any more "reformed" views and politically he abolished Parliament and ruled England for the next 10 years without it.
 - It was the King's way or no way.
- So now we have a group that comes to light from within the Puritans called the Separatists or "Separatism".
- They realized that there was no chance of additional reform within the Church of England.
- That it was always going to be ruled by the monarchs and the ceremonies and scripted services would remain.
- So this is how they received their name (Separatists) as they simply desired to build a separate church.
- This began as small groups of believers who met for worship as they believed the Bible taught them, not as directed by the bishops or the prayer books.
- They soon found it difficult to maintain these gatherings in England so they moved to Holland (Leiden and Amsterdam), which granted them safety and freedom to worship as they chose.
 - King James said they would either reform or he would kick them out.



➤ The Separatists and the mayflower

- A group of these separatists that lived in Leiden known as the "Scrooby congregation", led by Pastor John Robinson realized that their children were growing up in a land that was out of touch with their roots and they were forgetting their native tongue.
- But they didn't really want to return to England permanently because that would mean to return to their "evil" ways of English society.
- They had heard of this new continent called America. That an English colony in Virginia existed that had been planted previously in 1607 (Jamestown settlers).
- They wondered if America was perhaps the answer to all their problems.
- They could live among their English brethren but have the freedom to worship and establish church's as they felt called too.
- While many were scared and not all joined in, there was a small group that traveled to England to embark on this journey.
- There they joined with other like-minded individuals (100 total). This group became known as "Plymouth Pilgrims".
- In September of 1620 they set sail from Plymouth in a ship called the Mayflower.
- In November, they landed on the shores of New England in Plymouth, Massachusetts.
- With this they brought their bibles and Christianity along with it, as had the previous settlers.
- A primary goal of these Separatists (that made up half of the passengers of the Mayflower) was to establish a church that was free to worship God as they felt called too. To be free from government or papal control.
- Interesting Facts:
 - Prior to landing they needed to come up with an agreement between all of the settlers so there wouldn't be chaos.
 - The foundation for this document was modeled after a church covenant provided by the separatists.
 - This document is known as the Mayflower compact.
 - *"Elder Brewster wrote: In the name of God, Amen. We whose names are underwritten, having undertaken--for the glory of God, and advancement of the Christian faith--a voyage to plant the first colony in the Northern parts of Virginia, do solemnly and mutually in the presence of God, and one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most*

meet and convenient for the general good of the colony, unto which we promise all due submission and obedience."

- The Bible of Governor Bradford
 - Bradford (who later became governor) carried with him a Geneva Bible.
 - This Bible is currently in the possession of Harvard University.
- The newly opened Museum of the Bible also has a Geneva Bible from the Mayflower on display.

The Separatists and the beginnings of the Baptist Denomination

- If we turn back to Holland where we had our two groups of Separatists (Amsterdam and Leiden), the Amsterdam group came under the leadership of John Smyth (1554-1612).
- John Smyth was an Anglican priest who like the other Separatists felt that the Church of England had not gone far enough in the process of reformation.
- In his preaching John Smyth so desired to be sure he was preaching the exact text as was originally given by God, that he would use the original Hebrew and Greek in his sermons. He would translate as he read them to the congregation.
- Through study of Scripture and partial influence of the Mennonites (Anabaptists) he became convinced that baptizing infants was not biblical.
 - Other protestants (Presbyterians) continued to baptize infants, but not for baptismal regeneration.
- So he thought that if only mature believers in Jesus Christ were included in the covenant of grace, then shouldn't churches be constituted by confession of faith rather than ties of covenants?
- His perspective on baptism was that it was a public confession and not a covenant binding that brought one into salvation.
 - John Smyth
 - "Baptism is not washing with water: but it is the baptism of the Spirit, the confession of the mouth, and the washing with water."
- John Smyth then did something that was "interesting". He recited a confession of faith and then baptized himself using a bucket and a ladle.
 - Because of this one of the witnesses Richard Bernard, nicknamed him a "Se-Baptist" (self-Baptizer). Which was not intended to be a compliment.
- His followers would much rather refer to this as "Christians Baptized on Profession of Their Faith", however the shorter derogatory "se-baptist" stuck. Later this was shortened to just "Baptist".
 - So the origins of the names for "Christians" and "Baptists" were derogatory "_(ツ)_/"
- So for John's church, membership was based upon one's profession of faith. This constituted the first Baptist church in 1608-1609.
- John Smyth's goal for the church was to make it like the one described in the Book of Acts, to return to the simplest form of Christianity that is provided in the Scriptures.
- Simple foundational beliefs:
 - The Bible, not creeds or church tradition, should be the guide for faith and practice.
 - Church membership was based on a personal confession of faith in Christ and followed by believer's baptism.
 - Interestingly the early baptisms were by pouring as opposed to immersion. It was a few years later that they made the switch to immersion.

- Since membership was by a confession of faith the "parish" structure was rejected (Congregationalism).
 - Parish meaning that there was a church established for a particular neighborhood that everyone was to attend and be baptized.
 - You did not "choose" which church to attend.
- The Church should be governed by its members and not bishops.
 - That the laity of the church held greater power than the bishops/elders/preachers and deacons.
 - He fought against any attempts to create a hierarchy.
- There were two distinct groups that developed out of the Baptists early on. These were the General Baptists and the Particular Baptists.
 - Their main differences were based on the perspective of the meaning of predestination.
 - General Baptists
 - The General Baptists believed that salvation was generally available for all. This is also called "general atonement", that Christ died for all people, and whoever would believe in Him would be saved.
 - This view is also known as "Arminianism".
 - Arminianism
 - Arminianism was a 17th century Dutch theological reform movement that came from the views of Arminius.
 - It was a direct counter to Calvin's predestination and limited atonement.
 - He believed that God's grace initiates the act of salvation, but for it to become effective, grace has to cooperate with the human act of responding to God's grace.
 - For Arminius this meant that "the grace sufficient for salvation is conferred on the Elect, and on the non-Elect; that, if they will, they may believe or not believe, may be saved or not be saved."
 - Particular Baptists
 - The Particular Baptists believed that only the elect are predestined. They held to John's Calvin's perspective that only the elect can be saved and God's grace is irresistible.
- In 1612 John passed away, but it was also that same year that a group of his followers established the first Baptist Church in Great Britain.
- By 1650 they grew to 47 churches, and in 1652 America saw its first Baptist church in Providence (Rhode Island).