

## Chapter One

### “In the Fullness of Time”

#### INTRODUCTION

1. The death of Jesus Christ, the Son of God on Calvary marks the central point in the history of man.
2. His death was God’s eternal purpose and plan that was first revealed when Adam fell in the garden through the patriarchs and the prophets.
3. To understand the history of the church, we must first understand the nature of the world in which the church began and spread.
4. The social, philosophical, and religious groups that existed in those days.

#### I. THE ROMAN GOVERNMENT.

- A. It took three months to embark on a journey from Jerusalem to Rome, yet the Roman government made itself felt everywhere in the province.
- B. They sent Roman soldiers to the cities under them and instituted tax collectors in them.
- C. The Roman central government provided the world with some social amenities and incentives that made the world ready for the coming of the Savior and for the spreading of His Gospel everywhere.
  1. There was a period of peace which was conducive for the preaching of the Gospel.
  2. The good roads opened the world to trade and travel which made it easier to connect to nations far and near.
  3. There was universal law which made it possible for mankind to co-exist

in unity.

4. The koine Greek language was the common language at that time which made it possible for the rapid spread of the gospel message.

D. However, the luxury of the Roman Emperors and their imperial administration resulted in a system of heavy taxation on the people which made them wish for a deliverer.

## II. THE SOCIAL ORDER.

A. The society was divided into various classes.

B. Social inequalities were promoted by the tendencies of race.

1. Slavery was a major social pattern.
2. There number of means by which a person could become a slave.
  - a. Captives of wars were made slaves.
  - b. Children of slaves became slaves.
  - c. Abandoned children were sold into slavery.
  - d. Inability to settle one's debt could lead him into slavery.
3. Taxes were much oppressive and promoted social inequality.
4. The largest population was the poorest.
5. Dole was provided for the poor class.

## III. MORAL CONDITIONS.

A. Paul in his epistles to the Corinthians talked about the social nature at that time which have been confirmed by secular historians.

B. It was a period of moral dissolution leading to debauchery and wickedness in the populated cities like Antioch, Alexandria, Corinth, Ephesus, and Rome.

C. The breakdown of morals brought various social vices.

1. Divorce
2. Abortion
3. Suicide

D. It took the power of the Gospel of Christ to check such cruelty in society.

#### IV. RELIGION.

A. The Roman Empire was filled with various kinds of religions.

B. Illiteracy caused many to accept superstition and idolatry.

C. It was a time of different religious movements to and fro the empire.

D. Unlike the religions of our modern time, they also lived in a world of multiple religious groups where a person could choose to belong to multiple groups.

#### V. THE MYSTERY RELIGION.

A. During the first century, many people who were hopeless in life thought of a better place.

B. This promoted religious ideas of finding the secret key into the spiritual world.

C. The mystery religion claimed to provide that mysterious key into that world beyond death and to have access to God.

D. The believers in this religion underwent certain rituals and ceremonies which were employed to stimulate the soul to unite with universal spirits.

E. The outward ceremonies included bathing, fasting, animal sacrifices and midnight processions.

## VI. ZOROASTRIANISM.

- A. The religion of Zoroaster can be traced from Persia as far back as 500 years before Christ.
- B. Followers of this religious group had an idea of a good god (called Ahuramazda) and an evil spirit (Ahariman) that wars against the good god.
- C. They believed that man would be accountable for sin and blessed for his righteousness.

## VII. MITHRAISM.

- A. Mithraism came from Zoroastrianism and became a rival to Christian religion.
- B. They maintain a religious ritual and had a high priest.
- C. They believed in a miraculous born savior.

## VIII. ROMAN RELIGION.

- A. The average Roman life was full of superstition and idolatry.
- B. The emperor was considered deity and looked upon as a deliverer.
- C. It became a State Religion where every person was expected to take part.
- D. This religion did not encourage purity or social improvement.
- E. The theory that Christianity evolved from the pagan religions is unfounded.
  - 1. Christianity is a religion based on historical fact and not myths.
  - 2. The pagans had no belief system like the Christians system of God forgiving and cleansing sin through divine sacrifice.
  - 3. Christians were different and opposed all pagan religions hence cannot be coming from pagan origin.

4. Christian source of beliefs was not from any pagan background thereby making the central message of Christ's crucifixion foolishness to the pagans.

## IX. THE JEWISH CONTRIBUTION.

- A. God's plan to save the world existed a long time before He revealed.
- B. God began His purpose of saving mankind through Abraham, the patriarch of the Jews.
- C. He gave His law to the Jews and His requirements through Moses.
- D. The Jews disobeyed God's commandment and promoted their traditions creating among them different sects.
  1. The Sadducees.
    - a. The origin Sadducee is unknown.
    - b. They denied resurrection of the dead.
    - c. They were conservative Jews who rejected traditional interpretation of the law.
    - d. They were the first to persecute the church.
  2. The Pharisees.
    - a. These were the representative of the reformers of Judaism.
    - b. They believed that oral traditions were given by God as well as the law.
    - c. They placed legal purity above morality.
    - d. They were known for their devotion to prayer.

e. They believed in the resurrection, spirits, and angels unlike the Sadducees

3. Essenes.

a. They were a distinct sect of the Pharisees.

b. They opposed marriages.

c. They objected to the slaughter of animals and refused to take part in the common worship because of that.

4. The Zealots.

a. The Zealots were also a sect from the Pharisees.

b. Their watch word was “No King but the Lord”.

c. It is believed that their radical conduct led to the destruction of Jerusalem.

d. One of the apostles of Christ, Simon was a Zealot (Acts 1:13).

X. THE GREEK HERITAGE.

A. At that time people were shaped by the Greek culture.

B. The Jews retained their Hebrew language called Aramaic but Hellenistic Greek was more common.

C. The common language is known as Koine which means common.

D. It was not so much different from the elite’s classical Greek.

E. The Koine Greek made it easier to convey the divine message to the entire Roman world.

XI. SUMMARY

- A. At the fullness of time, the first century society was completely prepared for the coming of Christ.
- B. The Roman government had made good roads and maintained peace which promoted the spread of the gospel.
- C. Language barriers were minimized with the use of Koine Greek.
- D. The social condition of slavery, immorality, divorce, suicide, etc. caused people to desire for real deliverance which can only be offered by Christianity.
- E. God showed to man that it was through the sacrifice of Christ that salvation could be possible.

## “Historical Evidence Concerning the Life of Jesus”

### INTRODUCTION.

1. The historical evidence confirming the life of Jesus on earth is overwhelming.
2. Various Books have been written to proof that Jesus was a historical person.
3. If the stories of Jesus are myths without historical evidence, then our faith is vain.
4. However, several historians from both paganism and Judaism who did not believe in Jesus have written to confirm that Jesus Christ lived on this earth.
5. The evidence is too compelling to ignore.

### I. JOSEPHUS.

A. Josephus who was one of the most brilliant Jewish historians of the first century confirmed the evidence of Jesus Christ.

1. He was born in AD 37 or 38 and visited Rome when he was twenty-six years.
2. He was highly respected by the Romans so much that he was a friend Titus and was with him during the destruction of Jerusalem in A.D. 70.
3. Josephus wrote the history of the destruction in seven books entitled, History of the Jewish War.
4. He is known also to have written the Jewish Antiquities.

B. Josephus wrote about Jesus Christ.

1. He wrote concerning Jesus as being a wise man.
2. He wrote about the teachings and miracles of Jesus.
3. He wrote about the condemnation of Jesus and his appearance before Pilate.



4. He wrote that Jesus was live again after three days of being dead and that the prophets foretold it.
- C. Some scholars have rejected his affirmations on the grounds that they do not sound like an unbelieving Jew.
- D. However, the evidence is beyond doubt.
1. The writings of Josephus about Christ appeared in every copy of his work.
  2. Eusebius quoted twice from it in A.D. 315
  3. In a North Slavic manuscript of Josephus, his account of Jesus was recorded.
- E. Josephus work validates many facts recorded in our gospel accounts.

## II. TACITUS.

- A. Carius Cornelius Tacitus wrote about A.D. 100 and had a strong dislike for the Christians making his testimony stronger.
- B. Tacitus wrote about the hatred Nero had for Christians.
1. Nero burned Rome and accused of the Christians of having done that.
  2. According to him, Christians were executed in various including covering some with the skins of wild beasts and torn to pieces by dogs whereas some were crucified.
- C. Some of his testimony which he provides are unchallenged historically.
1. Christ is the founder of the "denomination" of Christians.
  2. Christ was put to death as a criminal by Pontius Pilate.

3. His death took place while Tiberius was Emperor; therefore, He must have been born under the reign of Augustus.
4. Christianity, this "pernicious superstition," began in Judea and was suppressed for a time, then broke out again and reached Rome before Tacitus wrote his Annals.
5. Christians were persecuted in Rome as early as A.D. 64.
6. "Vast multitudes" were executed to gratify the "cruelty of one man," Nero.
7. Tacitus recognized they were innocent of the crimes charged against them.

D. His testimonies confirm the facts of the gospels and the book of Acts.

### III. SUETONIUS.

- A. Suetonius was born about AD. 88 and was a friend of Pliny the younger.
- B. In his writings on the "Life of Claudius" he wrote that "Because the Jews at Rome caused continuous disturbances at the instigation of Chrestus, he expelled them from the City." This confirms what Luke wrote in Acts 18:2 that Claudius had commanded all Jews to depart from Rome.

### IV. PLINY.

- A. Pliny the younger, was born in A.D. 61.
- B. He was sent by the Emperor Trajan to Bithynia in A.D. 112 as governor.
- C. He wrote a letter to Trajan to find out how to deal with Christian who were broad before him.

D. A part of Pliny's letter said, "It is my rule, Sire, to refer to you in matters where I am uncertain. For who can better direct my hesitation or instruct my ignorance? I was never present at any trial of Christians; therefore, I do not know what the customary penalties or investigations are, and what limits are observed...".

E. The Emperor's reply clearer confirms the Christian religion:

"You have taken the right line, my dear Pliny, in examining the cases of those denounced to you as Christians, for no hard and fast rule can be laid down, of universal application. (2) They are not to be sought out; if they are informed against, and the charge is proved, they are to be punished, with this reservation — that if anyone denies that he is a Christian, and actually proves it, that is by worshiping our gods, he shall be pardoned as a result of his recantation, however suspect he may have been with respect to the past."

## V. CONCLUSION.

- A. From such undeniable evidence we learn that the church had spread from its beginning in Jerusalem to the entire Roman Empire.
- B. The best explanation for this impressive progress is that Jesus was the Son of God set forth in the Gospels.
- C. Jesus was crucified and through His name the Gospel was preached.
- D. The church was established as 3000 got baptized in Acts 2:41 and spread out to the all the world.

## Chapter Three

### “The New Testament Church”

#### I. ESTABLISHMENT OF THE CHURCH.

- A. The church of Christ began on the first Pentecost after the resurrection of Jesus in the city of Jerusalem.
- B. On this day the Holy Spirit fell upon the Apostles and the gospel was preached for the first time.
- C. The 3000 buried with Christ in baptism became the first fruits of the Christians.
- D. This great occasion completed the work God had accomplished through prophecies, the preparatory work of John the Baptist and the miraculous life of Jesus.

#### II. DEFINITION OF TERMS.

- A. The word church in the New Testament translates a Greek word that literally means "called out."
- B. This Greek word is first used in the New Testament in Matthew 16:18 when Jesus said, "Upon this rock I will build my church."
- C. In Matthew 16:18 after saying He will build His church; Jesus used the expression "kingdom of heaven" to refer to the same group (vs. 19).
- D. The word church, signifying the "called out" aspect of the nature of God's people, is only one of several terms to designate them.

#### III. THE CHURCH IN PROPHECY.

- A. The church was prophesied by prophets of the Old Testament,

1. Daniel said it will be set up in the days of the kings of the Roman Kings (Dan. 2:44)
  2. Isaiah called it the house of Jehovah which all nations shall flow in following its establishment (Isa. 2:2-3).
- B. The prophecies clearly show God's plan to send His own Son into the world as a sacrifice for sin that the church might be purchased by His blood (Acts 20:28).

#### IV. THE CHURCH IN PREPARATION.

- A. Matthew states that John the Baptist came in fulfillment of God's plan to "make ready the way for the Lord" (Matt. 3:3).
- B. John preached about the kingdom being at hand.
1. John came to prepare the way for the Jesus and His kingdom (Acts 19:4).
  2. The kingdom (church) was not yet in existence but was to be soon.
- C. Jesus also preached about the coming kingdom.
1. Jesus began His ministry saying, "Repent ye for the kingdom of heaven is at hand." (Matt. 4:17).
  2. He went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom (Matt. 10:7).
  3. Speaking concerning its establishment, Jesus put it in the future tense when He said, "Upon this rock I will build my church."

#### V. THE CHURCH IN REALITY.

- A. Pentecost was the birthday of the church.

- B. Jerusalem is the place the prophets said the church would have its beginning.
- C. The promise of Christ that the Apostles would be filled with the Holy Spirit was fulfilled on Pentecost.
- D. Peter then preached the death, burial and resurrection of Christ (Acts 2).
- E. The result of the sermon was momentous.

#### VI. THE BASIS OF MEMBERSHIP.

- A. Peter's audience on Pentecost was also conscious of the truth and being convicted of sin cried out, "What shall we do?"
- B. Peter responded, "Repent ye and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38).

#### VII. RAPID GROWTH.

- A. The over 3000 brethren in the church have increased to over 5000 brethren.
- B. This number actually refers to men only which indicate strength of the church.
- C. When the women and young people are added, there was perhaps in Jerusalem a congregation of 15,000.

#### VIII. EARLY SPREAD.

- A. Jesus commissioned the Apostles to be His "witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8).
- B. The gospel was taken from Jerusalem by Christian Jews throughout Judea and Samaria (Acts 8).
- C. The gospel was having its effect in every quarter.

1. Philip's preaching converted the Ethiopian eunuch who took the gospel to Ethiopia and the court of Queen Candace (Acts 8).
2. Peter converted the household of Cornelius, the first Gentile converts (Acts 10).
3. Saul of Tarsus, who became the Apostle Paul, having seen the Lord, came penitently to Ananias and was told to "arise and be baptized and wash thy sins away, calling on the name of the Lord" (Acts 22:16).

#### IX. ORGANIZATION AND GOVERNMENT.

- A. The subject with most differing opinions is the organization of the church.
- B. Whiles the Apostles lived the highest authority rested in them as they spoke under the guidance of the Holy Spirit.
- C. The church at Jerusalem had elders (Acts 15:2-6), as well as all the churches (Acts 14:23).
- D. It is an apostolic doctrine that in each congregation there was appointed a plurality of elders.
- E. To fully comprehend the pattern God has given about the government in the New Testament one must realize that those called "elders" are also called "bishops" or "overseers."
  1. Paul gave Timothy instructions for appointing bishops, lists their qualifications and that for deacons (1 Tim. 3).
  2. Paul wrote to the church at Philippi "with the bishops and deacons" (Phil. 1:1), not bishops, elders and deacons.

F. Although congregations were independent in their government, they cooperated in their Christian service or in the spread of the gospel.

G. There are examples of congregations cooperating with others.

1. Macedonia had fellowship in ministering to the saints (2 Cor. 8:1-4).
2. The congregations of Galatia and Achaia also cooperated in sending relief to Jerusalem (1 Cor. 16:1-3).

#### X. WORSHIP OF THE CHURCH.

A. The New Testament Church assembled on the first day of the week for public worship.

B. The worship was informal but characterized by great sincerity and devotion.

1. Sing songs with no musical instruments (Greek Word “psallo” Eph. 5:19)
2. Prayer expressed with sincere heart.
3. Reading of the Scripture
4. Partaking of the Lord's Supper.

#### XI. MANNER OF LIFE.

A. The early Christians shared their faith and hope and also their possessions.

B. They voluntarily distributed to one another according as anyone had needs.

C. The entire congregation brought their food to the place of worship and ate together a common meal.



## Chapter Four

### “Uninspired Writings – 100-150 A.D.”

#### INTRODUCTIONS.

1. The purity of the New Testament Church was soon lost.
2. The Holy Spirit revealed to the apostles who warned the elders of the early church concerning the coming departure (Acts 20:28-30).
3. The safeguard against the departure according to Paul was adherence to the Word of God.
4. A student of church history would be impressed with the growth of divisions that occurred in the second century.
5. The uninspired writers who wrote around 100 to 150 were men who knew the Apostles and had their teachings in direct manner.

#### I. CLEMENT OF ROME.

- A. Tradition of the church suggest that Clement was appointed an elder in the church at Rome together with Linus Anacletus by either Paul or Peter.
- B. The early life and work of Clement are unknown, but there is no reason to doubt that his life did overlap that of the time of the Apostles.
- C. Scholars have rejected the conclusion that this Clement is the one mentioned by Paul.
- D. About the year A.D. 96, an epistle from the church at Rome to the church at Corinth is believed to have been penned by him when there was a rebellion of young men against the elders.

E. Clement made a distinction between inspired writing of the apostles and prophets as compared to his own.

1. He considered "the blessed epistle of Paul the Apostle" as authority and considers his own as a work of admonition.
2. The epistle contains one hundred and fifty quotations from the Old Testament as well as several references to the New Testament writings.
3. The epistle shows confirms that the church was governed by elders, that there was no distinction between bishops and elders.
4. Clement, in his epistle states that, "the apostles . . . appointed their first fruits (having proved them by the Spirit) to be bishops and deacons of them that should believe."

C. Later writers have suggested an entirely false situation that Clement was in the position that the Pope of Rome now occupies.

D. The evidence of God's plan on church leadership in Clement's epistle is enough to proof that all these claims are false.

## II. IGNATIUS OF ANTIOCH.

A. In the writings of Ignatius of Antioch there seems to appear glaring exception to all that is said concerning the church in the writings of Clement.

B. It is traditionally believed that Ignatius was ordained by the Apostle Peter and for a time served as chairman of the elders in the church at Antioch.

C. He was arrested during a persecution under Trajan and taken to Rome by ten soldiers.

- D. It is believed that on his way to Rome he dictated letters to various churches which some scholars have disagreed.
- E. The writers of the early period all agree that the churches were governed by a plurality of elders and there was no church which had a monarchical bishop as Ignatius promoted.
- F. Ignatius believed that the church could easily stop divisions if one individual could have authority.

### III. THE EPISTLE OF BARNABAS.

- A. In the New Testament there is evidence of the struggle the church was having to establish itself as a separate institution from traditional Judaism.
- B. Early apologists and historians believe the Epistle was written by Barnabas who worked with Paul on his first missionary journey
- C. More careful research has proven that this Barnabas is not Paul's traveling companion.
- D. The epistle argues that the death of Christ is sufficient for salvation and the Law is no longer binding on Christians.
- E. It is in this epistle that the word "gnosis" is used to signify "knowledge" or spiritual insight.

### IV. THE DIDACHE (130-150).

- A. It is the teachings of the twelve Apostles.
- B. The exact date of this writings is not known, and scholars have disagreed on its date.

- C. As early as the year 200, this work was quoted which is positive evidence that it was in existence.
- D. The writing contains of general instruction about morality and Christian life.
- E. The letter discusses the worship of the church, and the need for attending assemble on the Lord's Day and to break bread.

V. PAPIAS (125-150).

- A. Papias lived in Hierapolis in Phrygia where he served as bishop of the church.
- B. Irenaeus and Eusebius sufficiently quote from his work which has since disappeared.
- C. It is believed that he gathered up all the oral statements of the Apostles and put them in writing.
- D. Irenaeus says he was a disciple of John whereas Eusebius disagrees.
- E. Papias stated that Mark wrote his gospel while being with Peter and it is an exposition of Peter's preaching.
- F. Papias refers to the officers of the church as presbyters, same name he called the Apostles.

VI. POLYCARP (115-156).

- A. Polycarp is best known as bishop of Smyrna who was martyred for his faith.
- B. Polycarp was martyred in the heat of the Romans persecution.
  - 1. His martyrdom is the first to spread among the churches.
  - 2. He was martyred on February 22, 156, at age eighty-six.
  - 3. This happened after he had served as an elder of the church for forty or fifty years.

- C. In the year 115, Polycarp wrote a letter to the church at Philippi.
1. The letter begins, "Polycarp and the elders with him."
  2. He admonished the church with mainly Bible quotations.
  3. He used sixty passages from the New Testament and presented no strange teachings.
  4. On church governance, he made no distinction between bishops and elders, admonishing them "to be subject to the presbyters and deacons."
  5. He wrote that "Let the presbyters also be compassionate, merciful to all, bringing back those that have wandered," etc.
  6. These words are in line with what the Apostle Paul wrote to this same church with its "bishops and deacons." (Phil. 1:1).
- D. Polycarp is believed to have said, "John the disciple of the Lord going to bathe at Ephesus and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, 'Let us fly, lest even the bath-house fall down because Cerinthus, the enemy of the truth, is within.'"
- E. According to tradition, He was faithful even to death.
1. When he was asked to deny Christ, he said "For eighty and six years have I been his servant, and he has done me no wrong, and how can I blaspheme my King who saved me?"
  2. Again, when he was threatened with wild beasts and fire he said, "You threaten with the fire that burns for a time, and is quickly quenched, for you do not know the fire which awaits the wicked in the judgment to come and in everlasting punishment."

3. It is reported that he was bound and burned.

#### VII. SHEPHERD OF HERMAS (140-150).

- A. Hermas was a slave to a wealthy woman of Rome called Rhoda who freed him after she was converted.
- B. He is believed to be a brother of Pius who was a bishop of Rome.
- C. He is believed to have written an interesting composition called Shepherd of Hermas about A.D. 150.
- D. He became a rich farmer and fell in sin but repented after becoming poor.
- E. The chief problem which his work deals with is whether there is forgiveness for sin committed after baptism.
- F. The Shepherd of Hermas was written to correct this idea and proved that there was forgiveness for the erring Christian who repented.

#### VIII. SUMMARY.

- A. The best information on the church of the first fifty years after the death of the last Apostle (100-150) is found in the works of the uninspired writers.
- B. They are ordinarily referred to as the "Apostolic Fathers" because they lived so near the Apostolic age and some of them knew the Apostles personally or knew someone who knew the apostles.
- C. Through their writings, we could discover that right in the second century time, departure from the New Testament had begun.
- D. A number of erroneous teachings can be defeated based on their writings.
  - 1. There was no monarchial bishop for the churches had plurality of bishops.

2. Peter is neither mentioned as bishop of Rome nor is there any evidence of him having been in Rome.
3. There was no evidence of the church at Rome having preeminence among the churches.
4. There was no indication of the teachings of original sin but rather freedom for man to exercise his will power.

## Chapter Five

### “The Apologists – 185 -250 A.D.”

#### INTRODUCTION.

1. At the beginning of the gospel the church was tolerated by the government as a sect of the Jews.
2. As long as the Jews were submissive to the Roman rule, their religion was permitted.
3. The early disciples used the temple and the synagogues as places of worship until after the opposition of Jewish leaders developed and Gentiles came into the church.
4. Considering the persecution under Nero, the Christians in many places had to worship in secret.
5. A false rumor spread out that Christians were cannibals because of the partaking of the Lord’s Supper.
6. The Christians began to defend themselves by writing what are known as Apologies.
7. These writings explained the origin, doctrine and worship of the New Testament church and are very valuable as sources of information on this early period.

#### I. QUADRATUS (117-138).

- A. One of the first to write a defense of Christianity was Quadratus.
- B. His work was addressed to Hadrian the emperor and presented to him when he visited Athens about A.D.129.
- C. Copies of the Apology of Quadratus were in circulation from which Eusebius quoted when he wrote the church History around A.D. 326.

#### II. ARISTIDES.



- A. The Apology of Aristides gives us the first complete document in defense of Christianity.
- B. In contrasting Christian worship, morals, and practices with that of human religions he refers to Christian books and shows familiarity with the four Gospels, Acts, Romans and 1 Peter.

### III. JUSTIN MARTYR (103-165).

- A. Justin was a native of ancient Shechem in Palestine.
- B. He visited the various philosophical schools in an attempt to find satisfactory explanation to the serious questions of life.
- C. Eusebius mentioned eight different apologies of Justin Martyr but only two are available for us today.
- D. He addressed his apology to Antonius A.D. 150 and debated with Trypho, the Jew.
- E. He urged the emperor to investigate Christianity and learn the truth about the Christians.
- F. He wrote in his apologies that Christians met on the first day of the week or Sunday for their worship.

### IV. TATIAN (125-200).

- A. Tatian traveled widely over Greece studying Greek philosophy.
- B. He visited Rome and met Justin who baptized him into Christ.
- C. About 152-155 he wrote an "Address to the Greeks" in which he demonstrated the superiority of Christianity.

D. He wrote Diatessaron which was a harmony of the gospel into one continuous story.

E. After the death of Justin, Tatian became a Gnostic and left the Scripture.

1. He started teaching that the Old Testament was not from God.

2. He said Adam was lost beyond salvation through Christ.

3. Marriage was sinful.

4. Clement of Alexandria turned away from him because he became apostate.

#### V. MELITO (169-190).

A. Melito was bishop of Sardis, one of the seven churches mentioned in the book of Revelation.

B. Eusebius recorded that Melito produced eighteen or twenty compositions.

C. Among them were "On the Lord's Day," and "On Baptism" which were written around A.D. 170.

D. He was a forceful preacher, and, although a boring writer, he strongly influenced the Apologists who followed him.

#### VI. ATHENAGORAS (177-180).

A. He was a teacher in Athens and got converted through a personal reading of the scriptures.

B. He was very familiar with the writings of the Greek philosophers and quoted them in defense of some Christian teachings.

C. He also wrote a treatise "On the Resurrection of the Dead" demonstrating the necessity and reasons for believing in the resurrection.

## VII. THEOPHILUS.

- A. According to Eusebius, Theophilus was the sixth bishop of Antioch.
- B. He also became a Christian through his personal study of the Scripture.
- C. He wrote a defense of Christianity in about 190 and addressed it to Autolytus, a learned pagan official, whom he hoped to convert.
- D. In his work, he wrote about the things that make Christianity superiority over paganism.
  - 1. The existence of God
  - 2. Absurdities of pagan gods and idolatry.
  - 3. He discusses the fact of the resurrection.
  - 4. Christianity is a true development of God's plan from Judaism.
- E. Theophilus quoted freely from both the Old and the New Testament and said they were both "inspired by one spirit of God."

### “THE STATE OF THE CHURCH”

#### I. MARCION.

- A. Marcion was born in A.D. 85 to Sinope, an elder of the church in Pontus.
- B. He was at heart a reformer and saw the Law as the greatest enemy of liberty and grace.
- C. He wanted to throw the Old Testament away completely.
- D. The church in Rome was forced to withdraw from Marcion in A.D. 144 because of the extremes.

#### II. GnosticISM.

- A. The word Gnostic is defined from the Greek word meaning "to know."

- B. The Gnostics were the religious rationalists who tried solving problems according to their own speculative philosophical means.
- C. Gnosticism believe that the material world is evil and the spiritual good.
  - 1. They Dualism because the mixed Christianity and Judaism.
  - 2. That man needs to give up all material things.
  - 3. That Angels are to be worship.
  - 4. That man is to buffet his body through asceticism and by special knowledge rise above sinful world.
  - 5. That God is Spirit so He could not have made material things.

### III. DOCETISM.

- A. Docetism is the belief that Christ did not really suffer on the cross, but rather that He just "seemed" to suffer.
- B. The word docetic comes from a Greek word which means "to seem."
- C. They believe that matter is essentially evil so neither the incarnation nor the crucifixion were actual facts, but only the semblance of reality.
- D. Ignatius describes Docetic teaching and insists that the sufferings of Christ were real.
- E. It was the threat of this belief system that made Ignatius believe that one person needed to have authority to fight that.

### IV. MONTANISM.

- A. Montanus reacted to a growing formalism and reliance upon human leadership in the church.
- B. He rejected the authority of the inspired writings.

- C. He even claimed that he was the first to receive the Holy Spirit in its completeness.
- D. He drove many after him including Tertullian.
- E. Montanists were soon withdrawn from the church in Asia Minor and then rejected in nearly every region.

“LATER APOLOGISTS.”

I. IRENAEUS (130-200).

- A. Irenaeus was born in Asia Minor about 130 A.D.
- B. He claimed to have heard Polycarp preach and became his disciple.
- C. He quoted from nearly every Christian writer before his time.
- D. In about A.D. 185 he wrote five books Against Heresies and gave the best description of Gnosticism.
- E. He attempted to oppose errors and in so doing he suggested that the scattered churches be organized and placed under authority.
- F. Irenaeus is the first to give a list of bishops of the church at Rome and does not mention Peter as the first of the Roman bishops.
- G. The churches, according to Irenaeus, were still autonomous, and there was no organization outside of the local congregation.

II. CLEMENT OF ALEXANDRIA (150-215).

- A. Titus Flavius Clement was his name, a native of Athens.
- B. He became known as Clement of Alexandria because of his writings while connected with the famous Alexandrian Bible School.
- C. Clement is a good example of the intellectual Christian of his day.

D. He studied Greek philosophy with the intention of converting the educated Greeks to Christ.

### III. TERTULLIAN (155-223).

A. In North Africa region of Carthage is where Tertullian was born about 155 A.D.

B. While he was practicing law and teaching in the city of Rome, Tertullian was taught the Christian religion and was baptized in A.D. 195.

C. He returned to Carthage and spread the gospel in his native province.

D. He wrote a defense appealing for justice for Christians.

E. He called attention to the injustice of condemning Christians without first examining their belief and their conduct.

F. He mentions the common charges of incest, infanticide, cannibalism, and disloyalty to the government and shows these charges were not true.

G. In A.D. 202 Tertullian began to react against the movement toward centralization and authority.

H. In 202 Tertullian left the traditional church and worked with the Montanists until 222.

I. He later organized a congregation on what, to him, represented the true Christian teaching.

### IV. HIPPOLYTUS (170-236).

A. He was born about 170 A.D. and studied under Irenaeus in Gaul.

B. He was a passionate preacher and a puritan in morals.

- C. At that time the Roman church had a Bishop Zephrinus who cared more for himself than the church, and Hippolytus opposed his laxity.
- D. The church divided, and one part chose Hippolytus as their bishop.
- E. His writings consisted of Biblical interpretation, opposition to laxity in the church and especially opposition to deviation.

V. ORIGEN (185-254).

- A. Origen was born into a pagan family of Alexandria in 185 A.D.
- B. At age eight, his parents were converted to Christ.
- C. Origen was a brilliant man, and he believed the Scripture to be inspired of God, but he thought he knew the truth on every question.
- D. He was visionary and so allegorical in his interpretation that instead of explaining a Scripture, he exploited it to fit his theory.
- E. Regarding fundamentals, his work can serve great profit today.

## Chapter Six

### “Through Persecution to Victory 54-325 A.D.”

#### INTRODUCTION.

1. The Roman government instituted a state religion, and any other religions were looked upon as rebellion and a source of conspiracy against the government.
2. At first Judaism was not maltreated by the Romans, but the Jewish leaders were not ready to be under the Roman rule.
3. The teaching that Christ is King of kings made Christianity seem to be a threat to Roman government and considered the Christians as leading a rebellion.
4. Christians began to be accused of most absurd crimes.
5. There were groups called the Roman Druids and the Bacchanalia who practiced secret things and abominations which were attributed to Christians.
6. The Druids practiced human sacrifices and magic and held secret meetings at night conducting all kinds of sins.
7. Gnosticism developed into two extremes and caused things that were falsely directed to the church.
  - a. One was asceticism and the other debauchery.
  - b. Both extremes grew out of a false notion of the material world and believed that matter itself was evil.
8. The Apologists defended the church stating that such lives did not represent true Christian.
9. The Christians could not take part in the worship of the public gods and for this reason they were called "Atheists," "godless" and disloyal.



## I. CHRONOLOGY OF PERSECUTION.

- A. Under the reign of Gaius, commonly called Caligula, (37-41), there was no official persecution.
- B. However, he laid the foundation for a later persecution.
- C. Caligula had a sister called Drusilla, who died the year after he became emperor and he deified her as the universal goddess.
- D. He then made himself the universal god.
- E. The Jews did not accept his claims and refused to worship him.
- F. In retaliation he made images to be set up in Jewish synagogues.
- G. He also made an image of him to be put in the temple at Jerusalem but he was murdered and the attempt was deserted.
- H. When Claudius became emperor (41-54) the Jews were excused from worshipping the emperor.
- I. Nero came to power in A.D. 54, a time that Christianity was growing remarkably.
- J. On the night of July 18, 64 A.D. Nero set fire in the city of Rome and accused the Christians of doing it.
- K. Under the rule of Vespasian (69-79) there is no record of persecution but the Christians were not free.
- L. At the destruction of Jerusalem in A.D. 70, the Christians were not hurt because of the warning they had before hand.
- M. Domitian (81-96), the son of Vespasian, after becoming the emperor also deified himself.

- N. Eusebius wrote that, "He was the second to promote persecution against us."
- O. From Nero to Domitian the Roman government looked upon Christianity as a sect of Judaism.
- P. But during the time of Trajan (98-117) a clear distinction was made, and Christians were punished for just being Christian.
- Q. Under Hadrian (117-138) there was no severe persecution recorded.
- R. But during the time of Antoninus Plus, Christians were persecuted.
- S. Under Marcus Aurelius (161-180), Justin and a group of Christians were beheaded in Rome around 166.
- T. From the reign of Trajan, no additional law was enacted against Christians until A.D. 193-211 when the emperor Severus started to reign.
- U. He forbade conversion to Christianity in 201.
- V. From A.D. 260 to 303 Christians rested from persecution by the state and the church grew rapidly.
- W. History has it that many large church buildings were constructed.
- X. In A.D. 284, Diocletian assumed dictatorial powers and abolished the senate and made laws which prevented the Christians from holding meetings.
- Y. In all these persecutions, the Christians had persistently claimed that they were good citizens and obedient to the government.
- Z. They were obeyed all things except in matters which were contrary to God.

## II. EDICT OF TOLERATION.

- A. The Christians continued to refuse to obey the worship of idols.
- B. Galerius on his death bed issued Edict of Toleration.

### III. EDICT OF MILAN.

- A. In this edit, Constantine in A.D.313 granted Christians the right to exist.
- B. This is the first government action which gave the Christians peace.
- C. This victory indicates that God was with them.

## Chapter Seven

### “The Development of the Canon”

#### XII. THE SOURCE OF INSPIRED WRITINGS.

- E. Christianity is a revealed religion.
- F. Jesus taught His disciples all that the Father gave Him to do in three years.
- G. The Holy Spirit after the ascension of Jesus was to "teach them all things, guide them into all truth and reveal things to come." (John 14:26; 16:13).
- H. Before the Bible was written, God gave instructions to the apostles who in turn gave to the church.
- I. The apostles were empowered to impart the Holy Spirit in miraculous measures through the "laying on of hands."
- J. Paul, the apostle, told the Corinthians that miracles were not going to last forever.
- K. Therefore, Paul told them to "Take knowledge of the things which I write unto you, for they are the commandment of the Lord." (1 Cor. 14:37).
- L. The inspired written Word of the Apostles was to be considered as the standard.
- M. Oral tradition was relied upon to test the inspiration of the written word.
- N. At some times, uninspired writings were accepted as inspired while the inspired were rejected as uninspired.
- O. The written Word which were finally accepted were called canonical, and those rejected became the apocryphal.
- P. The church did not give the world the Bible.

1. It the Word of God that was preached by Peter and the apostles in Acts 2, that produced the church.
2. God selected men in the church to serve as instruments through whom the Bible was to be written.
3. The Holy Spirit guarded the selection of the Bible books which were to be included.
4. All the church could do was to apply tests to ascertain which letter was from God.

### XIII. METHOD OF DISTRIBUTION.

- A. Base on the test to ascertain the inspiration of a particular writings stated above, the church started the collection of the writings.
- B. There is no historical fact about the pattern by which the inspired letters were distributed.
- C. When the church in Philippi requested from Polycarp a copy of a letter written by Ignatius, Polycarp sent them copies.
- D. It is believed that such was how letter got distributed among the churches.
- E. There is no reason to doubt that this applied to all the books of the New Testament.
- F. The real problem was the means of determining what letters were inspired.
- G. The writings of men who knew the Apostles and were highly respected were given apostolic authority.
- H. On that basis, the church at that time had more books in the New Testament

than what we have today.

#### XIV. EARLY REFERENCES TO NEW TESTAMENT LETTERS.

- A. In the letters of Clement to the church at Corinth which was written between A.D. 90-100, he made many references to the New Testament books.
- B. Clement agreed that the New Testament books he quoted from were inspired and referred to them as "The Holy Witness."
- C. Clement referred to several quotations from the teachings of Christ.
  - 1. He quoted from both sermon on the mount and other teachings of Christ.
  - 2. He did not tell which of the gospel books he quoted from, however, his quotations indicate his familiarity of the gospels.
  - 3. He uses passages from the New Testament books.
    - a. Romans.
    - b. First and Second Corinthians.
    - c. Ephesians.
    - d. Hebrews.
    - e. Titus.
    - f. James.
    - g. First Peter.
    - h. Revelation.
- D. Clement quoted many Old Testament passages as well.
- E. Eusebius quotes Papias as saying that John the Presbyter taught that Mark became Peter's interpreter and that he wrote accurately what Peter

remembered of the things said and done by Christ.

- F. Papias went on quoting John to say that Mark did not give a chronological order, but that he wrote as Peter taught and he was careful to make no false statements.
- G. Papias stated that Matthew wrote in Hebrew.
- H. Eusebius stated that John had used the gospel in oral form, but in addition he had copies of the other three by Matthew, Mark and Luke as they "were distributed to all."
- I. Eusebius listed the books were traditionally accepted without question as inspired.
- J. He listed James, Jude, Second Peter, Second, third John and the book of Hebrews as disputed books.
- K. The questioning or testing of the books by the early church indicates the seriousness to guide against error.
- L. The tendency of the early Christians in general was to be very careful to accept only books as inspired that were without question.

#### XV. TESTS APPLIED TO QUESTIONED BOOKS.

- A. The uninspired were eliminated by a testing them and they included all of the inspired books in a definite form for use in the churches.
- B. These tests include such questions as:
  - 1. Does the book claim inspiration?
  - 2. Is it written, by an Apostle?
  - 3. If not, is its content in keeping with Apostolic teaching — whether

orally or in books already written by Apostles?

4. Is it accepted by loyal churches (i.e., loyal to Apostolic teaching) and read in their worship services?

5. Does it have the "ring of genuineness"?

C. It was in later times that the "Church Councils" "officially" recognize the canon of the books that had already been formed and accepted by churches throughout the empire.

D. By the time of Origen (250) the twenty-seven books we have today as the New Testament were accepted, and to them he added Barnabas and the Shepherd of Hermas.

E. Eusebius (326) held to the twenty-seven books, and from Athanasius (367) on there was little controversy.

F. Later, church councils also passed on the books which should be counted as inspired, but these were mere expressions of what the sincere Christians had held to years before.

## XVI. APOCRYPHAL BOOKS.

A. There were many books in circulation from the beginning of the second century.

B. These were accepted by some groups but they were not inspired.

C. Eusebius listed the rejected works.

1. Acts of Paul.

2. Shepherd of Hermas.

3. Apocalypse of Peter, Barnabas.



4. The Teaching of the Twelve Apostles,
5. The Gospel of Peter, Thomas and Matthias
6. The Acts of Andrew, John, Peter and other Apostles

- D. These forgeries, however, did great harm in the church and some of the imaginary stories they told of the Apostles were accepted as true and are yet being repeated in popular literature.
- E. Even the theological system that depends upon Peter's alleged work in Rome, is built upon these forgeries.
- F. Occasionally references are made to "New Testament" books not now in use but it should be understood that all such references are to those "apocryphal" books which were rejected with good cause by the early churches.

## Chapter Eight

### “Departure from the New Testament Pattern 100 – A.D.”

#### INTRODUCTION.

1. The church struggled with doctrinal purity in the first fifty years after the death of the apostles.
2. The Christians were influence by the Greek philosophers and they started using philosophical terminology to explain Christian concepts.
3. The Apostles foretold that the church would depart from the faith by drifting away from the teachings (Heb. 2:1).
4. To safeguard against such departure, obedience to the "Word of his grace," was encouraged. (Acts 20:32).
5. If the church under the Apostolic guidance taught or practiced something, then the adherence to that same teaching or practice today cannot be said to be denominational.
6. To remain undenominational, we must hold to the New Testament pattern.

#### I. DEPARTURE IN ORGANIZATION.

- A. One astonishing departure from Apostolic teachings was the rise of the monarchical episcopate.
- B. Monarchical episcopate refers to congregational rule by one man.
- C. It was a distinction between the bishop and presbyter.
- D. Some local churches were ruled by one "bishop" with a group of presbyters (elders) and deacons under him.
- E. Ignatius of Antioch was the campaigner of this departure.

- F. The churches adopted that practice and the church at Rome was the last to install a monarchical bishop.
- G. The rise of such "Bishops" was an early departure from the New Testament.
- H. All scholars, Roman Catholic, Protestant and liberal, agree that in the New Testament there is only a dual order: bishops (or presbyters) and deacons.
- I. The division between bishops and presbyters was the first change in organization after the apostles.
- J. Reference is sometimes made to the Didache and the letters of Ignatius to prove that there was a diversity of organization in churches during the first century.
- K. However, it is likely that Ignatius was attempting to create a situation rather than represent the existing one.
- L. The organization of the New Testament church consisted of a plurality of elders (or bishops) in each church and the terms were used interchangeable (Titus 1:5, 7; Acts 20:17, 28).
- M. This chairmanship among elders became a perpetual position and the title "bishop" was reserved for the one who occupied the position.
- N. He was sometimes called the "president" of the church and gradually assumed the responsibilities that had originally rested upon all the elders.
- O. The office of elder was continued, but the eldership was subordinate to the bishopric.
- P. Alexandria, until 233 A.D., the presbyters always chose one of their own and styled him "bishop."

- Q. The bishop, as chairman of the elders, took the lead in combating heresy, and in time of danger or calamity was expected to take charge.
- R. As the office became general it was natural for the bishop of the large city churches to assist in starting new congregations.
- S. By 190 Victor of Rome claimed to be "universal bishop" but he was ignored by the other churches.
- T. Cyprian (200-258) labored to establish greater reverence to the bishops and after 250 the monarchical diocese was almost universally established.
- U. Irenaeus became bishop of Lyons in A.D. 177 and soon began to gather the Roman bishops.
- V. Cyprian of Carthage (195-268) did more to establish the hierarchy than any other individual.

## II. DEVELOPMENT OF A PRIESTHOOD

- A. By A.D. 150 there was a distinction between the ministers and the rest of the congregation.
- B. As this distinction grew the "clergy" patterned itself after the Jewish priesthood.
- C. The person raised as bishop took the position of High Priest, the presbytery or elders became priests, and the deacons became the Levites.
- D. Such a priesthood developed out of a prior separation of Christians into two levels, the "spirituals and the carnals".

- E. The other departure from the truth came reasonably natural, example was the change of attitude toward the worship services.
- F. Worship could be conducted only by authorized priests.
- G. The ceremonialism and sacerdotalism which came in later years originated from that.

### III. THE GROWTH OF SECTS.

- A. From the middle of the second century there was a rapid growth in the number of sects.
- B. Every generation produces a group of men with leadership ability who are not satisfied to leave the church as God created it.
- C. We have already seen the growth of Gnosticism and Montanism.
- D. The influence of Marcion has also been described, but there are certain other Gnostic leaders who need to be considered.
- E. Saturnilus of Antioch is one of the earliest and most influential Gnostics.
- F. The basis of his system was dualism; matter is evil and the spirit good.
- G. Gnosticism dealt with the problem of God and providence, the origin and destiny of the universe, Christ, intermediaries, redemption, and revelation.

### IV. NEOPLATONISM

- A. About the year 240 Ammonius Saccas began to teach in Alexandria a new type of mysticism, attempting to harmonize pagan philosophy and Christianity.
- B. The process by which this was to be accomplished involved mental contemplation of the higher things of art, nature, love and the spiritual things.

- C. Through Neoplatonism many Christians were influenced to think of Christianity as another philosophy.
- D. Plotinus (205-270) studied under Saccas and then started a Neo-Platonic school in Rome.
- E. Porphyr (233-300) gathered up the ideas of Saccas and Plotinus, put them in logical order and attempted to substitute Neoplatonism for Christianity.
- F. In his Life of Plotinus Porphyr begins by telling us that Plotinus "was ashamed to be in the flesh."

#### V. MANICHAISM

- A. About the year 250, Mani (216-276) of Mesopotamia, formulated a philosophical system by mixing the teachings of Zoroaster, the mystery religions and Christianity.
- B. His teachings was a conflict between light and darkness.
- C. Mani's theory was that "the mother of light formed the soul of man from pure light, but the king of darkness enveloped this soul in an evil, material body, Salvation was a matter of releasing the soul from the burden of the body."
- D. His teachings placed emphasis on asceticism.
- E. Marriage was allowed, but if a person marries, that person could not get to the height of "perfection."

#### VI. THE EBIONITES

- A. The Ebionites were a body of Judaizing Christians who held that Moses was equal in authority to Christ.

- B. They considered Christ to be an ordinary man who was exalted because of his perfection in keeping the law.
- C. They reduced Christianity to a legalistic system and influenced later theologians to think as such.

#### VII. MONARCHIANISM

- A. The false doctrines which disturbed the church most were those that concerned the nature of Christ.
- B. The Ebionites in denying the divinity of Jesus, denied the virgin birth
- C. They said that as Jesus kept the Law in such a perfect manner, God adopted Him to be the Messiah. Later, in the second and third centuries this view was known as Adoptionism or Dynamic Monarchianism
- D. Those who belonged to this school of thought held that Jesus was just a man who so perfectly kept the Law that God adopted Him to be His son.
- E. Others teachings which emphasized the divinity of Jesus but held that His human form was only an appearance.
- F. Some of them were Docetists, then Modalistic Monarchians (Modalists).

#### VIII. DONATISTS

- A. Due the severe persecution under Diocletian some Christians gave in to the pressure and worshipped pagan gods.
- B. Some came back to the churches and confessed their sins but in A.D 311 Donatus taught that those were unpardonable sins.
- C. A synod at Rome decided against the Donatist position and later councils confirmed the decision.

- D. The first man to advocate the position taken by the Donatists was Novatian of Rome.

## FUTHER DEPARTURE IN DOCTRINE

### I. MILLENNIALISM

- A. Millenarianism was a doctrine reappeared many times in the second century.
- B. Eusebius and others accused Cerinthus of being the first to bring this doctrine into the church.
  - 1. Cerinthus claimed to have special revelations from angels to the effect that after the resurrection, the Kingdom would be established on earth.
  - 2. To refute that Polycarp told a story that one day when John, the apostle, saw Cerinthus in a bath house he fled from the door saying, "Let us flee, lest the bath-house fall in, for Cerinthus the enemy of the truth is within."
- C. Eusebius stated that Papias taught the coming of the millennium in a material form on this earth.
  - 1. He describes Papias as a man of very little intelligence who failed to understand mystical and symbolic language.
  - 2. Irenaeus, who relied upon the antiquity of Papias was carried away by his teaching.

### II. ORIGINAL SIN AND BAPTISM

- A. The doctrine of original sin teaches that children are born with the guilt of sin and through inheritance are depraved in nature.
- B. This idea is not found in any of the works of the Apostolic Fathers.



- C. Irenaeus seem to be the one who may have started this idea of children being born with sin.
1. In the writings of Irenaeus this trend is seen when he discussed the consequence of the fall of Adam.
  2. He taught that this brought man under the control of Satan and robbed mankind the "divine likeness."
- D. Tertullian (160-220) is the first to formulate the doctrine of original sin.
- E. He taught that the soul shares in Adam's guilt and every man therefore is under condemnation because of inherited guilt besides the ones done by himself.
- F. Cyprian, while bishop of Carthage (248-258) built upon Tertullian's conception and declared that even infants were guilty and needed baptism.
- G. The doctrine of original sin and infant baptism were not generally accepted in that period of time.
1. It is logical for these two doctrines to rise and fall together.
  2. There is a statement in Irenaeus before the year 200 that is quoted to prove that infant baptism is of early origin.
- H. Origen stated that the church received the tradition from the Apostles to baptize the very young, but there is no record of its being done before the end of the second century.
- I. Tertullian believed that baptism should not be performed before adolescence so the candidate would be old enough to fully understand its importance.

J. Gregory of Nazianzus felt that infant baptism was of value, but that the child should be at least three years old.

K. Infant baptism, however, did not become a general practice until the fifth century.

1. It was the doctrine of original sin as taught by Augustine that brought about its general acceptance.

2. He taught with persistence that because of inherited sin all infants needed baptism.

3. The doctrine of original sin alone, however, would not have produced infant baptism.

4. The doctrine of baptismal regeneration was also necessary.

L. During the third century baptism was made a ritualistic ceremony performed by the bishop or one of his appointed assistants and conducted twice a year.

M. The influence of the mystery religions is seen in this.

1. Following the immersion, the new Christian was fed milk and honey.

2. The newly baptized were dressed in a white robe and given a crown to wear in a procession of victory back home.

3. The desire to be like the nations roundabout has always been a curse to God's people.

## DEPARTURE IN MANNER OF LIFE

### I. ASCETICISM AND CELIBACY

A. As a result of the Gnostic emphasis that all matter is evil, some Christians were led to asceticism.

- B. The believe that human body was considered evil.
- C. Normal human processes such as eating nourishing meals, marrying and childbirth, to them, became evil.
  - 1. This gave rise to bodily abuse, self-starvation and residence in the wilderness.
  - 2. The celibate life began to be exalted above marriage, and ministers especially were considered unfit to serve if they were married.
- D. To combat this, Clement of Alexandria wrote a weighty treatise "On Marriage" in which he defends marriage as proper.
  - 1. Clement stated that not only does the Scripture proof that marriage good, it also records Peter as being married and having children and that his wife was with him until the time of his martyrdom.
  - 2. Clement also believed the Apostle Paul was married and referred to his wife as "true yoke-fellow" in Philippians 4:3.
- E. Jerome tells of one Paul who fled under the persecution of Decius and lived for ninety years in the desert of Thebias.
- F. Others followed his example and soon began to form themselves into monastic communities.

## II. EASTER CELBRATION

- A. Some of the early Christians tried to work out a yearly calendar and place in it all important events in the life of Christ.
- B. This would give the Christians special festivals and celebrations as were found among the Pagans and Jews.

- C. The Jewish converts brought their customs for the Christian usage.
- D. Church leaders at the time were desirous of making the church more attractive to Jews and Pagans.
  - 1. The Jewish and Pagan priests had mocked the Christians for not having some special physical things temples, altars, victims or priests.
  - 2. The Christians responded with special occasions and made a sacrifice out of the Lord's Supper.
- E. Easter was then the most elaborate of these celebrations.
- F. The time for its observance, however, caused serious differences.
  - 1. The church in Asia Minor wanted to keep Easter at the same time the Jews observed the Passover.
    - a. They began a fast on the fourteenth day of the first Jewish month, the day of the crucifixion — and then celebrated the resurrection three days later.
    - b. This made Easter fall on different days of the week.
    - c. They claimed that the Apostle John and Philip had taught them this method of determining the day.
  - 2. The Western church under the leadership of Rome said that Peter and Paul taught them to observe Easter day always on the first day of the week.
  - 3. About the close of the second century, Victor, bishop of Rome, excommunicated the church of Asia because they would not agree with Western custom in always celebrating Easter on Sunday.

4. At this time, it was generally believed that all bishops were of equal authority and Victor was considered out of place by such action.
5. The churches of Asia would not change, and Irenaeus got Victor to withdraw his rash declaration.
6. Each continued its own practice until the first general council in 325 decided in favor of the Roman position.
7. This was another step-in exaltation of the Roman bishop.

### III. SUMMARY OF PART TWO

- A. Through the writings of the Apostolic Fathers and the Apologists we have seen how the church, became corrupt and how the predictions of the Apostles were fulfilled concerning the falling away.
- B. There were, throughout the first three centuries, strong, sincere Christians contending for the faith once for all delivered to the saints.
- C. Many of them were sacrificed during the persecutions helping to show the Roman officials the futility of fighting against the Eternal Kingdom that Christ died to establish.
- D. The simple ordinances Jesus left became strangely interpreted and ceremoniously performed.
- E. The apostate organization produced a hierarchy unlike the original pattern.
- F. Yet during these changes there is evidence that many did not approve the departures.

- G. It is worthy of note that almost every controversy facing the church today was faced in the years immediately following the death of the Apostles.
- H. History teaches us how these false doctrines arose, and how each generation tried to deal with them.
- I. It should be kept in mind that inadequate solutions to these problems many times were the products of expediency.
- J. The Bible alone is the solution to such errors.

## Chapter Nine

### “The Influence of Constantine”

## INTRODUCTION.

1. Constantine the Great grew up during the intrigue and jealousy of the ruling class of the Romans.
2. In 292 he was taken hostage in the court of Diocletian ostensibly "to be educated."
3. When Diocletian abdicated in 305, Constantine fled to join his father.
4. Constantius, his father, had been favorably impressed by the Christians and had protected them.
5. His mother, Helena, had supported the Christian religion.
6. At this time the Empire had four Emperors.
  - a. Diocletian and Maximian had the title of Augusti,
  - b. while Constantius and Galerius were Caesars.
7. When Diocletian and Maximian abdicated in 305, Constantius and Galerius became Augusti.
8. In A.D. 306 Constantius died and his army proclaimed Constantine "Augustus."
9. There followed a period of conflict out of which Constantine emerged sole Emperor in the West.
10. He then decided to try to unify the empire under his authority.
11. On his way to Rome to affect the overthrow of his opposition, he is said to have seen the sign of a cross in the sky with the statement under it, "By this conquer."
12. In 323 Constantine defeated Licinius who had been a claimant to the throne and a persecutor of Christians.
13. The part Christianity played in Constantine's thinking is difficult to determine.

14. During his early reign it is doubtful that he accepted without reservation the idea of Christ as the Son of God and Jehovah as the only God.
15. At least he outwardly supported the Christian religion and used it for his purposes.
16. He no doubt recognized its value as a unifying force for he decided to stake his all on its support.
17. In A.D. 303 Diocletian, at the instigation of Galerius, issued his first decrees against Christians, authorizing the destruction of church buildings and the burning of all Scripture leading to the suffering of the Christians in the East.
18. But in the West these decrees under Constantius had not been carried out, so they enjoyed peace and prosperity.
19. This impressed Constantius that the most ruthless persecutor, Galerius, had died a miserable death.
20. It is said that Galerius at his dying breath recognized defeat in his opposition to Christianity and to sign the edict of toleration.
21. Constantine adopted a Christian monogram and inspired his soldiers with the belief that God would give them victory.
22. After his victory, and becoming sole emperor, he favored the Christians.

#### I. SUPPORT OF THE CHURCH

- A. Constantine not only gave assurance that there would be no more persecution, but he also began to favor Christianity as though it were a state religion.
- B. He then began to encourage the construction of additional elaborate buildings and authorized that state money be given to the Christians for this purpose.
- C. Constantine issued decrees about Christians.



1. Building meeting houses.
  2. Paying ministers.
  3. Ministers were being excused from all public offices.
- D. Donatus, about 311, created a faction in opposition to Caecilian.
- E. Constantine's favoritism to the church seems to be more a matter of expediency than of conviction.
- F. The church was to be used as a center of unity and culture to preserve the empire.
- G. One of his best known decrees related to working on Sunday.
1. In this he states that "all judges, city people and craftsmen shall rest on the venerable day of the Sun."
  2. He states, however, that farmers could work on Sunday if their crops required it.
  3. Christians had been worshipping on the first day of the week from the beginning.
  4. This decree favored worship on Sunday by forbidding work on that day, thus making it possible for Christians to give themselves to worship without affecting their occupations unnecessarily.

## II. COUNCIL OF NICAEA

- A. One of the outstanding examples of the relationship of Constantine to the church was his part in the first general council held in the city of Nicaea (325).
- B. This council grew out of a conflict over the nature of Christ.

- C. Constantine calling himself bishop of bishops, sat as the chairman of the council and paid the expenses of the delegates.
- D. His chief concern was not which side was right, but rather that a spirit of unity be achieved.
- E. As long as the church had been under persecution the fine points of theology had not been a chief matter of concern.
- F. After the persecution ceased, the fine points of distinction came to the front and strong feelings developed over small differences.
- G. The problem concerning the relationship of Christ to God the Father is the question that brought out the differences of opinion.
- H. The earlier teachers had taken for granted the divinity of Christ without attempting to explain all that is involved in the doctrine of the Trinity.
- I. Tertul- lian had taught the unity of essence in the three personalities of the God-head.
- J. In the city of Alexandria, Alexander, "the bishop," had preached a sermon on the "Unity of the Trinity."
- K. Arius, one of the elders, who was a popular preacher, took issue with the sermon.
- L. He said Alexander did not make enough distinction between God the Father and Jesus and that his views made three Gods instead of one.
- M. In order to defend the idea of the oneness of God Arius believed that Christ was above man but beneath God.
- N. The position Arius took was immediately challenged.

O. He was accused of denying that Christ was divine.

P. Alexander called a synod to consider the matter.

1. In the discussion the nature of Christ and the length of His existence were debated.
2. Arius said that He was in existence long before the world began, but that He had not existed eternally as had the Father.
3. He also contended that Christ was of different essence than the Father.
4. The synod condemned Arius as a false teacher, and he had to leave Alexandria.

Q. Eusebius of Nicomedia, (not the church historian) had taken the part of Arius and welcomed him to his city.

R. Theodoret, bishop of Cyrus, gathered up information concerning this controversy and presented it in a History of the Church which was designed to continue where the history of Eusebius left off.

1. It covers the years 322 to 427.
2. Theodoret quotes a letter from Alexander which gives the view of Arius.
3. In the writings, Alexander said that Arius denied the divinity of Christ.
4. Arius denied Christ but Alexander argued that Christ was on the level with other men.

S. Although Constantine had not been baptized and held no church office, yet he took a very active part in discussing this difficult theological problem.

- T. His arguments and his authority carried the meeting and when the entire group was called upon to subscribe to the creed which was drawn up, all but six agreed.
- U. This is sufficient to show the influence of Constantine upon the church.
- V. Out of respect to Constantine for the favors he showed, the church gave up her independence and began to rely upon the head of the state for its organization and authority.
- W. The leaders seemed too concerned with present problems to see the danger in these developments.

## Chapter Ten

### “The Growth of Episcopacy”

#### I. CHRONOLOGICAL DEVELOPMENT.

- A. When Constantine called the bishops together for the first general council, they all came to Nicaea as equals.
- B. We have previously noted how these monarchal bishops came into existence.
- C. The chairmanship of the elders became a permanent position and the word bishop was applied to the holder of this office.
- D. Soon this bishop was elevated in authority over the elders.
- E. Each congregation had its own bishop, and gradually the city bishops grew in prestige over the country bishops, absorbing their functions.
- F. This was the stage of development at the time of the council of Nicaea.
- G. In a letter to Chrestus, bishop of Syracuse, Eusebius preserves for us a copy of the form letter sent to the bishops, calling the second Synod over this problem.
- H. In it Constantine said, "I have given orders" that the bishops meet to discuss this problem.
- I. He continues, "In as much, therefore, as we have commanded that very many bishops from various and numberless places should assemble. .. do thou be present."
- J. Throughout all of the work of Constantine in his efforts to unify and organize the church there is no idea of any centralized church organization.
- K. Constantius, the son of Constantine, continued his father's policy of calling the bishops together to settle disturbances.

- L. He accordingly called together ninety bishops in Rome and took a stand against Arianism.
- M. Constantine said, "God it was, on whose suggestion I acted in summoning the bishops to meet in such numbers."
- N. The council also declared at its close, "it was by the grace of God and the piety of the emperor in assembling us that the great and holy synod came together."
- O. Eusebius gives us lists of bishops in a number of cities, but in all his effort to exalt the bishops he does not go beyond the rule just stated.
- P. When he wrote his church history, the growth of episcopacy had not developed above the monarchical bishop.
- Q. Theodoret in 450 wrote the history of the church for the next 105 years, from 324 to 429.
- R. It was intended to be a continuation of the history of Eusebius and in it there is no indication that the bishop of Rome received any recognition above the bishops of Antioch, Constantinople or Alexandria.
- S. At the conclusion of his history Theodoret gave a list of the bishops in Rome, Antioch, Alexandria, Jerusalem and Constantinople from the year 300.
- T. In terminology he uses the word pope, but applies it to Alexander, bishop of Alexandria. Thus we see that the churches in the East gave the Roman bishop no more honor than they did the Eastern bishops.
- U. The churches in the West, however, began to exalt the bishop of Rome.

- V. They eventually gave him the title pope (papa) and considered him the universal head of the church.
- W. Until this time there were five Metropolitans: Rome, Alexandria, Antioch, Constantinople and Jerusalem.
- X. Rome in the West and Constantinople in the East, however, had risen to greater prominence because of the position of these cities, and there now arises a conflict as to which of these should become dominant.
- Y. The council of Chalcedon had decreed the two were equal.

## II. THE BATTLE OF THE BISHOPS.

- A. From the first distinction between elder and bishop there may be seen a steady development in organization in the direction of one universal head of the church.
- B. At the council of Nicaea (325) there was effected an organization in the church parallel to Constantine's organization of the Roman government.
- C. The Patriarchs authorized at Nicaea were given territory identical to that of the provincial governors.
- D. Very early there was developed in the church positions equaling the lower offices in the imperial administration.
- E. With this development it was natural for the organization to move upward also and some one be selected to stand on an equality with the emperor as universal head of the church.

- F. Rome and Constantinople were the logical opponents in this struggle, and although the world council decreed that they were equal in authority there were forces at work which favored Rome.
- G. In the first place the prestige of Rome "was tremendous in the Empire at this time.
- H. Valentinian referred to the "leading position of the city of Rome" in his Edict of 445 A.D. She was the capital city of the world.
- I. Her reputation, in the second place, was well known in the areas of benevolence and sound doctrine.
- J. Much of this is reflected in the correspondence of Clement to Corinth.
- K. Further, the tradition was quite strong that Peter and Paul had founded the church there sealing their fait with martyrdom.
- L. Much of this was based on the spurious "Acts of Peter," an evident pseudepigraphical work of the late second century or earlier.
- M. Nevertheless, the idea that Peter was the first bishop of Rome was early accepted as incontrovertible.
- N. To strengthen this position, various passages of the New Testament were explained in such a way as to insist upon Peter's identity as the foundation of the church.
- O. Finally, it might be mentioned that the breach between the Eastern and Western churches eventually widened to the extent that many supported the Roman bishop out of resentment to the undue exaltation of the Eastern bishop.



- P. The episcopal order of government secured the submission of worshippers to a system of priesthood.
- Q. The pattern set by paganism that priests were representatives of the gods and the emperor high priest had become customary in the church, and the New Testament teaching that man may approach God directly was destroyed.
- R. The New Testament arrangement consisting of a plurality of bishops in each congregation was forsaken, and while there were here and there sincere Christians trying to do the will of God as revealed in His word, the Eternal Kingdom largely disappeared from the pages of history.
- S. That the development of a pope was a gradual process is clearly seen. None of the Apostolic Fathers evidence such a situation.
- T. The Apologists and the bishops of the early councils never had to reckon with papal authority.
- U. Christians today who respect the authority of the New Testament are forced to recognize the entire hierarchy as a human development which is to be rejected in favor of the simple organization found in the New Testament — the last Will and Testament of Jesus Christ.

## Chapter Eleven

### “The Ecumenical Councils”

#### INTRODUCTION

1. The term ecumenical denotes universal or worldwide in extent.
2. To the church councils it is in refers to the first seven councils that involved all the bishops.
3. These council meetings were held at:
  - a. Nicaea, A.D. 325.
  - b. Constantinople, A.D. 381.
  - c. Ephesus, A.D. 431
  - d. Chalcedon, A.D. 451.
  - e. Constantinople, A.D. 553.
  - f. Constantinople, A.D. 680.
  - g. Nicaea, A.D. 787.
4. There was an eighth council held at Constantinople in 869 but it is generally not accepted as ecumenical.
5. Because the pope influenced the decisions at the councils after the Chalcedon in A.D. 451, scholars from the protestants reject them as ecumenical.
6. On the other hand, the Roman Catholics add twelve more, claiming that the presence of the Pope in the meeting guarantees their ecumenical character.
7. The Christian who accepts the Bible as an inspired revelation from God can place no importance upon such councils, because they are subject to error being human.

8. Beside the Apostles, no man or group of men have been given the right to speak for God.
9. Disagreeing to this, the Roman theologians maintain that the church as an organization does have the right to speak for God and that the bishops in council cannot make mistakes.
10. The decision as to where final authority resides constitutes a vital difference between Romanism and undenominational Christianity.
11. After the Pope was seen as universal head of the church there was a conflict over who had the final authority, the pope, or the council.
12. At that time, the council claimed that it had the final authority but later the pope gained preeminence over the councils.

I. COUNCIL OF NICAEEA, 325.

A. In June 19, 325 Constantine called the first general council meeting at Nicaea.

1. The purpose was to settle the controversy over the nature of Christ.
2. The controversy was the contention between Athanasius and Arius over Arius teachings on the nature of Christ.
3. During the council popular feeling supported Alexander, bishop of Alexandria and Athanasius who was the chief spokesman against Arius.
4. The council wrote its first creed and excommunicated Arius.
5. The meeting also settled a difference on the time to observe Easter and decreed that it must always be observed on Sunday.

6. The council also created the office of Metropolitan, or Patriarch, by exalting the bishops of Rome, Alexandria and Antioch.

B. After the death of Constantine, his three sons took over and Arians were able to keep imperial support.

C. In 359 the council of Ariminum accepted an Arian creed, and even the bishop of Rome, Liberius (352-366), gave way for the Arian views and the church fell in the hands of the Arians.

D. The Arian dominance, however, saw opposition by some strong men because it tended to lessen the divinity of Christ.

E. The Arians started losing their integrity, so they started discrediting Athanasius, with many false charges.

F. The doctrine of Arius was rejected in later councils, but it has continued in the world until today. and can be found in part in

G. The false teachings of Unitarianism emerged from the Arians which says there is true deity only in God the Father and Jesus was purely human.

### III. COUNCIL CONSTANTINOPLE, 381.

A. In May 381, the Emperor Theodosius convened the second general council in Constantinople.

B. This meeting had one hundred fifty bishops in attendance.

1. Their first decision was that the position taken by the three hundred and eighteen bishops of Nicaea was the truth.

2. A second important decision was on the nature of the Holy Spirit.

- C. Another false teaching was started by Macdonius, a bishop of Constantinople from 341-360 had taught that the Holy Spirit was subordinate to both the Father and the Son and was on the level of the angels.
- D. This was a denial of the teachings of the Scripture on the Holy Spirit as the third member of the Godhead.
- E. It was as harmful to the true conception of the Holy Spirit as Arianism is to the deity of Christ.
- F. The council also decreed that Christ was human as well as divine.
- G. The doctrine that Christ had two natures which were distinct continued in the church.
- H. To emphasize that Jesus was truly divine at the time of birth, the theologians began to call Mary the mother of God (Theotokos).
- I. This was not done to exalt Mary, but to emphasize the divinity of her child.
- J. Nestorius denied that the divine nature was truly united with the body of Jesus.
- K. He taught that Mary gave birth to the human body only, and therefore she should not be called the "mother of God."
- L. This doctrine caused so much confusion that Theodosius, the emperor, called a third council in 431 to meet in Ephesus.
- M. The council decreed that Christ had perfect unity in His being and personality and that He was not of two different parts joined together in some mechanical way as Nestorius had taught.
- N. From this time on the statement "Mary, the mother of God," was commonly used.

- O. Mary was not to be exalt but rather to exalt Jesus, her son, as God.
- P. The divinity of Christ became generally accepted.
- Q. However, Mary began to be exalted as though she were the source of Christ's divine nature.

#### IV. COUNCIL OF CHALCEDON, 451

- A. The controversy over the nature of Christ continued in the church.
- B. As Nestorius had given Christ two natures, this led to Eutyches teachings that after the incarnation the two natures were combined to become divine.
- C. Marsian, who became emperor upon the death of Theodosius in 450, called the council of Chalcedon.
- D. Leo, the bishop of Rome, presented a document condemned the teaching of Eutyches.
- E. The council concluded that "Peter has spoken through Leo" and drew up the decision based on his arguments.
- F. There was a decreed that the bishop of Constantinople was due all of the rights and powers bestowed upon the bishop of Rome.
- G. Again, they decided that as Rome ruled the West, Constantinople would rule the East.
- H. This placed the bishop of Constantinople in position to become a strong contender for the honor of world bishop and shows clearly that there was no one man at this time who was recognized by the bishops of the churches as universal head of the church.

#### V. COUNCIL OF CONSTANTINOPLE, 553.

- A. The doctrine of Eutychus, that after the incarnation Christ had only one nature, continued after its official condemnation.
- B. One truth about the decisions of councils was that it is impossible to change people's ideas through legislation.
- C. The councils accomplished nothing except to draw up a statement that might help in clarifying thinking.
- D. The doctrine of Eutychus was called Monophysitism. (Mono, one; Physis, nature).
- E. The doctrine continued to grow in the churches in the East and persisted to the point that caused Emperor Justinian to also call for a council to meet in Constantinople in 553.
- F. At this time the bishops strongly condemned this theory.

#### VI. COUNCIL OF CONSTANTINOPLE, 680.

- A. As Monophysitism had declared that the divine nature of Christ made inactive His human nature, Monotheletism (Mono, one; Thelma, will) was however the idea that Christ had only a divine will.
- B. Finally in 678 the new emperor Constantine Pogonatus entered negotiations with Domnus, bishop of Rome, and they agreed that a settlement should be reached by a general council.
- C. The emperor called the council to meet in Constantinople in 680.
- D. The emperor presided as chairman of the council.
- E. The idea that Christ had two wills was sustained by the council, and those who said Christ had only one will were condemned.

VII. COUNCIL OF NICAIA, 787.

- A. The chief reason for the Nicaean council of 787 was to settle a disturbance over the use of images in the church.
- B. There was the "iconoclastic controversy."
  - 1. An "icon" was a symbol of a true historical person.
  - 2. It is believed that this type of Christian art began in Syria.
  - 3. One of the favorite subjects was the crucified Christ.
  - 4. Constantia, the sister of Constantine, wrote Eusebius and asked that he send her an "image of Christ."
  - 5. Eusebius in shock wrote back that was foreign to the church.
  - 6. Christians have the living Christ and do not need artificial images of Him, according to Eusebius.
- C. As the study of the Bible itself declined, icons were relied upon to a greater extent.
- D. Pictures or images were arranged to portray the life of Christ from His birth to the ascension.
- E. The crucifix came into use as an aid to worship.
  - 1. As superstition developed, the use of the icons took on a special significance for the ignorant.
  - 2. Finally, images became an important part of the Roman Catholic religion.



- F. John, bishop of Damascus, defended the use of images and said that God was in the images in the same way that Christ was in the Lord's Supper and that the image is an actual representation of the Invisible.
- G. The emperor by imperial edict cleared the churches in the East of their images.
- H. To end the confusion, the emperor Constantine VI called a world council to settle the matter
- I. The council allowed the images in the churches but said worship should be given to God alone and the images could receive no more than veneration.
- J. Finally in 860 a Council of Constantinople decreed that the images should be "worshipped with the same honor as the books of the holy gospels."
- K. It must be noted that the ecumenical councils were called by the Roman Emperors, not the popes.
- L. They were chiefly interested in the unity of the empire, but they also saw themselves as theologians and wanted a role in the church management.
- M. When men tried to adopt human philosophy and Christianity such will be the result.
- N. The councils settled no problem, but every controversy die out by itself.
- O. Indeed, no decisions were made without lengthy discussion.
- P. At times the decision was adopted by a very small majority and that obtained by the power of eloquence in one individual.
- Q. With the same eloquence on the opposite side of the question the decision, condemned as heresy, might have been praised as orthodoxy.

## Chapter Twelve

“Life, Worship and Doctrine Under Romanism”

### I. THE ESTABLISHMENT OF CATHOLICITY

- A. The influx of heresy led the bishops to desire more centralization of authority and a set pattern of doctrine.
- B. The New Testament was recognized as authoritative, but they believed it needed an authoritarian interpretation.
- C. After the development of the episcopacy the church had an organization which could demand conformity.
- D. The bishops became the spokesmen of orthodoxy and officially representatives of the organism.
- E. They developed and enlarged the rule of faith.
- F. Their interpretations began to crystallize, and from the beginning of the sixth century, there was a pattern of doctrine designated as "Catholic."
- G. The word Catholic which means "universal" began to be used in the second century.
- H. The church from the beginning was the universal church of Christ.
- I. In this sense it may still correctly be called Catholic.
- J. The term, however, was soon applied to doctrine and organization that received the approval of the majority of the bishops.
- K. Some modern scholars distinguish the early church with its simple organization and worship from the development of Roman Catholicism.

## II. SACREDOTALISM

- A. According to the Bible all believers were the priesthood but a distinct priestly class arose.

- B. The New Testament teaches that Christ is the only mediator between God and man.
- C. The early leaders warned against falling from this idea, but soon in (A.D. 149) a priestly class was developed, and the priests began to do things for the common Christians.
- D. This was not only a retrogression to Jewish days, but was also a compromise with paganism.
- E. If the ministers were to be priests, they had to interpret the items of worship in such a way as to give themselves special functions and to justify their position.
- F. The priestly idea grew up with the episcopacy.
- G. The administration of the Lord's Supper and baptism became the sole privilege of the bishop.
- H. As the bishop enlarged his responsibilities, he authorized elders to perform these services.
- I. The services then became official in nature and could be performed only by a specially ordained individual.
- J. From this point on the full priesthood required only a little time to develop.
- K. Simple services became ritualistic.

### III. BAPTISM

- A. In the Apostolic period baptism was a simple act of initiation into Christ.
- B. The requirement of Faith in Jesus as the Son of God and desire to be baptized were the only things necessary.

- C. Later baptism became a ceremony that could be performed only by an approved official.
- D. It was performed only on Easter and on Pentecost.
- E. The candidates were required to go through a period of training before baptism was permitted.
- F. The act itself became an elaborate ceremony where the candidate renounced the Devil, had salt sprinkled on his head and after his immersion received milk and honey as a token of entering the spiritual promised land.
- G. The baptized were then dressed in white robes and paraded home wearing crowns of victory.
- H. In some places the baptisms were performed by three immersions; one for each member of the Godhead.
- I. Infant baptism was occasionally practiced before 325, however the teachings of Augustine in A.D. 450 made it a common practice.
- J. Sprinkling for baptism was accepted during this period only on an emergency basis.
- K. Baptism throughout this period was recognized as necessary for the remission of sins and for salvation.
- L. Due to ailment of some candidates, sprinkling was practiced for some people instead of immersion.
- M. The first known case of this was Novatian in 251.
- N. What was introduced as an exception later became the rule.

## VIII. THE LORD'S SUPPER

- A. In the period of the Apostolic Fathers and the Apologists the Lord's Supper was a memorial service conducted in a simple way in harmony with the universal priesthood of all believers.
- B. However, the seed for the Roman doctrine of the Eucharist were planted early.
- C. Justin and Irenaeus both speak of the Lord's Supper as an offering, somewhat as the Jews offered incense unto God.
- D. Members of the church began to bring bread and wine and give it to the bishop who in turn presented it to God and a portion was used in the communion service.
- E. This took the form of an oblation or offering.
- F. It was a small step from this to the idea that the gift was a sacrifice as well as an offering.
- G. At first it was considered a sacrifice of man unto God, but since it represented the sacrifice of Christ, the service became an offering of Christ unto God.
- H. Cyprian added the idea that the service re-enacts the offering of Christ, as a high priest, made when He presented His blood to God.
- I. Tertullian believed that the bread and wine were only symbols, but that the Lord's Supper could also be applied to the dead.
- J. This idea, however, was not clearly stated, and we do not know to what extent or in what way this was practiced.
- K. Cyril of Jerusalem (315-386) was the first to clearly advocate that the Eucharist had power to help the dead.

- L. Chrysostom (347-407), bishop of Constantinople, separated the idea of sacrifice from communion and believed the priest offered the
- M. Augustine supported the idea that the Supper is a sacrifice, and by the time of Gregory the Great (540-604) the sacrifice of the mass was fully established.
- N. Eusebius and Athanasius strongly rejected the idea of partaking of real flesh and blood.
- O. Origen had taught that the elements were only symbols.
- P. Cyrilian calls the emblems the "body and blood of Christ" but means that they are symbolic.
- Q. Cyril of Jerusalem spoke of the elements' being transformed into the body and blood of Christ, but to him this was a spiritual change and not literal.
- R. Chrysostom uses such language but explains he does not mean literal flesh and blood.
- S. John of Damascus (700-750) seems to be the first to clearly defend a literal change from elements into actual flesh and blood.
- T. This idea was first accepted by the church in the East and then gradually accepted by the West and read into the statements of Ambrose and Augustine.
- U. It is interesting that the bishop of Rome, Gelasius (496), who later was claimed to be in the line of Popes, definitely stood against the idea of transubstantiation.

#### IX. INCREASE OF SACRAMENTS

- A. In the idea of sacrament there is suggested the relationship of an outward sign to the spiritual purposes of God.

- B. Man is in a two-fold world of matter and spirit.
- C. He is capable of understanding and appropriating physical-spiritual relationships.
- D. God has given certain ordinances by means of which man is to be drawn spiritually to God.
- E. Christ set forth only two such ordinances that might come under the definition of a sacrament.
- F. As the priesthood developed the bishop authorized his subordinates to perform the act of baptism, and he later confirmed the baptism as valid.
- G. Also, as infant baptism came into common practice, after the middle of the fifth century, it was believed necessary to have a confirmation service for such children after they became old enough to realize the nature of worship.
- H. This ceremony consisted of the laying on of hands by the bishop.
- I. Soon the bishop began also to anoint the child with oil in this ceremony.
- J. This was considered necessary before the child could partake of communion.
- K. With this development confirmation was given the status of a sacrament.
- L. In dealing with Christians who fell into sin there developed the idea that simple repentance and confession of wrong were not sufficient.
- M. Gregory the Great was the first to clearly set forth penance as a sacrament.
- N. In keeping with the growing power of the priesthood it was believed that through special ceremony the sick could be anointed with oil and receive special grace.



- O. Also, by anointing a baptized person just before death all sin would be removed.
- P. This became the sacrament of unction.
- Q. Tertullian was the first to apply the term sacrament to significant Christian rites.
- R. In all ages baptism and the Lord's Supper have been looked upon as such. Augustine used the word sacrament in a very loose way and applied it to all spiritual things.
- S. He gave some definitions and said the word sacrament indicated a visible sign of an invisible grace.

#### X. INSTRUMENTAL MUSIC

- A. Throughout the early literature of the Apostolic fathers and Apologists there are abundant references to singing in the church, but no indications of the use of instrumental music.
- B. The Jews used instrumental music, and the Greeks in their idol worship sang to the accompaniment of instruments.
- C. It is thus obvious that the early Christians were familiar with its use.
- D. Justin, Tertullian and Origen all speak of singing in the early church, and Eusebius quotes Irenaeus and Meliton concerning the songs sung in praise to God, but not one of them mentions the use of instrumental music in the worship.
- E. Among later writers Ambrose, Basil and Chrysostom all admonish Christians to praise God in song.

- F. Only Basil mentions instrumental music and he condemns it as ministering to the depraved nature of man.
- G. Along with other changes in the fourth century as the service was becoming formal, special singers were appointed as a distinct class of officers in the church.
- H. Organs were not used until the eighth century.

## VII. MONASTICISM

- A. Many early Christians, in attempting to overcome the temptations of life, were influenced by the Gnostic philosophy that everything connected with the flesh was evil.
- B. In order to crucify the flesh asceticism began to be practiced.
- C. It was believed that the Apostle Paul taught that marriage was a hindrance to spirituality.
- D. Origen, Cyprian, Tertullian and Jerome all taught that celibacy was necessary to obtain the highest spirituality.
- E. In the East conditions were favorable to life in the caves along rivers and streams and soon every cave was occupied.
- F. One of the best known hermits was Anthony (250-356).
- G. When only twenty years old he gave away his possessions and went to live in a cave.
- H. He was soon the leader of a group of hermits who had taken up their abode near him.

- I. Later on he became known as the "star of the desert" and "the father of monks."
- J. The monastery was ready to receive all who wanted to take the sure way to heaven.
- K. This idea took from the church the most devout, whose leadership was badly needed.
- L. The monasteries, however, during the "dark ages" kept learning alive and preserved manuscripts that have been priceless as sources of information.

#### XI. CONTROVERSY ON THE HUMAN WILL.

- A. Throughout the Apostolic Fathers there is no teaching that man is deprived by original sin or that he does not possess freedom of will.
- B. After the doctrine of original sin entered the church, there arose a violent controversy over the relation of the human will to divine grace and regeneration.
- C. One group emphasized that man of his own will could turn from sin and accept saving grace.
- D. The other group reasoned that man's sin so removed him from God that it required grace to bring man into a position to accept salvation.
- E. This controversy centered in the opposition of two men — Pelagius and Augustine.
- F. Pelagius was a devout monk supposedly born in Briton.

- G. About the year 400 he visited Rome and was astonished by the state of morality he found among professed Christians.
- H. In stressing the moral responsibility of the individual he emphasized that man had it in his power to overcome sin.
- I. After some opposition to his views he formulated a system of theology based upon the freedom of the human will.
- J. Leaving Rome and visiting Palestine and North Africa in 411, he was opposed strongly by Augustine and then condemned by two North African Synods.
- K. Augustine was born in Tagaste, North Africa in 354.
- L. His mother, Monica, was a Christian and taught him the Christian religion as a child.
- M. His father, however, was a pagan and Augustine grew to manhood unconverted.
- N. He gives his own life story in his confessions and tells how his evil desire came on him early and how he became guilty of all the immorality of his day.
- O. He was interested in truth but thought Christianity was for people who could not understand true philosophy.
- P. Hearing Ambrose, bishop of Milan, he became more interested in Christianity, but he had a strong desire to be married.
- Q. He thought that to be a real Christian one had to remain unmarried.
- R. His desire to both marry and become a Christian produced a strong mental conflict.

- S. Finally through violent emotional experience he overcame his desire to satisfy the flesh and gave himself to spiritual life.
- T. His experience with sin led him to believe that the individual was not responsible for his sinful nature and that became basic to his theological system.
- U. Augustine opposed Pelagius and taught that Adam had the choice of following God or sin.
- V. Augustine does not deny man's freedom, but his explanation that "no one believes unless he wills" must be understood in the light of his belief that God makes it possible for man to will.
- W. This excludes any real freedom for man.
- X. His system maintains that those elected by God are predestined to eternal life and cannot resist His grace, but will persevere unto salvation.
- Y. No one, however, can be sure that he is one of these elect.
- Z. It was not difficult to see that the view of Pelagius was un- scriptural.

### Chapter Thirteen

#### “Theory and Organization of Roman Catholicism”

##### THE THEORY OF ROMANISM.

1. The theory of Medieval Romanism is based on the idea that Christ gave the church leadership all the authorities He possessed when He was yet on earth.
2. The theory maintains that these responsibilities and powers were not only under the Apostles but continued with generations afterwards.

3. Romanism believes that Christ had a three-fold ministry.
  - a. In Him resided the work of the prophet.
  - b. The work of the priest.
  - c. And the work of the king of the Jewish era.
4. These three functions were taken over by the hierarchy.
  - a. In the prophet was seen the teaching functions of the church.
  - b. In the priest was found the authority to mediate God's grace to man.
  - c. And in the king the right to demand obedience and punish rebellions.

#### I. THE TEACHING MINISTRY OF THE CHURCH.

- A. It is believed that the church officials have infallible authority because Jesus taught with infallible authority while on earth.
- B. This did not mean that these officials taught the principles of the Bible as authoritative, but that these officials had the same right as Jesus in deciding what was true teaching.
- C. Doctrinal Decisions are taken at hierarchical level through the synods and councils and conveyed to the common people by the priests.
- D. It was this theory that brought the population of Western Europe under the domination of the papacy.
- E. In ensuring an enforcement of their conventionalities, faithful Christians were eliminated from their opposition.
- F. This theory placed Bible studies and teaching was solely for the priesthood.
- G. It also became unnecessary for the priest to study diligently because whatever he would teach was determined by the hierarchy.

## II. THE PRIESTLY FUNCTION OF THE CHURCH.

- A. A prominent work of Christ's ministry on earth was His work as High Priest.
- B. Jesus Christ atoned for the sins of all mankind on the cross.
- C. He offered His blood to God as our High Priest and has obtained eternal redemption for all who have faith in Him.
- D. The New Testament teaches this was done once and is valid for all time to come (Heb. 7:27; 9:12; 10:10-14).
- E. Through the high priesthood of Christ all Christians are priests (1 Pet. 2:9, Rev. 5:9,10).
- F. The Medieval Roman church, however, maintained that when Christ left the earth, the church officials only were given the powers to perform Priesthood function which were formulated into seven sacraments.
  - 1. Baptism
  - 2. Marriage
  - 3. Penance
  - 4. Eucharist
  - 5. Holy Orders
  - 6. Confirmation
  - 7.
- G. The priesthood through these sacraments was to mediate God's grace to man.
- H. The sacrament of penance also gave the priesthood control over their subjects.
  - 1. When a person sinned, he could not take communion until he had confessed to a priest.

2. It was believed that sin increased the amount of evil in the world, and to offset this the sinner must be required to do something to increase the amount of good.
  3. Whatever the priest required the person to do was called "satisfaction."
  4. Then after this "satisfaction" was performed the sinner went back to the priest to hear his sin pronounced forgiven.
  5. This step is called "absolution."
- I. Penance then consists of contrition, confession, satisfaction, and absolution.
  - J. Marriage was considered valid only if it was performed by a priest.
  - K. In these ways the church officials were supposed to be able to bring men to God.
  - L. It was made clear that apart from the services of the priesthood no man could reach God.

### III. THE KINGLY FUNCTION OF THE CHURCH.

- A. As a king makes laws, judges conduct, and punishes the disobedient, the medieval Roman church assumed these powers.
- B. Base on the believe that Christ left all His powers with the church, the officials assumed royal prerogative.
- C. Laws were taken from different sources.
  1. Roman civil law.
  2. From Scripture.
  3. From decrees of councils.
  4. From decrees of popes.



5. From Germanic law.

- D. Out of this theory grew an entire legal system that paralleled the civil courts and took over many of their cases.
- E. Offenders who were found guilty were punished and misbelievers, at times, were put to death.
- F. The medieval church officials had no interest in seeking the approval of God when they executed their authoritative interpretation of religious matters.
- G. They overlooked that the sword of Christ is His word.

#### ORGANIZATION OF THE ROMAN CHURCH.

- A. Roman Catholicism is organized on the basis of a sharp line of distinction between clergy and laity.
- B. It is a system of hierarchy and priestly rule.
- C. The clergy is carefully classified according to several divisions and standards.

#### I. THE REGULAR PRIESTS.

- A. After the development of monastic orders, the priesthood was divided into the "regular" clergy, and the "secular" clergy.
- B. The clergymen are the ones that entered monasteries who serve in the parishes.
- C. The regular clergy may be sent as missionaries, or special teachers, or they may be assigned to care for the sick or to minister to the poor.
- D. They are ordinarily recognized by special robes or emblems representing their order.

#### II. THE SECULAR CLERGY.

A. The secular clergy worked directly with the people in every day religious matters.

1. They baptized babies.
2. They performed the ceremony of the mass.
3. They heard confessions.
4. They performed marriages.
5. And buried the dead.

B. These priests were limited in their services by what is called "powers of orders" and "powers of jurisdiction."

### III. POWERS OF ORDERS.

A. Powers of orders had to do with stratification within the priesthood.

B. There are two divisions—minor clerical orders and major orders.

C. A young man desiring to become a priest was to begin at the bottom as a Janitor and rise through the ranks into the major orders.

D. The higher a person claims the more distinct he more away from the members.

1. Minor clerical orders are as follows:

- a. Janitor
- b. Reader
- c. Exorcist
- d. Acolyte
- e. Sub-Deacon

2. The following are the majors.

- a. Deacon

- b. Priest
- c. Bishop
- d. Archbishops
- e. Cardinals
- f. Pope

#### IV. POWERS OF JURISDICTION.

- A. Powers of jurisdiction refers to the size of geographical territory over which a priest is authorized to serve.
- B. A man may be a fully ordained priest, but until he is assigned a territory, he is not allowed to use his abilities.
- C. The arrangement of territory is as follows:
  - 1. Parish Priest
  - 2. Rural Dean.
  - 3. Vicar General
  - 4. Bishop.
  - 5. Archbishop.
  - 6. Papal Legate.
  - 7. The Pope.
- D. The Pope relied upon the advice and support of the other bishops in the vicinity of Rome who serve as advisory cabinet.
- E. They were looked upon as "hinge" men.
- F. They are given the name Cardinals from the Latin word "cardo" which means hinge, like the hinge on a door.

- G. At first there were seven men selected who served as an active cabinet.
- H. Later the number was increased, and the position became somewhat honorary.
- I. In theory there are to be seventy cardinals.
- J. They are ranked in three levels.
  - 1. Fifty are Cardinal Priests.
  - 2. Fourteen are Cardinal Deacons.
  - 3. And six are Cardinal Bishops.
- K. All are either Bishops or Archbishops in the powers of orders, but in the college 167 cardinals they hold these additional ranks.
- L. The chief function of the college of cardinals is the election of the new Pope.

## Chapter Fourteen

### “The Rise of Mohammedanism”

#### THE HISTORY AND SOME BELIEFS OF MOSLEMS.

- A. Mohammed is the founder of Mohammedanism.
- B. He was born in April 570 A.D. in the city of Mecca, Arabia.
- C. Mohammed’s was raised by his uncle after the death of his parents and grandfather.

- D. One story is told that when he was born, he opened his mouth and said, "God is great, there is no God but God, and I am his prophet."
- E. At the age of twenty-five he became a worker for a rich widow named Khadija.
- F. Khadija fell in love with Mohammed and proposed marriage to him through her slave Maisara.
- G. Mohammed spent a great deal of time in meditation in a cave near Mecca.
- H. After four years, Mohammed began to talk about what he experienced at the cave.
- I. He talked about how he had received the Koran from God.
- J. During the first year of his public efforts, he won only eight converts.
- K. Mohammed fled to Medina with eighty men and seven women when they were faced with opposition for planning to overthrow some idols in Mecca.
- L. This flight on July 16, 622, is known as the Hejira, became the beginning date of the Moslem calendar of events.
- M. Mohammed converted the whole city of Medina, except the Jews.
- N. He became a dictator of the city and set forth a six-fold rules.
  - 1. We will not worship any but the one God.
  - 2. We will not steal.
  - 3. We will not commit adultery.
  - 4. We will not kill our children.
  - 5. We will not slander.
  - 6. We will not disobey the prophet in anything that is right.

O. Mohammed converted many people at Medina for number of reasons.

1. He converted them by eloquent preaching.
2. Because those who would not become Moslems were killed.
3. He convinced them that anyone who died in fighting for the cause of Islam would have a place in paradise.

P. Mohammed returned and captured Mecca in A.D. 630 and many converted Islam.

1. He traveled with ten thousand men to his native city, Mecca.
2. He wanted to take the city by surprise.
3. It is recorded that as they approached the city one of the leading men of the town was captured and brought to Mohammed.
4. He proclaimed the faith and asked Mohammed not to destroy the city.
5. Mohammed told him he would spare the people if they would accept the faith.
6. Accordingly, Mecca was taken with very little bloodshed.

Q. Mohammed destroyed all the images in the Caaba and proclaimed the ground between Medina and Mecca holy ground.

1. No non-believer should put foot on it.
2. Mohammed persecuted the Jews and the Christians to after he became a conquering ruler.
3. He was sixty years old at the subjection of Mecca, but immediately planned further conquests.

4. He unified Arabia and conquered three continents before he lost his zeal.
  5. Mohammed became powerful partly because of his dynamic personality.
  6. And partly because of the certainty with which he described his visions.
- R. Mohammed talked about his night flight to heaven on his horse Alborah with the help of angel Gabriel and visited the homes of many of the Bible characters including Jesus Christ.
- S. The sacred book of Mohammedanism, the Koran, means the "thing read."
- T. It is made up of speeches, statements and prayers of Mohammed.
- U. The Koran recognizes Adam, Abraham, Moses, Christ and John the Baptist all as prophets, but considers Mohammed the last and greatest.
- V. Many ideas are taken completely from the Old Testament but some contradict the Biblical teachings.
1. The idea of God, the Devil and the Creation.
  2. The concept of heaven is that of a continuation of earth with all its sensual pleasures and the absence of evil.
  3. Marrying and childbirth will continue in heaven with each faithful man possessing a harem of beautiful ladies.
- W. There are five obligations that each Moslem must assume.
1. Recite the Creed, "There is no God but Allah and Mohammed is the prophet of God.

2. Pray five times a day facing Mecca.
3. Partake of no food from sun-up till sun-down during the month of Ramadan.
4. Give alms to the poor.
5. Make a pilgrimage to Mecca, if possible, during one's lifetime.

X. Some beliefs, practices, and attitudes of Moslems and how some aided their growth.

1. There is a strict moral code that allows no gambling or the use of wine.
2. Pork is not to be used as food.
3. Mohammed would allow no images.
4. Children were to reverence their parents.
5. Protection was to be given to widows and orphans and charity extended to the poor.
6. Kindness was to be shown to slaves and animals.
7. Wives were treated as property, and the husband was allowed "only" four at a time but there was no objection to making changes.
8. Mohammed was accepted by the Arabs as their leader for several reasons and his movement became more economic and political than religious.
9. The "heathen" who did not accept the new religion were allowed to worship as they pleased so long as they paid the required taxes.
10. This within itself became a motive for conversion, for only the unbeliever had to pay taxes.



11. In less than twenty-five years from the Hejira the followers of Mohammed had taken control of Egypt, Palestine, Persia and Syria.
12. Within another one hundred and fifty years North Africa and Spain recorded many converts to the movement.

## Chapter Fifteen

### “Sources of Support for the Papacy”

#### I. PAPAL RECOGNITION BY SECULAR RULERS.

- A. There was great motivation for missionary activities following the official recognition of Christianity by the Roman rulers.
- B. Christians began to take the gospel to the heathen tribes outside the Roman empire.

- C. In the empire, heathen worship with its priesthood and temples began to fall into discredit.
- D. Theodosius the Great (in A.D. 392) declared all heathen sacrifice treason, and Christianity was declared the state religion.
- E. In the year A.D. 300 Constantine had moved his seat of government to a town called Byzantium after he had completely rebuilt and named it Constantinople.
- F. The city of Rome was left with few government officials and that gave opportunity for the Roman bishop to gain greater power.
- G. One reason for the move from Rome was to get further away from the pressure of the Northern Barbaric tribes.
- H. These Northern tribes were soon successful in their push to the south as they attacked in groups.
- I. In A.D. 476, the last of the Western Empires was dethroned and a number of barbaric kingdoms were then set up.
  - 1. Visigoths (415-711) controlled Spain and Southern France.
  - 2. Ostrogoths (493-544) controlled Italy.
  - 3. Burgandians (443-534), South-Eastern France.
  - 4. Vandals (429-533), North Africa.
  - 5. The Lombards (586-774), Northern Italy.
- J. All these Teutonic tribes accepted some form of Christianity either before or just after coming into the Roman Empire.
- K. Clovis, king of the Franks (481-511), decided to be baptized and then commanded that his whole army be baptized.

- L. In this manner the pagans were "Christianized" and the church Paganized.
- M. Although the barbarians "accepted" Christianity that fact did not keep them from capturing the city of Rome.
- N. They burnt its library and kept their horses in the church buildings.
- O. These Germanic tribes had accepted the Arian type of Christianity and upon conquering the Empire found themselves in conflict with the theology of the Roman church.
- P. For a time, there were two types of churches, the Arian and the Catholic.
- Q. The pagans, however, felt inferior to the Romans because of their lack of culture and learning, which gradually brought them under the influence of the Roman church.
- R. The Franks accepted the Roman ideas, and as they became more powerful, influenced the other tribes to come under Roman dominance.
- S. Throughout this period the Roman Bishop was a stabilizing influence in society.
- T. The invasion of Western Europe by the Moslems necessitated a unification of forces if their advance was to be stopped.
- U. Charles Martel (714-741) with the aid of the pope arose to the occasion and repulsed the Moslems.
- V. The people of Europe had been duly frightened, and in this way it was Islam which indirectly consolidated the political power and increased papal power.
- W. The pope used his position to achieve political unity, and in return the ruler was glad to acknowledge and increase his spiritual power.

- X. After the Moslems advancement was stopped, there were struggle for power and recognition making the pope influential that.
- Y. When Charles died in 741 and his son Pepin took the throne.
  - 1. The pope gave him his official blessing.
  - 2. Pepin returned the favor by protecting the pope.
  - 3. He gave the pope temporal rule of territory which he took from the Lombards.
- Z. In 771, Charlemagne took control of the entire kingdom and gave the Pope territorial powers.
  - 1. Three theories developed in regard to the relationship of pope and Emperor.
    - a. The pope and the emperor were each independently commissioned by God to rule in a separate sphere.
    - b. The emperor was superior to the pope in secular affairs.
    - c. Advocates of this theory made the popes vassals to the emperor.
    - d. The temporal power was subordinate to the spiritual even in worldly affairs.
  - 2. The emperors exalted the popes by granting them secular power and made them second in authority only to themselves.

## II. PAPAL SUPPORT FROM FALSE DOCUMENTS.

- A. From the time of Leo I (440-461) there were elements in the Latin church which tended to exalt the Roman Bishop.

- B. The desire to elevate the papacy above the emperor continued throughout the entire medieval period.
- C. During the seventh century a Spanish Archbishop named Isidore began to make the church in Germany acquainted with a number of important classical and patristic writings.
- D. Isidore died in 636 and left behind a great reputation for mental and moral accomplishment.
- E. His reputation was used as authority for forgery which favored the authority of the Roman bishop above that of the political rulers.
- F. The age was naive, and for a while the entire church was deceived.
- G. It seemed the church officials welcomed the deception, and the true nature of the false documents was concealed long enough to strengthen every branch of the ecclesiastical authority and to place the pope in a position of supreme authority.
- H. Isidore, during his lifetime had written a collection of important works which were used legitimately to contribute to the centralization of ecclesiastical authority in Rome.
- I. It is believed that Nicholas I (858-867) was the first pope to make use of the Decretals to increase the spiritual authority of the papacy in the world.
- J. The Pseudo-Isidorean Decretals were questioned as early as the fifteenth century, but it was the seventeenth century reformed theologian Blondel that proved them to be false.

- K. These false documents gave the papacy a strength that it would not otherwise have been able to achieve.
- L. After having gained the power the Catholic Church refused to surrender it even though the basis on which it was attained was proven to be false.

### III. PAPAL SUPPORT FROM HIERARCHY.

- A. In tracing the rise of papal power one is impressed with the many forces which were used to strengthen papal claims.
- B. We have seen how the pope strengthened the Emperor and how the Emperor in turn strengthened the pope.
- C. In a similar way the hierarchy supported the pope and the pope provided for the hierarchy.
- D. There can be no doubt that the establishment of the papacy was the result of a gradual development toward centralization of authority.
- E. From congregational autonomy where each church ruled by a plurality of elders to a monarchical bishop, diocesan bishop, patriarch and finally the pope.
- F. This organization was supported by the theory of apostolic succession where the pope succeeded Peter as head of the church.
- G. After recognition of the pope on this basis the hierarchy became the army of obedient followers supporting his claims and carrying out his orders.
- H. Obedience without question was required and that effectively influenced the life of Western Europe.
- I. In order to enforce the pope's will two weapons were used.
  - 1. Excommunication.

2. Interdict.
  3. By excommunication the priest could cut off any individual from receiving divine grace.
  4. By this each parish priest could prevent the disobedient from reaching God.
- J. During the medieval period there was no question in the mind of the average person but that this was according to God's will.
- K. The priest was a man to be feared and obeyed.
- L. Excommunication also made one a social outcast and during this period removed all privileges of citizenship.
- M. This weapon was sufficient to keep the average person in a state of submission to the pope.
- N. In conflict with temporal rulers the pope used a more powerful weapon, the interdict.
- O. This required the priests to refuse to serve in their priestly capacities.
- P. If a king or prince was displeasing to the pope all priests in that king's territory were ordered by the pope to refuse certain sacraments to that king's citizens until the ruler repented.
1. Refuse to serve mass.
  2. Refuse to perform marriages.
  3. Refuse to bury the dead
- Q. In this way pressure from the people would force the ruler to submit.

- R. For the people were taught that the sacrament had no value unless performed by a properly ordained administrator.
- S. The system of sacraments and a hierarchy found its greatest support in the theory of papal power.
  - 1. The stronger the pope the more dependent the people became and the more important grew the priesthood.
  - 2. Theory, system and operation all worked together to strengthen papal power.
- T. Before the papal system could be overthrown the fallacy of its foundation claims had to be pointed out and that was the work of the Reformers.

## Chapter Sixteen

### “The Strong Popes”

- A. Leo I (440-461).
  - 1. He attempted to establish the historic papacy.
  - 2. He was a man of strong intellect and did much to bring power and prestige to the Roman bishop.
  - 3. Leo ever became head of the church on a worldwide basis.



B. Gregory I (590-604).

1. Changes in conditions made it possible for him to put the papacy on a stronger foundation.
2. Gregory was born in an ancient Patrician family at Rome in the year A.D. 540.
3. His family had great hopes that he would give himself to the service of the government.
4. The family had all the advantages which wealth could bring and accordingly received an excellent education.
5. He very early became interested in the affairs of the church and became a deacon under Pelagius who was at that time bishop.
6. Working with Pelagius, he was sent as a representative of the court of the Emperor to Constantinople.
7. Upon the death of Pelagius he returned to Rome and was selected bishop.
8. Gregory was very active in literary work as well as administrative.
9. He wrote a commentary on the book of Job and being himself a brilliant preacher wrote a handbook entitled Pastoral Rule.
10. Gregory became active in reorganizing church finances and was so successful that he was able to raise an army and pay the expenses of war.

11. In doctrinal matters he established the doctrine of purgatory, the merit of good works and placed greater emphasis on the mass and the eucharist.

C. Nicholas I (858).

1. Nicholas was able to win respect supreme head of the church who was responsible for the spiritual welfare of all people.
2. He insisted both in actual practice and through weighty written documents that the pope was not only head over the church but was also head over temporal rulers in matters of morals and religion.
3. Nicholas made extensive use of the Pseudo-Isidorian Decretals for proof that the claims he made were recognized from the beginning as the will of God.
4. Acting upon the support of these false documents, he forced bishops to become submissive to his will and created such pressure upon Lothar II of Lorraine that he set aside a second wife that he had married and reinstated his first wife to her rightful place.
5. Nicholas decreed that a bishop could appeal directly to the pope without going through his archbishop.
6. On occasions he reversed the decisions of archbishops and brought them into submission.
7. In a conflict with the patriarch of Constantinople Nicholas supported Ignatius a former patriarch whom the Emperor Michael had removed from office, replacing him with Photius.

8. Nicholas declared Photius deposed, but a synod under the leadership of Photius accused Nicholas and the Western church of heresy.

9. The Eastern bishops refused to acknowledge the "pope" in the West.

#### D. Benedict IX (1033)

1. He created such a scandal that he was driven from Rome and replaced by Sylvester III.

2. Benedict, however, managed to return to the city and maintain his claim that he was the rightful pope.

3. On the basis of his claim he sold the papacy to Gregory VI.

4. Gregory began to claim papal power, but Benedict decided that he would continue in office, and so for a period of time there were three men claiming the title of pope.

5. Henry III, who at this time was Emperor of the Holy Roman Empire, called a council to meet in the city of Sutri in the year 1046.

6. This council deposed both Benedict and Sylvester and then required Gregory to resign.

7. Clement II replaced him. Clement soon died, however, and Henry the Emperor exalted his cousin Bruno to the papal throne as Leo IX.

#### E. Leo IX.

1. He was a strong man in his own right, had a very able assistant in the person of Hildebrand, who became an advisor of popes and later pope himself (Gregory VII).

2. Leo IX, however, had a very serious problem on his hands.

3. His army was defeated by the Normans in Italy in 1053, and Cerularius Patriarch of Constantinople, began to bring discredit upon the authority of the Roman bishop.
4. Cerularius was able to close all of the monasteries and the churches of Constantinople which were loyal to the Roman pope.
5. He also influenced the Patriarch of Achrida of Bulgaria to write to the bishops of southern Italy and refer to all of the errors propagated by the Roman church.
6. This instigated a very bitter struggle between Rome and Constantinople.
7. Leo sent delegates to Constantinople in an attempt to bring about unity and restore his authority over certain churches and monasteries.
8. But rather than producing unity the conferences led to a permanent division of the Eastern and Western churches.

F. Nicholas II (1059).

1. In 1059 Nicholas II was made pope and served for two years under the supervision of Hildebrand.
2. In order to strengthen the position of the pope Hildebrand was able to have the election of the pope taken out of the hands of the Roman people and put under the control of the college of Cardinals.
3. This took place in 1059, and the law creating this machinery has remained in effect until today and is considered the oldest election law in existence.

4. Hildebrand worked diligently to reform the church and increase the papal power according to the ideals set forth in the Pseudo-Isidorian Decretals.
5. He made great effort to eliminate abuses from the conduct of the clergy and to suppress both simony and marriage.
6. Hildebrand was especially eager to take the power of ordaining church officials out of the hands of secular rulers and establish it firmly in the hands of the pope.
7. Nicholas began to use papal legates in a very effective manner, and soon the international aspect of the Roman church began to be felt.
8. Under the guidance of Hildebrand an alliance was made with the Normans of Southern Italy which provided the pope with a strong army.
9. When Nicholas II died in 1066, Hildebrand was able to influence the college of Cardinals to select the candidate he desired, Alexander II (1061-1073).

G. Pope Gregory VII (Hildebrand).

1. Hildebrand as Pope Gregory VII caused the Lateran Council of 1074 to decree that celibacy of the clergy must be enforced.
2. Although it had been talked about for years, up until this time nearly all of the priests had maintained wives or concubines.
3. In many places the priestly office had been transferred from father to son.

4. This decree would eliminate the hereditary principle in holding church offices and strengthen the authority of the pope over the clergy by requiring papal appointment.
5. In conflict with the German rulers who had assumed power to appoint church officers, Gregory VII through the Lateran Council of 1075 issued a decree forbidding any priest or bishop to receive his bishopric or any abbot to receive his abbey from the hands of a secular prince.
6. This included the king and the emperor.
7. Gregory insisted that investiture should be from the pope only as God's supreme representative in the world.
8. Due to the system of feudalism the kings of Germany had placed bishops in their Sees over church lands, making them feudal lords who felt a responsibility and loyalty to the secular authority.
9. Gregory determined to change this loyalty from secular rulers to the pope.
10. This is referred to as the "investiture controversy."
11. Henry IV, king of Germany, immediately declared Gregory VII deposed as pope.
12. Gregory replied by excommunicating Henry IV and placing Germany under the interdict.
13. This was in 1076. Gregory then made a trip to Germany for the purpose of bringing the German official under his control.

14. The excommunication weighed so heavily upon Henry that he saw the futility of trying to continue under it.
15. So hearing that Gregory was coming into Germany, he made a trip to Canossa to request that the excommunication be removed.
16. Gregory refused to admit Henry to his presence and required that in penitence he wait three days in the court yard outside the castle where Gregory was staying.
17. Finally at the conclusion of the Period of penance Gregory allowed Henry to kneel at his feet and receive forgiveness.
18. Henry continued to work against the power of the papacy.
19. Gregory later excommunicated Henry a second time, but by this time Henry had the support of Germany behind him and he invaded Italy and drove Gregory into exile where he died in 1085.
20. Henry then selected Wilbert as pope and had him crown himself before he left Italy.
21. The controversy over investiture, however, was not settled until a later time.
22. And after all Gregory's efforts to raise the power of the papacy it looked at this time that it might all be in vain as the pope was again appointed by the emperor.

#### H. Concordat (1211).

1. In 1211 at the Concordat of Worms the pope and the emperor finally agreed that all elections of bishops and abbots should be done

according to the laws of the church but under the supervision of the emperor and that the right of spiritual investiture by ring and staff belonged to the pope.

2. The emperor should exercise the right of investiture by a touch of the scepter as an emblem of secular authority.
3. Thus, the investiture controversy was finally settled by a compromise.
4. During the next one hundred years eighteen popes attempted to maintain the papacy on the level set by Gregory VII.

I. Innocent III (1198-1216).

1. He occupied the papal throne from 1198 to 1216 who brought the papacy to the apex of its power.
2. He was born into a family of Roman nobility and given an excellent education in law and theology. He was characterized by sincerity, humility, piety.
3. But at the same time he was a man of great vigor and intelligence.
4. He accepted as an established fact the theory that the pope was the supreme authority on earth and believed that kings and princes derived their authority from the pope.
5. On this basis he thought that he had power to excommunicate or depose any emperor on earth.
6. He used the illustration of the sun and the moon to illustrate that as the moon is inferior to the sun in radiance so the secular authorities are inferior to the spiritual.



7. The first contest between the pope and civil rulers came when Philip Augustus of France forced the French bishops to annul his marriage to Ingeborg, his first wife, in 1193.
8. Philip then married Agnes De Meran.
9. Ingeborg appealed to the pope, and Innocent ordered Philip to put away Agnes and take her back as his lawful wife.
10. When Philip refused to obey this command, Innocent placed the entire nation of France under the interdict.
11. By this move the priests of France went on a sit down strike and were not permitted to open the church buildings to perform the mass or render any of the customary services of the priesthood.
12. This created such resentment on the part of the people of France against Philip that he was forced to put away Agnes and bring back Ingeborg as his lawful wife.
13. Likewise, Innocent used the interdict in England to force King John into placing the archbishop that Innocent had selected in a position of authority.
14. In 1213 John was forced to acknowledge that he held the kingdom of England as a feudal vassal of the pope and agreed to pay the pope an annual sum of one thousand marks.
15. Innocent then took a hand in the selection of the emperor of Holy Roman Empire and was successful in having his candidate elected.

16. By skillful manipulation Innocent III stood as the leading figure of Europe in his day.
17. He took a hand in the crusades against the Moslems and also led a bloody crusade against the Albigenses who were a protestant type religious group opposing papal supremacy.
18. While the pope was increasing this power over secular rulers the spirituality of the clergy was not maintained.

J. Boniface VIII (1294-1303)

1. It is said that he "came in like a fox, ruled like a lion and died like a dog."
2. The story is told that he inserted a reed between cracks in the masonry next to where the former pope slept and each night whispered, "It is God's will that thou shouldst resign."
3. The old pope decided that it was God talking to him and on his resignation, Boniface VIII succeeded in obtaining his position
4. It was not long, however, before he came in conflict with Philip the Fair of France.
5. In order to support his army Philip taxed the land held by the clergy.
6. The church held one third of the land of Western Europe and had been paying no taxes on the property.
7. In 1296 Boniface issued a decree that forbade the priests' paying taxes to temporal rulers under threat of excommunication.

8. Philip responded to the decree of Boniface by forbidding the exportation of any money out of France into Italy, thus depriving the pope of all of French revenue.
9. Philip with the backing of the French people invaded Italy and temporarily imprisoned Boniface.
10. Such humiliation resulted in the loss of his sanity, and he soon died.
11. Philip then had Clement V proclaimed pope, and under his control Clement annulled all the papal acts that were contrary to the desires of Philip.
12. The papal court was then transferred from Rome to Avignon where it remained for seventy years.
13. It never again regained the prominent position that it had held under Innocent III.

## Chapter Seventeen

### “The Crusades”

- A. In the twelfth and thirteenth centuries there were mass migrations of people from Western Europe into the near East.
  - 1. They migrated with the purpose of recovering the Holy Lands from the Turks.
  - 2. These are referred to as the Crusades.
  - 3. The mother of Constantine (Helena) surveyed Palestine for the purpose of establishing the location of important events in the life of Christ.
- B. After establishing the sacrament of penance, pilgrimages were looked upon as a peculiar means of acquiring merit in heaven.
- C. When the Moslems took possession of Palestine in the seventh century, it became difficult for Christians to visit the places the Lord lived.
- D. In 1073, the Seljuk Turks captured the Holy Land and made more difficult to safely visit these sacred places.
- E. The Turks were also threatening the borders of the Empire, and the Emperor Alexius was greatly disturbed at their increasing power.
- F. In 1092 the Turkish Empire was thrown into civil war.
  - 1. This happened after Malik Shah died.
  - 2. Alexius saw an opportunity to gain a victory over the Turks.
  - 3. Alexius requested support from the West.

- G. Accordingly, he appealed to the pope of Rome, Urban II, to assist him in driving the Turks out of the Holy Land.
- H. Urban convened a synod at Clermont, France, in 1095 and ask for the support of western Europe to drive the Turks from Palestine.
1. They considered that famine in Western Europe had created economic distress, and many men were eager to go on a crusade.
  2. After Urban had made his speech to the council of Clermont, the entire assembly replied with a shout that God willed it.
  3. The enthusiasm that followed sent multitudes of peasants who had less or no training to Palestine.
  4. In Asia Minor they were either massacred or taken prisoner and sold as slaves by the Turks.
  5. The first crusade was led by noblemen from France, Belgium and northern Italy.
- I. During the battle of Antioch in the winter of 1097-98, the crusaders won victory over the army of the Turks.
- J. The crusaders controlled the territory they had conquered until 1144 not because of their own strength but because of the weakness of the Moslems.
- K. In 1144, however, the Moslems became somewhat unified and retook the city of Edessa, which brought on the second crusade.
- L. In 1147 Bernard of Clairvaux was successful in stirring up the King of France and the Emperor of the Holy Roman Empire to lead a crusade to recover the land taken by the Moslems.

- M. Under the leadership of Louis VII of France and Conrad III of Germany the crusade began very favorably.
- N. It ended, however, in miserable failure with thousands killed in Asia Minor.
- O. The Crusaders reached Damascus and after a siege of a few days became discouraged and returned home.
- P. Upon this failure Saladin unified the Moslems and retook Jerusalem in 1187. When news of this reached Europe the third Crusade — the Kings Crusade — was organized under the leadership of Philip Augustus of France, Richard of England and the Emperor Frederick Barbarosa of Germany.
- Q. Frederick was nearly seventy years of age at the time he started for the Holy Land and was accidentally drowned soon after reaching Asia Minor.
- R. Upon the loss of his leadership many of his soldiers were discouraged and returned home.
- S. Philip and Richard reached Palestine by sea and successfully captured the town of Acre.
- T. However, they soon quarreled over the control of the captured territory.
1. Philip being discouraged, returned home.
  2. Richard stayed on for fourteen months yet made very little headway.
- U. Finally, he formulated a treaty with the Moslem leader Saladin, which permitted Christians to visit Jerusalem on pilgrimages.
- V. This being the most he could accomplish, he returned to England having gained the title "Lion-Hearted" for his tenacious efforts.

- W. Urban instigated that Clermont should become an institution which was used for centuries to promote the interests of the papacy.
- X. It is significant that as the crusades developed, they could only be authorized by the papacy.
- Y. In the centuries that followed, the crusade was not only used against infidels but also against any group that arose to question papal authority.
- Z. The crusades did much harm than good both in the East and in the West.

## Chapter Eighteen

### “Opposition to Papacy”

#### INTRODUCTION

1. Opposition to the Roman bishop began very early.
2. Hippolytus (160-235) strongly opposed the arrogance of the Roman bishop.
3. Despite opposition, the Roman bishop continued to gain influence in the West.
4. The change of the seat of the Imperial Government from Rome to Constantinople gave the bishop of Constantinople prominence over the leaders of the church in the Eastern part of the Empire.
5. With this development there was continued rivalry between the Patriarch of Constantinople and the Bishop of Rome.
6. As a result of this rivalry the church in the East never did fully submit itself to the Roman supremacy.
7. The church in the East began to enjoy full support of the emperors in their opposition to the Roman (203) pope.
8. The second Trullian council held in 692 set forth principles that finally led to a complete break in fellowship between the Eastern and the Western churches.
  - a. This council approved the marriage of the clergy, with the exception of the bishop, archbishop and patriarch.
  - b. The council reaffirmed the decree of the Council of Chalcedon (451) that the patriarch of Constantinople was of equal rank with the pope in Rome.
  - c. It also passed decrees in regard to minor points of worship and ceremony that were opposed to the Roman church.



- d. Among these was a rule making it illegal to require fasting on Saturdays during lent.
  - e. The council also prohibited the eating of animals that had been strangled or suffocated in opposition to the Roman church which permitted this practice.
  - f. The council also forbade any pictorial representation of Christ as a lamb, a practice quite popular in the West.
  - g. These decisions indicate something of the difference in temperament of the people of the West and the East.
9. The Greek mind was more speculative, fanciful and excitable, yet through their emphasis on allegorical interpretation the Greeks had remained more interested in doctrinal matters than the Western church.
10. On the other hand, the Western church was more interested in practical matters which would increase the authority of the hierarchy.
11. One of the chief differences between the two groups arose in regard to the "procession of the Holy Spirit."
12. Photius, who became Patriarch of Constantinople in 858, made powerful attacks on the claims of the Roman Pope.
13. Photius pointed out that the pope had approached idolatry in his attitude toward the use of images and claimed that he was a heretic by his changing the doctrine set forth in the first ecumenical council at Nicaea.
14. The Nicæan creed in its original form said that the Holy Spirit "proceedeth from the Father."

15. This doctrine had been unchanged and the Roman church began to add the phrase "and the Son."
16. This interpretation affirmed that the Holy Spirit had a "double procession" thus from both the Father and the Son.
17. Eventually, Photius and Pope Nicholas I excommunicated each other.
18. In 869 at a council in Constantinople the division was temporarily healed and for the next one hundred years there was no open break.
19. The occasion for the final break came in 1054.
  - a. Constantine IX, the Emperor at Constantinople, in conflict with the Normans appealed to the pope at Rome for help.
  - b. In order to obtain this support he was ready to recognize Leo IX as universal bishop of the church.
  - c. Cerularius, the Patriarch of Constantinople, however, planned to make himself head of the Eastern church and separate the Eastern church from the West.
  - d. The Eastern church is known as the "Holy Orthodox church" and the church at Rome the "Catholic church."
20. There are several major differences between the two bodies.
  - a. In the West the pope is head of the church but the Eastern church recognizes four patriarchs of equal authority.
  - b. The Eastern church declares the Holy Spirit proceeds from the Father only while the Western church affirms that the Holy Spirit proceeds from the Father and the Son.

- c. The Eastern church uses leavened bread in the Lord's Supper while the Western churches use only unleavened bread.
- d. The Greek church has practiced triune immersion since the fourth century and has never accepted sprinkling for baptism because they understand the meaning of the Greek word used by the Apostles to mean "immerse."
- e. The Western church on the other hand changed its method of baptism from immersion to sprinkling.
- f. The Eastern church permits the clergy, with the exception of the bishops, archbishop and patriarch, to marry while the Western church holds to clerical celibacy.
- g. The Eastern churches permit no images in their worship, allowing only pictures with flat surfaces to be used, while the church in the West has employed statuary since the iconoclastic controversy was settled.
- h. The Eastern church did not accept the use of mechanical instruments of music in later centuries but the church of Rome did.

#### I. OPPOSITION GROUPS.

- A. From the beginning of the development of the Roman hierarchy there was opposition both to organization and to changes in doctrine.
- B. Information concerning these groups in opposition were not preserved because the hierarchical saw them to be heretical.
- C. The information preserved by the Catholics are those they refer to when discussing their efforts to keep the church free from "heresy."

#### II. CHURCH SUCCESSION THROUGH OPPOSITION GROUPS.

- A. From the days of the Reformation there have been groups who were interested in trying to trace their own history back to the days of the Apostles.
- B. This group taught that if a person fell away from the faith it would be impossible to receive him back into fellowship.
- C. They also emphasized that baptism itself removed sin.
- D. They had no objection to the growing hierarchy and assumption of priestly duties.
- E. There is really very little similarity between them and present-day Baptists.
- F. Concerning the fourth link he says "the Baptists were called Donatists in the latter part of the fourth and fifth and sixth centuries." The Donatists also believed in baptismal regeneration.
- G. In this they even went beyond the Catholics themselves by maintaining that the human nature of Christ needed to be cleansed by baptism.
- H. They practiced infant baptism and were very intolerant of anyone opposed to their view.
- I. Bogard finds a fifth link in the Paulicans of the eighth and ninth centuries.
- J. This group did not baptize infants and finally would admit to baptizing only the adults who had gone through a period of testing.
- K. Those who were proven worthy were sprinkled three times.
- L. The sixth link, Bogard finds in the Albigenses of the tenth, eleventh, twelfth and thirteenth centuries.
- M. The term Albigenses applied to a large number of sects in Southern France who opposed Catholicism.

- N. Although these sects differed greatly among themselves, most of them agreed in rejecting marriage as fornication and an ordinance of the devil.
- O. The Petro-Brusians of the thirteenth and fourteenth centuries furnish the seventh link in the chain.
- P. Information in regard to the doctrine of Peter of Bruys is very scant, consisting only of what the persecutors said concerning him.
- Q. It is stated that he opposed infant baptism and the papacy.
- R. In his objection to the doctrine of transubstantiation he rejected the ordinance of the Lord's Supper altogether.
- S. Christ is the foundation and other foundation can no man lay.
- T. The Gospel is the seed of the kingdom, and when individuals yield themselves to Christ and follow the teaching set forth in the New Testament there is every assurance that such individuals constitute the church of Christ in that generation.

### III. THE CATHARISTS

- A. From the ninth century, thousands of persons who opposed the Roman hierarchy were persecuted as heretics.
- B. These were found especially in Greece, Italy, Germany, France and Holland.
- C. They were known by various local names, but Catharists or Paulicans seem to be the general designations given them by the hierarchy.
- D. In local and more restricted areas they were known by such names as Arnoldians, Paulicans, Petrobusians, Albigenses and Waldenses.

- E. All of these groups were similar in that they opposed the Roman hierarchy, accepted the Scripture as their only authority, claimed to be the only true Christians in their generation and lived puritanical lives.
- F. It is impossible to ascertain their beginning, but thousands were persecuted as early as the ninth century.
- G. In their services they read the Scripture aloud and had the Lord's Supper at every service.
- H. They refused infant baptism, baptizing only believers.
- I. They rejected all human authority, had no formal creed or confession, denounced the ignorance and vice of the clergy.
- J. Their chief mistake was in accepting some of the ideas of the early Gnostics and the later Manicheans.
- K. Many of them accept the basic principle of dualism which emphasized that nature is evil that led them into an extreme asceticism and in some instances to the rejection of the Old Testament.
- L. Many believed that marriage was from the Devil.

#### IV. PETER OF BRUYS.

- A. An opposition movement was developed in the year 1110 by a priest named Peter.
- B. Peter began to denounce Catholicism, taking the New Testament as his guide.
- C. He set out to correct all of the abuses in the church but was too radical for his movement to succeed.

- D. He was permitted to preach over a period of twenty years before the church took action against him.
  - E. He had gained great crowds of followers who under his leadership tore down altars and images in various church buildings.
  - F. Peter insisted that the priests should marry and that the Catholic worship should return to a simple service.
  - G. As opposition developed against him he was seized in 1130 and executed.
  - H. While Peter was preaching in France a zealous Christian in Switzerland named Henry reached similar conclusions.
  - I. He set out to restore primitive Christianity and in 1116 began preaching his convictions.
  - J. Henry was also radical in his techniques, going about in a coarse robe with wooden sandals denouncing the clergy.
  - K. He succeeded in stirring up the people against the clergy while Hildebart, bishop of the city, was visiting in Rome.
  - L. Upon the death of Peter, Henry assumed the leadership of his movement.
  - M. Henry was later caught and brought before a council at Rheims in 1148 and sentenced to life imprisonment where he died.
- V. PETER WALDO AND THE WALDENSES.
- A. Peter Waldo was a wealthy merchant of Lyons who about the year 1160 began to study the Bible.
  - B. He persuaded certain monks to translate the New Testament and certain teachings of the early church fathers into his own language.

- C. Peter then gave away his possessions and organized a small group of men to study the Scripture with him and to go about preaching what they learned.
- D. In order to oppose more effectively the rich and corrupt clergy these men decided to abandon all property and go about preaching the Gospel as the early disciples did without purse and without possessions.
- E. Because of this they were called the "poor men of Lyons."
- F. They believed that the real church of Christ embraced many more believers than the papal church.
- G. The Archbishop of Lyons began a persecution and Peter fled from the city.
- H. He spent his last days in the mountains of Bohemia where he died in 1179.

#### VII. THE ALBIGENSES

- A. By the year 1200, a great number of people arose around the town of Albi who were called Albigenses.
- B. One reason for their rapid increase in this region was that several princes of the territory gave them protection.
- C. Some of the Southern French noblemen supported by lending them the use of their castles and using their authority to curb any punishment that the Monks were trying to inflict upon them.
- D. This surprised the pope so papal legates were sent to probe the situation and check their activities.
- E. Innocent III, the strongest of the popes, in the year 1206 began a serious effort to exterminate all of the Albigenses.



- F. In the letter of Innocent III, he requested that the Albigenses be destroyed even by persecution.
- G. Conservative estimates state that two-thirds of the people of Southern France were killed in this effort to wipe out the heresy of Albigensianism.
- H. A large number escaped to the valleys of the mountains where their descendants continue until the Protestant groups.

## VII. THE INQUISITION.

- A. The papacy per their experience with the Albigensians created an organization which could deal with individual heretics before they grow with followers.
- B. The solution to combat individual heresy was found in the inquisition.
- C. The legal foundation for this institution is found in the decrees of the Lateran Council of 1215.
- D. The theory declared that religious authorities would pass on each individual's belief, and those found to be heretics would be punished by the state.
- E. The institution grew to become an organization of terror.
- F. Any individual could accuse any other person as heresy, and when the accused was put to trial, he was not allowed to know who accused him neither is he allowed to defend himself.
- G. The inquisition was organized in every diocese throughout Italy.
- H. The laws governing it were incorporated into later additions of Corpus Juris as a part of the canon law and are in force to the present day.
- I. The inquisition was placed in the hands of the Dominican monks who were very zealous in the killing of heresy.

- J. These monks were subject to no authority, civil or ecclesiastical, other than the pope.
- K. The effort of the inquisitor was not to determine guilt but to force the admission of guilt.
- L. Catholic officials have consistently held the opinion that the Catholic church alone is the true church, and all who were out of harmony with its doctrine were correctly designated heretics.

VII. THE TRUE CHURCH.

- A. As at that time, the church had lost its New Testament pattern in organization and worship.
- B. The Eternal Kingdom was overshadowed by the power and grandeur of an apostate Romanism and made in unknown.
- C. God had spoken of an everlasting kingdom of the prophet Daniel.
- D. Even though throughout this period, the New Testament pattern was not followed, there is assurance that there has never been a time when the gates of hades prevailed against God's Kingdom.

## Chapter Nineteen

### “The Need for Reformation”

#### INTRODUCTION

1. Corruption in the dark ages and specific abuses caused the Reformation of the sixteenth century.
2. These abuses had their origin in the teaching of the church itself and worked as an intensified growth to destroy the unity of the body.

#### I. CELIBACY.

- A. The effect of asceticism was to be seen in the current conception that the conjugate life was inferior to the celibate.
- B. Since the priests were considered superior in living to the average layman and insisted that priests should be unmarried.
- C. This was easier thought than practiced, however, resulting in widespread immorality among the clergy.
- D. It is obviously against nature and a mark of apostasy (1 Tim. 4:3), yet it was enforced by Gregory VII.
- E. Prior to his reign the doctrine of compulsory celibacy had been discussed but not universally accepted.
- F. It was one of the points under consideration at the first ecumenical council of Nicaea in 325.
- G. Since the time of Gregory this unnatural prohibition has only produced immorality.

H. In the years preceding the Reformation movement it was a matter of considerable bitterness among the religious minded of Europe.

## II. SIMONY.

A. In these crucial years it has been estimated that one-third of the wealth of Europe in terms of real estate lay in the hands of the church.

B. In addition to revenue from its land the church also taxed its members.

C. The clergy paid dues to the papacy for the right of holding offices.

D. The priests reimbursed themselves by charging exorbitant fees for their services.

E. The process became a lucrative business known as "simony" similar to Simon the Sorcerer's attempt to purchase spiritual things with material possessions (Acts 8:9-23).

F. Leo X made more than one million dollars annually from the sale of over two-thousand offices.

G. At a time when monastic preaching and Christian idealism centered in "apostolic poverty" the riches of the clergy constituted a scandal to the pious.

H. The offices of the churches were held often by men who neither lived in the city nor cared for the church situated there.

I. The office was frequently purchased by some wealthy nobleman for his son as a scholarship to guarantee his education.

J. The income from one or more of these positions would provide a young man with the means necessary to complete his schooling.

K. The clergy was characterized by widespread ignorance and found no stimulus to reform in the disgusting business of simony.

### III. INDULGENCES.

- A. One of the richest sources of ecclesiastical revenue was the indulgence, closely related to the sacrament of penance.
- B. When one sinned satisfaction had to be made both in heaven and on earth. Penance was one sided.
- C. The purchasing of an indulgence for a specified sum of money by one who had sinned enabled the pope to draw on the "treasury of merits" in heaven and apply the goodness of departed saints stored in this treasury to the sins of the penitent individual.
- D. The practice arose in connection with the crusades as enticement to enlistment.
- E. The pope granted full indulgences guaranteeing the remission of sins to anyone who would go on a crusade.
- F. During Martin Luther's day the practice was revived and greatly exaggerated to finance the construction of St. Peter's Cathedral in Rome.
- G. It was commonly stated by indulgence salesmen that "as soon as a coin in the coffer rings, another soul from purgatory springs."
- H. The indulgence trade worked on a percentage basis, each salesman receiving ten percent of the sale. However, it is doubtful that more than 30 to 45 percent of it ever got to Rome.
- I. The result of the practice was that it drained the money out of the lands involved and produced financial as well as religious consequences.

- J. Overly enthusiastic salesmen offered the forgiveness of sins not yet committed to those who would purchase an indulgence.
- K. This was an open license to immorality and crime as people soon realized.
- L. Martin Luther raised his voice in protest and offered to debate anyone in Germany about the matter.
- M. He wrote Ninety-Five theses against it which spark a debate in the whole of European Catholicism.

#### IV. HAGIOLATRY

- A. Hagiolatry, the worship of departed saints, had begun in the early centuries of the church's history but was not made official until 788.
- B. It was more polytheism in nature.
- C. Erasmus, a noted Greek scholar of the reformation age, said fugitive nuns prayed to saints for help in hiding their sins rather than praying to God for forgiveness.
- D. Simple faith in the efficacy of the blood of Christ as a Propitiation for the sins of man was no longer the essence of religion.
- E. It had been replaced by ceremonialism, legalism, hagiolatry and sacerdotalism.
- F. From the reigns of Gregory VII, Innocent III and Boniface VIII, it had become the greatest force on earth producing the greatest corruption on earth.

## Chapter Twenty

### “Early Reform Movements”

#### INTRODUCTION

1. Since the papacy had reached the zenith of its power and was using this power to promote its selfish interests the entire church could be characterized as being morally bankrupt.
  2. It is to be expected that under these conditions sincere reformers would arise to work for a moral and spiritual regeneration.
  3. There were a number of forces which arose to check the obvious immorality of the church and a number of theories of reform presented.
    - a. One theory was that a general council should be called which would have greater authority than the pope. Thus, by placing the pope in submission to the council he would be made to assume a greater degree of responsibility.
    - b. As there was a growing nationalism it was felt by some that the pope's power should be limited to Italy and that each national state should govern its own religious affairs.
    - c. There was also growing interest in mysticism which emphasized personal communion with God and tended to break down the authority of the established church.
    - d. Another force strongly felt was individualism and each was a member of a rigidly organized social system in which the individual had little status.
- I. WILLIAM OF OCCAM (C. 1300-1349).

- A. One of the most influential thinkers of his time, William of Occam began to build upon the ideas stated above.
- B. He taught that the pope is not infallible.
- C. He also taught that general council was higher authority than the papacy.
- D. He advocated that the Bible is the only infallible source of authority in the church.
- E. He also said that in secular matters the church and the pope should be subordinate to the state.

II. JOHN WYCLIFFE (1320-1384).

- A. The need for reformation was being felt in every part of the world.
- B. In England there arose a man of great intellectual ability who clearly saw the need for a return to New Testament simplicity and authority.
- C. John Wycliffe was educated at Oxford University and as a student he opposed the Mendicant orders.
- D. He opposed the pope stating that in the Scripture there are only two orders of officers in the church, elders and deacons.
- E. In his effort he defended the English king's refusal to send money from England to Rome.
- F. He was soon granted a doctor's degree and appointed professor of theology in Oxford.
- G. In 1374, he spoke against the corruption of the priesthood and wrote that the papal system being unscriptural made the pope anti-Christ.



- H. In 1377 Gregory XI condemned his nineteen points but the England kingdom protected him from punishment.
- I. In 1380 he translated the first complete Bible into English.
- J. He opposed private masses and the doctrine of extreme unction.
- K. He marked indulgences and the interdict blasphemous and wholly rejected the doctrine of purgatory.
- L. His works are noted and called the "morning star of the Reformation."
- M. In 1428, thirty-one years after his death the council of Constance condemned him as a heretic and ordered his bones to be burned and the ashes thrown in the Severn River.
- N. His followers went into hiding but many continued to share his sentiments in the years that followed.

III. JOHN HUSS (C. 1373-1415).

- A. The influence of Wycliffe in England soon reached the continent.
- B. Students who had gone to England to study brought back to various parts of Western Europe his influence especially the need to study of the Bible.
- C. John Huss was known as the "John the Baptist of the Reformation."
- D. He was educated in the University of Prague.
- E. In 1420 he became rector of the University and through his tremendous influence led the church of Bohemia in a reformation.
- F. He strongly opposed the doctrine of indulgences and encouraged a return to the study of Scripture.
- G. He was first excommunicated by the archbishop of Prague and by the pope.

- H. He was imprisoned after appearing before the council of Constance to defend the faith.
- I. He was burned at the stake on July 6, 1415, together His colleague, Jerome of Prague, was also martyred.

#### IV. GIROLAMO SAVONAROLA (1452-1498).

- A. Savonarola was an intelligent student who loved music and poetry.
- B. He wrote a treatise "On the Contempt for the World".
- C. He wrote to his parents saying that "God gave you a son for twenty-two years, now he is to be a Knight of Jesus Christ."
- D. In 1482 he went to Florence to preach a series of sermons on Lent but had less than twenty-five people to hear him.
- E. This caused him to reconsider his approach and after a more careful study of Scripture he began to preach sermons from the Bible itself and became a very popular preacher.
- F. In 1492, he began to tell of a series of visions he has seen about the city of Rome.
- G. The pope took a hand to stop his criticism of the clergy and offered him the position of cardinal to make him loyal to the hierarchy.
- H. Savonarola refused and replied that he preferred a hat of blood to the hat of a cardinal.
- I. He had no intention of leaving the Catholic church, but desired to reorganize it on a Scriptural basis.

- J. Because of his continued opposition Pope Alexander VI put him under the papal ban in 1497 and threatened the city of Florence with the interdict.
- K. He was given an unfair trial and was tortured for six days.
- L. He was then hanged, and his body was burned in 1498.

V. XIMENES (1436-1517)

- A. Another good illustration of attempts to reform the Catholic church from within is found in the work of Ximenes.
- B. He made a desperate effort to reform the Catholic church at Spain.
- C. His training was in the field of law, but after studying six years in Rome he decided to become a Franciscan Monk.
- D. In 1492, he was made chief advisor to Queen Isabella in matters both of church and state.
- E. He started a program which was used to drive out more than a thousand corrupt priests in Spain.
- F. However, most of them went to Rome and found other positions in the church.
- G. He attempted to persuade the leaders of the church to serve the masses of the people rather than exploit them.
- H. Ximenes accepted every dogma of the Catholic church and limited his reformatory efforts to the purification of the lives and morals of the hierarchy.
- I. He put forth every effort to make religion meaningful in the life of the masses.

VI. ERASMUS (1466-1536).

- A. He was a Dutch scholar and an unusually brilliant student.

- B. He edited a series of studies in the Church Fathers which made available the early history of the departure from the New Testament pattern.
- C. He edited the first printed Greek New Testament and exposed the inadequacy of the Latin Vulgate which the Catholic church used as Scripture since the time of Jerome.
- D. Although he criticized the Catholic church he did not launch out into an energetic program of reformation.
- E. He supplied much of the material that other men used.
- F. It is believed that Erasmus laid the egg that Luther hatched.