

Stanford E. Murrell

Part One: *When the Church Was Young*
A.D. 33 - 754

Part Two: *The Church in the Middle Ages*
A.D. 754 - 1517

developed from a small assembly of believers in Jerusalem, to become a vast spiritual kingdom touching the lives of millions in many lands. As the Church grew in numbers and acquired territory, it developed a specific form of organization and government. Under the influence of the Apostolic Fathers and the guidance of Church councils, carefully worded doctrinal statements of beliefs were issued to form the creeds of Christendom. Included in this early period is the study of the persecution of the saints at the hands of Jews and then the Gentiles. We observe how the Church was delivered from death and destruction to become the official guiding spiritual force of the Roman Empire, and how the tremendous task of fulfilling the Great Commission was realized. Finally, this first study closes by examining how much of known Christendom was lost to the militant sweep of the Mohammedans.

(continued on the inside back cover)

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Stanford E. Murrell

Part One

When the Church Was Young

A.D. 33 - 754

Part Two

The Church in the Middle Ages

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Church History Seminar The material in this book is also available as a seminar taught in local assemblies. For more information, contact Pastor Murrell directly at (724) 727-3621.

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When the Church Was Young

A.D. 33 - 754

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Divine interpretation of history. The Bible teaches us that, "God so loved the world He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3:16). The Son was given about 2,000 years ago.

Born in humility, raised in obscurity, Jesus Christ came in the fullness of time (Gal. 4:4-5) to accomplish the great act of redeeming His people from their sins (Matt. 1:21). The Lord of Glory came to earth through the lineage of the house of David in the nation of Israel. The Hebrew people were privileged to be the recipients of Divine truth. Their prophets had predicted the Messiah was to come, and He came. Matthew was careful to record many incidents in the life of the Lord and then wrote, "That it might be fulfilled which was spoken through the prophets" (Matt. 2:15; 4:14; 8:17; 12:17; 21:4).

During the days of the Lord's earthly ministry, most people in Palestine did not believe that the ancient prophecies were being fulfilled in the person of Jesus Christ. Because of this the religious leaders arrested Jesus. He was tried, sentenced, and executed on a wooden cross at Calvary (Matt. 27:27-35). But on the third day Jesus arose from the dead (Matt. 28:1-6). His resurrection became the foundation on which the New Testament Church would be built (1 Cor. 15:3-8).

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- of the gospel are an *ecclesia* (Rom. 16:5; Col. 4:15).
3. All the Christians in a particular city, whether they assembled together in one place or in several places for religious worship, were an *ecclesia*, as at Antioch (Acts 13:1), Jerusalem (Acts 8:1), and Ephesus (Rev. 2:1).
 4. The whole *visible* body of *professing* Christians throughout the world are called the church (1 Cor. 15:9; Gal 1:13; Matt. 16:18). It is called "visible" because its members are known and its assemblies are public. God has commanded his people to organize themselves into distinct visible communities, with constitutions and rules, for the great purpose of giving visibility to his kingdom, of making known the Gospel of that kingdom, and of gathering-in all its chosen subjects.

In our day, as throughout history, the visible professing church is a mixture of "wheat and chaff", of the saved saints and the unsaved (Matt. 13:24-30). It simultaneously has become polluted with the values of the world. In the visible church, great discernment is required in order not to judge, but yet correctly to follow God's ways of holiness.

5. *Ecclesia* also denotes the *invisible* church, the whole body of the redeemed, all those whom the Father has given to Christ (Eph. 5:23-29; Heb. 12:23). The church invisible is a pure

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specific religious institution.

- c. Its *perpetuity*. It will continue through all ages to the end of the world. It can never be destroyed. It is an "everlasting kingdom."

For our purposes in this history of the Church, we treat the recognized visible Church up until the time of Constantine (chapter four), as approximately representing Christ's true invisible Church on earth. This was true in times of persecution because it was mainly only true believers who were willing to pay the costs (in suffering) associated with outward profession. However, as the State entered into Christian decisions beginning with Constantine, the resulting "institutions" of the visible Church became increasingly corrupt through sensuality, greed, pride, and political intrigue (1 John 2:16), creating a great departure from the principles given by God in scripture.

Therefore, especially from the time of Constantine, we should understand our use of the word "church" herein to mean only the visible Church. Christ's true invisible Church would continue in the hearts of men, not in the institutions of mankind!

PHYSICAL PREPARATION FOR THE CHURCH

To enhance the physical spread of the Gospel in "the fullness of time" (Gal. 4:4), God used the Roman Empire. Peace and safety

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and rest for heavy hearts. In Christ, people could find assurance of salvation, divine forgiveness, and eternal life--for Jesus was the Son of God.

RAPID EXPANSION OF THE CHURCH

Armed with a powerful message of hope, the early Church was poised for rapid expansion. The primary cause for the expansion was the sovereign movement of God visiting people and converting hearts. The book of Acts is careful to record that "the Lord added to the Church daily such as should be saved" (Acts 2:47). As God worked directly, so He also worked through secondary causes, such as the stoning of Stephen (Acts 7:54-60) and the persecution by Saul and other religious leaders (Acts 8:1-3). The Church was forced to flee for protection. In the flight to safety the Gospel was shared continuously, many were saved, and the Church grew.

CHARACTER OF THE CHURCH

People looked at the suffering saints and were impressed. The Gentiles wanted to come to Christ and were welcomed (Acts 10:44-48). People looked at the spiritual body of the earthly Church and found it attractive. An enthusiastic belief that Jesus was alive, the good news of eternal life, high moral standards, followed by

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APOSTOLIC FATHERS

Clement of Rome	died c. A.D. 100
Ignatius	died c. A.D. 107
Hermas Of Rome	died c. A.D. 150
Polycarp Of Smyrna	A.D. 70 - 156
Barnabas Of Alexandria	died c. A.D. 130
Papais	A.D. 60 - 130
Justin Martyr	A.D. 100 - 168

CHURCH FATHERS

Melito Of Sardis	A.D. 100 - 170
Hegesippus	c. A.D. 120 - 190
Tatian	died c. A.D. 180
Irenaeus	c. A.D. 175 - 195
Tertullian	c. A.D. 160 - 225
Clement Of Alexandria	c. A.D. 155 - 220
Origen	c. A.D. 185 - 254
Hippolytus	c. A.D. 160 - 236
Cyprian	c. A.D. 200 - 258
Lactanius	c. A.D. 240 - 320

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THE APOSTOLIC CHURCH IS PERSECUTED

Peter was put in prison for preaching the Gospel (Acts 12:5). Stephen and James died violently as faithful witnesses to Christ (Acts 7:59-60; 12:1-2). While in Corinth, Paul was taken by force into the court of the Roman governor Gallio (Acts 8:12).

At first the sufferings of the Church came primarily from the Jewish community. With the passing of time, the attitude of the Roman government toward the Christian community changed as specific charges were made. Christians were accused of atheism, cannibalism, immorality, and antisocial behavior.

The charge of atheism arose because Christians refused to worship the emperor or the gods of Rome. The charge of cannibalism was based upon a misunderstanding of the celebration of the Lord's Supper. Spiritual language of "eating the body of Christ and drinking His blood" was taken literally by those who were not spiritually-minded (1 Cor. 11:23-26).

Because religious services were often conducted in secret or after dark out of necessity, and because Christians displayed great love for each other, they were accused of immorality. Finally, Christians were charged with being antisocial, since many Christians found it necessary to remove themselves from public life, rather than to honor false gods in social gatherings or to engage in unholy relationships (2

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death.

- Thomas labored in Parthia, Persia, and India. He suffered martyrdom near Madras, at Mount St. Thomas.
- Matthew ministered in Ethiopia and was martyred.
- James the Less preached in Palestine and Egypt, where he was finally crucified.
- Jude preached in Assyria and Persia, where he was martyred.
- Simon the Zealot was crucified.
- Judas Iscariot hanged himself following his betrayal of Christ (Matt. 26:14-16; 27:3-5; Acts 1:16-20).

Of the twelve original disciples, one committed suicide, one died a natural death, ten suffered martyrdom--four of them by crucifixion.

THE GLORY AND THE POWER OF THE ROMAN EMPIRE

The Roman Emperors from Augustus to Commodus

THE JULIO - CLAUDIAN DYNASTY

B.C. 30 - A.D. 14 Augustus

A.D. 14 - 37 Tiberius

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A BEAST NAMED NERO

There was another reason why the attitude of the Roman government changed toward the Christians. There was a need to blame someone for a tragic fire in Rome itself that occurred in A.D. 64, during the reign of the emperor Nero. Beginning on June 18, the fire burned brightly for six days and seven nights, destroying the greater part of the city. Ten of the fourteen sections of the city were destroyed.

Initially, Nero himself was suspected of starting the fire. His dreams of rebuilding the ancient city were well known. In all probability, Nero was several miles away in his palace at Antium. As soon as he heard the news he went to Rome and tried to fight the fire. Still, the people clamored for justice.

In order to dispel the rumors and growing hostility away from himself, Nero accused the Christians of starting the fire. The accusation seemed plausible--the Church taught that Jesus was coming again and that the earth was to be destroyed by fire (2 Peter 3:10).

And so terrible persecution came to the Church. Some Christians

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edified the Church

Apologists	A.D. 130 - 180
<i>defended the Church against Roman persecution</i>	
Polemicists	A.D. 180 - 225
<i>led the Church against internal heresy</i>	
Theologians	A.D. 225 - 460
<i>attempted to harmonize Christianity with popular philosophy</i>	

IGNATIUS (A.D. 67-110). About A.D. 110, Ignatius was arrested by the Roman authorities because of his Christian profession, and was sent to Rome to be executed by being thrown to the wild beasts. The emperor at this time was Trajan (A.D. 98-117)--usually a moderate ruler. Though he did fear secret societies, it was not Trajan's official policy to engage in random persecutions of Christians. He allowed no arrests to be made solely on the basis of anonymous tips. However, an open profession of faith could be dangerous, as Ignatius discovered, when he was arrested and sent to Rome. Along the way Ignatius wrote letters to different congregations stressing the importance of Church unity. Unity, he taught, was to be enhanced by rooting out all heresies denying the deity of Christ. Finally, the hour of death came. Ignatius met his fate unafraid saying, "May the wild beasts be eager to rush upon me. If they be unwilling, I will compel them. Come, crowds of

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Aurelius, who was probably influenced by pagan philosophies. Justin's last words were, "We desire nothing more than to suffer for our Lord Jesus Christ, for this gives us salvation and joyfulness before His dreadful judgment seat."

POLYCARP (A.D. 70-156). Perhaps the best known of the early martyrs is Polycarp, who ministered in Asia Minor (modern Turkey) as bishop of Smyrna. He was a disciple of the Apostle John. In his messages to the Church, Polycarp emphasized faith in Christ and the necessity of working out faith in daily life. When the hour of his execution came, the proconsul offered Polycarp a way to escape. "Revile Christ, and I will release you," said the proconsul. But Polycarp replied, "Eighty and six years have I served Him, and He has never done me wrong: how can I blaspheme Him, my King, who has saved me? I am a Christian!"

Though he is now famous for his thoughtful *Meditations*, the emperor Marcus Aurelius (A.D. 161-180) proved to be a terrible foe of Christianity. It was his decree that the property of Christians should be given to those who accused them. As a result of this policy, ruthless individuals came forward with false accusations against the saints. Christians were sought out, brought to trial, convicted, and condemned. Their property was confiscated and given away.

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DECLINE AND FALL OF THE ROMAN EMPIRE: A.D. 193 - 476

The Roman Emperors from Pertinax to Romulus Augustulus

THE HOUSE OF SEVERUS

Pertinax	A.D. 193
Didius Julianus	A.D. 193
Septimius Severus	A.D. 193 - 211
Pescennius Niger	A.D. 193 - 195
Clodius Albinus	A.D. 195 - 197
Caracalla	A.D. 211 - 217
Geta	A.D. 211
Macrinus	A.D. 217 - 218
Elagabalus	A.D. 218 - 222
Severus Alexander	A.D. 222 - 235

THE STRUGGLE FOR SURVIVAL

Maximinus I	A.D. 235 - 238
Gordian I	A.D. 238
Gordian II	A.D. 238
Balbinus	A.D. 238
Pupienus	A.D. 238
Gordian III	A.D. 238 - 244

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THE TETRARCHY AND THE DYNASTY OF CONSTANTINE

Diocletian	A.D. 284 - 305
Maximian	A.D. 286 - 305/307-308
Carausius	A.D. 286/287 - 293
Constantius I Chlorus	A.D. 305 - 306
Galerius	A.D. 305 - 311
Severus II	A.D. 306 - 307
Maxentius	A.D. 306 - 312
Constantine The Great	A.D. 306 - 337
Licinius	A.D. 308 - 324
Maximinus II Daia	A.D. 310 - 313
Constantine II	A.D. 337 - 340
Constantius II	A.D. 337 - 361
Constans I	A.D. 337 - 361
Magentius	A.D. 350 - 353
Julian The Apostate	A.D. 361 - 363
Jovian	A.D. 363 - 364

THE HOUSE OF VALENTINIAN RULERS OF THE WEST

Valentinian I	A.D. 364 - 375
Valens [East]	A.D. 364 - 378
Gratian	A.D. 375 - 383
Valentinian II	A.D. 375 - 392
Theodosius I The Great	A.D. 379 - 395

Olybrius	A.D. 472
Glycerius	A.D. 473 - 474
Julius Nepos	A.D. 474-475/477-480
Zeno	A.D. 474 - 475 [West] A.D. 476 - 491 [East]
Basiliscus [East]	A.D. 475 - 476
Romulus Augustulus	A.D. 475 - 476

PEACE BEFORE PERSECUTION

With the death of Marcus Aurelius (A.D. 180), a general period of peace came to the Church which lasted about seventy years. There was one exception to this peace as persecution broke out during the reign of Septimius Severus (A.D. 200-211). Great violence broke out against Christians in Egypt. Along with many others who were put to death for the faith was Origen (c. A.D. 185-254), the most famous of the Alexandrian writers.

Origen encouraged the *allegorical interpretation* of the Scriptures. Simply stated, this method of understanding the Scriptures holds that the literal meaning of the Bible conceals a deeper meaning, which can only be perceived by the mature believer. He taught that this concealing of the truth by God under the guise of common words, was designed to prevent "pearls" from being cast

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a small place of security. Under the city in the soft stone were the *catacombs*. These underground passageways wound and crisscrossed in every direction, making up over 500 miles of subterranean passages, thirty or more feet below the surface. In the sides of the galleries or passages, excavations had been made in rows upon rows so that the dead could be buried. Here among the burial chambers, the living found a hiding place.

THE GRACE OF GALERIUS

Despite her great hardships, the Church never lost hope, and the Lord began to honor such faith. When the emperor of the East, Galerius, became ill, he suffered excruciating torment. In his hours of agony Galerius had opportunity to consider the pain of the Christians. In the will of the Lord, Galerius manifested a measure of grace. From his deathbed, he issued in the year A.D. 311, an edict granting Christians permission to worship freely. He even invited prayers for his own soul. By receiving more freedom to worship, and by manifesting a willingness to pray for one's enemies, little by little, the Church began to gain the spiritual victory that Jesus had promised (Matt. 16:18).

- kingdom (Acts 14:22).
- The value of tribulation is that it works patience (Rom. 5:3; 12:12).
 - To endure tribulation is not to be loved less by Christ, for nothing shall separate Christians from His faithful love (Rom. 8:35).
 - God finds a special way to comfort the saints who suffer (2 Cor. 1:4).
 - Paul could find reasons to rejoice in the very midst of tribulation (2 Cor. 7:4; Rom. 5:3; 2 Thess. 1:4), and therefore did not want anyone else to worry on his behalf (Eph. 3:13).
 - When believers at Thessalonica were surprised at the suffering they had to endure, Paul reminded them he had taught that Christians must suffer (1 Thess. 3:4).
 - John on the isle of Patmos does not divorce himself from tribulation, nor does he ever say of himself that he represents those who shall not suffer tribulation. On the contrary, John considers himself at the moment of his writing to be a companion in suffering (Rev. 1:9).
 - The tribulation of the saints is well known to the Lord (Rev. 2:9-10), and is for a stated purpose.
 - Always, God's people emerge victorious out of tribulation, no matter how great (Rev. 7:14).

Any attempt to minimize the importance of doctrine should be challenged (2 John :9-10). The Church of Jesus Christ would not be the powerful force it is in the world today apart from the faithful defense of basic Bible doctrine. While it is unfortunate that controversies about doctrine occur, such discussions are necessary (1 Cor. 11:18-19) as they form an essential part of the history of the Church.

THE IMPORTANCE OF DOCTRINE

The importance of Bible doctrine is demonstrated in the life of Christ. People were astonished at His words (Matt. 7:28; 22:33; Mark 11:18; Luke 4:32). Through doctrinal teaching Jesus set forth the reality of His kingdom and how the citizens of His domain should live. The disciples the Lord chose to be with Him learned His thoughts well. His doctrine become their doctrine. Following the Lord's ascension into heaven, new converts were taught, so that they continued steadfast in the apostle's doctrine (Acts 2:42). As a result, the Church grew stronger (Acts 5:28).

A CANON OF SCRIPTURE FOR THE CHURCH

The Old Testament Canon

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sayings were written down. God Himself was the first author of Holy Scripture, according to Deuteronomy 5:22. It was the Lord who wrote the Ten Commandments in stone. Later, Moses put into writing the Book of the Covenant, including the Ten Commandments (Ex. 20:1 through 23:33). The people of Palestine promised to obey all that had been written and rehearsed in their hearing (Ex. 24:3-8), because they received it as the Word of God through Moses (Deut. 31:24-26).

Subsequent generations would also submit to these Scriptures. In 625 B.C. for example, when repairs were being made on the temple in Jerusalem, a scroll containing the Law of God was discovered. King Josiah had it read before all the people, which led to a time of spiritual renewal (2 Kings 22-23).

As the centuries passed, other speeches and wise sayings were written down, and recognized by the Hebrew people as being the authoritative voice of God. The message of Micah for example (Micah 3:9-12), caused King Hezekiah to repent (Jer. 26:17-19). It is Ezra who is credited with gathering the many Old Testament writings into the approximate collection we have today.

When the collection of inspired material became larger, Judas Maccabeus and his associates (c. 164 B.C.) divided the canonical books into three divisions: the Law, the Prophets, and the Writings. It was this division and this canon which Jesus accepted (Luke 24:44), and which the early Church embraced.

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12 Minor Prophets

Pre- and Assyrian	Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum
Chaldean (Babylonian)	Habakkuk, Zephaniah
Post-Exile	Haggai, Zecharia, Malachi

The New Testament Canon

While the Old Testament had taken many years to formulate, the New Testament scriptures were written within one hundred years of each other. However, like the Old Testament canon, it would take time until the multitude of various writings (Luke 1:1) could be duly considered by Church leaders and a canon carefully formulated.

There were good reasons why the Church wanted to settle upon an official body of Scripture. *First*, there was the matter of persecution. Soon after the ascension of Christ into heaven (Acts 1:9-11), physical acts of hostility were inflicted upon the saints. Initially, the Jewish community was responsible for the ill treatment of believers in Christ as the true Messiah (Acts 8). Later, the Roman government officially attacked the people of God (James 1:1, Rev. 13:1-7). If Christians were called upon to suffer for their faith, they would do so (1 Pet. 2:21). But there was no need to suffer

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being debated, such as the letters of James and Jude, the second letter of Peter, the second and third letters of John, and the letter to the seven churches of the Revelation. And yet, progress was being made. By the middle of the fourth century, the *Codex Vaticanus*, a Greek volume of both Old and New Testaments, listed the complete New Testament as it is known today. The discussion continued, however. There were other writings which were under consideration for canonicity, such as the Letter of Barnabas and the Shepherd of Hermas.

It was not until A.D. 367, in his annual Easter Festal Letter, that Athanasius, Bishop of Alexandria, explained to all the churches and monasteries within his sphere of authority, what the Old Testament and the New Testament canon of Scripture should be. Though his list did not conclude the discussion for everyone, it hastened the day when the debate over the canon would end.

By the first part of the fifth century, the consensus of tradition concerning the canon of Scripture was established and honored. Jerome, in a letter written in 414, accepted the New Testament books listed by Athanasius, though he was also willing to include the Letter of Barnabas because, as he pointed out, the author was the traveling companion of Paul and was an apostle.

A key in understanding the formation of the New Testament canon, is that it was never an arbitrary choice based on the decisions of men. Four criteria were used powerfully by the Holy Spirit among

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**DEVELOPMENT OF THE
NEW TESTAMENT CANON**

	Marcion	The Canon Muratori	Eusebius
	Athanasius		
	<u>c. 140</u>	<u>c. 200</u>	<u>c. 325</u>
			<u>367</u>
	Matthew	Matthew	Matthew
	Mark	Mark	Mark
Luke	Luke	Luke	Luke
	John	John	John
	Acts	Acts	Acts
Romans	Romans	Romans	Romans
1 Corinthians	1 Corinthians	1 Corinthians	1 Corinthians
2 Corinthians	2 Corinthians	2 Corinthians	2 Corinthians
Galatians	Galatians	Galatians	Galatians
Ephesians	Ephesians	Ephesians	Ephesians
Philippians	Philippians	Philippians	Philippians
Colossians	Colossians	Colossians	Colossians
1 Thessalonians	1 Thessalonians	1 Thessalonians	1 Thessalonians
2 Thessalonians	2 Thessalonians	2 Thessalonians	2 Thessalonians
	1 Timothy	1 Timothy	1 Timothy

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Apostles, because they too believed that, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Tim. 3:16-17). By teaching the Scriptures, men like Clement, Hermas of Rome, Ignatius of Antioch, Polycarp of Smyrna, and Barnabas of Alexandria were able to establish others in the doctrines of grace.

Special note: While the Apostolic Fathers were not without their own theological biases, they did want to exhort and edify the Church. In some instances, the Apostolic Fathers seem to assign a rather significant place to baptism as a medium of forgiveness of sin. Martyrdom and celibacy are also thought to have special power to atone for sin. Therefore, in reading the Apostolic Fathers, much spiritual discernment is needed.

CLEMENT OF ROME (died A.D. 100), was a presbyter and bishop in Rome. In A.D. 96 he wrote a letter to the Church at Corinth, admonishing the Christians to restore some older presbyters who had been ousted by younger members. Quoting extensively from the Old Testament and from the words of Jesus, Clement tried to teach the way of humility which yields to God's divine order and peace (Titus 2:10).

HERMAS OF ROME (died c. 150), also taught the doctrines of Christ in his writings such as *The Shepherd*. After providing some

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have gone a little too far in his zeal to combat false doctrine. He became so anti-Judaic as to almost deny a historical connection between Judaism and Christianity. Still, his life throbbed with missionary zeal as he taught individual responsibility.

JUSTIN THE APOLOGIST (born c. 100), was probably the most dramatic defender of the faith. He was a prolific writer. Around the year A.D. 153, while in Rome, Justin wrote his famous Apology, whereby he tried to defend Christianity against the charges of atheism and immorality. He tried to prove that Christians were loyal citizens by teaching that the Lord's kingdom was not of this world. Therefore, the Roman Empire had no reason to fear a social insurrection from the Christian community. In the midst of his many literary efforts and his faithfulness to sound doctrine, Justin was beheaded for his faith in A.D. 165.

EARLY HERESIES

Heresy may be defined as a radical departure from the truth. It differs from "incorrect" teaching by matter of degrees. In the last half of the second century, several heresies emerged that shook the foundation of the Church. They were Gnosticism, Montanism, and Arianism.

GNOSTICISM The name "Gnosticism" derives from the Greek

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Since Christ was a heavenly messenger, and since body and matter are evil, the idea that Christ had a body like ours was rejected. Some said that his body was an *appearance* of a real body. Later, the Church would call this heresy *Docetism* meaning "to seem," and would refute it totally (1 John 1:1-4).

MONTANISM Montanism is named after its founder, Montanus, who had been a pagan priest until his conversion to Christ in A.D. 155. After a time, Montanus began to teach that he was possessed by the Holy Spirit. Soon two women, Priscilla and Maximilla, followed him and also began to prophecy. Together, they claimed that their movement was the beginning of a new age demanding a rigorous moral life. To claim, as the Montanists did, that the end of time was beginning with the giving of the Spirit to Montanus and his followers, was to deny the significance of the Person and work of Christ. His teachings made the Gospel into just one more stage in the history of salvation. Because of these issues, the rest of the Church opposed Montanism.

ARIANISM The Arian controversy began in Alexandria, Egypt when Licinius was ruling in the East. Constantine ruled Rome in the West. The bishop of Alexandria, Alexander, clashed with Arius, one of the most prestigious and popular presbyters of the city. The main issue at stake was whether the Word of God (Christ) was co-eternal with God. One important phrase of the Arian motto said, "There was when He was not." With these

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death, having defended the faith in such works as *Against Heresies*.

TERTULLIAN. He was born sometime between the years A.D. 150 and 155 in North Africa in the city of Carthage. After studying law, he practiced in Rome where he was converted to Christ. After his salvation, Tertullian returned to Carthage and became a presbyter in the Church.

CLEMENT of Alexandria was a very able instructor in the theological school in Egypt. During his years as a teacher (A.D. 190-202), Clement wrote the majority of his works, in which he covered almost every aspect of Christian conduct. Later, when religious persecution broke out under the Roman emperor Septimius Severus about A.D. 202, Clement fled Alexandria. He died in Asia Minor.

ORIGEN (c. 185-254), a pupil of Clement of Alexandria, was a great scholar in the Church. As a prolific writer he wrote many books in defense of Christianity including *Against Celsus*. One of his monumental works was the *Hexapla*, an enormous edition of the Bible arranged in six columns. It contained the text from the Hebrew scriptures, a Greek translation of the Hebrew, the Septuagint, and the Greek versions by Symmachus, Aquila, and Theodotion. His life ended as a teacher in Caesarea.

I believe in the Holy Ghost, the holy universal Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

NEW FORMS OF CHURCH GOVERNMENT

As the Church struggled to formulate a core set of beliefs based upon an accepted canon of Scripture, so the Church was determined to preserve what it professed. Many felt a strong form of Church government had to be found and it was. The controversy with the Gnostics and Montanists produced the episcopal form of government whereby Church authority was invested in spiritual rulers who came to be called "bishops" (Greek: *episcopos*, overseer). Organizational complexity had found Christianity. But it had taken a long time, for at first the organizational structure had been very simple. The *ecclesia*, or Church officers, were presbyters or elders, and deacons (1 Tim. 3:1-13; Acts 14:23; 1 Tim. 5:17; 1 Pet. 5:1).

As the Church grew in number and the affairs of the Church grew more complex, local assemblies would chose a priest or layman in each city to be an *episcopos* (overseer), or bishop, to help manage its affairs. As the number of bishops grew, they in turn required superintendence and co-ordination. By the fourth century we hear of archbishops, metropolitans, or primates, governing the bishops and the churches of a province. Over all these levels of clergy were the

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military conflict for power was inevitable.

In a surprise move made in order to get the military advantage, Constantine marched into Italy leading an army of forty thousand men. At Saxa Rubra, ten miles from Rome and a little to the north of it, the two great armies of Maxentius and Constantine met. The date was October 27, 312. On the morning of October 28, the battle would begin. During the night, the only thing separating the army of Constantine from the army of Rome was the Tiber River, and the Milvian Bridge which crossed the river.

Constantine had reason to be concerned as his soldiers made their final preparations for battle. He was outnumbered three to one and the army of Maxentius contained the Praetorian Guard, the elite of all the Roman armies. As the twilight faded away, the outcome of the engagement on the next day was in grave doubt. Constantine felt he needed spiritual help.

Like his father, Constantine's heart was drawn toward the worship of Mithra, the Persian sun god, who was believed to be a great warrior and the champion of truth and justice. Mithra was a soldier's god. Perhaps Constantine was thinking of Mithra when he fell into a fitful sleep that night and dreamed an unusual dream. According to one account, Constantine dreamed of a monogram composed of the first two Greek letters of the name of Christ. The next day he had his soldiers inscribe the monogram on their shields. According to another version, on the evening before the battle, as he watched the

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religions of the Empire. New laws allowed bishops to decide civil lawsuits. The branding of the face was banned because it marred the image of God. Law courts and workshops were closed on Sundays, and the gladiatorial games were stopped.

THE BLOOD OF THE MARTYRS

While the Edict of Milan did not establish Christianity as the only and official religion of the Empire, it did mark the victory of the Church over heathenism. Despite three hundred years of fierce persecutions, the Church had not only survived, it had triumphed. The blood of the martyrs had not been spilt in vain. Upon the throne of Rome finally sat a man who confessed Christ. Buildings were once burned where Christians met. Now in Constantinople, Jerusalem, Bethlehem, and other places, magnificent Church buildings were being erected to the glory of God.

A.D. 313: A DATE TO REMEMBER

The date 313 should be remembered by all Christians, for in that year the Church was granted the same rights and privileges that the followers of other religions had. But as the date is remembered, let it also be remembered that the Church won her rights not by *fighting*, but by *suffering*. The Church survived not by might or power, but by

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THE DONATISTS

The *Donatists* were called after their leader, Donatus. While orthodox in faith, the Donatists caused division in the Church, by teaching that those who had denied the faith during periods of severe persecution should not be re-admitted to the Church. Constantine instructed the bishops of Rome to hold a formal hearing to review the matter. When the Donatists were not satisfied with the opinion of the commission, Constantine heard the case himself and in 316 declared Caecilian to be the rightful bishop. Constantine also summoned the council of Nicea in 325 which ruled against *Arianism*, a heresy that denied that Christ as the Son of God was co-eternal with the Father. It was the Edict of the emperor which provided legal force to the Nicene council.

This merging of Church and state became a mixed blessing to the nations of the earth. While some good did come out of the arrangement, the blending of the two became the occasion for misunderstanding, hostility, and bloodshed. It can be argued that more harm than good was done by the merging of Church and state. Certainly the spiritual vitality of the Church was weakened because of the many concessions that had to be made to sinful men and worldly practices, in order to survive politically in a sinful society. Instead of transforming the kingdoms of this world by truth, righteousness, holiness, and separation, the Church was transformed

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Galilean." He was 32 years old.

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which represented only one province, and a national council where an entire nation was represented. A general or ecumenical council was one in which all churches of all countries present were represented. In a small town in Asia Minor called Nicea in 325, the first general or ecumenical council was held.

THE COUNCIL OF NICEA

It was at Nicea that a great question was fully discussed, which had occupied the mind of the Church for over three hundred years, as it debated whether Jesus Christ, the Son, was truly and fully God, the same as the Father. This *Arian Controversy*, as it came to be known, raged for a long time--resulting in deep division in the Church.

Finally, Constantine (c. 285-337) called the first general council to settle the dispute. More than 300 bishops made their way to Nicea, located on the shores of the Bosphorus Sea, forty-five miles from Constantinople. The men met in a magnificent hall in the palace of the emperor. Most were from the Greek-speaking East, although some were from the West. Some of the bishops in the council bore in their bodies the marks of the sufferings they had endured for the Savior.

The atmosphere was euphoric as the ministers of God began to discuss many legislative matters. They approved a standard procedure for bringing back into the Church those who had not been

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young "David" was ready to challenge his "Goliath", who was popular with a large number of people.

Arius truly thought that to believe that the Son is God as well as the Father is God, would mean to believe that there are two Gods. If this were true, then the Church was in danger of falling back into heathenism and *polytheism*, which is the belief in many gods. To stop this from happening, Arius thought that Jesus, although He is somewhat like God, is not after all *fully* God, with all of His attributes and virtues. According to Arius, Jesus Christ is the first and highest of all created beings and is worthy of honor and veneration. But Jesus does not exist from eternity past, and is not of the same substance or essence as the Father.

Athanasius argued that if Jesus were not God, then He would be a great blasphemer--for He certainly claimed to be God (John 8:28,58). Furthermore, if Jesus is not God then millions upon millions of people have been foolishly misled into idolatry, for Christ has been worshipped. Only God is worthy of worship. Athanasius defended the worshipping of Christ in a famous book entitled *On The Incarnation Of The Word Of God*.

The debate concerning the deity of Christ was monumental in importance. Man's salvation was at stake, for Christ's Person and work are inseparably united. At His birth an angel had announced, "Thou shalt call His name Jesus; for He shall save His people from their sin" (Matt. 1:21).

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heavens, and will come to judge the living and the dead.

And in the Holy Spirit.

But those who say that "there was when He was not", and that before being begotten He was not, or that He came from that which is not, or that the Son of God is of a different substance [hypostasis] or essence [ousia], or that He is created, or mutable, these the universal Church anathematizes.

The Greek words are very significant, speaking as forcibly as possible for the deity of Christ, and unity in the Godhead:

- *homoousios* one and the same substance
- *hypostasis* person, distinction, mode of subsistence
- *ousia* essence, substance, nature, being

The final version included an expansion of the third paragraph, and in Christian charity omitted the judgments of the last paragraph, so that it ended in this way:

And we believe in the Holy Spirit, the Lord and Giver of life, who proceedeth from [Latin: filioque, "from" and not "through"] the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And we believe in one catholic [universal] and apostolic Church; we acknowledge one baptism for the remission of sins; and we look for the resurrection of the dead, and the life of the world to come. Amen.

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whole and undivided: without doubt he shall perish ever-lastingly.

And the universal Faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons: nor dividing the Substance [Essence]. For there is one Person of the Father: another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. Such as the Father is: such is the Son: and such is the Holy Ghost. The Father uncreated: the Son uncreated: and the Holy Ghost uncreated.

The Father incomprehensible [unlimited]: the Son incomprehensible [unlimited]: and the Holy Ghost incomprehensible [unlimited, or infinite].

The Father eternal: the Son eternal: and the Holy Ghost eternal. And yet they are not three eternals: but one eternal. As also there are not three uncreated: nor three incomprehensibles [infinities], but one uncreated, and one incomprehensible [infinite]. So likewise the Father is Almighty: the Son Almighty: and the Holy Ghost Almighty. So the Father is God: the Son is God: and the Holy Ghost is God. And yet they are not three Gods: but one God.

So likewise the Father is Lord: the Son Lord: and the Holy Ghost Lord. And yet not three Lords: but one Lord. For like as we are compelled by the Christian verity, to acknowledge every Person by himself to be God and Lord; So are we forbidden by the universal religion to say, There be [are] three Gods, or three Lords.

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flesh subsisting.

Equal to the Father, as touching his Godhead: and inferior to the Father as touching his Manhood. Who although He be [is] God and Man: yet He is not two but one Christ. One; not by conversion of the Godhead into flesh: but by taking [assumption] of the Manhood into God.

One altogether: not by confusion of Substance [Essence]: but by unity of Person. For as the reasonable soul and flesh is one man: so God and man is one Christ; who suffered for our salvation: descended into hell [Hades, the sphere of the dead]: rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father God [God the Father] Almighty. From whence [thence] He shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies; And shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire. This is the universal Faith: which except a man believe faithfully [truly and firmly], he can not be saved.

- all who share the faith of Thomas (John 20:29-31).
5. Paul declares that in Christ "dwells all the fullness of the Godhead bodily" (Col. 2:9; cf. 1:19).
 6. Jesus is the Father's image and His agent in creating and upholding all things (Col. 1:15-17).
 7. All who would be saved must call upon Christ for salvation, just as one calls upon Jehovah (Joel 2:32; Rom. 10:9-13).
 8. Jesus is "God over all" (Rom. 9:5), our "God and Saviour" (Titus 2:13), and the source of divine grace (2 Cor. 12:8,9; cp. 2 Cor. 13:14).
 9. In Hebrews, the perfection of Christ's high priesthood is presented, declaring Him to have full deity and unique dignity as the eternal Son of God (Heb. 1:3,6,8-12).
 10. There are many other passages which teach the deity of Christ.
 - a. In the Old Testament, study: Psa. 2:6-12; cp. Heb. 1:5; Psa. 45:6-7; cp. Heb. 1:8-9; Psa. 110:1; cp. Heb. 1:13; Isa. 9:6; Jer. 23:6; Dan. 7:13; Mic. 5:2; Zech. 13:7; Mal. 3:1.
 - b. In the New Testament, study: John 1:1-3,14,18; 2:24-25; 3:16-18, 35,36; 4:4,15; 5:18,20-22,25-27; 11:41-44; 20:28; 1 John 1:3; 2:23; 4:14-15; 5:5,10-13,20; Rom. 1:7; 9:5; 1 Cor. 1:1-3; 2:8; 2 Cor. 5:10; Gal. 2:20, 4:4; Phil. 2:6; Col. 2:9; 1 Tim. 3:16; Heb. 1:1-3,5,8; 4:14; 5:8.

Caesarea. He was a notable Eastern theologian and leader in the monastic movement. In 379 Gregory was called to become the orthodox bishop in Constantinople. He faithfully preached the doctrines of grace, and presided at the start of the Council of Constantinople in 381. After being persecuted for his faith, Gregory resigned as bishop in 381 and devoted the rest of his life to study and meditation.

GREGORY OF NYSSA (c. 330-395), was the younger brother of Basil of Caesarea. He was a champion of orthodox doctrine during the years of the Trinitarian controversy. He was a great preacher and a faithful theologian.

When the Council Of Constantinople was called in 381 to reaffirm the Nicene Creed and to articulate the beliefs of the Church in the deity of the Holy Spirit, the influence of these three great Cappadocians was felt. Because of their strong defense of the teachings of Scripture, Arianism was completely and finally rejected by the Church.

THE COUNCIL OF CHALCEDON

As there had been a variety of views in the Church concerning the deity of Christ, so there was diversity regarding His humanity and His two natures in their relation to each other. How could Jesus be

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near Constantinople, in an effort to demonstrate the unity of the person of Christ, began to teach that after the incarnation of Christ the two natures fused into one so that the one nature partook of the properties of the other. Distinctions between the two natures were obliterated. This teaching only served to heighten the controversy considerably.

Complete confusion would have reigned if Eutyches were right! Omniscience is an attribute of Deity only; according to the flesh Christ *grew* in wisdom and knowledge and favor with God and men (Luke 2:52). Omnipresence is an attribute of Deity only; one of the characteristics of the human body is that it is confined to a specific locality. If Christ is already physically omnipresent, how can He come a second time from Heaven?

Because of these considerations the stage was set for another Church council. In the year 451 a *Fourth Ecumenical Council* was held in Chalcedon near Nicea. Over six hundred bishops were present. Finally, after much debate, a creed was formulated which stands equal in importance to the Creed of Nicea. Once again the Church affirmed its belief in the full deity of Christ, but also confessed its belief in His full and complete humanity, without the surrender of His divine attributes or diminishing His true humanity. The Church confessed the mystery of the existence of the two natures in the unique Person of Christ: the human and the divine. The Church maintained that they exist in Christ without confusion,

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the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning [have declared] concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.

THE LATIN CHURCH FATHERS

The passing of the Apostolic Fathers (who were taught the Christian faith by the Apostles), brought forth the Eastern and Latin Church Fathers. These men were ordained by God to keep on defending the truth of the scriptures against heretical teachers. In their writings we find the history, doctrines, and traditions of the Church. Three of the Latin Fathers were Ambrose, Jerome, and Augustine.

AMBROSE (A.D. 339-397), the son of a Roman governor in Gaul (France) became the Bishop of Milan. Educated in the law in Rome, he became a faithful defender of the faith against Arianism for the Western Church. Ambrose wrote extensively. More than half of his many writings were commentaries on Scriptures. In his

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move caused the Emperor, eight months later, to make a public confession of his sins and seek forgiveness.

JEROME (A.D. 341-420), was born in Eastern Europe but was converted in Rome. He labored for thirty-four years in a monastery at Bethlehem (A.D. 386-420) and gave to the Church the *Vulgate*, the Latin translation of the Bible from the Hebrew of the Old Testament, and from the Greek of the New Testament. For over 1,000 years, the Vulgate became the only form in which the Bible was known to Western Europe. It remains to this day the authorized version of the Roman Catholic Church. He was careful about his sources of information and extensively used early manuscripts of the Bible that no longer exist. Jerome did much to promote asceticism and celibacy.

AUGUSTINE (A.D. 354-430), was born in the province of Numidia, North Africa, near ancient Carthage. Little did anyone realize that he would one day become the Bishop of Hippo, North Africa. His father Patricius was a pagan, but his saintly mother Monica prayed earnestly for many years that her son might be converted. A good bishop living near her home assured her that, "A son of so many prayers and tears would not be finally lost." By the grace of God, Augustine did come to faith and helped to change the world. His conversion happened in a very dramatic way.

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20:1-6) referred to the period between the Lord's first and second comings, during which time the Church would conquer the world, has influenced amillennial and post-millennial writers of past and present.

A prolific writer of about 250 volumes, Augustine's greatest book might be *The City Of God*, which took fourteen years to write. In this work, Augustine traces the development of the city of earth and the city of God through two cities: the former to eternal judgment and the latter to eternal happiness. The sovereignty of God in the affairs of men and the ultimate triumph of good over evil are set forth, despite the fact that the reverse seems more often true. Much of Augustine's pastoral time and energy were spent contending with the Manicheans, the Donatists, and the Pelagians.

THE MANICHEANS

This religion had its origin in Southern Babylon, having been founded by Mani in the third century A.D. (c. 240). It spread rapidly through Persia, India, China, Egypt, North Africa and Italy. It became the official religion of Turkey. Like Gnosticism, Manicheism was a dualistic system. According to Mani, the internal conflict of good and evil that is found in humans, is there because of the presence in each person of two principles. One principle called "light," is spiritual. The other principle of "darkness" is matter.

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answer.

The Bible, taught Mani, was not in truth the word of the eternal principle of light. Nor was evil a creation of that principle, but of its opposite, the principle of darkness. What do all of these metaphysical phrases mean? Who really knows!

Because Augustine was not satisfied with such speculative teaching, he continued to search until he found the Savior, the true Light of the World. His heart returned to trusting the Bible, which reveals the true origin of sin in the rebellion of Satan (Isa. 14) and in the fall of man (Gen. 3).

The results of the teaching of Mani had far reaching repercussions for the Church because it was divisive. In the system of Manicheism there were two classes: the elect and the auditors. The elect were ascetic and concerned themselves with religious activity. The auditors participated in the holiness of the elect, in return for supplying the elect with the necessities of life. Manicheism encouraged an ascetic spirit in the churches, while dividing Church members into clergy and laity. It also promoted the concept that the primary function of the priest was to be an intermediary between God and man. The priest was believed to have extraordinary power with God.

THE DONATISTS

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be saved only through the grace of God according to His divine pleasure. The General Council of Ephesus in 431 officially condemned the teachings of Pelagius. Later, in 529 the Synod of Orange condemned the teachings of Semi-Pelagianism, which hold that it is up to the individual to accept or refuse the gift of God's grace. The Church contended for God's sovereign act of free grace, not man's free will to choose.

THE ECUMENICAL COUNCILS

1. In A.D. 325 the First Council of Nicea was held. It condemned Arianism by saying that the Son is of one substance with the Father and that Christ is Divine. The Nicene Creed was adopted.
2. In A.D. 381 the First Council of Constantinople took place. It restated the decisions embraced at Nicea, established the divinity of the Holy Spirit, and condemned Apollinaris.
3. In A.D. 431 at Ephesus, the Church council condemned Nestorianism and upheld the doctrine of the natural depravity of man.
4. In A.D. 451 at the Council of Chalcedon, Eutyches was condemned while the divine and human natures of Christ were contended for.
5. In A.D. 553 the Second Council at Constantinople was held.

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12. In A.D. 1215, the Fourth Lateran Council convened to embrace the terrible doctrine of transubstantiation, while condemning Joachim of Fiore, the Waldensians, and the Albigensians. It was determined that the Inquisition would be regulated.
13. In A.D. 1245 the First Council of Lyons met. It declared Emperor Frederick II to be deposed, thus settling the quarrel of Pope and Emperor.
14. In A.D. 1274 the Second Council of Lyons came together. New regulations for papal elections were adopted.
15. From A.D. 1311 to 1312, a council met in Vienne (France). Here the Templars were suppressed.
16. From A.D. 1414 to 1418 at Constance, another Church Council met to put an end to The Great Schism. This Council condemned John Huss. It also decided that the Pope was to be subject to Church Councils. Plans were made for reformation and future councils.
17. From A.D. 1431 to 1435, another Church Council met at Basel/Ferrara, Florence. There was a token effort to be reunited with Constantinople, Armenia, and with the Jacobites.
18. From A.D. 1512 to 1517, the Fifth Lateran Council met. It condemned the schismatic Council of Pisa.
19. From A.D. 1545 to 1563 the important Council of Trent was in session. This Council condemned the Protestants. It officially established the authority of Scripture *and tradition*.

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that the early Christians were more godly, more spiritual, and less sinful than the Church today. That is not the case. From the very start, the Church struggled against a hostile society from without the sanctuary, and personal sins of the saints from within. In Acts 6 the story is told of inner conflict among the brethren:

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."

As the New Testament narrative continues, a host of problems are set forth--including the most heinous sins against nature (1 Cor. 5:1-6). In the letters to the seven churches in Asia (which Christ Himself dictated to John on the isle of Patmos), direct references are made to spiritual deterioration (Rev. 1-3).

Following the close of the Apostolic Age (c. A.D. 100), the spiritual climate of the Church did not improve. By the end of the fifth century, a number of unscriptural doctrines and practices had become deeply rooted in the Church.

DEMONISM. As demonic activity was part of the evil which the Lord had to face, so the demons of darkness plagued the Church, as people opened themselves up to the Wicked One. Exorcism, the expelling of an evil spirit, was practiced by the Church leaders.

PRAYERS FOR THE DEAD. While it is normal to remember

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live by faith" (Rom. 1:17).

MASS. The Lord's Supper was transformed from a memorial service, "Do this in remembrance of me," (1 Cor. 11:24) into a repeated daily sacrifice of the body and blood of Christ.

VENERATION. It was encouraged to give adoration to the martyrs, saints, apostles, and above all others, Mary. The old heathen gods of Rome were being replaced by the new "gods" of the Church.

RELICS. Miraculous powers were attributed to pieces of wood, said to be part of the Cross of Christ. There were so many pieces in Europe, that the Church taught that the wood was reproducing itself! Healing powers were ascribed to the relics of the saints and martyrs, such as bones, hair, and fragments of clothing. The Church became the object of ridicule. Emperor Julian the Apostate called Christians "bone worshipers".

ICONOCLASTS. Pictures, images, and altars in the churches were endorsed, not as aids of worship but as objects of spiritual power.

VESTMENTS. Gorgeous garments began to be worn by the clergy, as the trappings of regal power found expression in the kingdom of God.

RITUAL. Rather than pray and preach spontaneously in natural acts of worship, formal ritual services were encouraged.

MONASTICISM. In an effort to be truly spiritual, some Christians began to withdraw from society to become monks and nuns. The word "monk" is derived from the Greek *monachos*, which means

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southern portion of Egypt. As a young man he was drafted into the army. Finding himself far from home and lonely, Pachomius was impressed by a group of Christians who came to console him. He decided to devote himself to the service of others. The opportunity came when he was allowed to leave the army. He sought someone to instruct him in the Christian faith, and to baptize him. Years later he decided to go to the desert, where he was able to establish a monastery. There was one basic rule and that was the rule of service. By the time he died, Pachomius had founded nine communities. Meanwhile Mary, his sister, founded similar communities for women.

While many Christians in the Church sought to be holy by joining monasteries and engaging in good works, the Church was often very unholy in its attitude towards other Christians. Persecution replaced Christian love far too often. For example, because of a bishop of Alexandria named Theophilus, John Chrysostom was banished to a miserable little village.

CHRYSOSTOM

Chrysostom (c. 347-407), patriarch of Constantinople, was a preacher of great ability. His name means "golden mouth". This name was given to him because of his eloquence. Born in Antioch into a wealthy Christian family, Chrysostom was a natural and brilliant student. He studied philosophy, logic, and rhetoric with a

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on the way. Such unnecessary sufferings bore bitter fruit in the years to come.

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themselves to small cells as monks and served in dark dungeons. Christian men, women, and young people went bravely to a martyr's death, as wild beasts devoured them in public arenas. The saints prayed and worshipped among the dead in damp catacombs. However, overall, the Church militant had become the Church triumphant despite all that the world, the flesh, and the devil could do to destroy and discredit her. While the empires of this world crumbled, the kingdom of Christ grew stronger and stronger, moving from one spiritual victory to another.

GERMAN TRIBES INVADE THE EMPIRE

The success of the Church can only be explained according to God's sovereign grace. God the Father had promised many souls for the labors of His Son at Calvary (Heb. 2:10). Without the Divine undergirding, the kingdoms of this world will always collapse, as illustrated in the Roman Empire. That mighty empire did not trust in the true God. Her spiritual strength was placed in myths and pagan gods. Her moral strength existed only in the form of a social contract, which her subjects grew weary of trying to implement. No man can be more moral than his nature. The nature of man apart from Christ is depraved.

It was inevitable that the social contract which bound Roman society together would not be honored. The culture of Rome

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Goths") in the Ukraine, and the Visigoths ("wise Goths") in the area that is now called Rumania.

Warring against the German tribes were the Mongolian Huns. These fierce horsemen instilled fear into the hearts of German tribes. As a result, in 376, two hundred thousand Visigoths crossed the lower Danube, fleeing before the Huns. It was the first tribe of barbarians to enter into the Roman Empire.

At first they were allowed to settle in a peaceful manner. But then the Visigothic settlers protested that they were being exploited and oppressed by the east Roman administration. Open revolt resulted. Under the leadership of their chieftain Fritigern, the Visigoths ravaged the Balkan peninsula. At the same time, new waves of German invaders moved across the Danube.

Valens (ruler, A.D. 364-378), the Roman Emperor of the East, hastened from Asia to engage in battle with the Visigoths near the city of Hadrianopolis. The year was 378. In the battle that followed, the Roman army was severely defeated. Valens was killed, but his body was never found. Ambrose (c. 339-397), the Bishop of Milan in northern Italy, viewed the catastrophic battle as "the massacre of all humanity, the end of the world." Ambrose was not far from being right. The world was changing, but it was the western and not the eastern part of the Empire that was destined for destruction.

The conflict with the barbarians was not to be halted until the days of Theodosius I, who ruled from A.D. 379 to 395. Unable to

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The world of the Roman Empire was moving towards utter destruction.

THE FALL OF ROME: A.D. 410

In 410 Rome itself was finally attacked by the Goths under Alaric. For six days and nights the barbarians ravaged the city. The streets were wet with blood and tears. The palace of the emperors and the residences of the wealthy citizens were looted of their costly furniture, expensive vessels, and valuable jewelry. Silken and velvet hangings and beautiful objects of art were plundered.

The defilement of the "Mistress of the World" shocked both pagans and Christians alike. Jerome (c. 345-419) was sitting in a cave in Bethlehem and writing his *Commentary On The Prophecies Of Ezekiel*, when he heard the news. He became distraught with anguish and grief. Believing that the Antichrist was nearby he said, "The world is rushing to ruin. The glorious city, the capital of the Roman Empire, has been swallowed up in one conflagration. Churches once hallowed have sunk into ashes. Virgins of God have been seized, maltreated, and murdered."

It was in the midst of this mass destruction and loss of all that was beautiful and holy, that Augustine began his work on *The City Of God*. Augustine wanted to prove in part that the Church was not to be blamed for the fall of Rome. Rome had fallen because of her *own*

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Emperor Aetius, the "Last of the Romans". One hundred sixty-two thousand of the barbarians were killed! Attila retreated back across the Rhine into Germany, but only temporarily.

He was defeated, but not destroyed as a military might. In the spring of 452, Attila moved his army into Italy to attack Rome itself. This time, only the political negotiating intervention of Pope Leo I spared the city from certain destruction (died 461; Pope 440-461). Peace was made with the Emperor Valentinian III, and Attila retired from the area. In the providence of God, Attila died the next year in 453 from a burst blood-vessel! Thereafter, the Huns ceased to be a threat to the Empire.

But the damage had been done; The Empire in general, and Rome in particular, could not recover from the repeated invasions of immense hordes of barbarians. The Goths, Vandals, Huns, and various other tribes had desolated the area, constantly attracted by the rich fertile plains which were its earlier source of strength. The city of Rome had been taken repeatedly, and pillaged twice. Finally, every province of the western part of the Roman Empire had been conquered, including Italy, North Africa, Spain, Gaul (France), The Netherlands, and Britain. Yet despite all the political chaos and a world in upheaval, the Church would remain steadfast.

A DIVIDED PEOPLE

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successful in winning converts to Christ, in part because of his translation of the Old and New Testaments into the Goths' vernacular language. Just as the Ostrogoths had settled in Italy, the southern part of Gaul and the northern half of Spain were occupied by the Visigoths. Like their near relatives, the Ostrogoths in Italy, the Visigoths had accepted Christianity.

In addition to the Goths, there were many other German tribes that settled in the newly conquered territory, such as the Burgundians which settled in eastern Gaul. They too were Christians. Finally, the Vandals conquered southern Spain and North Africa, and they too claimed to be Christian. Unfortunately, the Goths, the Burgundians, and the Vandals were Arian Christians.

In Northern Gaul and in Britain the situation was far different. Heathenism still claimed the lives of the Franks who took northern Gaul, Belgium, and the southern Netherlands; the Frisians who lived in the northwestern part of the Netherlands; the Saxons who settled in the eastern part of the Netherlands; and the Anglo-Saxons who conquered Britain.

Then there were the people who lived in countries which had never been part of the Roman Empire, such as the Celts in Ireland; the Scandinavians in what is now called Denmark, Norway, and Sweden; the many German tribes east of the Rhine; and in the east beyond them, the tribes in what is now called Russia. These vast territories were populated with millions of people who still needed to

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Slowly, laboriously, they copied the Bible and other important books in an effort to keep education and the knowledge of the true God alive. The day would come when men would grow weary of bathing themselves in blood and would want a better way to live. The Church would then be ready to make new disciples of all nations and to fulfill the mandates of the Great Commission (Matt. 28:19-20).

THE FRANKS FIND CHRIST

Among the first of the unconverted Germanic warriors to embrace Christianity were the Franks. Their king was a man named Clovis. The story of his conversion is very similar to that of Constantine. In the middle of a desperate battle, Clovis saw the sign of the cross in the sky. He made a pledge that he would become a Christian if he won the battle. The victory was his and Clovis kept his word. He was baptized into the Christian faith together with 3,000 of his warriors, on Christmas day in 496 in the city of Rheims.

Rejecting Arianism, Clovis adopted the orthodox Christianity of the Nicene Creed. This set the stage for religious civil warfare against other German tribes who had embraced Arianism (and thus were officially heretics).

Something else of significance happened with the conversion of Clovis. Up to this time in history, it was *individuals* who had accepted Christianity. Now, *whole tribes* technically became

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Once converted to Christ, the English became great missionaries as they took the Gospel to those without the Lord in the northern part of Europe. One of the most effective missionaries was Boniface (680-754), "The Apostle Of Germany." His real name was Wynfrith. He was an Anglo-Saxon, born in Devonshire. Boniface became a monk while excelling as a preacher and scholar.

After ministering successfully in Frisia, Hesse, and Thuringia in the Netherlands (719-722), Boniface went to Rome where he was consecrated a bishop. With that title he crossed the Rhine into Germany to win many more converts to Christianity. His initial success came when Boniface cut down a large oak tree which was believed to be sacred to the god of thunder named Thor. When he was not struck down by lightning, people were willing to listen to the Gospel message and believe. Boniface used the wood of the oak tree in the building of a chapel. When he was 73 years old Boniface returned to minister among the Frisians. In 754 while baptizing some converts, he and fifty-three of his fellow laborers were murdered by hostile Frisians.

Another English monk who labored in the Netherlands, from 690 to 739, was Willibrord (c. 658-739). A native of Northumbria, Willibrord was educated at the monastery of Ripon near York. As a young man he went to Ireland to the monastery at Rathmelsigi, where he remained from 678 to 690. He was ordained a priest and began to

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Distinguishing himself in legal studies in 573, he was given the imperial appointment of prefect of Rome. Being deeply religious, however, he renounced the world. He gave up his wealth following the death of his father, and devoted himself to good works. He established seven monasteries in Sicily and one in Rome. With a humble spirit, Gregory labored faithfully to advance the kingdom of God. He moved through the organizational structure of the Church until he was elected pope in 590.

Gregory was the first of the popes to take unto himself broad political powers outside the Church. He had more real power in Italy than did the emperors, although legally and theoretically Italy still belonged to the Eastern Empire. Gregory appointed heads of cities, raised armies, and enforced peace treaties. He neutralized the effects of the Lombards, who had conquered northern Italy. The power and prestige of the Church was further enhanced when the Church took on the responsibilities of education of the population, care of the poor, and the maintaining of justice.

Despite the good that he did, Gregory also brought much harm to the cause of Christ. He taught that the Lord's Supper is a repetition of the sacrifice of Christ, that the saints in heaven can be of help to us, and that there is a purgatory. The end result was that as the Church went forth to conquer and grow, and as she increased in power and wealth, the Church also underwent radical doctrinal changes that would challenge her spiritual effectiveness in the

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In the East, the Empire struggled for survival against the German tribes from the north, and then against the Persians. A desperate war was fought against the Persians by the Emperor Heraclius (c. 574-641; Ruler of the East 610-641) ending at the Battle Of Nineveh in the year A.D. 628. The Persian army was destroyed while the Empire in the East survived despite the advances of the Arab army. The Arab warriors were Semitic by race, and Muslim (followers of Mohammed) in their religion.

A MAN NAMED MOHAMMED

As the inhabitants of Arabia, the Arabs were the descendants of Ishmael, the son of Abraham and his wife's handmaiden, Hagar (Gen. 16). Therefore, Ishmael was also the half brother of Isaac whose mother was Sarah. With the passing of time, many of the Arabs had forsaken the God of Abraham, Isaac, and Jacob to embrace many gods. In this idolatrous country of Arabia, there was born in the city of Mecca a boy named Mahomet, who came to be known as Mohammed. The year was A.D. 570. Mohammed claimed descent from the family of Hashem and the tribe of Koreish.

During his childhood Mohammed was in poor health because he suffered from epilepsy. Being orphaned when he was very young, he was reared by his uncle, Abu Talib. At the age of 25, Mohammed was employed by Kajijah, a rich widow. He carried on her husband's

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down to him from heaven during a period of twenty-three years.

The Koran teaches that God used prophets to bring reformation to men. Such prophets included Jesus and Moses, but Mohammed himself was the greatest of them all and is to be followed above all others (cp. John 16:23; Acts 10:43). Because of this, Mohammedans deny that Jesus is the Son of God (cp. John 5:19-23). They also deny His deity (cp. John 5:17-18) and His resurrection from the dead (cp. 1 Cor. 15:1-3). They hold the atoning death of Christ in contempt, while embracing a system of salvation by good works (cp. Eph. 2:8-9). The main tenets of the Islamic faith are five in number.

1. Confession is made that there is no other God but Allah and that Mohammed is his prophet.
2. Five times each day, prayer is offered with the supplicant facing Mecca.
3. Alms are to be given.
4. Fasting is to take place during the period of Ramadan. The fast is to last from sunrise to sunset each day.
5. A pilgrimage to Mecca must be made at least once in a person's lifetime.

Going to the city of Mecca, Mohammed began to share his new beliefs, which challenged many of the merchants of that city who sold idols. While the Prophet gained a few converts, the opposition to his teachings was so strong, he and his followers had to flee to the city of Medina in the year A.D. 622, where his thoughts were better

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and fasting leads to the gates of heaven, and alms-giving opens the door, it is only *Jihad* (waging holy war) that gives actual entrance into heaven.

During the next 100 years, the leaders who succeeded him were known as Caliphs. Four of them founded the Mohammedan or Moslem Empire. The Muslims took their bloody swords and butchered their way over the hot deserts of Arabia to conquer Persia, penetrate India, and defeat the imperial province of Asia Minor. Twice Constantinople was attacked. While the city was able to protect itself, other places such as Syria, Palestine, Egypt, and North Africa fell to Islamic conquest.

In the year 637 Caliph Omar took Jerusalem, and built on the site of the old Jewish temple the mosque which bears his name to this day. It was Omar who also destroyed the famous library located at Alexandria in Egypt. He believed that no book other than the Koran was needed, and so he destroyed some of the greatest pieces of literature of the ancient world.

North Africa, where once Augustine and Cyprian had labored for the cause of the Christ, fell to the Arabs. In 711 the Muslims crossed the Straits of Gibraltar to conquer Spain. After Spain, the Islamic forces crossed the Pyrenees mountains to penetrate into the Roman province of Gaul (France). During these many years of bloody violence, thousands of Christian churches were destroyed or converted into mosques.

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out of their last stronghold in Granada and forced them back to Africa.

THE CROSS AND THE SWORD: THE EXPANSION OF MOHAMMEDANISM

Though the Islamic conquest had been halted, there were permanent wounds that had been inflicted upon the Church, for the Christian Church lost many potential mission fields. India fell under the influence of the Islamic faith. Persia was dominated by the Mohammedans. Lands in the Orient were closed to Christian evangelism. Historic places that once housed believers of the Lord were conquered, such as Jerusalem--the cradle of the Church. Other places which went into the dominion of the Islamic sphere of influence included Bethlehem, where Jerome once lived and had given the Church his Latin translation of the Bible. Antioch in Syria was no longer Christian, the place that Paul used as the gateway to bring Christianity into the Roman empire. Alexandria in Egypt went to the Arabs, which had been the home of Clement, and of Origen the great scholar of the East, and of Athanasius, the champion of the deity of Christ against Arianism. Carthage and Hippo in North Africa now belonged to the Muslims, where men like Tertullian, Cyprian, and Augustine had taught. Seville in Spain fell as well, where Isidore, the leader of the Church of Spain, had labored to

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(Matt. 5:13). The Eastern Church had become formal in its religion, and failed to continue to evangelize. In the Western part of the Church, attention was turned inward, to the point that Christians began to persecute other Christians for a variety of reasons, not the least of which was to maintain purity of faith.

MAP OF THE MOHAMMEDAN CRESCENT

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embraced the teachings of Arius for a while, the Lombards eventually accepted the orthodox Christianity reflected in the Nicene Creed.

Anxious to establish friendly relations with the Lombards, Pope Gregory I (c. 540-604; Pope, 590-604), bestowed a crown upon their king, Alboin. It was called The Iron Crown because into it was put what was believed to be a nail from the cross of Christ.

GREGORY I

Despite this unhealthy honoring of religious relics, Gregory I was a believer in the *verbal* [word for word], *inerrant* [without error], *plenary* [in all parts], inspiration of Scripture. He thought it was fruitless to investigate the authorship of the books of the Bible. He said, "When we are persuaded that the Holy Spirit was its author, in stirring a question about the human author, what else do we do than in reading a letter inquire about the pen?"

Unfortunately, Gregory went beyond the logical boundaries of his own confession concerning the Bible, by teaching things which are not found in the Scriptures. He taught that sin might be forgiven on condition of repentance, which he defined to involve contrition, confession, and *satisfaction*. Satisfaction could be found in *penance*, with the penance being in proportion to the sin. In this system, man can *earn and deserve* not only salvation but also sanctification. On this understanding of holiness, a vast and complex penitential system

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servant of the servants of God." As a lover of music Gregory reorganized the *Schola Cantorum* in Rome, a center for singing. The Gregorian Chant is named for him. The Church mourned his death in A.D. 604.

While Gregory was able to establish a good relation with the Lombards, succeeding popes were never certain of their status for a long time. Civil war with the Lombards was a matter of constant concern. This caused the popes to look to the Franks of Gaul (in modern day France) for military and political support.

PEPIN THE SHORT

One notable Frankish monarch was Clovis, who converted to Christianity in 496. Clovis was a strong and influential ruler. However, his descendants were not. This fact allowed Pepin III (Pepin The Short, c. 714-768), to rise to power. Pepin was the son of Charles Martel. He deposed Childeric III, the last of the Merovingian dynasty, to establish his own, the Carolingian dynasty. Pepin put Childeric in a monastery and then assumed the throne.

Looking for ecclesiastical approval for all his actions, Pepin received it when he was anointed by Archbishop Boniface in 752 and again by Pope Stephen II in 754. By reviving an Old Testament practice recorded of the Davidic monarchy (1 Samuel 16:13), Pepin symbolically placed the State beneath the authority of the Pope. The

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kneeling in St. Peter's Church in Rome, Charles was crowned King of the Franks by Pope Leo III, and became known as Emperor *Charlemagne*, which means Charles the Great.

Pope Leo III was born in Rome of humble origins (d. 816; Pope, 795-816), and little is known of him until his election to the papacy. During his time in this office, Leo was beset by many conspirators and dissidents. He was also subordinate to the wishes of the emperor Charlemagne.

Charlemagne (742-814) brought three important factors to his reign as emperor: law and order, civilization, and Christianity. None of these came easily, for the empire was filled with barbarians, lawlessness, and the encroachment of the Islamic faith.

Charlemagne ruled from 768 to 814 over France, the Netherlands, Belgium, and western Germany. He increased the borders of his empire by military force, but maintained power by a wise administrative system. Dividing the realm into districts called counties, and supervised by appointed officials called counts, Charlemagne was able to keep effective control on what was happening. Border areas were administered by military leaders of operation. New regions were called *marks* or *marches* and a "count of the march" (or *marquis*) was basically unrestrained to govern as he pleased. The counts were overseen by two officials called *missi*, who were continuously visiting the regions. One was a layman and one was a minister.

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the right of the Church to restore such people. He advocated a position of absolute fidelity to the cause of Christ at all times. The result was a schism that extended over the Empire and lasted until the sixth century. Many of the clergy thought that only a strong authoritative voice could keep the Church from continuing to fragment into splinter groups over non-essential issues, and so they supported a strong papacy.

Doctrinally the Church felt a strong voice was needed to combat heresy. One of the earliest errors, found in the second century, was *Ebonism* [Hebrew: "poor"], which insisted on law-keeping as a way of life. Many who embraced Ebonism denied the deity of Christ, His virgin birth, and the efficacy of His sufferings.

Another early heresy was *Manacheanism*, which struggled with the unity of the Godhead in the face of Trinitarianism. It stressed the unity [Greek: *monarchia*] of the divine nature as opposed to personal distinctions within the Godhead. It was believed by some that the Father alone possessed true personality; the Word [*Logos*] and the Holy Spirit were merely impersonal attributes of the Godhead. Thus, the power of God came upon the man Jesus Christ and gradually saturated His soul until His humanity became deity. The Manacheans said that Jesus must not be considered God in a pure and absolute sense.

Other Manacheans believed the three persons of the Godhead were merely modes of expression or ways of describing God. They

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GROWTH THROUGH DECEPTION

It is unfortunate that the men who held the office of the papacy did not realize just how powerful the Church was becoming. Foolishly, a number of "pious frauds" were committed to ensure popular and widespread support for the authority of Rome. One of these "pious frauds" was the forged documents called the *Donation Of Constantine*. These bogus papers were circulated purporting to show that Constantine, the first Christian emperor, had legally given to the bishop of Rome, Sylvester I (A.D. 314-335), ultimate authority over all the European provinces of the empire. The documents proclaimed the bishop of Rome to be the true ruler of the western empire, even above the emperors.

While secular rulers probably smiled at such fraudulent documents, they took seriously the *Decretals of Isidore*, published about A.D. 830. These false documents pretended to be decisions handed down by the early bishops of Rome, beginning with the Apostles, declaring the absolute supremacy of the pope of Rome over the Church universal, and the independence of the Church from the State. In practical terms this meant that in matters pertaining to the clergy or the Church, no secular court could act as judge.

consolidate the power of the papacy in Rome--even over the Eastern Church! The great issue was control of the office of the bishop at Constantinople, which was the second most important place in the Church. The eastern Emperor Michael III replaced Ignatius (the duly elected bishop and head of the Church of Constantinople), with his own choice, named Photius. Pope Nicholas vigorously opposed the appointment, and he excommunicated Photius at the Synod of Rome in A.D. 863.

In retaliation, Photius excommunicated Nicholas in A.D. 867. Then Photius took the situation a step further by accusing the Western church of "heresy" for accepting the *Filioque doctrine*, a true dogma which contends that the Holy Spirit proceeds from both the Father and the Son [see the third paragraph of the Nicene Creed in chapter 5]. In this bid for papal power, Nicholas set the stage for a full break between Eastern Orthodoxy and Roman Catholicism in the eleventh century.

Nicholas would have better success in the other major controversy of his tenure in office: control of the bishop's office at Soissons (northwest Gaul). In 861, Rothad, bishop of Soissons, was deposed by Hincmar, the leading Church figure of Gaul. Rothad appealed this decision to Nicholas, who ruled in his favor. Hincmar accepted the papal decision, so that in this and other matters Nicholas enhanced the power of the papacy.

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money received as tithes be given to the poor. He encouraged the bishops to be elected by the people and the clergy. Unfortunately, the last years of his reign saw the outbreak of civil wars in which Louis' own sons fought him. When Louis died, the Empire was divided among his three sons.

One of them obtained the land east of the Rhine, known in history as the East Frankish Kingdom; this was the beginning of Germany. Another son received the land west of the Meuse and the Rhone; this was known as the West Frankish Kingdom and included what is now France, Belgium, and the Netherlands. The third son took the long strip of land in between the other two territories. It included Italy and was called the Middle Kingdom.

In addition to the inner divisions and internecine warfare, the Empire was attacked from the East by the Slavs and the Hungarians, who used fast horses. From Scandinavia in the North came rugged Norsemen sailing speedy ships up the rivers, where they made landings in the Netherlands and France. Without mercy the Norsemen plundered and burned churches and monasteries while murdering many of the inhabitants. For three hundred years the people of God in Europe cried, "Lord, deliver us from the Norsemen!"

Also, there was the presence of the Arabs. Prior to the Islamic conquests, there was widespread commerce along the Mediterranean and into the Orient. Because of military success, the Arabs were

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no-one. At the bottom of the system were vassals who were not lords over anyone. In the middle were individuals who were both lords and vassals. Each part of the system was designed to render mutual aid to the other. One result of feudalism was the decentralization of power and the loss of nationalism.

DEPENDENCY ON EMPERORS

The development of feudalism had a direct bearing on the stability of the Church. Between the death of Stephen VI in 891 and the accession of John XII in 955, there were no less than twenty popes who sat on the papal throne. Pope succeeded pope in breathtaking rapidity. Some were strangled, or died of starvation in the dungeons where they had been cast by their successors. To offer one example of the horrors of this period, there was the action of Stephen VI. In 897 he presided over what came to be called the "Cadaveric Council." One of his predecessors, Formosus, was dug up from his grave, dressed in his papal robes, and paraded on the streets. Then Formosus was tried, found guilty of a multitude of crimes, and mutilated. What remained of his body was thrown into the Tiber!

The Church had to endure this long period of shame and disgrace, because the Church was in bondage to the secular rulers. As one nobleman in Italy won a strategic victory, he would put the man of

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(described in chapter 15).]

When Otto I came to the assistance of John XII, the pope expressed his appreciation by crowning Otto emperor on February 2, 962. In this action the Empire in the west was restored and was called the *Holy Roman Empire*. It continued to exist in association with Germany until 1806--when Napoleon brought that which was neither holy, nor Roman, nor an Empire, to a decisive end.

By recognizing Otto I as king of Germany, John XII wrote a new chapter in the history of the papacy. An old tradition of having only Italian popes was broken during this period. Otto III placed his tutor upon the papal throne in 999, Gerbert of Aurillac, formerly the archbishop of Rheims. Changing his name to Sylvester II, Gerbert was the first French pope and one of the most educated men of his time. He made a courageous but unsuccessful attempt to reform the papacy as well as the whole Church. Gregory V, who had preceded him, was the first German pope.

SIMONY: THE SELLING OF THE PAPAL OFFICE

The depths of human depravity became manifested in the highest Church office, when an Italian noble family made Benedict IX pope in 1033. He was only twelve years old. As the years passed his undisciplined behavior moved the Crescenzo family, rivals of the Tuscom party, to drive him from Rome in 1045. In his place they

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the Germanic race), separated from each other. Several factors had brought about this great division.

THE ICONOCLASTIC CONTROVERSY

An *iconoclast* is a person who destroys religious images or opposes their veneration. In the East in 726, Byzantine Ruler Leo III (c. 680-741; ruled, 717-741) had issued the first iconoclastic decree (forbidding the worship of images), largely because the Mohammedan's were charging Christians with being polytheistic. Leo was supported by the Patriarch of Constantinople and the higher clergy. However, many of the monks and common people opposed this decree. At Rome, Pope Gregory II denounced this imperial interference because the charges of idolatry did not really affect the Western Church, and because he believed that the secular political powers had no right to interfere in the affairs of the Church.

The controversy continued during the reign of Byzantine Emperor Constantine V (741-774). But during the reign of the Empress Irene, it concluded with a victory for image worship. Irene was born of a humble family in Athens. In 769 she married Emperor Leo IV (750-780). After her husband's death she ruled as regent for her minor son, Constantine VI (771?-797). However, when Constantine did come of age to rule, Irene contested him for the throne. In the struggle, she had her own son imprisoned and blinded in 797.

Irene's rule was not contested seriously again until 802, when the

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Of Orthodoxy. In 858, the Empress herself was forced to retire to a convent. These constant attempts to rid the Church of images produced a deep and lasting rupture between Rome and Constantinople.

THE FILIOQUE CONTROVERSY

This doctrinal issue was also instrumental in separating the Church in the West from the Church in the East. The Latin (Western) theologians argued that the Holy Spirit proceeds from the Father AND the Son; in Latin it is the word *filioque*. The Greek (Eastern) theologians said that the Holy Spirit proceeds only from the Father, leaving out the word *filioque*. Over that one word countless debates have been held, a multitude of books have been written, blood has been shed, and the Church has divided. [Note: see the third paragraph of the Nicene Creed in chapter 5 of part one.]

THE AUTHORITY CONTROVERSY

As the power of Rome grew, so did the authority of the office of bishop in Constantinople. Finally, there was an unwillingness on the part of the patriarch of Constantinople and the pope at Rome to be subservient to each other, and the Church divided.

TERRITORIAL DISPUTE

Because there was no sharp definition of the boundaries of the territories to be ruled by Rome and Constantinople, frequent struggles arose over administration of border areas, and the Church divided.

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Following the great ecclesiastical division in 1054, the Church in the West was to be found in Italy, France, the Netherlands, England, Germany, Austria, Denmark, Norway, Sweden, Ireland, Scotland, and Russia. In these nations the papacy would seek unity, peace and stability. Unfortunately, this was not to be. The Church in the West would continue to experience constant upheaval as religious reformers met firm opposition from secular rulers, who did not want to recognize any Church authority over them.

more than was necessary. Many monks ate only bread and drank only water. Rigorous periods of fasting were followed. Monks would flagellate themselves with whips or cords in a vain attempt to rid themselves of unworthy thoughts. Monks and nuns did not marry, but devoted themselves to good works, prayer, meditation, reading of religious books, and writing copies of the scriptures.

* *CLOISTER.* Latin: claustra, bar, bolt, bound; refers to an open court in a monastery or cathedral surrounded by an arched walkway. This secluded area was intended primarily as a place for monks and clergy to walk in.

Unfortunately, the record reveals that the very place which was designed to become a sanctuary from sin, instead became a breeding place of debauchery. All forms of immorality found freedom to express themselves, because of the isolation of the monasteries, the silence of those committing sin, and the inherent trust allowed between men and women who had come together in the name of Christ.

REFORM AT THE MONASTERY OF CLUNY

Not all monks and nuns were hypocritical. There have always been faithful servants of the Lord who were sincere in their religious

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THE DOCTRINE OF FASTING

1. Fasting refers to the voluntary abstention from food for religious purposes (Est. 4:3; Dan. 6:18; Matt. 15:32; Luke 2:37; Acts 14:23; 2 Cor. 6:5).
2. Fasting was common among God's people. While much fasting became ineffectual (Isa. 58:3-9), a solemn fast could elicit the grace and mercy of God (Est. 4:15).
3. Fasting was commonly accompanied by the refusal to drink wine or water or both. Fasting was also accompanied by:
 - a. abstaining from work (Lev. 16:29)
 - b. not using a razor or touching the dead (Num. 6:1ff)
 - c. assembling (Num. 29:7; Neh. 9:1)
 - d. pulling the hair on the head (Ezra 9:3)
 - e. weeping (Judg. 20:26) and mourning (2 Sam. 1:12)
 - f. presenting an offering (Lev. 23:27; Judg. 20:26; Jer. 14:12)
 - g. pouring out water (1 Sam. 7:6)
 - h. tearing of the clothes (2 Sam. 1:11)
 - i. putting on sackcloth (1 Kings 21:27)
 - j. covering oneself with ashes (Dan. 9:3)
 - k. refusing to talk (2 Sam. 12:16f).
4. In the early Church, The Didache* (1:3) urged fasting for one's enemies as a means of showing grace towards them (cp. Psa.

Day of Atonement as the Law required (Lev. 16:29ff). In the Didache (8:1), Christians were instructed to fast on Wednesdays and Fridays.

8. Though the Law of Moses commanded only one fast on the Day of Atonement (Lev. 16:29ff), other fasts were added to commemorate traumatic moments in Hebrew history, such as the siege of Jerusalem by Nebuchadnezzar and the murder of Gedaliah.

To help reform and stabilize the papacy, the Cluny reformers enlisted the aid of German Emperor Henry III, who was political leader of the Holy Roman Empire. Being a devout man, Henry III was willing to help advance the cause of Christ and bring about spiritual reform. In time he was able to place on the papal seat Clement II. Unfortunately, both Clement and the next pope after him died very soon after taking office. Henry III then appointed his cousin Bruno, bishop of Toul, to be the pope. He would become known as Leo IX.

POPE LEO IX

Leo IX (Pope, 1049-1054) was a strong supporter of the Cluny spiritual renewal, reflected in the great change he made in the College of *Cardinals*. From the inception of the papacy, there had been cardinals in Rome. These men were leading bishops who served as personal assistants and advisers to the popes. When Leo IX became pope, he realized that this spiritual advisory cabinet consisted entirely of representatives of Rome's noble families, who really controlled the papacy. These same families also contributed to the corruption of the papacy, and therefore were not at all sympathetic to the Cluny reform movement. So the first change Leo IX made was to find men who were spiritually-minded. The new

creating a political opportunity for Victor II. He immediately moved to have Henry's son, a child of six, established as successor to the imperial throne. His mother Agnes would rule as empress until Henry IV came of age.

By involving himself in this political strategy, Victor II had created a dilemma for the Church. Whereas it had been successful in freeing itself from the Roman nobility due to the Cluny reforms, it was in danger of subjecting itself to the imperial favors of Germany. And now at the head of the Holy Roman Empire was not a strong ruler like Henry III who could protect the papacy, but a weak regent named Agnes. For thinking reformers in Rome, it seemed that the stage was set for breaking the imperial bonds with *all* earthly rulers. Perhaps a climate could be created in which the papacy could protect itself, without being unduly influenced or submissive to either the nobility or imperial rulers.

POPE STEPHEN X

With these thoughts in mind and without consulting the Empress Agnes, the reformed party in control in Rome elected Stephen X as their new pope. Stephen wanted to be a strong and capable religious leader. To that end, he insisted that appointments to Church office must be made by the Church and not by lay investitures. By declaring this policy, Pope Stephen X was in effect weakening the

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Within the Church structure was a capable man named Hildebrand (c. 1021-1085), who had served Pope Leo IX as a sub-deacon in charge of the financial affairs of the papacy. In this hour of crisis, with the nobility of Rome trying to unduly influence the papacy, Hildebrand decided their movements should be challenged.

He did this by seeking out a man who was sympathetic to the Cluny reforms. Hildebrand selected as his candidate the bishop of Florence. Enlisting the support of the Duke of Tuscany and a portion of the people of Rome, Hildebrand appealed to the empress Agnes to recognize his candidate, as opposed to the one selected by the nobility. The Empress agreed. Her support allowed the reform-minded cardinals to come back to Rome from their flight to safety. When the cardinals met to select the next pope, Hildebrand's candidate was elected, and assumed the title Pope Nicholas II (Pope, 1058-1061), originally Gerard of Burgundy. While Nicholas II occupied the papal seat, therefore, the real power behind the throne was Hildebrand.

MOVEMENT TOWARD MATURITY: 1059 – 1073 AD **A NEW METHOD FOR ELECTING A POPE**

Hildebrand's later success in bringing about Church reform had its basis in a new method for electing the pope, which significantly strengthened the papacy. The new process was introduced after the

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the providence of God, however, the Cluny reforms would stand--due to an incident in Germany in 1062.

An archbishop of Cologne named Anno kidnapped the young Henry IV, and was made his guardian in the place of his mother, the empress Agnes. Being an ambitious man, Anno believed his own interests could be advanced by the Cluny reform party, so he displaced Hororius II and recognized Alexander II as the rightful pope. This established the new powers of the papacy.

Nevertheless the old temptations to become involved in worldly affairs would return, and thus to lose focus on spiritual issues. Very interested in politics, Alexander engaged in voluminous diplomatic correspondence and support of military activity. For example, when William Duke of Normandy was planning his conquest of England, Alexander gave his approval. He also sanctioned military action against the Muslims.

However, when he did engage in more pastoral matters, Alexander II was able to make two of the most powerful arch-bishops in Germany do penance, after confessing to the sin of simony. He also refused the request of Henry IV to divorce his queen, thereby upholding the sanctity of marriage. By enforcing spiritual decisions consistent with the cause of Christ, Alexander II strengthened the power of the papacy, thereby making it possible for principled men like Hildebrand to make further reforms.

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change. His efforts would continue after Gregory VI, during the papal administrations of Leo IX, Victor II, Nicholas II, and Alexander II. Although he had denied himself the office of the papacy on several occasions, his words of wisdom were widely appreciated. His influence was far reaching--when he spoke, people listened. So finally, upon the death of Alexander II in 1073, Hildebrand himself received the unanimous support of the cardinals and was elected to the papacy as Gregory VII (Pope, 1073-1085).

Hildebrand's election was in a surprising manner, which circumvented the new reforms, almost undoing them as their opponents had tried to do without success. While conducting the funeral services of Alexander II in the Basilica of St. John Lateran, the crowd suddenly and unexpectedly began to shout for Hildebrand to be recognized as pope. Amidst scenes of the wildest enthusiasm the people literally carried him to the Church of St. Peter. There he was consecrated and placed upon the papal throne. Though the cardinals had no part in this spontaneous selection (as stipulated in the council decree of 1059), they later did legalize Hildebrand's exaltation by formally electing him pope in the appointed way.

An ambitious and strong leader, Hildebrand (whose name literally means "brilliant flame") drew up his famous *Dictatus Papae*, outlining his vision of uniting all of the main elements of western Europe under Church control. He next moved to institute clerical reforms. No longer would Church offices be sold (simony), and the

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holding of individuals accountable in an ecclesiastical court for their attitudes and actions within the body of Christ. The great conflict came to a head in the persons of Pope Gregory VII (Hildebrand) and Henry IV.

HENRY IV CHALLENGES THE CHURCH

The opening move in this great debate began in 1075 when Henry IV of Germany was believed by Pope Gregory VII to be at his weakest. In a bold move Gregory VII forbade investiture by layman. Although Henry was angered by the decision, he waited before responding. When he felt politically strong a few months later, Henry defied Gregory by conferring investiture upon three bishops. The world waited to see what Gregory would do next. In December, 1075, the answer came in a letter which began, "Bishop Gregory, servant of the servants of God, to King Henry, greeting and apostolic benediction, that is if he be obedient to the Apostolic Chair as beseems a Christian king. Considering and carefully weighing with what strict judgment we shall have to render account for the ministry entrusted to us by St. Peter, chief of the apostles, it is with hesitation that we have sent unto thee the apostolic benediction."

The pope continued by listing the many sins of the emperor. He then reminded Henry IV that he was under the authority of Peter and his successors. Furthermore, Gregory argued that Henry deserved

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issue a solemn sentence, deposing the emperor and excommunicating him. Said the pope, "Blessed Peter, prince of the apostles, lend me, I pray thee, a favoring ear. It is because I am thy representative that thy grace has descended upon me, and this grace is the power granted to God to bind and loose in heaven and in earth. Strong in this faith, for the honor and defense of the Church, on behalf of Almighty God, Father, Son, and Holy Spirit, by virtue of thy power and authority I deprive Henry, son of the emperor Henry [Henry III], who has opposed thy Church with unheard-of insolence, of the government of the whole kingdom of Germany and of Italy; I release all Christians from the oath which they have made to him or that they shall make to him. I forbid everyone to obey him as king."

The next move was up to Henry and he wasted no time in making it. Henry chose to appeal to the people of Rome, and to that end sent a message urging the citizens in the strongest language to banish the "monk Hildebrand" from their city. In like manner, Gregory sent a letter to the people of Germany telling them to choose someone else as their king unless Henry repented.

The outcome of this exchange of correspondence was that the people of Rome ignored the appeal of Henry, while the lords of Germany decided to honor the request of the Pope. The feudal lords were all too happy to have papal sanction for continuing their disobedience to Henry, who had been ruling them in an oppressive manner.

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get out from under the ban (decree) of excommunication, and be restored to full Church membership by receiving absolution of his sins. Before all this could happen, a person had to do penance and give proof of repentance. So it was that on the morning of January 25, 1077, Henry climbed the hill to the castle of Canossa where Pope Gregory VII had come, and knocked at the outer gate. The gate was opened and Henry was allowed to pass through the gates of the first and second walls. There he was stopped to stand before the closed third gate.

All day long Henry fasted. Over his kingly garments he wore the garb of a penitent which was a coarse woolen robe. He was bareheaded and barefooted. In this manner he stood in the courtyard in the cold and snow. Darkness descended and still the inner gate remained closed. The next morning Henry appeared again only to be forced to stand all the day long barefoot in the snow. By nightfall the gate remained shut and Henry returned to his lodging. The third morning dawned. Henry arose and went to stand as a penitent in the courtyard of Canossa. The hours slowly moved by. Noon time came and nothing happened. Then the afternoon arrived. Finally, on the evening of January 27, 1077, the inner gate slowly opened and Henry was told to enter. As Henry made his way into a large room, there sat at one end Hildebrand, an old man, once a poor boy but now powerful enough to humble a king. Before him stood the young and strong king dressed in the clothing of a penitent. With tears in his

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he fled into the castle of St. Angelo on the left bank of the Tiber River, and called for help from the Normans in southern Italy. They came to his aid, and Henry was forced to retreat. However, the Normans stayed in Rome to plunder it. The people blamed Gregory and drove him from the city and into exile. In Salerno, Gregory died in 1085, a broken man. His last words were: "I have loved righteousness and hated iniquity; therefore I died in exile."

THE CONCORDAT OF WORMS

Despite all that Gregory VII was able to accomplish as pope, the struggle over investiture continued for thirty-five years until the Concordat Of Worms resolved the issue in 1122. According to the terms reached between Emperor Henry V and Pope Calixtus II on September 23, Henry V would relinquish investiture by ring and staff, while permitting the free election of bishops. Calixtus agreed that all elections would be conducted before the emperor, who would retain the right to invest the elected ecclesiastic with the temporal prerogatives of the office.

SUMMARY TIMETABLE

1046 Hildebrand becomes assistant to Pope Gregory VI

1073 Hildebrand is made Pope Gregory VII

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1. Gospel repentance does not belong to a Jewish dispensation in the past, but is for men today as per Acts 17:30: "But God *now* commandeth all men everywhere to repent."
2. There is nothing meritorious in a sinner's compliance with the righteous demand of God to repent.
3. It is the gospel duty of man to repent (Prov. 28:13; Isa. 55:7).
4. The *necessity* for Gospel repentance is rooted in the fact and consequences that the Law of God has been broken, for "by the Law is the knowledge of sin" (Rom. 3:20).

Here in part may lie a practical reason as to why repentance is no longer preached, practiced, or even understood by a large part of society today or by the Church. A new generation has arisen believing that the Law of God has no place in this "age of grace".

Can there be any wonder that our country and the nations of the Western world are in moral and spiritual chaos? A particular teaching in the Church has united with Humanism, Communism and anarchy in a common contempt for the Law of God. Why should men have respect for human laws if they are taught that the Law of God has no rule and reign over their lives today?

In contrast to popular theology of recent origin, the Apostle Paul plainly affirms, "I had not known sin, but by the Law" (Rom. 7:7). The exceeding sinfulness of sin (Rom. 7:13) is only exposed or made manifest when the Holy Spirit turns the light of God's Law upon our

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with contempt.

5. In contrast to sin, repentance results from a realization in the heart, wrought therein by the Holy Spirit, of the sinfulness of sin, of the awfulness of ignoring the claims of God and defying His authority. It is therefore a deep hatred of sin, both an acknowledgment and a complete heart-forsaking of it before God. *When we turn to God, we turn away from our sin.* It is in this repentant faith that God will pardon us (cp. Lev. 23:29; 1 Kings 8:47-50). No change in dispensation has wrought any change in the character of the thrice holy God. His claims are ever the same.
6. The Prophets taught repentance (Psa. 32:3-5; Prov. 29:13; Jer. 4:4; Ezek. 18:30-32; Hosea 5:15; Joel 2:12-18).
7. John the Baptist preached repentance (Matt. 3:2; Luke 1:16-17).
8. The Lord Jesus preached and illustrated repentance (Mark 1:15; Matt. 5:3; Luke 4:18; 5:32; 13:3,5; 15:17-20).
9. When risen from the dead, Christ commissioned His servants "that repentance and remission of sins should be preached in His name among all nations" (Luke 24:7), and Acts 5:31 tells us that both repentance and forgiveness of sins were given to the Church.
10. On the Day of Pentecost, Peter did not say that the people were to do nothing but 'receive Christ by a decision' they make.

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converted.

- b. *Being almost persuaded* is not repentance. Agrippa (Acts 26:28) illustrates this (see also Matt. 13:20,21). A person may be conscious of his evil doing and acknowledge the same without being converted, just as Pharaoh confessed his sins (Ex.10:16).
- c. *Humbling ourselves* beneath the mighty hand of God on occasion, is not repentance. A solemn example of this is Ahab, who was sorry he had killed Naboth (1 Kings 21:27-29). Yet in the next chapter he again is rebelling against God.
- d. *Confessing sins* is not repentance. Thousands have gone forward to the "altar" or "mourners bench" and then backwards into the same sin.
- e. A person may even *do works* meet for repentance and yet remain impenitent, just as Judas confessed his sins to the priest, returned the money, but then committed suicide (Matt. 27:3-5).
- f. Repentance is more than *conviction of sin* or fear of wrath to come. In Acts 2:37-38 men were already under such fear when they were still commanded to repent. Their legal fear of punishment did not produce saving repentance, in which there is an evangelical judging of self, and a mourning over sin out of a sense of God's grace and

Evangelical repentance is a heart apprehension of the exceeding sinfulness of sin. It is the recognition of the chief thing wherein I am blameworthy, namely, in having so miserably failed to render unto God that which is His rightful due.

True repentance is always accompanied by a deep longing and a sincere determination to forsake that course which is displeasing to God, out of a motive of love for Him. With what honesty could any man seek God's pardon, while he continued to defy Him and to part not with that which He forbids? Would any king pardon a traitor, though he seemed ever so humble, if he saw that he would be a traitor still? True, God is infinitely more merciful than any human king, yet in the very passage where He first formally proclaimed His mercy, He at once added "that will by no means clear the *guilty*" (Ex. 34:5-7), i.e. guilty-hearted, those with false and disloyal hearts toward Himself, who would not be subject to Him in all things, and who decline to have their every thought brought into captivity to obedience unto Him (2 Cor. 10:5).

God's mercy (Psa. 130:4) is never exercised at the expense of His holiness. God never displays one of His attributes so as to dishonor another. To pity a thief, while continuing as a thief, would be folly, not wisdom. Well did the Puritan Thomas Goodwin say, "Resolve either to leave every known

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- destroy, but to ruin (Matt. 5:17-18).
- 2). Jesus condemned the Pharisees, because they pretended that their rules and regulations surpassed the Law (Matt. 5:20).
 - 3). That the Law of God was never to be repealed is taught in the Psalms (Psa. 119:142,144,152,160).
 - 4). Christ did not die to annul the Law so that now it wholly ceases to be a rule of life to believers, but rather to recover His people unto a conformity thereto, as per Titus 2:11-13. Though men love their corruptions, God sitteth as king for ever (Psa. 29:10), and He will assert His crown rights (Luke 19:27).
 - 5). Only a regenerated man can delight in the Law of God after the inward man (Rom. 7:22).
 - 6). By righteousness we establish the Law (Rom. 3:31), that all the world might become guilty before God (1:18 cp. 3:19).
 - 7). Without God's Law, there is no sin (Rom. 5:13).
 - 8). If the Law were repealed, what is the need to argue as Paul does that "by deeds of the Law there shall no flesh be justified in His sight"? (Rom. 3:20). It would have been sufficient to say that a repealed Law could neither justify nor condemn anyone. Instead, the Apostle shows that the Law requires a "patient continuance in

(Gal. 3:24). It is the special, secret, sovereign work of the Holy Spirit to impress the Law of God upon the hearts of those God draws to Himself (Heb. 8:10), so that it becomes their very nature to love God with all their hearts, and so that they might serve Him in holiness and righteousness all the days of their lives without servile fear (Luke 1:74-75).

- d. True repentance presupposes an honest and broken-hearted acknowledgment of sin--our wicked failure to keep God's righteous Law.
16. Unfortunately, it is this enforcing of the infinite glory of God, of His governmental supremacy, of His holy Law, of His righteous claims, of His demand for loving obedience, that is left out of much of the professing Church even today, due in large part to the excesses of "dispensational" teaching.
17. There are three kinds of repentance spoken of in Scripture.
- a. The Repentance of Desperation illustrated in the lives of Esau, Pharaoh, Ahithophel, and Judas.
 - b. The Repentance of Reformation such as was manifested by Ahab, and by the people of Nineveh under the preaching of Jonah.
 - c. The Repentance of Salvation (Acts 11:18; 2 Cor. 7:10) based upon an evangelical conviction of sin.
 - 1). A legal conviction fears hell, evangelical repentance

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CHARLES SPURGEON ON REPENTANCE

Psalm 7:12

Repentance to be sure must be entire. Many will say, 'Sir, I will renounce this sin and the other, but there are certain darling lusts which I must keep. O sirs, in God's name let me entreat you: it is not the giving up of any one sin, nor fifty sins, which is true repentance; it is the solemn renunciation of every sin. If thou dost harbor one of these accursed vipers in thy heart, thy repentance is but a sham; if thou doest indulge in but one lust and dost give up every other, that one lust, like one leak in a ship, will sink thy soul. Think it not sufficient to give up thy outward vices, fancy it not enough to cut off the more corrupt sins of thy life: it is all or none which God demands. 'Repent,' says He and He bids you repent, He means repent of all thy sins, otherwise He can never accept thy repentance as being real. He says, 'Guild thee as thou wilt, O sinner, I abhor thee! Aye, make thyself gaudy, like the snake in its azure scales, I hate thee still, for I know thy venom, and I will flee from thee when thou comest to Me in thy most specious garb.' All sin must be given up, or else you shall never have Christ: all

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upright for a week will be a proof that you are saved, it is a perpetual abhorrence of evil. The change which God works is neither a transitory nor superficial one; not a cutting off the top of the weed, but an eradication of it; not the sweeping away of the dust of one day, but the taking away of that which is the cause of the dust.

You may today go home and pretend to pray; you may today be serious, tomorrow honest, and the next day you may pretend to be devout; but yet, if you return--as Scripture has it, like the dog to its vomit and like the sow to its wallowing in the mire--your repentance shall but sink you deeper into hell, instead of being a proof of Divine grace in your heart.

(from "Turn or Burn", sermon 106, New Park Street Pulpit, vol. 2, page 417)

CHARLES SPURGEON ON REPENTANCE

Luke 13:24

To learn by heart that which others say from the heart--to get the outline of a believer's own experience--this is a thing so simple that instead of wondering that there are hypocrites, I often marvel that there are not ten times more. And then again, the graces--the real graces within--are very easy to counterfeit. There is a repentance that needs to be repented of, and yet approaches near as possible to true repentance.

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For more than a thousand years all orthodox Christians were united in one Church, embracing the doctrines of a common faith. Though it was not without corruption and chaos, and was in need of cleaning and spiritual renewal, the visible Church was still essentially one.

Then in 1054 the Church divided into the Greek Eastern and the Latin Western Church. From that point on the dream for many was to see the Church reunited. Pope Gregory VII (Hildebrand) in particular longed to see the Church made whole. But it would not be easy, because many of its members were now under the rule of Mohammedanism (Islam).

Like Christianity, the faith of Islam had its origin in the East. With violent and bloody hands the Mohammedan Arabs drew their swords to hack their way through all opposition, to become the religious masters and political rulers of the East. They took from the old Roman Eastern Empire the provinces of Syria, Palestine, Egypt, and North Africa. From Africa they moved through Spain and into the center of France. Only at Tours was the bloodthirsty appetite and quest for power of the Mohammedans stopped by Charles Martel (The Hammer). The year was 732.

As time moved forward and the centuries passed, the Arabs lost their political and military strength. They were supplanted by the Turks, who also followed the Islamic faith. By 1070 the Turks had seized Palestine and Syria from the Arabs. They had invaded Asia

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captives of the Church for Christ. But the dream would never materialize, because Gregory soon found himself involved with the investiture conflict with Henry IV. All of his time and energies had to be spent dealing with domestic issues. Meanwhile, the fate of Christians in the East grew worse.

When the Mohammedans first conquered the Christian lands, they did not mind Christian pilgrims coming to their religious artifacts, because the travelers brought money. Tourism was a profitable business. But all this changed when the *Seljuk Turks* took the Holy Land away from the Arabs. The Seljuk Turks hated Christians because they were Christians. They did not want the money of the Christians, nor did they want the followers of Christ visiting any sacred places. Personal insults and injuries followed the Christian pilgrims. When reports of this reached the West, natural resentment set in. Hearts were inflamed to go to the East and retake the Holy Land for the Lord.

THE FIRST CRUSADE

Leading the way for military conquest was Pope Urban II (Pope, 1088-1099). In the fall of 1095 in Clermont, this tall, handsome, impressive man of oratorical skills assembled before him a large audience of eager warriors from France, the Netherlands, and Italy. He spoke of the life of Christ, reconstructing the Lord's birth, public

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went wild with excitement. As one voice the multitude cried out, "GOD WILL IT! GOD WILL IT!"

Pleased with this response, Urban had red cloth cut up into strips which were sewn together in the forms of crosses. A cross was attached to the sleeve of every one who agreed to belong to the holy "cross" or "crusade." In this manner military expeditions were formed by the Christians of western Europe, for the purpose of taking back by force from the Mohammedans the Holy Land and its sacred places. The vain pursuits of religious conquests for Christ were about to begin.

The First Crusade began in 1096 and met with great success. The Holy City was retaken in 1099, and The Kingdom of Jerusalem was established. Though the Kingdom was to last for eighty-eight years until 1187, it was by no means strong or spiritual.

THE SECOND CRUSADE AND MORE

Subsequent military adventures to Palestine were sent forth to strengthen the weak and vacillating Kingdom of Jerusalem. In the Second Crusade (1147), the king of France and the emperor of the Holy Roman Empire led the armies, but the expedition was unsuccessful. The City of Peace was left in greater danger than ever. This is why Jerusalem was recaptured in 1187, by Saladin, Sultan of Egypt and Syria.

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illustrated in his ability to humble royalty. Innocent humiliated Philip Augustus of France for example, by forcing him to take back the wife he had divorced, after she had appealed to the papacy for help. Shortly after this, in 1208, Innocent humbled King John of England, in a clash of wills over the appointment of a new archbishop of Canterbury. To have his way, Innocent used the *interdict*, which meant placing the whole country outside the grace of the Church. No church service could be officially held. The next year King John was excommunicated. His subjects were no longer required to obey him and he was deprived of his throne. The pope also invited Philip of France to invade England if John refused to humble himself. In 1213 John submitted to the pope, and England became a self-acknowledged slave of the papacy.

During this same period Innocent interfered in the affairs of Germany by dictating the imperial succession there. Finally, Innocent convened the Fourth Lateran Council in 1215 to deal with practical concerns, one of which was making confession mandatory once a year for all laymen. The Council also considered the doctrinal issue of *transubstantiation*. This doctrine teaches the belief that the communion bread and wine become the actual body and blood of Christ. Accordingly, the Roman Church teaches that the priests are able to perform an actual sacrifice of Christ every time the mass is said.

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children as kindly as possible to go home. Some did, but many stayed.

In France, in the same year of 1212, a twelve year old shepherd named Stephen came to Philip Augustus, and announced that Christ had appeared to him while tending his flock, and commanded him to lead a children's crusade to Palestine. The king ordered him to return home. Still, twenty thousand young people gathered to follow Stephen, wherever he would lead them. He chose to lead them across France to Marseille where, Stephen promised, the ocean would divide in a miraculous manner and they would walk to Palestine on dry ground. The ocean did not open like the Red Sea, but two ship owners did offer to take as many young people as possible to Palestine without charge. The children crowded into seven ships and sailed forth singing hymns of triumph. On the way two of the ships were wrecked off Sardina, with the death of all on board. The other children were brought to Tunisia or Egypt, where they were sold as slaves. The ship owners were hanged by the order of Frederick II.

THE RESULTS OF THE CRUSADES

The Crusades never accomplished the original purposes for which they were designed, despite two hundred years of conflict. However, the Crusades did change the world. A few results may be noted:

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women, children, and infants.

By the middle of the 1200s the Crusades were over. The Turks would remain in ultimate control of Palestine, until Jerusalem was turned over to the British General Allenby on December 8, 1917, during World War I. While the Crusades may initially have been based upon good motives, no one seemed to be asking if such adventures were the will of God.

THE MAJOR CRUSADES

First Crusade	1095
Second Crusade	1147 - 1149
Third Crusade	1189 - 1192
Fourth Crusade	1201 - 1204
The Children's Crusade	1212
Fifth Crusade	1216 - 1217
Frederick II's Crusade	1228 - 1229
Sixth Crusade	1248 - 1254
Seventh Crusade	1270 - 1272

behavior.

THE EXAMPLE OF POPE GREGORY VII. Even though Gregory's attempt to establish the power of the Church over the State ended in failure, his example was established for others to follow.

THE "DONATION OF CONSTANTINE." These false documents were accepted for over a century as genuine and were used in that way to furnish Innocent with a strong legal basis for claiming great papal power.

THE CRUSADES. These military adventures were inspired by the popes, who encouraged the kings and emperors to lead the soldiers into combat while obeying the pope. In this manner the pope gave the appearance of being the head of all Christendom.

THE PRINCIPLE OF *RATIONE PECCATI*. This Latin term means "by reason of sin." The popes tended to accept the political authority of the rulers, but they maintained that they, the popes, were supreme in the areas of religion and morality. However, since every political action has a moral side, the principle of *Ratione Peccati* gave the pope ultimate authority also in political matters. In this way the popes became dictators over kings and emperors.

POLITICAL ACUMEN. Being politically astute, Innocent knew how to assert his authority. In individual confrontations with rulers

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Innocent III attempted to bring about spiritual reform. In 1215 he held an ecumenical council in the Lateran Church in Rome. In summoning this council Innocent declared, "Two things I have especially at heart: the reconquest of the Holy Land, and the reform of the Church universal."

Over fifteen hundred persons attended this Lateran Council, including the highest ranking clergy in Christendom. The patriarchs of Constantinople and Jerusalem were present, as were emissaries from Emperor Frederick, the kings of France, England, Aragon, Hungary, Jerusalem, and Cyprus. Representatives of the Italian cities came. A number of decisions were made.

1. A new Crusade should be conducted. Pope Innocent III offered to lead this one in person.
2. The teachings of the Waldensian and the Albigensian movements were condemned.
3. Punishment of all unrepentant heretics was prescribed.
4. The granting of indulgences should be restricted.
5. Bishops were instructed to appoint competent men to preach the Gospel, and to provide free education for scholars too poor to pay.
6. It was ordered that Jews and Saracens [nomadic people of the deserts between Syria and Arabia] should wear distinctive clothing.
7. No Jews were to be allowed to hold public office which would

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and Jesus Crucified." Bernard challenged popes and political princes about the depth of their Christian lives, and challenged all of Christendom to seek mystical devotion. To the pope, Bernard once wrote, "Who will permit me to see before I die the Church of God so ordered as it was in the old days, when the apostles cast their nets to fish for souls and not for gold and silver?"

As monks and nuns took the efforts of spiritual renewal seriously, they attracted others. Peter the Venerable, abbot of Cluny, said, "The innumerable multitude of monks covers almost all the lands. It fills the cities, castles, and fortified places. What a variety of garbs and customs is in this army of the Lord, which has taken an oath to live according to the rule, in the name of faith and charity!"

In Palestine three military monastic orders were established to care for the sick, and to protect Christian pilgrims on their journeys to the sacred shrines. These were the Templars, the Hospitalers, and the Teutonic Knights. The Teutonic Knights had their headquarters in Acre until it fell in 1291. By 1226 they were found in Hungary and Prussia, where they battled the Slavs and Tartars as they brought Christ to the Baltic lands. The order was dissolved when the Grand Master, Albert of Brandenburg became a Protestant during the Reformation.

THE MENDICANT ORDERS

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devoted himself to a life of poverty and charity. Many others joined him in following his example.

At the Lateran Council of 1215, Francis and his followers appealed to the pope for formal recognition of their order. The request was granted and the Minorites or Friars Minor (lesser) began their work. Francis insisted upon absolute poverty. If he saw anyone more poor than himself, he would try to give what he could. The brethren were to labor with their hands, but were not allowed to receive any wages for what they did. They were to "take no thought for the morrow" (Matt. 6:34).

A man with a tender heart, Francis loved all of creation and was even known to preach to the birds. With his eloquence in preaching he persuaded many people to follow Christ. One result of the mendicant orders is that people were attracted to the Church because of the simplicity and sincerity of its followers, who did good and not evil to men. Loving actions and attitudes conquered hearts.

TEACHERS OF THE CHURCH

In the midst of good deeds, the mental life of the Church was also being stimulated. Many universities sprang up in Italy, Germany, France, and England. From these, many great teachers emerged.

ANSELM (1033-1109). Born in Aosta, Italy, of a noble family,

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existence of God. However, Anselm always insisted that faith must precede reason: "I do not seek to understand in order that I may believe, but I believe in order to understand."

Anselm is also credited with the *Satisfaction Theory* of the atonement, which views God as the offended party and man as the offender. Only the One who is the God-man can provide satisfaction to the infinite God which justice demands because of the penalty of sin. Anselm rejected the *Ransom Theory* of the atonement, whereby a lawsuit was settled between God and the devil. Because of his appeal to reason based upon faith rather than the traditions of men, Anselm is described as the founder of Scholasticism.

PETER ABELARD (1079-1142) became a medieval French philosopher, teacher, and theologian. Born in Brittany, Abelard studied with some of the great teachers of his day, and then taught at Melun, Corbeil, and later at Paris. While in Paris, Abelard lived at the house of Fulbert, who was the canon at Notre Dame. [Note: this use of the word 'canon' refers to a clergyman who is on staff of a cathedral or collegiate church.] While living with Fulbert, Abelard fell deeply in love with his niece, Heloise. A son was born to her, although the couple was not married. Abelard offered to marry Heloise, but Fulbert was furious. He ordered Abelard castrated. Heloise entered into a convent, believing it was better to do this than to hamper Abelard's career in the Church. Abelard himself retired to

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to be noted that this motto is the reverse of that embraced by Augustine of Hippo and Anselm of Canterbury.

PETER THE LOMBARD (c. 1095 - c. 1164) was an Italian theologian, bishop, and a disciple of Abelard. Born at Novara which was then in Lombardy, Peter studied at Bologna and afterwards in France. He taught at the cathedral school of Notre Dame in Paris, where he became an important figure in scholasticism and spokesperson for the Church. Peter may have been the first to contend that there are seven *sacraments*. This number was finally accepted by the Council of Florence in 1439. According to Peter, a sacrament is not only a symbol of divine grace but a means of actually conveying divine grace.

A prolific writer, Peter produced commentaries on the Psalms, Job and the Pauline Epistles. His most famous manuscript was *Libri Quatuor Sententiarum* (Four Books Of Sentences) which was written between 1147 and 1150. This work is a summary of Catholic doctrine. Though he was once accused of heresy by his arch-enemy, Walter St. Victor, Peter was declared to be a faithful Christian by the Fourth Lateran Council, in 1215. When the Protestant Reformers came, the writings of Peter Lombard would not be found by them to be altogether disagreeable to their cause, because he had raised a number of important doctrinal questions in his book *Yes and No*.

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caused him to be mocked by his fellow students as a "dumb ox." However, he was not dumb but brilliant. Educated at the Universities of Naples, Paris, and Cologne, he entered the Dominican order of preachers.

Thomas is most criticized by Protestants for his attempt to synthesize Aristotelian philosophy and Biblical theology, which led to a compromise of the doctrines of the sovereignty of God and the total depravity of man. In his defense, Thomas insisted that while theology is the "queen of science", philosophy is its servant and can establish what theology assumes: the existence of God and the immortality of the soul. Still, Protestants feared that Thomas leaned too much toward the autonomy of natural reason, which would disregard or diminish divine revelation.

Despite these things, Thomas Aquinas has contributed to the theological discussion by arguing for a natural theology and a natural law ethic. With respect to ethics, Aquinas made a distinction between eternal law, divine law, natural law, and human law. With respect to the existence of God, he formulated five ways of proving the existence of God, although he rejected the ontological argument formulated by Anselm of Canterbury. Nor did Thomas regard the existence of God as being self-evident to human beings, since they initially do not know enough about God to know that His existence is necessary.

In summary, Thomas argued from universal truths about nature to

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will determine what a person does. Reason is merely an instrument to that end. Such an emphasis helped to drive a dramatic division between faith and reason, which eventually led to the decline of scholasticism itself.

Another contribution of Scotus was to teach the uniqueness of individuals. Aquinas had taught that a human being consists of a body and soul, with the soul comprising the essence of human nature. Scotus insisted on a third component, personal individualism. He believed that God purposely created *individuals*, not merely a universal human nature which lineage and circumstances have made particular. Each person possesses an eternal individuality, which has been granted both freedom and value.

Scotus also believed that Christ's incarnation would have occurred even if the Fall had not, a position Aquinas would not have agreed to. Even more disturbing is the fact that Scotus was the first major Catholic theologian to argue for the *Immaculate Conception* of the Virgin Mary. This doctrine teaches that the mother of Christ was conceived in holiness without the pollution of original sin, even though she was born of two human parents. Thomas Aquinas, who died in 1274, had earlier rejected this whole notion. In December, 1854, Pope Pius IX (a Franciscan) declared that the doctrine of the Immaculate Conception was to be regarded as a divinely revealed fact and an official Catholic dogma.

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keep the currency within the country at his discretion, and would cut off the pope receiving Church revenues.

Boniface VIII responded to this act by issuing a *papal bull*, which is an official pronouncement or declaration. The bull is so named because on such a papal document is affixed a round seal of lead, called in Latin a *bull*. In the bull *Unam Sanctum* (One holy), Boniface set forth his argument for ultimate authority in the matter in question, and what he proposed to do to King Philip and also to France. Said the pope, "the Church has two swords at its command, the spiritual and the temporal... Each of these is the power of the Church, but the former should be drawn by the Church and by the hand of the Pontiff [or pope]; the latter by the hand of kings and soldiers, but on behalf of the Church--at the command and with the authorization of the Pontiff. One of these swords must be subordinate to the other, that is to say, the temporal power must be subordinate to the spiritual power. It belongs to the spiritual power to establish the temporal power and to judge it if it goes astray... It is necessary for salvation for every human creature to submit to the Roman Pontiff." With these words, Boniface put King Philip and France under the ban. Appealing to the Scriptures to prove his right to universal dominion, the pope quoted Jeremiah 1:10, "Behold, I have set thee over nations and kingdoms."

Many years earlier, when Pope Gregory VII had placed the Emperor Henry IV under the ban, it had the desired effect of

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it, according to human wisdom.

FACTORS CONTRIBUTING TO DECLINE

To further humiliate the papacy, Philip was able to have the seat of power moved from Rome to Avignon in Provence, immediately adjacent to France. The year was 1309. For about seventy years the popes would rule from Avignon as the virtual prisoner of the French king. This period would become known as the *Babylonian Captivity* (1305-1377), because it lasted about the same length of time as the captivity of the Israelites in Babylon in Old Testament times (c. 586-516 B.C.). In addition to the political impotence caused by the Babylonian Captivity, at least seven other factors contributed to the decline of the power of the Church.

INTOLERANCE. Feeling threatened with the rise of nationalism, the Church tried to keep its members subservient by the rigid enforcement of doctrine and practice. Heresy was to be rooted out and the faithful were to be encouraged to remain true to the Church. To accomplish these goals the Inquisition was established under the guidance of the Dominican Order, which was known for having men of great learning. The harsh methods that were eventually used created tremendous opposition and dissent. The Church brought shame upon herself.

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great lover of classical literature. He founded the Vatican library.

The Renaissance was not just a re-birth of knowledge as the name implies, but a revitalization of the classical spirit with its rationalistic outlook on life. Ethics were once more viewed as being relative. Morality did not follow an unchangeable revealed standard. What was wrong in one culture or for one person might be just fine in another time and place. Also, the Renaissance saw the rise of the middle class, with new wealth which it chose to spend not on the Church, but upon itself and on art, literature, education, pleasure and travel.

THE CRUSADES. The military expeditions into foreign lands caused the eyes of many serfs in Europe to be opened. No longer could they be held in bondage through religious superstitions of the time. There were new ideas to embrace, and new ways of living and thinking. The East had met the West and changed it, by weakening the ties of many to the Church.

CHURCH DIVISION. Perhaps the thing that hurt the papacy more than anything else, including the Babylonian Captivity, was the *Papal Schism* which was to last from 1378 to 1417.

THE PAPAL SCHISM (1378 - 1417)

The *Great Schism* resulted when the French and Italian cardinals could not agree on ending the Babylonian Captivity. Because there

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spiritual leader. The Great Schism was healed. But the wounds which were inflicted on the papacy were to prove to have far reaching repercussions.

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Albi in southern France, the Manichean ideas flourished. Those who embraced them were called Albigenses or Cathari.

The Cathari were *dualists* in that they embraced the idea of a good god and a bad god. The visible world is the result of the evil god. In some manner the souls of men have been taken captive by this bad god, and are being held in bondage. They must be set free. This is done by emphasizing the spiritual over the material.

Rarely does heresy concentrate itself on only one point. Like an octopus with its many tentacles, heresy reaches out to touch other truths. Some of the Albigenses rejected the Old Testament, considering it to be the work of the evil god. Others accepted the Psalms and the prophets. All accepted the New Testament as the work of the good god. However, they did not believe its teachings in every part, especially concerning the body of Christ. Since all material things are evil, Christ could not have had a real body and He did not really die a real death. Thus the Cross held no respect or reverence for the Albigenses. In like manner, the sacraments were rejected because their elements are material. Church buildings were not allowed because they were built of material things. Feeling themselves superior to other professing Christians because of their spiritual knowledge, some of the Albigenses met resistance by the Church. Feeling this rejection, they turned into a hostile group.

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THEN CAME THE INQUISITION

As the Church found itself powerless against the various movements it considered heretical, the decision was made by several councils to persecute the heretics. As a result of this decision, the *Inquisition* emerged, which was guided by the Dominican Friars. A person who was suspected or accused of heresy could be brought before this formal Church board. Once assembled, the trial followed established procedures.

Anyone discovered with heretical ideas would be instructed to recant (to deny the erroneous beliefs). If this happened, there was freedom to leave. If a person did not recant but held to a certain position, he was to be abandoned by the Church and turned over to the affairs of the civil government for the purpose of punishment. Officially, the Church did not shed blood. However, since the state was subject to the will of the Church at this time, the Church was not guiltless when punishment was administered. The most frequent form of chastisement was death by fire: the heretic was burned at the stake. Short of this, an alleged heretic could be tortured until he confessed the error of his ways or died from the wounds inflicted.

Many Albigenses and Waldenses were murdered as a result of the methods and madness of the Inquisition. When the number of people being put to death in southern France grew too large for the Church to handle, the pope resorted to other methods, such as calling the

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Wycliffe was born in England in 1320. After studying at the University of Oxford he later became a professor there. In 1378 he began to openly criticize the Church and the clergy. The Church was called into account for amassing tremendous wealth, while the clergy were chastised for their moral corruption. Wycliffe believed that the Church should return to poverty, simplicity, and holiness of life.

Moving into other areas, Wycliffe taught that the Bible should be the only rule of faith. It also should be placed into the hands of the common people. With this objective in mind, Wycliffe translated the Bible into the English language. Outraged at his teachings and his audacity to give the common people the Word of God, the Church hunted Wycliffe--but could not hurt him because he was protected by the nobles. Wycliffe died in peace on December 31, 1384.

Those who followed the teachings of Wycliffe were called the Lollards. They too denounced the pope, opposed a corrupt clergy, practiced poverty, and acknowledged the Bible as the only standard of faith and practice. For these beliefs, the Lollards were branded as heretics. Many suffered as martyrs in the flames. Still, their movement lingered on until the time of the Reformation, for in other places other men were taking up the cause of Christ. One such man was named John Huss.

JOHN HUSS

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Because of these teachings, Pope John XXIII in Avignon excommunicated John Huss. Huss declared his excommunication to be null and void, and appealed from the pope to the Church Council. He wanted an ecclesiastical trial. In 1414 Huss taught that his chance to be heard in a fair trial would be realized when a general council assembled in Constance. The council had been called by the emperor Sigismund (1368-1437) for the purpose of putting an end to the Great Schism. Reforms were to be introduced and reformers would be heard.

Sigismund was emperor of the Holy Roman Empire from 1411-1437; king of Hungary, 1387-1437; and king of Bohemia, 1419-1437. Exercising his royal prerogative, Sigismund invited John Huss to attend the Council under a safe conduct pass. Huss made the fatal mistake of trusting the sovereign, and accepted his invitation. A few weeks later Huss found himself imprisoned by Pope John XXIII for heresy. After being left to suffer in prison for more than eight months, Huss was to be burned at the stake, despite an outpouring of public protest.

Without a chance to defend himself, Huss was brought from the dungeon to the cathedral in Constance, where on July 6, 1415, he was degraded before bishops and royalty. The Emperor Sigismund did not move to help him. The articles of clothing of Huss were removed piece by piece with an appropriate curse pronounced on each one.

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and suppress heresy and heretics.

The Council of Pisa was not able to accomplish very much, but the Council of Constance did bring an end to the Great Schism by appointing Martin V to be the legal pope. It was this Council that condemned Huss to death, and ordered the writings of John Wycliffe to be burned. In its foolish wisdom, the Council of Constance ordered that the body of Wycliffe should be dug up and burned and his ashes poured into a river. This was done.

When the Council of Basel met, one of its objectives was to return unity to the Church in Bohemia, where the bloody work of the Inquisition had failed to stop the followers of John Huss from carrying on his work. In 1436 an agreement with the Hussites was reached. There would be freedom of preaching, better attempts made to reform the clergy, and those Church members of Bohemia who so desired could partake of the bread and the wine in Holy Communion.

The Council of Basel was also able to make an agreement with representatives of the Eastern Church. In exchange for military assistance against the Islamic Turks, who were again threatening to destroy the Eastern Empire and Church, the Church in the East would accept the doctrines of the Western Church. Unfortunately for Rome, when reports of this agreement reached the East, there was violent opposition to such official acceptance. The representatives were denounced. Ten years later the Turks conquered Constantinople. All attempts to reunite the Eastern and Western

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The Renaissance leaders appealed to the literature of classical antiquity to justify this conscious, but un-ashamed, new delight in life. They would teach people not to feel guilty nor to be apologetic for what was said or done. Man, not God and not the Church, would be the court of final appeal of what was right and what was wrong. From these philosophical tenets came several more distinctives of the Renaissance revolution.

1. The ideal of liberty was exalted.
2. There was a high degree of individualism both in thought and in the conduct of one's private life.
3. There was a more free exercise of criticism in regard to accepted ideas and existing institutions.
4. There was the development of the spirit of experimentation and exploration.
5. Creativity was stimulated.
6. Sensuous beauty was loved for its own sake and the pleasures it produced.
7. There was a more realistic attitude toward human and natural phenomena, so that the miraculous was constantly doubted. Scientific investigation was honored.
8. The Christian moral code of conduct (which was considered oppressive and unattainable) would be modified or discarded for a new set of rules.
9. The ideal of versatility was considered more admirable than

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efforts combating the influences of the Renaissance upon the people of God in particular, and upon society in general.

SAVONAROLA

As the Church began to be affected by the Renaissance, a fiery monk named Savonarola stood up to oppose the intellectual and moral corruption he was witnessing. Girolamo Savonarola (1452-1498) became an itinerant preacher ministering in Florence, Italy. After his prophetic utterance concerning the invasion of Charles VIII of France was fulfilled, he was able to lead a theocratic reform movement there. Initially, there was great change in outward morality. Encouraged by what he saw, Savonarola found freedom to speak out against the corruption of the Church and the authority of the pope. He preached salvation apart from the Church, but a reaction set in. Pope Alexander VI issued a formal condemnation of this Dominican monk. He was captured by a fanatical mob and condemned to be burned at the stake. He was hanged in 1498 and then his body was burned.

THE BRETHERN OF THE COMMON LIFE

Around 1350 there arose in the Netherlands and Germany another reform-minded movement characteristic of this time period. This

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denounced the doctrine of transubstantiation, attacked indulgences, taught the doctrine of justification by faith alone, and insisted that the elect are saved by grace alone. Declared Wessel, "Whom God wishes to save, He would save by giving him grace, even if all the priests should wish to damn and excommunicate him." Luther would later say of him, "If I had read the works of Wessel beforehand, it might well have seemed that I derived all my ideas from him."

The Catholic Church did not approve of Wessel's teaching, and tried him for heresy before the archbishop of Mainz despite his old age. Wessel recanted only to be cast into prison anyway, where he died in October, 1489.

ERASMUS (1466-1536) One of Wessel's most famous students, Erasmus would fare better than Wessel despite his own criticisms of the Church. While Erasmus never did leave the Catholic structure, he was able and willing to use his great learning and agile pen to ridicule the ignorance of the monks and to condemn the abuses of the Church which he saw. One of his most famous works is titled *In Praise Of Folly*. It has been said that: "Erasmus laid the egg [of the Reformation], and Luther hatched it."

THOMAS `A KEMPIS Another man of great influence who followed the spirit of the Brethren Of The Common Life was Thomas a` Kempis. Thomas lived in the Netherlands near the city of Zwolle.

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early reformers.

5. The Reformation would come because there was obvious corruption of the clergy.
6. The Reformation would come because the power of the papacy was being diminished.
7. The Reformation would come because of the rise of nationalism.
8. But most of all the Reformation would come because of *a gracious and merciful God.*

The Lord was about to shake up the world with the great and glorious doctrines of free grace. Millions would be swept into the kingdom of God, and the Christian community would be given some of the finest leaders and literature it would ever have!

Soli Deo Gloria

To God Alone Be The Glory!

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governments despite its great power, tremendous wealth, and organization. Attempts were made through various means to free it, and even to gain control over the State. Popes and Emperors maneuvered for power, with first one and then the other bowing in defeat.

During these dark days of human depravity, the Crusades were fought, as the Western Church sent volunteer armies against the Turks in the East to regain possession of the Holy Land. Despite the carnage on bloody fields of battle in far away places, Western contact was made afresh with the ancient and rich civilizations of the East. This stimulated thought and study, and swept in the Renaissance.

However, the popes became more interested in pagan culture than in Christian truth, resulting in a mixture of the two. Individuals who began to question the teachings and practices of the Church were persecuted. A cry for reform could be heard. The moment was at hand for a tremendous spiritual renewal in the Church, which would in time transform the entire western world.

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