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All scripture quotations from the King James Version.

An Introduction to Church History

I. What is Church History? What does it mean to study the history of the church?

A. God's Interest in History - It is evident from scripture that God has taken an interest in history. In fact, the Bible is *not* primarily a religious book.

1. While the Bible is made up of many different literary genres (poetry, prophecy, biography, epistles, etc.), the most prevalent literary genre in the Bible is *historical narrative*. Over half of the Old and New Testaments are composed of historical narratives.

a) World History (Genesis 1-11)

b) Jewish History (Genesis 12-Nehemiah)

c) The History of Christ's Earthly Ministry (Matthew-John)

d) Church History (Acts)

e) (Future History, which we call prophecy)

2. God is clearly interested in history, and if God places such emphasis on history, we should give it our careful attention as well.

B. HIS-story - If we are going to examine history from a Biblical perspective we must recognize that God is engaged in history. It is His-story.

1. If we accept the Biblical account of the origins of mankind then we must recognize that human history is essentially the playing out of a conflict between good and evil, between God and Satan, and that conflict goes all the way back to Genesis 3.

2. Therefore, whatever type of history we study we need to look for the hand of God, and the opposition of Satan.

a) At times we see God at work with out-stretched arm in such a way that his handiwork is obvious (the flood, the exodus, the resurrection, Pentecost, the reformation, the modern-missionary movement, etc.).

b) At other times, we can see only his fingerprint, or some other evidence that He is working behind-the-scenes. We usually call this *providence*.

c) But whether by power or providence God is moving the course of history toward a determined end (which is recorded in the book of Revelation).

- d) And if God is working toward a determined end, we can find Satan interrupting, opposing, and leavening, the work of God all along.
The biblical view of history is conspiratorial.

C. CHURCH History - We understand from the New Testament that the church of the Lord Jesus Christ is at the center of God's program in this dispensation.

1. Jesus Christ made the clearest declaration of His messianic identity in Matthew 16. At the same time, He pledged to establish a church against which the gates of hell would not prevail (Matthew 16:15).
2. Christ gave Himself for the church (Ephesians 5:25).
3. Christ continues His ministry through His church (Acts 1:1).
4. Christ manifests Himself in the midst of His church (Revelation 1:10-13, 20).
5. God receives glory in the church by Christ Jesus throughout all ages (Ephesians 3:20).

D. Church History is the study of God's working in the bride and body for which Christ died, from its inception to the present.

1. With that said, there is a never-dying controversy even among Bible-believing Baptists over what constitutes a church. It is certainly an important and legitimate subject.
 - a) We believe that the scriptures clearly teach the existence of a universal, spiritual body, made up of all genuine believers over which Christ is the head.
 - (1) Understanding this as we do, we are not going to dismiss the impact or importance of sincere born-again Christians that have arisen in history outside of the Baptist faith.
 - (a) Whitfield - Anglican, Moody - Congregationalist, Edwards - Reformed, Booth - Methodist, Erasmus - Roman Catholic)
 - (2) With this said, it is virtually impossible to study an invisible church. When John sees the Lord Jesus amidst the seven golden candlesticks, those candlesticks represent *local congregations*.
 - (3) *A biblically informed study of church history necessarily places its emphasis on localized assemblies, not denominational organizations or state-run religious institutions.*

II. Why Study Church History? What is the importance of this discipline?

A. As Explanation - *The past has affected the present.*

1. When you begin to examine the apostolic church and then compare that church to what you find in this modern era there would be some glaring differences. Church history will help us to understand how we arrived here.
2. In Ezra 5, when the Gentile governors asked the Jews about their mission and their identity (v. 6-10), the Jews answered by stating who they were (v. 11a) and then proceeded to explain where they came from which included a history lesson (v. 11b-17).
3. Our identity is related to our history. Understanding where we came from as a people and how we got here will help us to better understand who we are (for better or worse).

B. As Instruction - *The past continues to influence the future.*

1. History repeats itself (Ecclesiastes 1:9-11, 3:15). It is true for nations as well as the church.
 - a) Many modern heresies are just old heresies made over. Jehovah's Witnesses are modern-day Arians, a heresy that showed up in the third-century. Christian Science is just a new version of Gnosticism, dating back to the first century.
 - b) It has been said, "The only thing men learn from history is that men never learn anything from history." This does not have to be so.
2. We can certainly receive counsel and guidance from the history of the church. The history of Israel is recorded for our learning (Romans 15:4), and the scriptural examples of past generations serve to spare us their same mistakes (1 Corinthians 10:6). The history of the church can serve us in the same way.

C. As Inspiration - *The faithfulness and sacrifice of the saints and martyrs can inspire our own faithfulness and sacrifice.*

1. Portions of church history read much like Hebrews 11. We need to recall this great cloud of witnesses as we face opposition and adversity.
 - a) Persecution of the apostles, the Waldensians; martyrdom of Huss, Lattimer, Ridley, Tyndale; the tenacity of Wycliffe; the missionary zeal of the Moravians, etc.

III. How to Study Church History? What is God's method for examining the history of the church.

We can observe God's method of studying Church History from the Book of Acts. The Book of Acts is the only *inspired* record of Church History ever written.

A. The Approach to Church History in the Book of Acts

1. **The Work of the Holy Ghost** (Acts 1:4-8) - The Book of Acts could very well be called the Acts of the Holy Ghost. The book accounts the continued ministry of Christ in the life of His church. The gospels reveal God manifest in the flesh through Christ. The Acts reveal Christ manifest in the flesh through the church. This is carried out by the work of the Holy Spirit who is the representative of Jesus Christ in this dispensation (John 14:16-18, 26, 15:26-27, 16:7-15).
 - a) It is more important that we take notice of the work of the Holy Ghost than it is for us to be able to understand or explain it.
 - b) A biblical approach to Church History will attempt to trace the work and ministry of the Holy Spirit.
2. **God-called Men** (Colossians 1:27, Acts 9:4) - The Holy Ghost works through men (John 14:17, 1 Corinthians 3:17, 6:19-20). The church is made up of born-again people. It is never essentially a building, a denominational hierarchy, or a religious institution (Acts 14:27). We can never divorce the work of the Holy Ghost from the men in and through whom He works.
 - a) This is usually how God treats history in scripture - through biography. We read of men such as Adam, Noah, Abraham, Isaac, Jacob, Moses, David, and Solomon. There are very few concrete time-markers in scripture.
 - b) The same is true when it comes to Church History. In the Acts, Luke traces the work of the Holy Ghost in connection with Peter and John, Stephen, Phillip, and Paul. As we study church history we will need to look at some of the outstanding personalities whom God used within the church.
3. **Local Congregations** - While we trace the work of the Holy Ghost through men, the mission of these men is not carried out independent of the local assembly. The story of the Acts centers on the church at Jerusalem, then the church at Antioch, and then the church-planting efforts of the Apostle Paul.

- a) In our study of Church History we want to give special attention to Bible-believing local congregations, because that is what the Lord emphasizes in the New Testament. We need to recognize that this is NOT what is emphasized in the majority of the literature that passes for Church History today.
- b) These local congregations are often despised, persecuted, and ridiculed, but they should not be forgotten, because they are nearly always closer to the Biblical pattern than the large, apostate state-run religious organization.
- c) This will include groups such as Montanists, Novatians, Donatists, Paulicians, Bogomiles, Bulgarians, Waldensians, Mennonites, Anabaptists, and more.

B. Church History vs. Christendom

As we move beyond the post-apostolic age, most of what passes for Church History is actually Roman Catholic history. It will be necessary to mention Roman Catholicism in the course of history, but this is not to be confused with Church History.

In the Old Testament, the only time we read of heathen nations and peoples is when their course and history intersects with the course and history of God's chosen people (Israel). In the New Testament, the only time we read of religious hierarchy, religious councils, etc. is when such matters intersect with the course and history of the early church. We can not altogether avoid the mention of church fathers, church councils, creedal statements, papal bulls, ecclesiastical orders, religious hierarchy, and church-state politics, but our primary interest in such things is based on their relationship to the true church of God as manifested in Bible-believing local assemblies.

C. Disciplines Related to Church History

1. **The Preservation of the Scriptures** - Including manuscript evidence, canonicity, etc.
2. **The Propagation of the Gospel** - The work of missions: evangelism and church-planting.
3. **The Persecution of the Saints** - The history of the church is truly a trail of blood.
4. **The Perversion of the Truth** - Apostasy and doctrinal heresy.
5. **The Practice of the Church** - Local church polity, ordinances, etc.

Overview and the Period of the Acts

I. Seven Periods of Church History - A Panorama of Church History in Revelation 2-3

In Revelation 2-3, Christ dictates seven letters to seven churches in Asia minor which are recorded by the Apostle John. Many students of scripture who are familiar with the church's history have observed in these seven churches seven periods of church history providing an overview of the spiritual condition of the church throughout its history, from its inception to the rapture. The dates provided are round dates; there is no way to definitely identify the starting or ending points of these historical periods. While there is a wide divergence of opinions as to the starting and ending dates of these periods, the general tenor of these sequential periods are aptly described in the seven letters to the churches of Asia Minor. The condition of the church in each period seems to correspond to the meaning of the city names where each church was located.

- A. Ephesus (30-100)** — Meaning “fully purposed”. This period takes us from the birth of the church at Pentecost through the close of the apostolic period.^[1] The apostolic church period is marked by doctrinal purity and faithful service, even in the face of significant opposition. Nevertheless, this early church struggled to maintain its first love for Christ as it patiently labors.
- B. Smyrna (100-325)** — Meaning “myrrh”. This period takes us from the close of the apostolic period to the reign of Constantine. Myrrh was used for the embalming of bodies and has an association with suffering. This post-apostolic period is marked by severe persecution at the hands of the Pagan Roman Empire. In spite of the horrific persecution, the church thrives in this period.
- C. Pergamos (325-600)** — Meaning “much marriage”. This period runs from the reign of Constantine through the rise of the papacy.^[2] This period would see the end of widespread persecution of Christians, but the reprieve would result in the unholy union of church and state under the guidance of the religious pagan emperor Constantine. The result would be the anti-biblical ecclesiastical hierarchy of the Roman Catholic Church, including priestcraft (the fruit of Nicolaitinism).
- D. Thyatira (600-1500)** — Meaning “odor of affliction”. This period covers the rise of the papacy through the height of Papal Rome's religious and political power, ending in the Protestant reformation, generally marked by the nailing of Martin Luther's 95 theses on the door of the church at Wittenberg.^[3] This period would cover the height of religious and political intrigue as the Jezebel church committed fornication with the kings of the earth. It would include the black death that would devastate the population of western Europe. It also covers a period of horrific

persecution, this time by Papal Rome, including the establishment of the Spanish inquisition. This is the period of history commonly referred to as “the Dark Ages”. The spiritual darkness which gripped the earth by the hands of Papal Rome has been called “the millennial reign of Satan”.

- E. Sardis (1500-1750)** — Meaning “red ones”. While the Protestant Reformation would break the worldwide stranglehold of the Papal Roman system, its evangelistic effect would be marginalized by church-state compromises with Romanism. Inasmuch as Protestantism leaned upon the state for its protection and advancement, it would have a name that it lived, when in reality it was ready to die. This would be a period when Romanists and Protestants found a common cause in persecuting Christian groups that refused to sign-on to their peculiar religious systems.
- F. Philadelphia (1700-1900)** — Meaning “brotherly love”. This is arguably the most exciting period of church history. It is the church of the “open-door” through which would be launched the sweeping revivals that would forever alter the course of Western Europe and the United States, as well as the modern missionary movement that would send the gospel to the uttermost parts of the earth. Its outstanding spiritual heritage is that it would keep Christ’s word, and not deny His name. The text of the King James Bible would literally be circulated around the world in this period of time.
- G. Laodicea (1900-Present)** — Meaning “rights of the people”. This is the church of the closed door, with Christ locked outside. It is the period of greatest affluence the church or the world has ever seen, as well as the greatest period of religious and spiritual apathy among those who profess to know Jesus Christ personally. It is a lukewarm church that has largely lost its savor in the world.
- H. Summary:** These periods of church history have been summarized as follows:
 - 1. Following the apostolic period (Ephesus):**
 - a)** Rome persecuted the church (Smyrna).
 - b)** Rome accepted the church (Pergamos).
 - c)** Then Rome controlled the church (Thyatira).
 - d)** The result was Roman Catholicism.
 - 2. Following this period of history:**
 - a)** The church pulled out of Rome (Sardis).

- b)** The modern-missions movement commenced (Philadelphia).
- c)** The Luke-warm mega-church was birthed (Laodicea).
- d)** The result is dead Protestantism.^[4]

II. The Ancient World in to Which the Church was Born

Christ came forth “in the fullness of time” (Galatians 4:4), and it was a time that was uniquely conducive to the establishment and expansion of the church, as can be observed from history. There are three particular factors that fitted the first century for the birth of the church.

A. The Greek Culture

- 1.** Learning and Questions - While world-power passed from the Greeks to the Romans, Greek learning still held sway among the “civilized” peoples of the first-century. This learning and its many famed philosophers conferred upon the world a curiosity of the unknown and a desire to learn (Acts 17:21). While generating many questions, the Greek philosophers possessed no real answers; those answers were forthcoming in the gospel of Christ.
- 2.** Universal Language - The Greek language was the common tongue of the day.^[5] This created a unique time in history from the standpoint of communication. It united the world, not only for the purpose of commerce and education, but for the propagation of the gospel and the spread of the New Testament.

B. Roman Government

- 1.** Order and Progress - The Roman Empire reached across the known world and brought that expansive empire under a uniform legal code that provided significant liberty and protection to its citizens (Acts 16:37-39, 22:25-28). This setting permitted the free flow of information throughout the empire.
- 2.** Roads and Infrastructure - The Roman government, in the interest of its military mobility, constructed an extensive system of walls, roads, and bridges that effectively connected the whole empire. While Rome intended this for its military deployments, God provided the infrastructure for the dissemination of the gospel by the missionaries of the early church.

C. The Jewish Religion

1. Hebrew Scriptures - The Old Testament canon was completed with the prophecy of Malachi and the Old Testament scriptures were widely quoted and circulated in the first century, providing a written, prophetic record from which to prove the claims of Christ.
2. Jewish Dispersion and the Synagogue - With the center of Jewish worship in Jerusalem, masses of Jews received a hearing of the gospel as they observed the feast days in the holy city. Many of these traveled from different parts of the world and would take the gospel of Christ with them when they returned to their homes (Acts 2:9-11). With Jews scattered throughout the Roman empire, there were religiously interested people, with a knowledge of the Old Testament scriptures interspersed among the heathen. Furthermore, in the population centers of every Roman province, these dispersed Jews would gather in Synagogues regularly for worship. Such synagogues served as the community school and library, as well. This provided a forum for evangelism throughout the Book of Acts. Practically and organizationally, the synagogue also served to prepare the way for the New Testament concept of a local church.

III. The Inspired Record of Church History

The only inspired record of Church history is the Book of Acts. The book covers a period of about thirty years. In those thirty years we see the church go from an exclusively Jewish composition based in Jerusalem, to being increasingly Gentile in its composition, spread throughout Asia Minor and all the way to the capital city of Rome.

A. Two Key Churches — For the first twelve chapters of the book of Acts, the church at Jerusalem is at the center of the record. Beginning with chapter thirteen, the church at Antioch is the key church in the apostolic era. This transition helped the early church to make a break with Judaism. It also established Antioch as the theological and missiological center of the early church. It was at Antioch that the disciples were first called Christians. It was from Antioch that the first missionaries were sent forth by a local church for the purpose of preaching the gospel. And Antioch would become the place through which God would preserve His word, and establish the proper method of its study - the literal method of Biblical interpretation (as opposed to the allegorical method so prominent in Alexandria).

B. Three Key Personalities

1. Peter - In the beginning, it is Peter that figures most prominently in the inspired record of the early church. He is the spokesman among the apostles, and the principal leader in the church at Jerusalem in the first

twelve chapters of Acts. It was Peter whom God used to open the door of faith to the Gentiles in Acts 10.

2. Stephen - Stephen was among the original seven ordained by the apostles in Acts 6 to care for the widows in the church at Jerusalem. He serves as a significant link in the work of God. He was the first person recorded to have evangelized in the synagogue, a method later employed by Paul (Acts 6:9-10). He understood the limitations of temple worship and the Mosaic law (Acts 6:14), doctrines later developed in Paul's epistles. He would become the church's first martyr, a death to which Saul of Tarsus was consenting. This very likely played some role in Saul's conversion.
3. Paul - Paul was uniquely qualified to establish the church throughout the Roman empire. He was a highly educated orthodox Jew, yet a Roman citizen by birth, well-versed in Greek language and learning (as well as other languages). He is not only the author of a significant portion of the New Testament, he was a gospel-preaching, soul-winning, church-planting missionary.

C. Some Key Events in the Acts

1. Pentecost - This is when the church received its life and commences as a spiritual body with Christ as its head. At the advent of the Holy Spirit, God momentarily reversed the effect of Babel and jump started the work of missions and evangelism.
2. Persecution from Without - The first line of opposition in the early church came from the Jews. The persecution gradually escalated from derision (Acts 2:13), to threatening (4:21), to imprisonment (5:18), to beating (5:40), to martyrdom (7:58).
 - a) For the church's enemies, the persecution failed to have the desired effect. In fact, it served the Lord's purposes ultimately, because it forced the disciples to scatter abroad taking the gospel with them (8:1-4).
 - b) Throughout church history, the persecution of the church has frequently served Christ's purpose for the church, rather than diminishing it. The early church father Tertullian stated, "The blood of the martyrs is seed." The persecution helped the church to maintain its pilgrim character and put in to perspective issues of lesser concern.
3. Conflict from Within - What troubled the church spiritually more than the external persecution was internal conflicts. The first materializes in Acts 5 when Ananias and Sapphira lie to the Holy Ghost. It's followed by murmuring over the daily ministration of the widows in Acts 6. It

continues with a sharp doctrinal controversy over the terms of salvation in Acts 15. Note that this controversy arises among professed believers (Acts 15:5).

4. The Council at Jerusalem - This controversy over legalism and the terms of salvation was settled once and for all in Acts 15. This would be the first of many councils called to settle doctrinal disputes, but the last such council clearly ordained of God.
5. The Sending Forth of Missionaries - In Acts 13 the local church at Antioch sent forth the first foreign missionaries. This would be the first three missionary journeys that would make up the rest of the Book of Acts. The goal of these early missionary endeavors were focused on evangelism and church-planting. The remainder of the New Testament consists of epistles that serve to follow-up on this church-planting movement by answering questions and addressing issues facing the churches.
 - a) At times these epistles are theological in nature, such as Romans, Galatians, Ephesians, or Colossians. In some cases the epistle is addressing some specific heresy prevalent in that particular location (such as legalism in Galatia or gnosticism in Colossians or 1 John).
 - b) At other times these epistles are ecclesiastical in nature, addressing specific issues related to church order and practice, such as 1 Corinthians, or the pastoral epistles.
 - c) At other times the epistles are addressing specific practical aspects of the Christian life such as the believer's joy in Christ in Philippians or suffering in 1 Peter. While any of these themes may appear in any of the epistles, there is always an emphasis on the personal and practical element of the Christian life.

IV. The Character of the First-Century Church

Gleaning from the inspired source of the New Testament we can gather several character features of Christ's church as established by the Apostles.

A. Local church leadership and autonomy.

1. The churches were set in order (Titus 1:5) under the direction of bishops and deacons (Philippians 1:1) of the highest moral character (1 Timothy 3).

2. They collected their own freewill offerings for the financing of the ministry and compensation of the elders (1 Corinthians 16:1-3, 2 Corinthians 8-9, 1 Timothy 5:17-18).
3. They administered their own church discipline (Romans 16, 1 Corinthians 5).
4. They were loosely connected to other congregations as seen by the frequent interaction of saints traveling from one location to another (Acts 15:36, 3 John).
5. They were never connected to any formal organization of churches, or larger ecclesiastical governing body.

B. Observance of the Ordinances.

1. **Baptism of converts by immersion.** There is no practice of baptism by sprinkling or pouring in the first-century, nor is there any trace of indication in the New Testament that infants were baptized by any method. Throughout the study of church history, baptism serves a critical test of a local church's subjection to the new testament.
2. **The Lord's Supper.** It is evident that the churches regularly partook of the Lord's Supper, though we're not told specifically with what frequency.

C. An emphasis on prayer and ministry of the word.

1. The early church was so widely countenanced for its views on idolatry, immorality, and the exclusivity of Jesus Christ that it had virtually no entanglements with the world outside of its evangelistic endeavors (and the professional obligations of individuals).
2. Since it did not major on politics, education, athletics, etc. there was little competition with the spiritual emphasis on prayer, preaching, and teaching.
3. This spiritual emphasis was not the exclusive privilege of the "clergy". Since the New Testament taught the priesthood of the believer and every believer was indwelt by the Holy Spirit, every member of the church could be involved in addressing God personally in prayer and ministering the word to others (cf. Acts 8:1-4).

D. The sharing of life and ministry.

1. The early church had no dedicated buildings. They began by gathering around the temple. They met together in homes, or outside, or in some available room. What knit these early believers together was not

buildings and infrastructure and programs, but common faith in Christ and the mutual fellowship that it yields.

2. The local congregation was the centerpiece of the life of the early church. They ate together, assisted one another financially (Acts 2, 4, 1 Timothy 5), and ministered together.

E. Spreading the gospel and sending out missionaries. The churches mentioned in the New Testament were evangelistic. They preached the word of God personally (1 Thessalonians 1:3-8) and they sent forth missionaries and evangelists to further the reach of the gospel.

F. Reverence for the word of God. More than any other single feature this is what distinguishes the churches of God throughout the course of church history. See Acts 4:31, 6:7, 8:4, 12:24, 1 Thessalonians 2:13, Colossians 4:16, 1 Thessalonians 5:27.

^[1] Some would identify this period as ending with the death of the Apostle John around 96 A.D., while others would trace this period through to the martyrdom of Polycarp, the last of the post-apostolic fathers around 170 A.D.

^[2] Constantine was reportedly “converted” in 312 A.D., signed the Edict of Milan in 313 A.D., ending the long pattern of general persecution, and convened the Council of Nicaea in 325 A.D., effectively cementing the union of church and state.

^[3] Some would mark the beginning of this period with Gregory I who would help to elevate the office of the Bishop of Rome as never before. His successor Boniface I would claim the title of “universal bishop” making himself the first “official” pope of the Roman Catholic system.

^[4] James W Knox, *The Book of Revelation* (2006), 47-48. See also the description of the relationship of the church to the world on page 66 of the same work.

^[5] Koine (common) Greek, as opposed to the Classical Greek of the philosophers and the suspicious uncial manuscripts, Vaticanus and Sinaiticus. Aramaic was not the common language of Palestine in the first century.

The Ante-Nicene Church Period, Part One - Early Assaults Upon the Faith

I. Reviewing the Character of the First-Century Church

A. Local church leadership and autonomy.

1. The churches were set in order (Titus 1:5) under the direction of bishops and deacons (Philippians 1:1) of the highest moral character (1 Timothy 3).
2. They collected their own freewill offerings for the financing of the ministry and compensation of the elders (1 Corinthians 16:1-3, 2 Corinthians 8-9, 1 Timothy 5:17-18).
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2. **The Lord's Supper.** It is evident that the churches regularly partook of the Lord's Supper, though we're not told specifically with what frequency.

C. An emphasis on prayer, ministry of the word.

1. The early church was so widely countenanced for its views on idolatry, immorality, and the exclusivity of Jesus Christ that it had virtually no entanglements with the world outside of its evangelistic endeavors (and the professional obligations of individuals).
2. Since it did not major on politics, education, athletics, etc. there was little competition with the spiritual emphasis on prayer, preaching, and teaching.

3. This spiritual emphasis was not the exclusive privilege of the “clergy”. Since the New Testament taught the priesthood of the believer and every believer was indwelt by the Holy Spirit, every member of the church could be involved in addressing God personally in prayer and ministering the word to others (cf. Acts 8:1-4).

D. The sharing of life and ministry.

1. The early church had no dedicated buildings. They began by gathering around the temple. They met together in homes, or outside, or in some available room. What knit these early believers together was not buildings and infrastructure and programs, but common faith in Christ and the mutual fellowship that yields.
2. The local congregation was the centerpiece of the life of the early church. They ate together, assisted one another financially (Acts 2, 4, 1 Timothy 5), and ministered together.

E. Spreading the gospel and sending out missionaries. The churches mentioned in the New Testament were evangelistic. They preached the word of God personally (1 Thessalonians 1:3-8) and they sent forth missionaries and evangelists to further the reach of the gospel.

F. Reverence for the word of God. More than any other single feature this is what distinguishes the churches of God throughout the course of church history. See Acts 4:31, 6:7, 8:4, 12:24, 19:30, 1 Thessalonians 2:13, Colossians 4:16, 1 Thessalonians 5:27.

II. The Authority of the New Testament as the Defining Mark of True Churches

This is the distinguishing feature of the church of God which can be found in some place or another perpetually throughout the course of church history. It is not principally important to prove that these are Baptist churches, but to observe that there were churches in existence in every age that were faithful to the word of God as they understood it. Heresy is always the fruit of the subversion of the truth of scripture. An acknowledgement of the absolute authority of the New Testament accomplishes several things immediately that serves to maintain the purity of the churches:

A. It enfranchises the priesthood of the believer, uniting the practical and the intellectual.

1. If the Bible is the word of God to man, then man can read it and commune with God. Priestcraft is abolished and men made free wherever the word of God is the absolute authority.

B. It limits the authority and usefulness of extra Biblical writings such as councils, creeds, church fathers, etc.

1. For a Bible-believer these other ancient writings are only useful inasmuch as they concur with scripture. All manner of falsehood and heresy is avoided when this is acknowledged.

C. It establishes the standard whereby we determine theological and ecclesiastical truth.

1. The reason that the issue of baptism is so telling as to the bent and background of a church is because the word of God is so crystal-clear on the matter.

D. Quote from E.H. Broadbent: "The following account of some later events, compiled from various writers, shows that there has been a continuous succession of churches composed of believers who have made it their aim to act on the teaching of the New Testament. This succession is not necessarily to be found in any one place; often such churches have been dispersed or have degenerated, but similar ones have appeared in other places. The pattern is so clearly delineated in the scriptures as to have made it possible for churches of this character to spring up in fresh places and among believers who did not know that disciples before them had taken the same path, or that there were some in their own time in other parts of the world."^[1]

III. Persecution by the Pagan Roman Empire

A. From predominantly Jewish persecution to predominantly Roman persecution. In the book of Acts the church's most severe persecution comes from the Jewish religious leadership. By the close of the first century this would change. For one thing, the capacity of the Jews to effectively persecute Christians was marginalized by the destruction of the temple and the slaughter of the inhabitants of Jerusalem by Titus in 70 AD. During the reign of Hadrian the Jewish people were scattered throughout the Gentile world in 135 AD. But this would not bring about any significant respite for the early church, for the Pagan Roman Empire perceived Christianity as a political threat and persecuted the church severely over the next two-hundred years. The Romans were bothered by the church's stand against idolatry, sensuality, and its claim to exclusivity.^[2]

B. Ten General Persecutions under the Roman Emperors^[3]

1. Emperor Nero (AD 54-68)

- a) "Some Christians were sewn inside skins of wild animals and torn by fierce dogs. Shirts stiff with wax were put on others, and they were then tied to poles in Nero's garden and set on fire to provide light for his parties."^[4]

2. Emperor Domitian (AD 81-96)

3. Emperor Trajan (AD 98-117), Continued by Adrian

- a) "About ten thousand Christians were martyred during [Adrian's] reign. Many were crowned with thorns, crucified, and had spears thrust into their sides in cruel imitation of Jesus' death."^[5]

4. Emperor Marcus Aurelius Antoninus (AD 162-180)

- a) "Sanctus, a deacon of Vienna, had red hot plates of brass placed upon the tenderest parts of his body and left there until they burned through to his bones."
- b) "Blandia, a Christian lady of weak constitution who was not thought to be able to resist torture, but whose fortitude was so great that her tormentors became exhausted with their devilish work, was afterward taken into an amphitheater with three others, suspended on a piece of wood stuck in the ground, and exposed as food for wild lions. While awaiting here suffering, she prayed earnestly for her companions and encouraged them. But none of the lions would touch her, so she was put back into prison—this happened twice. The last time she was brought out. She was accompanied by 15-year old Ponticus. The steadfastness of their faith so enraged the multitudes that neither her sex nor his youth were respected, and they were subjected to the severest punishments and tortures. Blandia was torn by the lions, scourged, put into a net and tossed about by a wild bull, and placed naked into a red-hot metal chair. When she could speak, she exhorted all near her to hold fast to their faith. Ponticus persevered unto death. When Blandina's torturers were unable to make her recant her faith, they were killed."^[6]

5. Emperor Lucius Septimus Severus (AD 193-211)

6. Emperor Marcus Clodius Pupienus Maximus (AD 164-238)

- a) "During that persecution [in Alexandria, carried out by Maximus' successor], an elderly Christian, Metrus, was beaten with clubs,

pricked with needles, and stoned to death for refusing to worship idols. A Christian woman, Quinta, was scourged, then dragged over flint stones by her feet, and stoned to death. A seventy-year old woman, Appolonia, who confessed she was a Christian, was fastened to a stake to be burned. After the fire was set, she begged to be set free, which the mob did thinking that she was going to recant Christ. To their amazement, however, she hurled herself back into the flames and died.”^[7]

7. Emperor Decius (AD 249-251)

8. Emperor Valerian (AD 253-260)

- a) “In Utica, just northwest of Carthage, the provincial governor ordered three hundred Christians to be placed around the rim of a burning lime kiln pit. A pan of coals and incense for worshipping idols were prepared, and the Christians were told that they would either sacrifice to the god Jupiter or be thrown into the pit. All refused, and then together jumped in to the pit to suffocate and burn in the terrible fumes and flames.”^[8]

9. Emperor Aurelian (AD 270-275)

10. Emperor Diocletian (AD 284-305)

- a) Galerius, the adopted son of Diocletian, convinced the emperor to eliminate Christianity from the empire. The two had accompanied the police to witness the start of this purge. They were unsatisfied with the burning of the Christian books and the leveling of buildings associated with Christians and Christian worship, so Diocletian issued an edict that all churches be destroyed, all Christian books be destroyed, and all Christians in the empire be arrested as traitors to the empire.
- b) Thousands of Christians were martyred, and “many had their ears cut off, their noses slit, one or both eyes put out, bones torn out of their sockets, and their flesh burned in conspicuous places so the were ever marked as Christians.”^[9]

C. The effects of these persecutions on the early church.

1. The positive effects of these persecutions were the unity, purity, and expansion of the church.

- a) The church grew as common people were inspired by the devotion of the martyrs.

- b) The church maintained its purity as false professors refused to associate themselves with the sacrifice of actually following Jesus Christ.
- c) Locally, it served to encourage the unity of saints. Their is less to fight over when your common faith in Jesus Christ leaves your life in danger.

2. The negative effect of these persecutions included the extreme veneration of those church leaders who were persecuted and martyred, and the weariness that it produced among many of the saints.

- a) Church leaders who suffered, or in some cases, gave their lives for their faith were venerated in an unhealthy way such that *all* that they claimed or taught was sanctified by their suffering.
- b) The lengthy period of persecution did put the church in a position where they longed for peace even at the cost of compromise. Constantine would capitalize on this in the fourth century to the grave detriment of the church.

D. The Church Fathers and Early Signs of Apostasy

Virtually any study of Church History is going to address the “church fathers”. Even this designation smacks of Romanism (Matthew 23:9). The “church fathers” that we have record of were writers (their writings are sometimes referred to as “Patristic writings”). There were 82 Ante-Nicene writers, but a handful of these were especially prominent. Many of them were good men that took Biblical positions on important doctrinal matters. Others of them were grossly errant in their teachings. These church fathers are divided in to two groups within the Ante-Nicene period (pre-Council of Nicaea): apostolic church fathers, whose lives overlapped with those of the apostles; and post-apostolic church fathers, who were born after the death of the apostles. Their writings are important inasmuch as they instruct us of historical matters, but they have been dangerously over-emphasized (and abused) in the establishment of church doctrine.

1. Apostolic Church Fathers and the Seeds of Apostasy

a) Clement of Rome (ca. 30-100)

- (1) To be distinguished from Clement of Alexandria.
- (2) Possibly the Clement mentioned in Philippians 4:3. Wrote the “Epistle of Clement” addressed to the Corinthians.

(3) He faithfully and clearly proclaimed the blood atonement as the way of salvation.

(4) Seeds of apostasy:

(a) He was one of the first “church fathers” to distinguish between clergy and laity and began to elevate the bishops and elders above the rest of the church.^[10]

b) Ignatius (ca. 1st-2nd c.)

(1) He was the bishop of Antioch in Syria and became a famed martyr who actually preached the gospel all along the way to Rome where he would be killed by beasts in the imperial games.

(2) Seeds of apostasy:

(a) He is the first writer to use the word “catholic” which has been greatly abused.

(b) He claimed that a believer was a “son of the church”.

(c) He went even further in his elevation of the bishops in an effort to maintain unity in the face of heresy.

(d) He distinguished between bishops and elders (clearly the same office in scripture, see 1 Timothy 3 with Titus 1) and established a hierarchy of church authority.

c) Polycarp (ca. 69-ca. 155/160)

(1) He was said to be a disciple of the Apostle John and became the bishop of Smyrna.

(2) He too was martyred, being stabbed to death after the wood failed to light properly in order to burn him at the stake.

(3) When asked to recant his faith, he famously answered, “Eighty-six years have I served him, and he never once wronged me. How then shall I blaspheme my King who has saved me?”

(4) Seeds of apostasy:

(a) He made free use of the “catholic” terminology.

(b) He also referred to “the faith” as “the mother of us all”. This has been twisted by Romanist to make the Roman Catholic system to “mother” church of all true “Catholic” Christians.

d) Papias (ca. 60-ca. 130)

- (1)** Said to have been the bishop of Hierapolis and a disciple of John.
- (2)** He was a staunch Millenarian, but a number of doctrinal problems show up in the few remaining portions of his writing.
- (3)** Seeds of apostasy:
 - (a)** He rejected the Johannine authorship of the Book of Revelation.
 - (b)** He advocated the authority of oral tradition in the establishment of doctrine and church practice.

^[1] E.H. Broadbent, *The Pilgrim Church* (Grand Rapids: Gospel Folio Press, 1999), 26-27.

^[2] Sargent, 28.

^[3] John Foxe, *Foxe's Book of Martyrs* (Alachua, FL: Bridge Logos, 2001), 9-34.

^[4] Ibid., 9.

^[5] Ibid., 12.

^[6] Ibid., 15-16.

^[7] Ibid., 19.

^[8] Ibid., 24.

^[9] Ibid. 28-29.

^[10] He illustrated this distinction by drawing from Old Testament ordinances, another dangerous precedent.

The Ante-Nicene Church Period, Part Two - Continued Assaults Upon the Faith

I. The Transmission and Distribution of the New Testament

A. The Completion and Circulation of the New Testament

1. The twenty-seven books of the New Testament were completed within fifty years of the death of Christ. The originals that were sent to the churches were evidently circulated shortly after their receipt (2 Peter 3:15-16), sometimes at the command of the apostles that wrote them (Colossians 4:16).
2. The early Church Father Tertullian (ca. 155-220) was the first on record to use the terminology "New Testament" in reference to a body of apostolic writings and made reference to their availability among the churches to which the original epistles were written:
 - a) "Come now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over the apostolic churches, in which the very thrones of the apostles are still preeminent in their places, **in which their own authentic writings are read**, uttering the voice and representing the face of each of them severally. Achaia is very near you [in which] you find Corinth. Since you are not far from Macedonia, you have Philippi; (and there too) you have the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from which there comes even into our own hands the very authority (of the apostles themselves). How happy is its church, on which apostles poured forth all their doctrine along with their blood!"^[1]

B. The Collation and Copying of the New Testament

1. Obviously the books of the New Testament were not originally under one cover, but the development of the New Testament as a book began shortly after its writing.
2. The epistles of Paul were probably the first to be gathered together in a single document. This may be what Peter referred to in his second epistle. It is generally believed that these epistles were distributed together by the start of the second century A.D.^[2]
3. The four gospels were evidently circulated together by the close of the second century, because the early Church Father Tatian utilized all four gospels, and only the four gospels, for his harmony of the Gospels written around 170 A.D.^[3]

C. The Canonization of the New Testament

1. The word “canon” refers to a group of books acknowledged by the early church to be inspired scripture and thus the rule of faith and practice. There were other early documents written by professing Christians, sometimes even claiming inspiration, that were not consistent with the character of the New Testament books and thus rejected as scripture.
2. Most of the time canonization is associated with the Council of Nicaea, but the fact is that there was a consensus among the early church as to which books qualified as scripture long before the Council of Nicaea was convened in 325 A.D.
3. Prior to the start of the third century, Christians everywhere acknowledged the writings of Paul, the Gospels, Acts, 1 Peter, and 1 John as scripture. By the close of the third century there was wide agreement as to the inclusion of the remaining seven books that make up the New Testament (2 & 3 John, 2 Peter, Hebrews, James, Jude, Revelation).^[4]
4. Just as the priestly scribes of the Old Testament were responsible for the transmission of the true word of God, so the New Testament priesthood of the believer was God’s means for the transmission and preservation of the inspired New Testament scriptures. The canon was not fixed by councils or ecclesiastical hierarchies, but by the Holy Ghost working through the priesthood of the believer.

D. The Translation of the New Testament

1. Very early on, the New Testament was translated into other languages that believers might read and understand the word of God in their own tongue. These ancient translations may actually have been more widely distributed than the Greek copies themselves.
2. The Syriac Peshitta (meaning “literal”) was translated and in circulation by the middle of the second century. This literal translation reflecting the “traditional text” came out of Antioch of Syria consistent with what we find in the book of Acts.
3. The Old Latin (or Italic) Bible was translated and circulated around the same time and it likewise reflects the Traditional Text, in the lineage of the Received Text from which came the King James Bible.^[5]

II. Heretics and Heresies: Cults Compete with Christianity

Satan's attack upon the church and the scriptures took several different forms. As we've seen previously, the Roman state severely persecuted the early church and sought to stamp out Christianity by violence (and rid the world of the scriptures by burning them). Simultaneously, there were theological attacks on the church from without its ranks. We might say that these heretical groups competed with the Christian faith in its infancy. While these cultic groups opposed the early church they forced the church to tackle doctrinal issues that needed to be hammered out for the future of the church. These heretical teaching included the following:

- A. Gnosticism** - Gnosticism was present in the apostolic era (the epistles of Colossians and 1 John address gnostic teaching), but it did not come to its fullest influence until the second century. There were many forms of gnosticism.^[6] Marcion (ca. 85-160) developed a form of gnosticism that particularly sought to take the New Testament church to task on theological grounds. He believed the God of the Old Testament was evil and therefore hated the Jews. He believed the body of Jesus Christ was immaterial (a heresy known as "docetism") and accepted only Paul's writings as authoritative. This cult gradually faded out of existence over the next 200 years, but it forced the church at the time to deal with the relationship between the Old and New Testaments and the nature of the incarnation.
- B. Manicheanism** - This was another form of gnosticism promoting the concept of dualism (material vs. spiritual) that led to an extreme asceticism. This teaching may have contributed to the development of priestly celibacy as it viewed human sexuality as evil and taught against marriage.
- C. Monarchianism** - This false teaching emphasized the unity of God to the extent that it denied the trinity and thus, the full deity of Jesus Christ. It was an early form of Unitarianism. A couple of different forms developed over time. One was "adoptionism," the idea that Christ reached a sort of divinity at his baptism. The other was "modalism," the idea that God manifested himself in the Old Testament as the Father, in the Gospels as the Son, and in the rest of the New Testament as the Holy Spirit. These heresies forced the church to further address the nature of Christ and the doctrine of the trinity.

III. Post-Apostolic Church Fathers and the Germination of the Seeds of Apostasy

Apologists and Polemicists arose within the church to confront the idolatry and philosophies of the pagans, defend Christianity against the charges of the state, and address the heresies and attacks upon the doctrines of the church. As we saw previously, these writers make up the early church fathers. While we see the seeds of apostasy in the writings of the Apostolic Church Fathers, we find those seeds germinating in the writings of the Post-Apostolic Church Fathers. Even as these men sought to defend the faith, they often corrupted the word of God by adding to or changing its teachings. Some of these church fathers include the following:

- A. Justin Martyr** (ca. 100-165) - This early church apologist was a converted Greek Philosopher that wrote in an effort to stem the persecution of Christians by Rome.
 1. He wrote extensively to prove that Jesus Christ came in fulfillment of Old Testament prophecy.
 2. In his *Apology* he made the unfortunate use of the word “regenerated” in connection with the ordinance of baptism.^[7] He called it a washing and seemed to associate the rite with conversion itself. Here we find the seeds of baptismal regeneration.
 3. He was scourged and then beheaded for his faith in 165 A.D.
- B. Irenaeus** (ca. 120-192) - This early church polemicist was influenced by the life and ministry of Polycarp and wrote against gnosticism.
 1. He quoted extensively from the New Testament scriptures while disproving gnostic teaching.
 2. His work *The Rule of Faith* emphasized the trinity and the full deity of Jesus Christ.^[8]
 3. His writings did refer to apostolic succession as an important element of the church’s unity and its protection against heresy.^[9]
 4. His writings also served to elevate the church of Rome.^[10]
- C. Clement of Alexandria** (ca. 150-215) - Clement was a Greek philosopher that came under the instruction of Pantaenus, the head of the school at Alexandria. He assumed control of the school upon the death of Pantaenus.
 1. Clement sought to synthesize Greek philosophy (after the tradition of Plato and Philo) and Christianity.

2. He believed that heaven was gained by overcoming sensuality and that there was no salvation outside of the church.^[11]
3. He was forced to leave the college at Alexandria during the persecution by Severus. He passed the school along to his brightest and most notable pupil, Adamantius Origen.

D. Origen (ca. 185-254) - Origen is one of the most important figures in the history of the church, particularly as we seek to understand the history of the church's apostasy. His parents were professing Christians and his father became a Christian martyr when Origen was just 17.

1. Origen is the most extensive writer among the church fathers, writing some 6,000 books including the first known systematic theology. He is a fascinating figure to say the least. For instance, he rejected the inspiration of the book of Revelation, yet he was moved to castrate himself after reading Mark 9:43.^[12]
2. Origen is the father of Textual Criticism. His *Hexapla*, is a six-column collection of Greek Bible versions. This is the work from which the infamous Sinaiticus and Vaticanus manuscripts originate, which become the authority upon which the word of God is "corrected" in all of the modern Bible versions.
3. Origen also popularized the allegorical method of interpretation. He taught that every passage had three meanings relating to the body, soul, and spirit of man: the literal, moral, and mystical.
4. The dozens of heretical doctrinal positions that he held have filtered down through Christianity and done untold damage to the purity of the church.
 - a) He was a committed Platonist and sought to continue the synthesis of Christianity and Greek philosophy, so making the Christian faith more palatable to Pagan.
 - b) He denied the literal Genesis account, including the creation and fall of Adam and Eve.
 - c) He believed in the pre-existence of the soul.
 - d) He believed in universalism right down to the redemption of Satan.
 - e) He taught baptismal regeneration.
 - f) He rejected the literal promises of the Old Testament and believed in a post-millennial return of Christ.

g) He denied the physical resurrection of Christ.

E. Cyprian (ca. 200-258) - While the Alexandrian school busied itself with textual criticism and theology, Cyprian's primary interest was practical ecclesiology.

1. He did take a stand against much of the worldliness and sin that had crept in to the church.^[13]
2. He distinguished between the offices of a bishop and an elder, and his writings served to further empower the bishops.
3. He claimed that there was no salvation outside of the church.
4. He taught apostolic succession through Peter, whom he claimed established the church at Rome (along with Paul) and whom he exalted above the rest of the apostles. Here we find the seeds of the papacy.
5. He viewed the clergy as sacrificing priests in offering up the elements in the Lord's Supper. Here we find the seeds of transubstantiation and the mass.^[14]
6. He believed that babies should be baptized shortly after birth.^[15]

IV. A Little Leaven

As we can see, within the first two-hundred years following the death of the apostles and before the "conversion" of Constantine, apostasy is already beginning to set in and it comes from within professing Christianity. This apostasy includes:

- Roman Catholic episcopacy and hierarchy.
- Authority of church tradition.
- Apostolic succession.
- Priestcraft.
- Baptismal regeneration.
- Transubstantiation.
- Infant baptism.
- Papacy.

- Textual criticism.
- Post-millennialism.
- The church as the source of salvation.

^[1] Tertullian, *On Persecution Against Heretics* as quoted by James Beller in *The Collegiate Baptist History Work Book* (Prairie Fire Press, 2005), 31.

^[2] Edward F. Hills, *Believing Bible Studies* (Des Moines, IA: Christian Research Press, 1991), 32.

^[3] Ibid., 33.

^[4] Ibid., 33.

^[5] James Beller, *The Collegiate Baptist History Workbook* (Prairie Fire Press, 2005), 18, 33.

^[6] See Robert Sargent, *Landmarks of Church History, Vol. 1*, 45-48.

^[7] G.H. Orchard, *A Concise History of Baptists* (Lexington, KY: Ashland Avenue Baptist Church, 1956), 24.

^[8] Beller, 26.

^[9] Earl E. Cairns, *Christianity Through the Centuries* (Grand Rapids: Zondervan, 1996), 108.

^[10] Peter S. Ruckman, *The History of the New Testament Church, Vol. 1* (Pensacola, FL: Bible Baptist Bookstore, 1982), 82.

^[11] Ibid., 110.

^[12] Beller, 35.

^[13] Orchard, 75; Miller, 199.

^[14] Cairns, 111.

^[15] Beller, 41.

Constantine the Great, the Council of Nicaea, and the State-Church System

I. The Stage Set for Compromise

A. The Roman Empire Wearied with Persecution

1. Around the close of the third century, the tenth and final “general persecution” by the Pagan Roman state was initiated by Diocletian. As we have seen, this would prove to be the most severe of all persecutions carried out against the church by the Roman Empire. The edicts of Diocletian would include:
 - a) The destruction of all buildings designated for Christian worship.
 - b) The burning of all Bibles and Christian writings.
 - c) The civil rights of all Christians to be forfeited.^[1]
 - d) “It has been estimated that seventeen thousand Christians were put to death in one month, one hundred and fifty thousand died from violence in Egypt alone, and that five times that number, or seven hundred and fifty thousand, lost their lives throughout the fatigues of banishment, or in the public mines to which they were condemned.”^[2]
2. The persecutions were unsuccessful in eliminating Christianity and as such they served ultimately to weary the Roman populace as well as the Roman government. In many cases the valiant sufferings inspired Roman Pagans, but it also served to solicit the sympathy of the Roman citizenry over time. The policy of persecution had failed to bring about its desired end and in order to save Roman society some other policy toward the Christians was in order.

B. The Christian Church Wearied with Persecution

1. The Christians were also wearied by the policy of Diocletian in particular, and the long years of suffering in general. There were many that recanted in the face of violence. Many who “lapsed” would go on to seek readmission to the church. They were referred to as “traditores” by the church. Those that were true to the faith suffered great loss.
2. The weariness of the church and the suppression of the faith left the saints susceptible to compromise.

C. Satan Readjusts His Strategy

1. Initially, Satan sought to move pagan magistrates to kill off the early church and thus put a stop to the faith of Christ. This method continued periodically throughout the first three centuries.
2. Seeing that this ultimately failed, he sought to have the word of God likewise destroyed, generally by burning. This was a major element of Diocletian's policy to purge the empire of Christian influence.
3. Along the way Satan sought to corrupt the word of God internally and rob it of its power (Hebrews 4:12) by dulling its edge. This he did significantly through the influence of Origen on the Greek text of scripture. This would prove much more effective in the long run.
4. Now with the start of the third-century, he would replicate this policy with the church, corrupting its influence by uniting the church and the state. This change in the nature of the church would have tragic results for "the faith once delivered to the saints" over the next one-thousand years.

II. The "Conversion" of Constantine

A. Constantine's Religious and Political Background

1. Shortly after the start of the fourth-century there was a power-grab among six different Roman military leaders. The three most powerful were Constantine, Maxentius, and Licinius.
2. Constantine was the illegitimate son of a Roman General that was sympathetic toward Christianity, perhaps because his mistress (Constantine's mother), was a professing Christian. Every Roman emperor up to this time was, at least on the surface, a committed pagan. The worship of the Roman gods was a cultural matter. Constantine had been a devotee of the Persian sun-god Mithras.^[3] His arch-rival for eminency over the empire was Maxentius, who was an extremely devoted pagan.
3. Constantine was about to meet Maxentius in battle at the Milvian bridge near the city of Rome. Both men recognized that the outcome would determine who would gain control over the empire. Maxentius had appealed to all of the popular Roman gods in hopes that they would secure his victory. Constantine, on the other hand, claimed to have seen a vision of a cross in the sky with the inscription "In this sign conquer" written in Latin ("In hoc signo vince"). He decided to invoke the assistance of the Christian god and went on to win the battle,

establishing himself as the most powerful Roman leader. He adopted the sign that he supposedly saw as his war banner, called a labarum.

4. Following the victory he had a statue of himself erected in Rome holding a banner in the shape of a cross with the inscription, "By this salutary sign, the true symbol of valour, I freed your city from the yoke of the tyrant."^[4] This was Constantine's "conversion".
5. He would co-reign with Licinius until 324 AD, after which he was the uncontested head over the empire.

B. The Edict of Milan and the Favoring of Christianity

1. The year following his "conversion" Constantine signed the "Edict of Milan" (313 AD) which afforded religious liberty throughout the empire. In practice this would favor Christianity and lead to the marginalization of the pagan Roman religion.
2. Constantine immediately pursued a policy that was clearly partial toward Christians.
 - a) He exempted Christian clergy from taxes and military service, and in some cases provided their salaries from the Roman treasury.
 - b) He filled the ranks of political offices with professing Christians, politicizing Christian conversion.
 - c) He offered freedom to slaves if they would convert to Christianity (by baptism).
 - d) He made Sunday worship the civil law (recall his previous devotion to the sun god).
 - e) "In 324 he is said to have promised to every convert to Christianity twenty pieces of gold and a white baptismal robe, and twelve thousand men, with women and children in proportion, are said to have been baptized in Rome in one year."^[5]

C. Constantine's Personal and Religious Character

1. Throughout his reign Constantine retained the title of "Pontifex Maximus," or the high priest of the heathen, a title borne by all Roman Emperors up to that time. This title itself deified the emperor within the Roman pagan system. It was but a small stretch for Constantine to carry this authority over into the affairs of the church and see himself as its head.
2. While he encouraged the mass baptism of his soldiers and citizens, Constantine himself deferred baptism until he was on his deathbed (a

practice called “clinic baptism”). He evidently believed that baptism was the means by which sin was cleansed.

3. He took a keen interest in religious matters, declaring himself as a bishop of bishops. He intervened in ecclesiastical and theological controversy within the church (inasmuch as it affected the unity of the state), as with the Donatist controversy at Arles in 314 and the Arian controversy at Nicaea in 325.
4. He requested of Eusebius, the bishop of Caesarea, fifty “official” Bibles printed on the best vellum for use in the Emperor’s court. These were the corrupted versions of Origen, and some scholars believe that Codex Vaticanus is one of these Bibles (with Sinaiticus being a copy).^[6]
5. He never ceased to be a shrewd politician and jealous autocrat. His aim in the religious realm was to retain his own power and cultivate unity in the political realm. He had Licinius assassinated after his defeat, along with nearly all of his own relatives, including his nephew Licinianus and his son Crispus (some suggest he also had his wife Fausta killed as well).^[7]
6. There is no indication that Constantine was born-again.

III. The Council of Nicaea in 325 A.D.

A. The Arian Controversy

1. A controversy over the nature of Christ arose around 318 A.D. between Alexander, the Bishop of Alexandria and a presbyter of the church named Arius. In its origin, Arius sought to correct what he perceived as a leaning by Alexander toward Sabellianism (or Modalism). We can actually trace the controversy back further than this to the writings of Origen who wrote of both the deity of Christ (which he associated with his false view of “eternal generation,” a misunderstanding of Christ’s “begetting”) and the pre-incarnate subordination of Christ to the Father. Essentially, Arius traced Origen’s subordinationism to its logical conclusions and thus further developing the third-century heresy of Paul of Samosata (Monarchianism).
2. Arius’s views were condemned in a synod held in Alexandria, but his teaching continued to spread beyond Alexandria until it threatened to divide the “catholic” church, at least in the thinking of Constantine. To address the controversy (along with some other considerations, such as the proper time to celebrate Easter), Constantine at his own expense called for the first “ecumenical council” inviting every church to send its bishop, two presbyters, and two deacons to Nicaea, a city of

Bithynia, to settle the theological controversy once and for all. About one-sixth of the bishops, 316 in all, traveled to Nicaea for the council.

3. The bishops were divided into three groups - the orthodox party led by Athanasius, the Arian party led by Eusebius of Nicomedia, and the majority party led by Eusebius of Caesarea.
4. Arius stated his case: "that God has not always been a Father, and that there was a time when the Son was not; that the Son is a creature like the others... [that Christ] was not the substantial Word of the Father... that he is foreign in everything from the substance of the Father, [etc.]"^[8]
5. Arius's views were condemned by the council, but there was still a sharp disagreement between the orthodox faction led by Athanasius and the semi-arians led by Eusebius. The question concerned the essence of Christ: Could it be said that he was of the same "substance" or "essence" with the Father (i.e. consubstantial)?
 - a) Eusebius of Caesarea advocated for the statement that Christ was of "the like essence" (Gr. *homoiousios*).
 - b) Athanasius held determinedly to the view that Christ was of "the same essence" (Gr. *homoousios*).
 - c) The difference between heresy and orthodoxy in this first church council would come down to two Greek letters!

B. The Condemnation of Arianism

1. Orthodoxy would prevail and all but two of the 318 bishops would sign on to the Nicene Creed that declared Christ to be of "the same essence" with the Father. Interestingly, Eusebius of Nicomedia, one of the two bishops that refused, would be the one to baptize Constantine on his deathbed.
2. Constantine would go on to write the edict condemning Arianism as heresy. He directed Arius's writings to be burned, along with the writings of Porphyry, a 2nd century infidel, whom he associated with Arius. He instructed that the followers of Arius be called Porphyrians. He further instructed that anyone who refused to turn over Arian literature to be destroyed should be put to death.^[9]
3. Interestingly, Constantine would have a change of heart over subsequent years, seeking to recover Arius to the church and showing sympathy to Arian views. Athanasius, the champion of orthodoxy on the issue of Christ's deity, would go on to be banished repeatedly. He

would not change his view once over the course of fifty years of ministry.

C. The Nicene Creed

1. This is the document which the bishops signed that declared a standard of orthodoxy for the “catholic” church. It represented an enlargement of the Apostle’s Creed widely quoted from prior to the fourth century.
2. In 381 A.D. the creed was amended adding a statement about the nature of the Holy Spirit. The following phrase was also added: “And I believe in one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.”

D. The Role of the Emperor

1. Constantine not only hosted the original Council, he was the chief arbitrator among the parties. His express purpose from the beginning was unity (and was prepared from the start to accept the compromise of Eusebius in securing that unity). His entrance at the convening of the council was with great pomp and sat him at the head of the council in a golden seat.
2. This is the first time that a secular authority sat in authority over the church. It gave theological judgment the force of civil law, including civil justice if the creed was not adhered to.

IV. The Fruit of the State-Church System

A. The Continued Development of the State-Church System

1. What began with Constantine’s embrace of Christianity (if it could be called that) continued and even expanded after his reign. His son Constantius sought to eradicate Paganism by making Pagan worship illegal.
2. This was reacted against in the reign of Julian at which time paganism made a brief comeback. Nevertheless, Christianity was declared the official religion of the state under the reign of Gratian and Theodosius the Great. Eventually, Charlemagne would declare himself the emperor over the Holy Roman Empire.
3. This State-Church system formed the political and religious backdrop of the Dark Ages.

B. The Union of Paganism with the Church

1. Constantine's interest in Christianity was ultimately motivated by political expediency. Christianity became the means by which Constantine would unite the kingdom, and he did it rather effectively.
2. This can be seen in the syncretism that followed his "conversion".
 - a) Pagan temples became Christian basilicas.
 - b) Pagan holidays became Christian holidays.
 - c) Pagan superstitions were given a Christian spin (such as the worship of relics).
 - d) Pagan idols came to be worshipped as saints and apostles.
 - e) Pagan offices and practices were adapted into Christian offices and practices (i.e. vestal virgins, priests, robes, prayers for the dead, etc.).
3. This unholy union would prove to be damnable to the life and health of the church.

C. The Damnable Effect on the Church

1. Constantine sowed the political seeds of the papacy. (The theological seeds were already sown in the writings of the Church Fathers.)
2. The church lost its pilgrim character (1 Peter 2). The church was no longer perceived as distinct from the world, but seeking to dominate the world through political efforts.
3. The sort of creedalism that resulted from the Council of Nicea was injurious to the church.
 - a) It set up man-made councils as the measure of orthodoxy, rather than the word of God.
 - b) It robbed men of the liberty of conscience.
 - c) It established orthodoxy solely along intellectual lines, without regard to moral and spiritual considerations.
4. The relative peace that resulted from the union of the state and the church under Constantine gave rise to false systems of eschatology.
5. Constantine and Eusebius's handling of the word of God standardized the corruption of the Bible - the church rediscovered these errors in 1881 and has never recovered.

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- [1] Robert Sargent, *Landmarks of Church History* Vol. 1 (Oak Harbor, WA: Bible Baptist Church Publications, 2013), 83.
- [2] Jones' Church History, 135 as quoted by J.A. Shackelford in *Compendium of Baptist History* (Louisville, KY: Press Baptist Book Concern, 1892), 61.
- [3] Albert Henry Newman, *A Manual of Church History* Vol. 1 (Philadelphia: The American Baptist Publication Society, 1948), 305.
- [4] Andrew Miller, *Miller's Church History* (Addison, IL: Bible Truth Publishers, 1999), 221.
- [5] Newman, 307.
- [6] Sargent, 86.
- [7] Newman, 306.
- [8] Isaac Boyle in *Eusebius' Ecclesiastical History* Translated by C.F. Cruse (Peabody, MA: Hendrickson Publishers, 2014), 393.
- [9] Ibid. 403.

Non-Catholic Groups in the First Five Centuries

I. The Existence of Early Non-Catholic Groups

A. Non-Catholic Literature Suppressed

1. All literature that might be called “Christian” was attacked at various times during the persecutions under Pagan Rome over the course of the first three centuries of church history. At the height of these persecutions, under the reign of Domitian, all Christian literature was commanded to be burned, wholesale. In spite of this, we still have a rather large body of “Christian” literature that has survived through the centuries. These are the “patristic writings” of the “early church fathers”. However, even these writings were filtered through years of catholic influence.
2. When the church united with the state under Constantine and doctrinal controversies were settled by the force of civil law, it put the “catholic church” in control of what literature did survive. Since the Catholic system became dominant, at least in the political realm, a great body of their own literature is what has come down to us in the present. This certainly does not mean there were not other churches along the way which held more truly to the principles of the New Testament and protested against the abuses of the established church. Much of what can be learned about such groups must be gleaned from the remaining Catholic literature in which they are often indicted. Some consideration must be given to the prejudices of the Catholic writers that spoke against these non-catholic movements.

B. Are These Non-Catholic Groups Early Baptists?

1. Among many Baptist historians there has been a zealous effort to prove that these non-catholic groups are actually early Baptists. The motivation behind much of this effort is a misunderstanding of church perpetuity and the rejection of the Biblical doctrine of the universal church which is Christ’s spiritual body, and He it’s living head.
2. If you insist on tracing your Baptist roots back to the apostles as proof of the legitimacy of your local church, your interpretation of history is likely to be prejudiced. On the other hand, if you recognize that the church’s legitimacy is dependent upon the headship of Jesus Christ and the authority of the New Testament alone, you can examine the facts of history and commend what is commendable at the same time that you acknowledge the doctrinal and practical failings of these non-catholic groups.

3. A Bible-believing perspective of history will not demand that we prove the Baptist pedigree of any ancient church (though we would do well to identify the similarities).

II. Some Examples of Early Non-Catholic Groups

A. The Montanists

1. **Their Origin:** This non-Catholic group is so named after Montanus, a preacher from Phrygia around the middle of the second century, who began to protest against the worldliness and formality that had crept into the church. Many “Montanists” never left the established church, but sought to reform it from within. The famed martyrs from Carthage, Perpetua and Felicitas, were Montanists still associated with the established church.^[1] The whole movement was a reaction against the low morals, lax discipline, and dead formalism that had gradually crept in to the established churches (catholic church).
2. **Tertullian (160-230AD):** A particularly notable Montanist is the early church father Tertullian. Tertullian was a pagan lawyer in Carthage before being converted. He united with the established church there, but ultimately joined himself to the Montanists. He was an able writer and defender of Christianity.
 - a) He said about baptism “That adults were the only proper subjects of baptism, because fasting, confession of sins, prayer, profession, renouncing the devil and his works, are required from the baptized.”^[2] He acknowledged that baptism was not the means of salvation: “We are not therefore washed that we may leave off sinning, but because we have already done it, and are purified in our hearts.” But he also believed the water of John 3:5 were the waters of baptism.^[3] He also “advocated giving honey and milk to the newly baptized, signing with the cross, trine immersion and anointing the baptized.”^[4]
 - b) He opposed the clergy/laity distinction and advocated that every Christian man preach, baptize, and administer the ordinances.^[5]
3. **The Positive Reforms of the Montanists:**
 - a) They insisted on a regenerate church membership and called for church discipline to administered in the case of gross sin, so as to maintain the purity and testimony of the church.

- b) They emphasized the ministry of the Holy Spirit in the life of the believer and the church. They objected to the hierarchy that was developing along with the formalism of worship.
- c) They were pre-millennial and lived in genuine expectation of the return of Jesus Christ.

4. The Unbiblical Practices of the Montanists:

- a) Some of the Montanists embraced certain charismatic practices such as extra-Biblical revelations while in a state of ecstasy. Two women in particular named Prisca and Maxmillia were associated with Montanus and these two women preachers claimed to have some of these ecstatic experiences. ^[6]
- b) They were, in some ways legalistic and tended to asceticism. They rejected second marriages altogether, distinguished between mortal and venial sins,^[7] insisted on frequent and lengthy fasts, and believed that flight in the face of persecution (or denial of Christ) as an unpardonable sin. ^[8]

B. The Novatianists

1. **Their Origin:** This non-Catholic group was particularly prominent in the third century (while the Montanists were more prominent in the second). They take their name from Novatian, a presbyter at Rome in the middle of the third-century. This group materialized in protest to the re-admittance to the church of “traditores” following the persecutions under Decius Trajan.

- a) A schism over this matter of church discipline developed around 250AD. Cornelius held the position of readmitting “traditores” upon the public confession of their sin and a period of probation. ^[9]
- b) Novation, on the other hand, believed that the “traditores” should not be readmitted to the church under any condition. When Cornelius was selected as the Bishop of Rome he promptly moved to excommunicate Novatian causing a split in the church which led to the founding of a new church over which Novatian would preside as bishop.

2. The Positive Reforms of the Novationists:

- a) The Novatians were also referred to as Cathars (meaning Pure) or Puritans. They insisted upon the purity of the church membership and the ordination of only properly qualified clergy. ^[10] They saw the

need of exercising church discipline in the interest of ecclesiastical purity.

- b) G.H. Orchard indicates that they prospered greatly for the first sixty years they existed under a pagan government, so much so that Novationist churches were planted all over the Roman empire.^[11] They were evidently more evangelistic and mission-minded than their catholic counterparts.
- c) Their stand on morality and Christian devotion probably served to check the secularization of the established church in the third century.

3. The Questionable Practices of the Novationists:

- a) The Novatianist zeal for church purity led to the emphasizing of some Biblical truths and the neglect of others. Callistus, the Bishop of Rome prior to the Decian persecution is reported to have declared that the church is like the world wherein wheat and tares grow up together.^[12] We know that the field is the world, not the church. Novatian would have rejected this way of thinking. But the suggestion that some sins can receive no forgiveness from the church ignores a great deal of scripture.
- b) The Novatianists were essentially catholic in their ecclesiology with the exception of the issue of church discipline. The schism seems to have been exclusively upon these lines. They had the same unscriptural hierarchy. Furthermore, the Baptist historian Newman asserts that, "The doctrine of baptismal regeneration had become almost universal by this time, and the Novatianists held to it so tenaciously as to regard it as a matter of the utmost consequence, not only that every Christian should be baptized, but also that he should be baptized by a properly qualified person."^[13] Novation himself received clinic baptism when he was thought to be dying.

C. The Donatists

1. **Their Origin:** This non-Catholic group takes its name from Donatus, a North African bishop that opposed the selection of Caecilian as bishop of Carthage on the grounds the Caecilian had turned over scripture to be burned under the Diocletian persecution, and thus was a "traditor". Whereas the Montanists had separated along the lines of spirituality and the Novatianists along the lines of church discipline, the Donatists separated from the Catholics along the lines of the qualifications of its leadership. The Donatists were the dominant non-catholic group in the fourth century.

- a) After separating from what they regarded as an apostate church in Carthage, North Africa and thus branded as schismatics, they petitioned Constantine for a hearing before the bishops of Gaul. Constantine declined and agreed with the established church that they were schismatics and as such should be afforded none of the privileges and protections granted to the Catholic church.^[14]
- b) This is regarded as the first major schism of the church. The Donatists were condemned at the Council of Nicaea in 325 A.D. and after this were widely persecuted. Later Constantine changed his mind and issued a decree granting liberty to the Donatists.^[15] After Constantine's passing, his son sought to purchase the Donatists' loyalty to the Catholic church. When the Donatists refused, Emperor Constans was outraged and initiated an organized persecution that deprived the Donatists of their places of worship and even attacked them with armed troops while assembled for worship. A great many were martyred for their faith.^[16]
- c) In the fifth century it was Augustine that vehemently opposed the Donatists and wrote extensively against them.

2. The Positive Reforms of the Donatists:

- a) The Donatist movement ultimately incorporated many of the Novatianists (as the Novatianists had incorporated many of the Montanists), and many regard the former as a continuation of the latter. As with their Novatianist brethren, they regarded the church as an institution distinct from the world that should be pure in its Christian testimony.
- b) They believed the purity of the church should be demonstrated in the character of its leadership.^[17]
- c) The Donatists came to believe that the state should have no influence in the affairs of the church. This conviction of the autonomy of the church and the separation of church and state is clearly a traditional Baptist distinctive that was adamantly held by the Donatists.

3. Some Problems with the Donatists:

- a) As with their non-Catholic forebears, the Donatists were prone to take certain convictions (such as church discipline and the purity of the bishops) to extremes, while at the same time largely accepting other Catholic doctrines and practices that are clearly unscriptural.

- b) Newman claims that they held to baptismal regeneration and this was the motivating factor in the re-baptism of catholics that came over to the Donatist churches.^[18]
- c) Newman also states that “They practiced infant baptism. This they were probably more scrupulous in doing than the general churches, in accordance with their more vivid sense of its necessity.”^[19]

III. Baptist Gratitude and Baptist Concession

A. These non-Catholic groups bravely confronted the false religious system of their day.

1. Baptists can be grateful for these non-catholic offshoots and the difficult stand that they took against the established church. Indeed, there are many similarities between these groups and Bible-believing Baptists in our day: the separation of church and state, the premillennial return of Christ, the priesthood of the believer, and a regenerate church membership, to name a few.
2. Furthermore, these groups acknowledged that matters of morals and practice are Biblical issues that are important to the church. Most Baptist historians will readily admit that these groups did not differ in any significant way with the doctrine of the Catholics (i.e. the trinity, the full deity of Christ, the atonement, the resurrection, etc.). The division occurred at points of moral purity and church practice - the sort of areas that got very little attention in the various synods and councils that checked Catholic history. These non-Catholic groups saw the relationship between doctrine and practice and upheld Christianity as a faith that should affect every area of life.

B. These non-Catholic groups were a far cry from any Baptists that we would associate with today.

1. None of these groups originated outside of the Catholic system. The Montanists first sought to reform the established church. The Donatists originally sought for recognition and intervention from the established church (and the state).
2. If baptism says it all, as some Baptist historians assert, it says much less than we might hope when it comes to examining these non-Catholic churches. The majority of the available literature indicates that they did not always take a clear stand against the doctrines of baptismal regeneration or, later on, infant baptism. The re-baptism that was insisted upon by the Novatianists and Donatists were demanded along ecclesiastical lines (i.e. disregarding the catholic

system or clergy), not essentially a matter of Biblical authority or immersion after regeneration.

3. Even in the areas that these groups championed - the ministry of the Holy Spirit among the Montanists, the practice of church discipline among the Novationists, the spotless character of the bishops among the Donatists - it is highly unlikely, in view of our own illumination to the scriptures, that we would be closely aligned with such groups if they existed down the street.

[1] E.H. Broadbent, *The Pilgrim Church* (Grand Rapids: Gospel Folio Press, 1999), 35-36.

[2] G.H. Orchard, *A Concise History of Baptists* (Lexington, KY: Ashland Avenue Baptist Church, 1956), 33.

[3] Ibid. 34.

[4] Ibid. 72.

[5] Ibid., 73.

[6] The standard historical record claims that Montanus spoke with tongues at his baptism and claimed that the Holy Spirit was speaking through him in fulfillment of the promise of John 16 that the Spirit would show the disciples "things to come". He and his prophetic colleagues reportedly claimed that the Spirit had revealed to them that the Lord would soon return and that New Jerusalem would descend at Phrygia. Other Montanists are claimed to have set dates for the return of Christ. This view of imminency was the chief support for their ascetic leanings that encouraged celibacy, fasting, and martyrdom. See Kenneth Latourette, *A History of Christianity* (Peabody, MA: Prince Press, 2005), 128-129.

[7] Tertullian is said to be the first church writer to distinguish seven deadly sins. He claimed that one might be forgiven after baptism, but not more than that. See Latourette, 138.

[8] A.H. Newman, *A Manual of Church History*, Vol. I (Philadelphia, PA: The American Baptist Publication Society, 1948), 205.

[9] Sargent, 74.

[10] It was on these grounds that they rejected the baptism of those that came over from the established churches, not the mode of baptism. In time they regarded the catholic church as apostate and their bishops and presbyters as unfit to administer the ordinances.

[11] Orchard, 56.

[12] Latourette, 138.

[13] Newman, 207.

[14] Andrew Miller, *Miller's Church History* (Addison, IL: Bible Truth Publishers, 1999), 231.

[15] Ibid., 233.

[16] James Beller, *The Collegiate Baptist History Workbook* (Prairie Fire Press, 2005), 52.

Mr. Beller regards this effusion of blood in 347 as the fulfillment of John 16:2 and the unofficial beginning of the dark ages.

[17] On this basis they rejected the baptism of anyone who had been baptized by a minister who was perceived and “unworthy”.

[18] Newman, 210.

[19] Ibid, 210.

Post-Nicene Church Fathers and Early Missions

I. Significant Post-Nicene Church Fathers ^[1]

A. Eastern Post-Nicene Church Fathers

1. **Athanasius** (ca. 296-373) - As a deacon from the church at Alexandria, just over thirty years of age, he arose to withstand the doctrine of Arius at the Council of Nicaea. He made a convincing and able defense of the orthodox position of the full deity of Jesus Christ and never adjusted his position over his lengthy ministry. He would go on to become the Bishop of Alexandria and would be banished five times for his unflinching defense of the nature of Christ (coequal, coeternal, consubstantial). His ardent defense of Christ's deity would later lend itself, however, to the false view of Mary as "the mother of God."
2. **Chrysostom** (ca. 347-407) - His name means "golden-mouthed" with which he was designated because of his eloquent oratorical abilities. After his conversion around the age of 21 he became a monk and settled in Antioch where he was ordained in 368 and had an acclaimed pulpit ministry. He combined his great eloquence with a grammatical-historical approach to Biblical interpretation, consistent with the Antiochene school. His preaching was not only intellectual, but practical as he applied the scripture to the lives of his audience.
3. **Eusebius** (ca. 260-340) - As the bishop of Caesarea, Eusebius advocated the moderate view of the deity of Christ that he hoped would serve to reconcile the differences of the orthodox position and the Arian heresy. He is also called the father of Church History (some would say the father of *corrupt* church history). He was a devoted follower of Origen, introducing Origen's text as the official Bible of the empire. He was also an ingratiating biographer of Constantine.

B. Western Post-Nicene Church Fathers

1. **Jerome** (ca. 331-420) - Jerome is most famous for having translated the Bible into Latin, a translation known as the Latin Vulgate (meaning "common"). The Old Testament is significantly that of the Masoretic text. Many of Origen's textual corruptions found their way into Jerome's translation of the New Testament. He also included some of the apocryphal books (later all of the apocryphal books were added). This translation became the official Bible of the Roman Catholic church at the Council of Trent.
2. **Ambrose** (ca. 339-397) - He gave up a distinguished political appointment to assume the bishopric of Milan in 374. He was a principled man, denouncing the powerful Arian groups of his day and

even opposing Emperor Theodosius after his massacre of 7,000 Thessalonians. Ambrose introduced congregational hymn singing in the church. He persuaded emperor Gratian to outlaw heresy in the Western Empire. He was an allegorist in Biblical interpretation after the Alexandrian tradition.

3. **Augustine** (ca. 354-430) - Easily the most famed of all the Post-Nicene Church Fathers, Augustine was converted under the preaching of Ambrose at the age of 32 after living a profligate life as a young man and later toying with Manichaeism. His writings are still widely lauded to this day and often quoted by Catholics and Protestants alike. His autobiography *The Confessions* is written with such intimate candor that it seems to endear his readers to himself. While his conversion is an inspiring story, there is much in his writings that have had a terribly negative impact on Christian theology.^[2]
 - a) Consistent with the modern teaching of Romanism, he viewed the church as an outward institution maintained in a hierarchy administering sacraments. He saw the church's organization and theological unity as essential to its health and continuity. Augustine advocated the preservation of this unity by force, if need be:
 - (1) "It is indeed better...that men should be led to worship God by teaching, than that they should be driven to it by fear of punishment or pain; but it does not follow that because the former course produces better men, therefore those who do not yield to it should be neglected. For many have found advantage (as we have proved and are daily proving by actual experiment) in being first compelled by fear or pain, so that they might afterwards be influenced by teaching, or might follow out in act what they had already learned in word...While those are better who are guided aright by love, those are certainly more numerous who are corrected by fear."
 - (2) It is easy to see how such writings would be appealed to in justification of the church (be it Roman or Protestant) bearing the sword against infidels or "heretics" which is precisely what would take place in Augustine's day and for generations since then.
 - (3) Even though many protestants appeal to his teachings on sin and salvation, Augustine was so ardent a defender of the hierarchy and system of the church that he is regarded by the Roman Catholic Church as the father of Roman ecclesiasticism, and Rome appeals to Augustine to prove that there is no salvation outside of the church and its sacraments.^[3]

- b) Augustine was a committed Neoplatonic philosopher before and after his conversion. This perspective had a tremendous influence upon his interpretation of scripture. As a devoted allegorist after the tradition of Origen and the Alexandrian school he rejected the promises of Christ's literal second coming. He regarded the promise of the resurrection as fulfilled in an individual's new birth. He believed that Satan was already bound and that Christ was already reigning through his church which would ultimately prevail over all other earthly institutions (postmillennialism).
- c) Augustine was a devoted sacramentalist, writing in fervent defense of baptismal regeneration and infant baptism. He taught that unbaptized infants died with the taint of original sin and therefore went to hell. His writings also laid the groundwork for purgatory.
- d) His protracted conflict with Pelagius over the doctrines of sin and salvation led Augustine to assume an extreme position on the depravity of man, namely that man was so utterly depraved that his will could not respond to Christ. Undoubtedly, Pelagius took an unbiblical and unorthodox position on the effect of Adam's sin upon the race and the capacity of good in man apart from God's grace. But Augustine's conclusions reached beyond the scope of the New Testament. Augustine's philosophy on the depravity of man was further developed by John Calvin producing the philosophy which we refer to as Calvinism today.

II. Early Missionary Endeavors

A. The Apostles

1. **The Apostles and Prophets:** Missionary labor was common-place in the first century and tradition indicates that a number of the apostles engaged in missionary work leading up to their martyrdom.^[4]
 - a) Matthew - Legend states that Matthew traveled to Ethiopia and evangelized with the blessing of the queen of Ethiopia, Candace.
 - b) Andrew - Tradition suggests Andrew preached the gospel to many of the Asiatic nations prior to being martyred at Edessa.
 - c) Jude - He is also said to have ventured into Edessa where he was killed.
 - d) Thomas - Tradition indicates that Thomas preached in Persia, Parthia, and India prior to his martyrdom in Calamina, India.

2. The Apostle Paul: The most notable missionary effort of the first-century was carried on by Paul and his various associates (Barnabas, Silas, Timothy, Luke, etc.). Their efforts brought about the spread of churches throughout the Roman empire, especially in Asia minor.

- a) The missionary endeavors that sprung out from Paul's church planting labour is inestimable. One popular tradition relating to the evangelization of the celtic tribes of Britain claims that a couple converted under Paul during his imprisonment at Rome traveled to Britain and introduced the gospel there within the first century.

B. Post-Apostolic Missionary Endeavors

1. Ulfilas (fourth century) - Sometimes called "the apostle to the Goths," Ulfilas was of an Arian theological persuasion (reportedly a mild form of Arianism influenced by Eusebius), but very committed to the evangelization of the Goths which resided in present-day Romania.

- a) Ulfilas labored among the Goths for forty years. His efforts were so successful that many of the Goths which later came in to the Roman empire ahead of its fall, came as Christians.
- b) Most notably, he gave the Goths, with their previously unwritten language, an alphabet and system of grammar so that he might translate the scriptures into their language.

(1) His translation is said to be a faithful, literal translation from Greek.

(2) He omitted the books of Samuel and Kings for fear that it would encourage the war-like people to violence.

2. Patrick (fifth century) - Now known as the patron saint of Ireland, Patrick was kidnapped from Britain by pirates at the age of 16 and taken to Ireland where he tended cattle for six years. It was during this period that he sensed a call to evangelize Irish people. Contrary to popular belief, Patrick was not an Irishman or a Roman Catholic. After returning home to Britain he would come again to Ireland in the year 432 with twelve other evangelists for the express purpose of evangelizing the Celtic people steeped in the clutches of the druids.

- a) He secured religious toleration for Christians from King Loigaire. He would go on to win the King's brother who provided property for the establishment of a church meeting place.
- b) While many of Patrick's missionary methods were similar to his western contemporaries, he placed a biblical emphasis upon

discipleship and spiritual growth. This emphasis led to the perpetuation of strong Celtic churches and missionary zeal.

- c) Over the course of his 30 year ministry he is reported to have established some 200 churches and baptized 100,000 converts. ^[5]

3. Columba (6th century) - Arising about 100 years after Patrick's fruitful missionary work, welsh churches rose up to re-energize the Celtic churches. This was influenced by a Celtic abbott named Columba. His method of evangelism was far ahead of its time and proved to be very effective.

- a) He based his missionary party on the island of Iona, called the "Isle of Saints." This essentially served as a mission station from which evangelistic teams could be dispatched into Scotland, England, Normandy, Friesland, Denmark, Germany, and Switzerland.
- b) The story is told of his evangelizing the Picts in the Scottish highlands. Initially, their king, King Brude, refused Columba entrance in to the gates of the city. Columba stayed outside the city gates and prayed until the king relented. The king himself was eventually converted under Columba's ministry.
- c) These missionary teams, upon visiting a new city, would gauge the suitability of establishing a mission village. From this mission village twelve monks, having learned the local language, would venture into new areas for evangelism.
- d) E.H. Broadbent describes the missionaries and their work as follows: "They were free to marry or to remain single; many remained single so that they might have greater liberty for the work. When some converts were made, the missionaries chose from among them small groups of young men who had ability, trained them specially in handicraft and languages. They taught them the Bible and how to explain it to others so that they might be able to work among their own people. They delayed baptism until those professing faith had received a certain amount of instruction and had given some proof of steadfastness. They avoided attacking the religions of the people, counting it more profitable to preach the truth to them than to expose their errors. They accepted the Holy Scriptures as the source of faith and life and preached justification by faith. They did not take part in politics or appeal to the State for aid." ^[6]

^[1] This material is largely adapted from Earl E. Cairnes, *Christianity Through the Centuries* (Grand Rapids: Zondervan, 1996), 134-143.

[2] See Robert Sargent's analysis on page 107 of his "Landmarks of Church History, Book 1". Sargent states of Augustine, "His earlier Manichaeian connections and deep religious experiences affected his anthropology (the doctrine of man). His contest with Pelagius affected his soteriology (the doctrine of salvation). The fall of Rome and the rise of the universal 'Church' concept affected his eschatology (the doctrine of last things). His battles with the Donatists affected his ecclesiology (doctrine of the church).

[3] Cairns, 142.

[4] See John Foxe, *Foxes' Book of Martyrs* (Alachua, FL: Bridge-Logos: 2001), 3-8.

[5] Ruth Tucker, *From Jerusalem to Irian Jaya* (Grand Rapids: Zondervan, 2004), 38-40.

[6] E. H. Broadbent, *The Pilgrim Church* (Grand Rapids: Gospel Folio Press, 1999), 57.

The Rise of the Papacy and Islam

I. The Development and Rise of the Papacy

A. Early Influences - In the first four centuries, the bishop of Rome did not always figure significantly in the shape and development of the theological and political movement of the catholic church. The bishop of Rome was actually absent from the Council of Nicaea. These early ecumenical councils seemed to be more significantly influenced by the bishops of the East. Nevertheless, there were certain early developments that led the way for the exaltation of the Roman bishopric. Sargent gives the following “early claims for Roman authority”:^[1]

1. **Clement** - This apostolic father and early bishop of Rome seemed to assume some authority over the church at Corinth in his epistles (91-101AD).
2. **Iraaneus** (115-200AD) - He laid the groundwork for the teaching of apostolic succession and advocated for churches to follow Rome which he perceived as preserving the apostolic tradition.
3. **Dionysius** - Bishop from 259-268AD, asserted the authority of the bishop of Rome in matters of doctrine.
4. **Felix I** - Bishop from 269-274AD, was said to have been recognized by the Emperor as the head of all Christians.
5. **Miltiades** - The bishop from 310-314AD, conducted a synod against the Donatists at the instruction of Constantine.
6. **The Council of Ephesus** - This council, held in 431AD, temporarily settled the conflict between the bishops of Constantinople and Rome as to which was superior. The Roman bishop came out on top.

B. Leo I, the First Real Pope - There is some controversy as to who was the first real pope over the Roman catholic church, but there is some consensus among Baptist and Protestant historians that it was Leo I, also called Leo the Great, who entered the Roman bishopric in 440AD and remained there until 461.

1. Leo was theologically orthodox (notwithstanding the prevailing ecclesiastical misunderstandings of the day). He zealously opposed the heresies that threatened the theological purity of the church including Arianism, Pelagianism, and Manichaeism.

2. He also zealously claimed that the Roman bishop traced its succession back to the Apostle Peter whom he regarded as the rock upon which the church was founded based on his interpretation of Matthew 16:18.
 - a) At the Council of Chalcedon in 451AD, he declared that the Bishop of Rome was the successor of Peter, the Chief of Apostles, and the Vicar of Christ.
 - b) Greenwood, as quoted in Miller's church history, records the first pope as saying: "The apostle was called *Petra*, the rock, by which denomination he is constituted the foundation.... In his chair dwelt the ever living, the superabounding, authority. Let the brethren therefore acknowledge that he is the primate of all bishops, and that Christ, who denotes His gifts to none, yet giveth unto none except through him." [2]
 3. He handled the invading barbarians with such diplomatic success that he won the respect and admiration of his contemporaries. Through his political prowess he helped to lay the groundwork for the Papal political machine that would develop after his passing.
- C. Gregory I** - Alongside Pope Leo, Gregory is considered the greatest of these early popes. He was the governor of Rome prior to becoming a monk. He was the first monk to assume the position of pope. His papacy ran from 590-604AD. So influential was his papal rule that most historians mark his ascendancy to the Roman bishopric as the dividing point between ancient church history and medieval church history.
1. Pope Gregory was a master administrator and did more than perhaps any other Pope to elevate the papacy to a world-political power. Augustine is probably the most influential figure in the development of Roman Catholic theology, and Pope Gregory is probably the most influential figure in the development of Roman Catholic political theory. It was Pope Gregory that first established the Vatican State. His administrative efforts laid the groundwork for the establishment of the Holy Roman Empire.
 2. He was intent on "evangelizing" the heathen and sent many missions in to Britain. Of course, this also involved mass conversions realized by way of political alliances. The political alliances formed by these missionary endeavors would serve the Roman church for hundreds of years to come.
 3. Pope Gregory for all of his administrative successes was nevertheless a superstitious and idolatrous man, consistent with the popes that would follow in his train. While Gregory was not the theologian that

Augustine was, his practical and theological influence on Romanism was significant:

- a) He fixed the Romish observance of Lent as beginning on Ash Wednesday.
- b) With his monastic background, he was the first pope to insist upon the celibacy of all catholic priests.
- c) He more clearly articulated the doctrine of purgatory, which in turn gave way to prayers for the dead and the buying and selling of indulgences.

4. Charlemagne - Also called Charles the Great, his father Pepin, was king of the Franks and at the request of the pope, led his armies into Italy to conquer the Lombards. The conquered territory was then given to the Pope, and this territory became known as the Papal States. Charlemagne would go on to enlarge the donation of his father.

- a) As a great military leader Charlemagne conquered a large portion of Europe, which he saw as subject to his political authority and subject to the Pope's religious authority (which was significantly political). This is all in keeping with the post-millennial Catholic eschatology of Augustine.
- b) He would deliver Rome from advancing Lombards just before Easter in 774. On this occasion, mobs of Romans met their king and the Pope awaited him at St. Peter's. The king dutifully kissed every step up to the entrance of the basilica and then kissed the pope after which they entered hand-in-hand.
- c) On Christmas Day in 800AD, the pope would crown Charlemagne as the Emperor of the Holy Roman Empire. At this coronation the people would cry out in unison, "Charles Augustus, crowned by God," as Pope Leo III placed the crown upon his head.

5. Nicholas I - This was the first Pope to wear a crown. He reigned from 858-867AD and zealously claimed his own supremacy over the catholic church.

- a) To confirm his authority he circulated what has come to be known as the "pseudo-Isidorian Decretals." These are forged documents claiming to be recorded in the second and third centuries which served to exalt the power of the bishop of Rome.
- b) Under Pope Nicholas I the long-standing controversy between the Western church and Eastern church finally came to a boil. When Pope Nicholas I opposed Patriarch Photius, seeking to meddle with the organization of the Eastern church, the Pope and the Patriarch

ended up excommunicating each other. This ultimately led to the great schism between east and west at the Council of Constantinople IV.

D. The Great Schism of 869AD - When the catholic church split into East and West it resulted in the formation of a Roman Catholic Church (West) and an Eastern Orthodox Church (East).

1. Prior to this time, though a tension existed, all of the church councils called, either by bishops or emperors, had been *ecumenical* councils, including both eastern and western bishops. Following the schism, the Roman Catholic church continued to call together councils to hammer out their doctrine. These are called Lateran councils and they are always convened by the Pope. In some ways, the schism weakened the catholic church by dividing it. But for the Roman system the schism left no check upon the Pope and his authority was uncontested.
2. These churches are significantly the same in their practice and dogma, but there are important differences. The practical differences between the Roman and Orthodox churches include:
 - a) Mode of baptism: Eastern Orthodox - immersion (incl. infants). Roman Catholic - sprinkling.
 - b) Authority of the pope. Eastern Orthodox does not recognize the pope.
 - c) Infant communion. Abandoned by the Roman Catholic Church.
 - d) Priestly celibacy. Eastern Orthodox - priests marry. Roman Catholic Church doesn't.
 - e) Wine in the mass. Roman Catholic Church - priests only. Eastern Orthodox - laity included.
 - f) Dating of Easter.

II. Popish Trash - The Blasphemous Heresies of Romanism

A. The Dark Ages - It is no accident that the period referred to in both secular and church history as "the Dark Ages" is the only period of world history where "the catholic church" held sweeping political power. The most debased period of history in Western Civilization is the Golden Age of the Roman Catholic system.

B. Papal Persecution - As we have noted previously, in the early history of the church, persecution came exclusively from Judaism and Pagan

Roman civil authority. All this changed when the Church was united with the State. The creation of a “Holy Roman Empire” only served to increase the intensity of the persecution of Christians by other so-called Christians. History reveals that Papal Rome has as much blood on its hands as Pagan Rome ever did. J.M. Carroll claims that over the period of some 1,200 years of the Dark Ages that fifty-million died of persecution, and this carried out by State-Church.^[3]

C. Political Intrigue and Moral Depravity

D. The Ridiculous Dogma of Romanism

1. Exclusivity - No salvation outside of the Roman church. Advanced by Augustine.
2. Peter as the foundation of the church - And the first pope. Settled at Chalcedon.
3. Baptismal Regeneration/Infant Baptism
4. Relics
5. Sacerdotalism - The priesthood.
6. Sacramentalism - The distribution of God’s grace through sacraments.
7. Worship of saints - Council of Nicaea II.
8. Worship of images - Council of Nicaea II.
9. Worship of Mary - Or Mariolatry. Co-mediatrix. Perpetual virginity. Immaculate conception. Assumption.
10. Celibacy of priests - Advanced by Gregory I. Codified at Lateran Council I.
11. Auricular Confession - Lateran IV.
12. Purgatory - A temporary place of purification before entering heaven.
13. Simony - The practice of buying and selling ecclesiastical offices. (Not dogma, but practice.)
14. Indulgences - Buying and selling of forgiveness; for dead or living.
15. Transubstantiation - Transformation of elements in to literal body and blood. Lateran IV.
16. Inquisition - Courts to try heresy. Lateran IV.

17. Denying the Bible to Laymen - Lateran V.

18. Papal Infallibility - First Vatican Council (1869-70)

III. Mohammed and the Rise of Islam

A. The Spiritual and Religious Vacuum - The flagrant abuses and ridiculous heresies of the Catholic system left a religious and political vacuum into which an aspiring Arabic prophet stepped. His name was Mohammed and the religion he founded was Islam. The word "Islam" means "submission," as in "submission to the will of God."

B. The Birth of Islam

1. Mohammed - A bedouin tribesman that made his living as a camel-driver, Mohammed married a wealthy widow named Khadijah. Her wealth afforded Mohammed the time to pursue his religious meditations. In his travels he had been exposed to both Judaism and Christianity. These religious impressions obviously affected the development of his own form of monotheism whereby he rejected the many Arabic gods worshipped by his bedouin counterparts. He would spend protracted periods of time meditating in a cave. It is in these times of meditation that he claimed that the angel Gabriel appeared to him with an inspired message that he related to others orally (Mohammed himself was illiterate) which were then recorded in what became known as the Koran. He sensed the call to propagate his newfound religion around 610AD.

2. The Koran - The Holy Book of Islam consists of 114 surrahs, or chapters. It is about 2/3 the length of the New Testament. It does not contain a single prophecy that has ever come to pass (so much for being a prophet). Unfortunately, many Muslims put more stock in the Koran, at least practically speaking, than did the Christians of that same time.

C. The Five Pillars of Islam - The Muslim religious system is based upon five pillars:

- 1.** Shahadah - The declaration that there is no god but Allah, and Mohammed is his prophet.
- 2.** Salat - Prayer fives times a day, facing Mecca.
- 3.** Zakat - Giving alms.
- 4.** Sawm - Fasting during the month of Ramadan.

5. Hajj - A pilgrimage to Mecca.

D. Expansion by the Sword

1. Originally, Mohammed had been driven out of Mecca in 622AD for his preaching against idolatry. By 630AD he had grown strong enough to return to Mecca and capture the city, cleansing the Kaaba of its idols and establishing the city as the capital of Islam.
2. Prior to his death Mohammed had advocated the propagation of the faith by the sword. He referred to this concept as “jihad” or struggle. It became the standard method of Muslim “evangelism”. Tragically, this was not so different from the approach of the Catholic church at this same time.
3. In time, Islam virtually displaced a once vibrant church in North Africa and throughout the Middle East. This was advanced both by Muslim force as well as the spiritual bankruptcy and apostasy of the catholic churches.

E. A Religious-Political Force to Be Reckoned With - Like the Roman Catholic and Eastern Orthodox religious systems, Islam is essentially a cultural movement, both political and religious. In many cases it would give “Christendom” a run for its money. It would go through three periods of domination. Adherents to Islam now outnumber the adherents to the Roman Catholic faith.

^[1] Robert Sargent, *Landmarks of Church History* Vol. I (Oak Harbor, WA: Bible Baptist Publications, 2013), 103-104.

^[2] Andrew Miller, *Miller's Church History* (Addison, IL: Bible Truth Publishers, 1999), 298.

^[3] Carroll, J.M., *The Trail of Blood: Following the Christians Down Through the Centuries... or The History of Baptist Church from the Time of Christ, Their Founder, to the Present Day* (Milton, FL: Victory Baptist Press, 2010), 30.

The Paulicians

I. Their Mysterious Origins

One of the fascinating features of the Paulicians is the mystery surrounding their origins. In the annals of church history, they seem to come out of nowhere. If there was a medieval non-Catholic group that could be considered “baptistic” it would be the Paulicians. But their heritage is not founded on the authority of an unbroken succession of churches, but on the teaching of the New Testament.

A. Apostolic in Nature

1. The Paulicians were designated as such by their enemies. They simply referred to themselves individually as “Christian” or “brother,” but they also claimed to be the “holy, universal, and apostolic church of our Lord Jesus Christ.” ^[1]
 - a) So complete was their association with the apostolic church that their leadership took apostolic names (connected with Paul) such as Silvanus, Timothy, Titus, and Tychicus. ^[2] They even named their churches after those of the New Testament: Rome, Corinth, Ephesus, Philippi, Colosse, Thessalonica. ^[3]
2. The Catholic historian Kenneth Scott Latourette says of this group that they are “possibly a primitive form of Christianity cut off from later development by geographic isolation.” ^[4]
3. While Newman associates the Paulicians with the doctrine of adoptionism, he also states that “Paulicianism is a perpetuation of the form of Christianity that was first introduced into Armenia.” ^[5]
4. This apostolic connection is fascinating inasmuch as it reminds us that (1) God is at work even when men are not recording it, and (2) that the Holy Spirit works through the scriptures even when God-appointed institutions fail or are absent.

B. Spontaneous as a Movement

1. Constantine Silvanus - Most historians trace the Paulician movement back to a Manichaean convert named Constantine.

- a)** Constantine had grown up in a Manichaeian household (a form of gnosticism). Around 653AD, he opened his home to a Armenian-Christian pilgrim that had been imprisoned by the Saracens (Syrian-Muslims) in Syria. The Christian deacon noted the hospitality and kindness of his host, as well as his sincere interest in the truth and gave him a partial New Testament (from Syria!) containing the gospels and the epistles of Paul.
- b)** Constantine was converted after reading the scriptures, disavowing his Manichaeism and destroying his Manichaeian books. He took the name Silvanus and began almost immediately preaching the gospel in the surrounding regions, basing out of the Armenian city of Kibossa, and passing along the Euphrates valley, across the Taurus mountains, and into the western parts of Asia Minor, leaving a host of converts in his wake. ^[6]
- c)** His evangelistic efforts were successful enough to draw the ire of the Byzantine Emperor, Constantine Pogonatus who ordered that he be executed and sent an officer named Simeon to see the execution carried out.

2. Simeon Titus

- a)** Simeon gathered a number of Constantine Silvanus's followers together and provided them with stones in an effort to demoralize and discredit the whole movement. His followers refused to stone their leader, taking their own lives into their hands by dropping their stones.
- b)** At the last, Silvanus's adopted son, Justus threw a rock that killed Silvanus. Justus was praised by the authorities who compared him to David slaying Goliath. He went on to become a chief persecutor of the Paulicians.
- c)** The plan of Simeon to put a stop to the movement failed in a dramatic way. He was so moved by the testimony and character of Silvanus and his followers that he himself was converted to God and three years after the martyrdom of Silvanus, Simeon Titus assumed his mission work. Simeon Titus and a number of other Paulicians were gathered together after being identified by Justus, the betrayer of Silvanus; they were collectively burnt by Emperor Justinian II, but even this failed to exterminate the zeal of the Paulicians.

3. Sergius Tychicus

- a)** Another notable Paulician evangelist was Sergius who took the name of Tychicus. He also was converted after reading the New

Testament. A Christian woman once asked him why he didn't read the Gospels to which Sergius explained that only the priests were allowed to read the Bible. She informed him that God was no respecter of persons, desires all men to be saved, and that it was a trick of the priests to deprive the people of the scriptures. ^[7]

- b) Sergius worked as a carpenter to support his ministry (like Paul making tents) and traveled for thirty-four years preaching the gospel.
- c) He was finally martyred by being cut in two by an axe.

C. Mercilessly Persecuted

1. As you can see, the Paulicians were severely persecuted by the state-church. The most horrifying of these persecutions was carried out under Empress Theodora. Under her instigation 100,000 Paulicians lost their lives between 842 and 867.
 - a) These persecutions were described some 200 years later by Gregory Magistros, an inquisitor himself, who wrote, "Prior to us many generals and magistrates have given them over to the sword and, without pity, have spared neither old men nor children, and quite rightly. What is more, our patriarchs have branded their foreheads and burned into them the image of a fox...others again have put their eyes out, saying, 'You are blind to spiritual things, therefore you shall not look at sensible things.'" ^[8]
2. Eventually, the Paulicians took up arms and defended themselves. In the mid-Ninth century, Carbeas, a high-ranking imperial officer whose father was impaled for his faith, organized the Paulicians militarily and founded a fortified city-state named Teprice from which the Paulicians would fend off the Byzantine armies for the next 50 years.
 - a) Interestingly, the city-state of Teprice was a novelty among ancient city-states in that it embraced religious freedom for the duration of its 150 year existence as a free state. This is uniquely baptistic, and especially peculiar in that historical era.

II. Their Doctrine and Practice

A. Generally Regarded as Heretics

1. The Paulicians are generally regarded as heretics in most of the popular works on church history. They are countenanced as Manichaeans and lumped together with other heretical groups.

- a) Latourette in dealing with the Paulicians and later with the Bogomils gives an explanation of the gnostic-dualism that the Paulicians were supposed to have espoused. ^[9]
 - (1) He and others claim that they regraded matter as evil and thus the God of the Old Testament as imperfect, since he created matter. Supposedly they believed a good God created the spirit and soul of man.
 - (2) The following is reported to have been divided into two groups - the perfects, which devoted themselves to celibacy and abstained from certain meats; and the hearers, which hoped someday to advance to the devotion of the perfects.
 - (3) This is a form of Manichaeism and is attributed to the Paulicians solely by their enemies.
- b) Even the Baptist historian A.H. Newman considers the Paulicians unorthodox in their view of Christ's deity. He and others viewed the Paulicians as adoptionist, even suggesting that they received their name, not from their association with Pauline doctrine, but with the adoptionist heresy of Paul of Samosata.
 - (1) Quoting from the Paulician work "The Key of Truth," Newman notes the doctrinal emphasis that the Paulicians placed upon the baptism of Christ. At the same time he notes that they accepted his supernatural birth, and did not in any way lack of reverence for Christ's person or depreciate his absoluteness as Savior and Lord. ^[10]

B. Staunchly Opposed to Catholic Falsehood

It is very likely that these and other charges of heresy stem from their open and avowed opposition to so many unbiblical Catholic practices. ^[11]

1. They opposed infant baptism. At that time in history, this position alone was sufficient to brand them as Manichaeists by their enemies (the Manichaeists also baptized by immersion).
2. They believed that the ordinances should only be given to believers which was not the practice of the Catholics.
3. They rejected the Catholic hierarchy with its bishops, priests, presbyters, and deacons. Because of this they were dubbed acephali, or headless, because their pastors were seen as being on the same level as the rest of the membership (with Christ as the head).

4. They rejected the worship of Mary or the concept of Mary being the mother of God. They laid great stress on the perfect humanity of Christ. The charge of adoptionism probably stems from this.
5. They opposed the worship of images. This position garnered the sympathies of Emperor Leo III who was an iconoclast.
6. They rejected ceremonialism in their worship including the invocation of saints and the burning of candles and incense.

C. Devoted to New Testament Doctrine

If faith in the New Testament is the outstanding mark of a true church as we have proposed, the Paulicians would seem to qualify, for they put a tremendous amount of emphasis on the New Testament as the rule of faith and practice. Gregory of Narek said of the Paulicians in the 10th century, "this sect has taken up a positive line of things and has begun to search out the foundation itself, the Holy Scriptures, seeking their pure teaching, sound guidance for moral life."^[12]

1. They recognized the priesthood of the believer.
 - a) They encouraged the "laity" to read the scriptures for themselves.
 - b) They saw the work of Christ as having abolished the Old Testament legal system. They may even be said to be dispensational in this sense.
 - c) While the catholics propped up their hierarchy on the basis of the Old Testament priesthood, the Paulicians recognized that those texts were not legally binding upon the New Testament church.
2. They baptized adults by immersion upon their profession of faith.
3. They expected their leadership to be of the highest moral character. This was reflected in their ordination practices.^[13]
4. They were trinitarian.^[14] If they were trinitarian, they could not have been adoptionists.
5. They were mission-minded. They sent evangelists to Asia Minor and Eastern Europe.
6. They believed in holy living. Even their enemies acknowledged their pious lifestyles.

III. Their Far Reaching Influence

While the Paulicians as a movement sprung up almost spontaneously in the seventh century its influence was felt right on in to the sixteenth century, arguably influencing the Protestant Reformation.

- A. The Bogomils** - In the middle of the 8th century large numbers of Paulicians were relocated to Constantinople and Thrace, in Eastern Europe. From here they became well-established in Bulgaria and came to be known as Bogomils. The word bogomil is a Slavic word meaning “friends of God.” They spread westward in to Croatia, Dalmatia, Isria, Carniola, and Slavonia. ^[15]
- B. Waldensians and Albigenses** - In course of time, churches after the same order as the Paulicians would spring up, or perhaps already subsisted, across Northern Italy and Southern France in the region of the Alps. There is some question as to whether these groups were founded by Paulicians or simply influenced by them.
1. Many historians including Gibbon, Mosheim, and Conybeare regard the Paulicians as the forerunners of the Albigenses, if not the same people. ^[16]
 2. Miller proposes, “It is more than likely, however, that [the Paulicians] found many separatists in spirit, though not openly so, and in such cases may become their teachers, and in this way perpetuated their principles.” ^[17]
 3. Newman states that, “The historical connection between the Paulicians and the widespread and highly influential evangelical movement in central and western Europe from the eleventh century onward cannot at present be accurately traced, *but it no less certain.*” (Emphasis mine) ^[18]
 4. Orchard contends that the historical consensus is that the Paulicians were “the encouragers, if not the main strength of the Albigensian churches in France.” ^[19]
- C. The Reformers** - These groups would ultimately have a profound influence on the lives of such men as John Huss and John Wycliffe who would have a significant influence upon the Protestant Reformation.

^[1] E.H. Broadbent, *The Pilgrim Church* (Grand Rapids: Gospel Folio Press, 1931), 65.

^[2] Andrew Miller, *Miller's Church History* 354.

- [3] G.H. Orchard, *A Concise History of Baptists* 132.
- [4] Kenneth Scott Latourette, *A History of Christianity* Vol. 1 (Peabody, MA: Prince Press, 2005), 299.
- [5] A.H. Newman, *A Manual of Church History* Vol. 1 (Philadelphia: The American Baptist Publication Society, 1948), 380.
- [6] Broadbent, 67.
- [7] Broadbent, 73.
- [8] Ibid. 74.
- [9] Latourette, 299.
- [10] Newman 356, 382.
- [11] See Orchard, 130ff.
- [12] Broadbent, 80.
- [13] See Broadbent, 75
- [14] Orchard quoting Milner, 130.
- [15] Broadbent, 83.
- [16] James Beller, *The Collegiate Baptist History Workbook* (Prairie Fire Press, 2005), 78.
- [17] Miller, 533.
- [18] Newman, 385.
- [19] Orchard, 129.

The Seeds of Reformation: Papal Abuse, Intellectual Revival, and Early Reformers

I. The Negative Influence of the Roman Church

The Protestant Reformation has had such a profound influence on the history of Western Civilization that the occasion of Martin Luther's 95 theses being nailed to the door of the church at Wittenberg constitutes the dividing line between Medieval and Modern History. Just as the seeds of apostasy were sown hundreds of years before the reign of Constantine or the establishment of the Papacy, so the seeds of reform were sown hundreds of years before reformation bloomed. While a series of pre-reformation reformers and ancient non-catholic groups helped to sow those seeds, the flagrant abuses of the Roman system itself served to prepare the soil. Protestantism arose to *protest* the abuses of a corrupt ecclesiastical system. The Reformation is instigated by a system that badly needed to be reformed (or rather, done away with). There are several things that transpired within the Roman Catholic church that helped to effect the Protestant Reformation.

A. The Abuse of the Papacy

Because the authority of the Roman Catholic system is vested in the papacy, virtually all of its failures would properly fall under this heading. The host of abuses and failures had the cumulative effect of discrediting the system and disgusting the populace of thinking men.

1. Frequent In-fighting and Intrigue: For instance, Pope Formosus (891-899) was probably poisoned after attempting to take vengeance on his ecclesiastical enemies. His successor, Stephen VI, promptly had Formosus body exhumed, tried, condemned, dismembered, and thrown into the Tiber. A year later, Stephen was imprisoned and strangled. His successor was deposed after less than five months. Two popes later, Leo V (903) reigned for two months before being murdered by his chaplain, who was in turn murdered himself eight months later. ^[1]
2. Rampant Immorality - Sergius III brought in what came to be known as the Pornocracy. In his train came John XIII was, at one time or another, accused of sacrilege, adultery, violation of widows, living with his father's mistress, invocation of Jupiter and Venus, and turning the papal palace into a brothel. ^[2]
3. Incessant Corruption - Around 999, King Otho III intervened and deposed John X, but his selection of Sylvester II was refused by the

dukes of Tuscoli who elected a 12-year old boy, Benedict IX. The bishops rejected both, and selected a third pope, Sylvester III. Benedict IX then sold his position (an example of simony) and installed Gregory VI while refusing to give up his papal title. There were four competing popes until Henry III deposed all four. ^[3] A similar drama would play out in the fourteenth century, in what came to be known as the “Babylonian Captivity”. During the years of 1309-1378 AD the papacy relocated from Rome to Avignon. This division in the papacy resulted in two popes, two colleges of cardinals, and two religious factions that divided all of Europe. Before it was resolved, there would be a Roman Pope, a French Anti-pope, and a third counter-pope (1409-1410). ^[4]

4. Perpetual Overreach of Power - The Papacy reached its zenith in the 11th and 12th centuries under the reigns of Hildebrand (Gregory VII) and Innocent III. Hildebrand officially claimed absolute political and religious authority for the papacy over the kingdoms of earth and the souls of men and Innocent III exercised this authority as fully as any pope in the history of Romanism (See Sargent, pages 169-173).

B. The Crusades

Around 1095 a monk named Peter the Hermit began preaching a crusade after making a trip to the Holy Land. Pope Urban II saw an opportunity to expand his own authority and check the expansion of Islam in the East. Over the course of two-hundred years there were seven major crusades and several minor ones, involving hundreds of thousands of Roman Catholics.

1. The Roman church recruited Crusaders with the promise of indulgences, and in some cases immediate access to heaven in the case of death. Many Crusaders were also motivated by the rich spoils that could be gained.
2. The infatuation with the Land Palestine was the logical outworking of Augustine’s post-millennial eschatological scheme. If the church has replaced Israel they surely should have a right to the land promised to God’s chosen people.
3. Muslims were not the only targets of the Crusaders. They also managed to massacre thousands of Jews in their zeal for the “Holy Mother Church”, as well as thousands of Eastern Orthodox Christians that got in their way.
4. The loss of life was staggering and senseless. Crusaders were killed by the droves both in armed battle as well as by exposure to the elements in the treacherous journey to Palestine. In the so-called “Children’s Crusade” only a third of the thousands of crusading teenagers survived the journey over the Alps. Moslems were killed by

the thousands along with Jews, Eastern Christians, and even other Roman Catholics.

5. The Crusades ultimately failed to secure access to the Holy Land for Latin pilgrims. It was used of God, however, to check the expansion of the Moslems into Western Europe.
6. While the original goal of the crusades was the conquest of the Holy Land, the extensive power of the papacy to gather armies was eventually invoked to settle doctrinal disputes. Pope Innocent III proclaimed a crusade against the Albigenses in Southern France that resulted in the murder of hundreds of thousands of Bible believing Christians.

C. The Inquisition

The Inquisition is a standing court of the Roman Catholic Church convened to address the charge of heresy. The first inquisition was established in Languedoc, specifically to deal with the ever expanding sect of the Waldensians. This first inquisition was temporary. It was later re-established in Rome in 1229 on a permanent basis, and then again in Languedoc, this time to deal with the Albigenses.

1. This religious court took upon it the force of a civil magistrate. It frequently made use of torture in questioning its victims and made free use of the death penalty for those convicted of heresy.
2. The most widely noted inquisition was the Spanish Inquisition. It was especially brutal toward Jews that refused to convert to Romanism. It was active up to the 19th century. The Inquisition is still an office in the Roman Catholic Church; today it has been renamed: "Congregation for the Doctrine of the Faith".
3. Over the course of its activity, thousands were put to death in various ways for the charge of heresy against "the Holy Mother Church."

II. The Positive Influence of Art and Literature

One thing that advanced the cause of dissent and reform was the revival of learning and literacy. The dark ages had kept the masses of Western Europe in intellectual and religious darkness (and they are related). Only the clergy were encouraged to read or think, and even that was limited to the scope of vain philosophy and Catholic dogma. When men have access to the scriptures in their own language and are encouraged to think for themselves, they can not be long kept in darkness.

A. The Renaissance - This was not an essentially Christian movement, but it did provoke men to think. It gave rise to the humanist thinkers that would contribute to the Reformation spirit. ^[5]

B. The Moveable-Type Printing Press - The Chinese had printing presses hundreds of years before Johannes Gutenberg developed his. The great advance that was made by the Gutenberg press was the invention of moveable type. This increased the daily page output from 2,000 pages on a traditional block-type press, to 3,600 pages on a moveable-type press. This advancement would forever change the world. The first book to be printed on Gutenberg's press was the Latin Vulgate Bible.

III. Early Pre-Reformation Reformers (12th-13th centuries)

The principal agent of change and revival in any age is God-called, Spirit-filled, Bible-believing men that will take a stand for truth no matter what the cost. The record of history preserves for us the names of some such men that greatly influenced pockets of revival in the 12th, 13th, and in to the 14th centuries. We will list some of those men here.

A. Peter de Bruys (d. 1126 A.D.) - Toward the beginning of the 12th century (around 1105 AD) a catholic priest that had studied at the University of Paris began to preach the gospel throughout Southern France (Dauphiny, Provence, Languedoc, Gascony).

1. This was fertile soil for the truth of the scriptures since the Cathari or Albigenses had dwelt here for a long time. It is likely that his zealous preaching of the scriptures stirred up these pockets of Bible-believers. He was a powerful preacher that had a very effective evangelistic ministry.
2. Peter de Bruys and his followers (called Petrobrussians by their enemies) publicly defied many of the false teachings of the Roman Catholic church.
 - a) They rejected infant baptism, rebaptizing converted catholics on the profession of their faith.
 - b) They also repudiated the sacramentalism of the mass and the teaching of transubstantiation.
 - c) They rejected the dead ceremonialism of the Roman church, including the veneration of the cross, prayers to the dead, and the consecration of altars and church buildings.

- d) They rejected the authority and hierarchy of the church and elevated and honored the authority of the scriptures alone.

3. Peter de Bruys had a fruitful twenty-year long itinerant ministry that finally ended at the city of St. Gilles where he was burned alive upon a heap of crosses that he himself had set on fire in protest of the Romanist superstitious worship of such images.

B. Henry of Lausanne (d. 1148 A.D.) - Henry was a Benedictine monk of Cluny that became a follower of Peter de Bruys. Like his teacher, he was an itinerant street preacher that evangelized with great power and effect. Before his co-labor with the Petrobrussians, he had led a work of revival in the diocese he had been assigned to.

1. In Henry's public ministry he boldly denounced the wealth and excesses of the priesthood and did so with such effect that multitudes stopped attending the religious services of the Catholic church and derided the priesthood when they were encountered in public. ^[6]

- a) Like Peter before him he rejected the sacramentalism of the papacy.
- b) He placed great emphasis on holy living that was consistent with the Gospel of Christ. Consistent with this, he saw marriage as the scriptural solution to the rampant immorality practiced among the people.
- c) He also took collections for the poor.

2. Henry's followers came to be known as the Henricians (a name given them by their enemies). He was arrested in 1134 and convicted of heresy at the Council of Pisa. Even after this, however, he was permitted to go free upon which he immediately resumed his preaching ministry. He was imprisoned in 1148 and it is generally believed that he died while in prison.

C. Arnold of Brescia (d. 1155 A.D.) - Like Peter de Bruys, Arnold was also a student at the University of Paris under Peter Abelard, one of the outstanding schoolmen of the day. Following his education he returned to Brescia in Italy as a monk. He may not have been motivated by evangelism as much as these previous preachers, but he had a great contribution to make to Christianity in his generation.

1. As with Peter and Henry he rejected the sacramentalism of the Roman Catholic church, but his greatest contribution to the time was his stand against the abuses of the clergy and his zealous argument in favor of the separation of church and state.

- a) He taught, with great eloquence, that ministers of the gospel should have no civil authority and should seek no riches apart from the tithes and free-will offerings of faithful saints.
- b) He recognized the legitimacy of the civil government to collect taxes from its citizens including churchmen. He vehemently opposed the sacerdotal and political authority of the papacy.

2. His followers came to be known as Arnoldists. While Arnold remained a part of the established church for the duration of his ministry, seeking reform from within, his followers were in large agreement with the Cathari, Petrobrussians, and Henricians along doctrinal lines.
3. In the absence of Pope Eugene III, Arnold relocated to Rome where he assembled an organized party against the papacy. Arnold effectively opposed the popes from within Rome for a period of ten years. Unfortunately, the populace was unprepared for the reforms he sought and this organized opposition became a disorganized mob that shamed its own cause. Arnold, particularly through the agency of Bernard of Clairvaux, was arrested, tried, condemned, hung, and his body burnt with the ashes being thrown in the river.

D. Peter Waldo (1140-1217 A.D.) - Unlike many of the other significant reformers and dissenters, Peter Waldo did not arise out of the clergy. He was a wealthy merchant that took a keen interest in the scriptures. In obedience to the Lord's command to the rich young ruler, he dispensed his property to his wife and sold the remainder of his possessions, giving the proceeds to the poor. He began his ministry as an itinerant preacher around 1180 A.D. Based out of Lyons, France, he is widely associated with the Waldensians.

1. Peter was so utterly devoted to learning and understanding the words of God that he privately commissioned two priests to translate portions of the New Testament in to his native language. He and his co-laborers were known for having memorized large portions of the New Testament.
2. Those that gathered themselves around Peter Waldo were referred to as "the poor men of Lyons." They trusted the Lord for every part of their substance and provision and preached throughout the Rhine River Valley, throughout Southern France, and beyond. Having no formal, Catholic training, they were forbidden to preach by the established church. They readily defied this command.
3. Beyond the ministry of Peter Waldo which ended in Bohemia with his death in 1217, the "poor men" and the associated Waldensian

evangelists preached the gospel and established schools all across Europe.

E. Walter Lollard (d. 1320 A.D.) - This successful evangelist arose among the non-Catholic group called Picards, or Beghards. His preaching and writings brought fresh revival among the established Bible-believers along the Rhine River Valley.

1. The doctrine of the Lollards was significantly that of the Waldensians, including a rejection of the Catholic sacramentalism such as infant baptism.
2. Walter Lollard was apprehended in 1320 and burnt, but his influence outlived him. His followers, called by his name by their enemies would eventually spread out through England and this evangelistic ministry would dove-tail with Wycliffe's poor priests that would go on to be designated as Lollards.
 - a) An inspiring historical account of the influence of these Lollards is told: around 1330, a Jacobian monk by the name of Eachard was dispatched to put down the ever-growing Lollard following. He ruthlessly persecuted Lollards in Germany, overseeing their persecution and torture. At last, he was forced to deal with their doctrine and came to understand their grievances with Rome in light of the teaching of scripture. He embraced the doctrines of grace, rejecting infant baptism, and joining himself to the saints that he once persecuted. He was apprehended in Heidelberg and burned at the stake.

[1] A.H. Newman, *A Manual of Church History* Vol. I (Philadelphia: The American Baptist Publication Society, 1933), 499.

[2] Ibid. 500.

[3] Robert Sargent, 169.

[4] Ibid., 210-211.

[5] See Sargent's footnote on 16th century humanism, pages 219-220.

[6] See Sargent, page 198 (IV.) for quotation from Bernard of Clairvaux.

The Waldenses and Albigenses

I. Biblical Churches in Medieval Times

- A.** While the stranglehold of the Papacy over Western Europe seems nearly absolute according to the written histories of the Medieval period, God was not without a witness in the dark ages. We find occasional records of the survival of Bible-believing, Gospel-preaching churches stretching from the western end of Asia in the East to the edge of the European continent and the British Isles in the West.
 - 1.** We find an ancient form of Christianity surviving in Britain, Wales, and Scotland. Some suggest that these churches originated with converts of the Apostle Paul; they were most certainly encouraged and enlarged upon by the missionary efforts of Patrick and Columba in the 5th and 6th centuries.
 - 2.** We find the Paulicians growing up in Armenia and spreading westward into Asia Minor and Eastern Europe. It has also been suggested that this group has some untraced connection to the apostolic church.
 - 3.** At the heart of Biblical Christianity in the west are groups commonly known as Waldenses and Albigenses. They were found in their greatest concentration in the regions of Northern Italy and Southern France and named in association with their geographical concentration.
- B.** While the connection with such groups can not always be demonstrated there are some common marks among them that distinguished them from the Catholic religious system.
 - 1.** The New Testament constituted the authority for their faith and practice. As a rule, they made use of the same basic text (MajorityText out of Syria), in contrast to the Catholics who's Bible had been compromised by Origen.
 - 2.** In keeping with their faith in the New Testament there were certain doctrinal distinctive which they generally shared, namely a rejection of sacramentalism and ceremonialism and the practice of believer's baptism.
 - 3.** They emphasized moral purity and practical spirituality. For this reason, they are commonly referred to as "Cathari" wherever they appear in history, "Cathari" meaning pure.
 - 4.** They were engaged in missions and evangelism. Their concern was rarely political. They actively evangelized wherever they were

concentrated and coordinated efforts to send evangelists to unevangelized areas.

5. They were terribly persecuted, especially by the catholic church. They were also designated by their suffering, being called in some cases “Paterines” (sufferers) or similar names. They were uniformly recognized as heretics by the established church and generally called by the locations where they were concentrated or the leaders around which they gathered. This was in contrast to the “catholic” designation.
- C. Among the most inspiring and tragic segments of church history is the story of the Waldensians and Albigenses concentrated in Southern France and Northern Italy.
1. The Waldensians were first called Vaudois, meaning “people of the valley”, because of their concentration along the valleys of the Alps of Northern Italy. Some associate the name with one of their greatest leaders, Peter Waldo. The Albigenses took their name from the city of Albi in Southern France.
 2. Some claim that the Albigenses hale directly from the Paulicians and Bogomils that moved in to this area from Asia Minor and Bulgaria. Others claim that they learned the simple truths of New Testament Christianity from their Vaudois neighbors. The Waldensians themselves seem to appear out of nowhere around the 11th century, but they themselves claimed to have originated with the apostolic church. While the two groups are generally distinct, they are closely related. Because their geography, practice, and persecution are so closely associated we will address them together.
 3. God set these groups along the Alps (perhaps only separated by the Alps, one on each side) which provided them a natural fortification that left them undisturbed for hundreds of years preserving the apostolic simplicity of the New Testament church.

II. Their Ancient Origin

There is a good deal of evidence that these believers trace their origins to the missionary activity of the apostolic church in the first century.

- A. The inquisitor Reinerius, in 1259, stated that the Vaudois, whom he called Leonists in the record, were reported to have existed since the time of Sylvester (Bishop of Rome during the reign of Constantine in the fourth century) or even since the time of the apostles. ^[1]

- B.** A Roman Catholic historian named Marco Aurelio Rorengo wrote in 1630 that the Waldensians were so ancient a people that it was impossible to identify, with any precision, when they originated. ^[2]
- C.** According to the medieval record of the Waldensians themselves, they claimed to trace their lineage back to the time of the apostles: ^[3]
 - 1.** Their testimony before the Princes of Savoy that ruled the region was that their faith had been handed down from father to son all the way since the time of the apostles.
 - 2.** They testified before the Reformers in the sixteenth century that their ancestors had often recounted that they had existed since the time of the apostles.
- D.** The Waldensian leader Henri Arnold claimed that “The Vaudois are in fact descended from those refugees from Italy, who, after St. Paul had there preached the gospel, abandoned their beautiful country and fled, like the woman mentioned in the Apocalypse, to these wild mountains, where they have to this day handed down the gospel from father to son, in the same purity and simplicity as it was preached by St. Paul.” ^[4]
- E.** The Baptist Historian G.H. Orchard claimed that the Novatianists and Donatists of North Africa fled the persecution of the Catholics and ended up settling in the valleys of Piedmont in Northern Italy and coming to be known as the Waldenses. ^[5] He quotes a Roman Catholic Archbishop that traced the “Waldensian” heresy to a pastor named Leo who fled Rome during the oppressive measures of Constantine and settled in Northern Italy. ^[6]

III. Their Practical Christianity

It has been pointed out that the Albigenses were “not a metaphysical people. Theirs was not a philosophy, but a daily faith and practice.” ^[7] Likewise, the Vaudois, while generally highly educated, did not engage themselves in the theological and metaphysical controversies that were so commonplace in that day. Their faith was distinguished by the way in which it reached the heart and affected the life, a refreshing characteristic when compared to the intellectual vanity of Romanism. Their enemies were often forced to acknowledge their blameless character:

- The Inquisitor Reinerius said of the Waldensians that they “have a great semblance of piety, inasmuch as they live justly before men, and believe every point well respecting God together with the articles contained in

the creed; only they blaspheme the Roman church and clergy, to which the multitude of the laity are ready enough to give credence.”^[8]

- Kenneth Latourette states, “Even their enemies described them as dressing simply, industrious, laboring with their hands, chaste, temperate in eating and drinking, refusing to frequent taverns and dances, sober and truthful in speech, avoiding anger, and regarding the accumulation of wealth as evil.”^[9]

A. The New Birth - They emphasized a personal relationship with God through Jesus Christ. They taught justification by faith alone. They had every expectation that a genuine believer would manifest the love of Christ.

1. They believed the ordinances were symbolic only. Their denial that infants could be saved by baptism is one of the chief points of their persecution and martyrdom.
2. They accepted both the doctrines of God’s sovereignty in election and man’s free-will.^[10]

B. The Ministry of the Holy Spirit - They placed a strong emphasis on the personal work of the Holy Spirit in the heart of the individual believer. They granted wide latitude of doctrinal conviction among themselves, but maintained that the inner witness of the Spirit is greatly important since the word of God can’t be understood apart from the guidance of the Holy Spirit.^[11] They read the scriptures for themselves and practiced family worship when not gathered as a congregation.

C. Personal Holiness - They seemed to lay special emphasis on the Sermon on the Mount and read the words of Christ literally. They saw the Sermon on the Mount as the rule of life for the children of God and carried out those commands admirably.

D. (They did not believe in taking up arms in the name of Christ for the spread of their doctrine and avoided the shedding of blood when at all possible. They did, however, recognize the legitimacy of self-defense.)

IV. Their Reverence for the Scriptures

A. The Final Authority - At the great trial in Toulouse in 1176 the Albigenses would not accept anything as an authority but the New Testament. This devotion to the absolute authority of the scripture became one source of great persecution.^[12]

- B. The Syrian Text in the Vernacular** - They placed a tremendous amount of significance on the word of God and its availability in the vulgar tongue of the people. The second-century Itala Bible was the Latin Bible used among these groups (as opposed to the Catholic Latin Vulgate). The Olivetan Bible was a Antiochan text translation of the Bible into French done by the Waldensians. They also influenced the Diodati in Italian. The translation of the Latin Vulgate in to Italian and French was done specifically to try and displace the Waldensian translations among the peoples of Northern Italy and Southern France.
- C. The Word Hidden in Their Hearts** - These groups were not only famous for propagating the printed word and practicing its precepts, but for committing it to memory. The inquisitor Reinerius reported of a layman who could quote the Book of Job from memory. He also related that there were many with whom he was acquainted that could recite the entirety of the New Testament. ^[13]

V. Their Missionary Zeal

- A. Supported Apostles** - While the Vaudois lacked the elaborate organization of the Catholic church they did recognize the Biblical offices of elders who cared for congregations within their own communities. They also had “apostles” (“sent ones”) who traveled full-time evangelizing. They relinquished all of their earthly goods to carry out this calling in obedience to the Lord’s command. They traveled continually and also exhorted the churches in the different regions. ^[14]
1. They would generally travel two by two with one older missionary and a younger one. They worked along the way, both to finance their efforts as well as to provide a cover for their travels.
 - 2 While they worked, it was expected that the churches contribute to the support of the full-time evangelists.
 3. Reinerius spoke of Waldensian peddlers that would sell articles to ladies in their homes in order to tell them of a richer jewel upon which they would produce a New Testament and begin to expound it to the willing listener.
- B. Communities and Schools** - These mission efforts also resulted in the establishment of whole religious communities and schools scattered across Europe.

VI. Their Widespread Influence

- A. The faithful efforts of these Medieval missionaries was blessed with a wide reception across Europe. James McCabe, author of the Waldensian history *Cross and Crown* stated that “Their missionaries were everywhere, proclaiming the simple truths of Christianity, and stirring the hearts of men to their very depths. In Hungary, in Bohemia, in France, in England, in Scotland, as well as in Italy, they were working with tremendous, though silent power.” ^[15]
- B. The inquisitor Reinerius is recorded as saying that “there is scarcely any land in which this sect does not exist.”^[16] They were scattered throughout Europe as can be gathered from the diverse Catholic inquisitors that wrote against them. According to William Cathcart, in the time of Reinerius they numbered in the millions.

VII. Their Cruel Persecutions

- A. In 1150 numbers of them were martyred by the established church in the city of Cologne.
- B. In 1163 the Roman church demanded that no Catholic have any contact with these “heretics”.
- C. In 1180 the Pope dispatched priests to preach a crusade against the Albigenses.
- D. In 1192 the king of Spain issued an edict against the Waldensians.
- E. The Martyrs Mirror written in 1660 describes the results of the Albigense inquisition:
 - 1. 1210 - 180 Albigenses burnt outside a castle in Minerve.
 - 2. 1211- 60 burnt for their faith at Casser.
 - 3. 1211 - 50 burnt at Chastelnau D’ari.
 - 4. 1211 - 140 burnt at Vaurum.
- F. In 1212 five-hundred Waldensians were arrested in Strasbourg and 80 of them burnt.
- G. When the Albigensian crusade began in earnest, the legates promised immediate salvation in heaven to all those who died in battle. When they failed to garnish a sufficient force the secular rulers gathered armies

placed under Catholic leaders which destroyed one city after another with the residents massacred.

- H.** Famously, when the Albigense city of Beziers was besieged by the Catholics the commanding Legate was asked what to do about the Catholics intermingled among the Albigenses, the answer came, "Slay them all. God knows those who are his."
- I.** The Albigenses' persecution nearly annihilated this people from southern France. The Waldnesian persecution continued right on through the seventeenth century.

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- [1] E.H. Broadbent, *The Pilgrim Church* (Grand Rapids: Gospel Folio Press, 1999), 112.
 - [2] Ibid., 113.
 - [3] Ibid., 113.
 - [4] Ibid. 114.
 - [5] G.H. Orchard, *A Concise History of Baptists* (Lexington, KY: Ashland Avenue Baptist Church, 1956), 61.
 - [6] Ibid., 58.
 - [7] James Beller, *A Collegiate Baptist History Workbook* (Prairie Fire Press, 2002), 83.
 - [8] Broadbent, 112.
 - [9] Kenneth Latourette, *A History of Christianity*, Vol. I (Peabody, MA: Prince Press, 2005), 453.
 - [10] Broadbent, 120
 - [11] Ibid., 119.
 - [12] Beller, 105.
 - [13] Ibid., 104.
 - [14] Broadbent, 121.
 - [15] Beller, 79.
 - [16] Broadbent, 112.

Pre-Reformation Reformers

I. Pre-Reformation Reformers and the Movements They Sparked

A. The Religious and Political Atmosphere of the 14th Century - John Wycliffe and John Huss were two of the most powerfully effective pre-reformation Reformers to rise out of Romanism at the end of the Middle Ages. The time in which they were born was particularly conducive to the message that they espoused. One of the lowest ebbs of the papacy formed the backdrop for their public ministries, a period called "The Babylonian Captivity" for the 69 years (1309-1378 A.D.) that the papacy was divided between Avignon and Rome. The nation-state had begun to rise to political prominence in which the king and the middle class came to resent the overreach of the Papacy and began to cooperate in opposing the taxation and political demands placed upon them by the Roman Church. At times these nation-states were engaged in their own conflicts with each other increasing the sense of nationalism and frustrating the ambitions of competing Pontiffs. Around the same time the doctrine and missionary efforts of the Vaudois were also filtering across Europe awakening hearts to the pure gospel of Christ. It is in to this atmosphere that men such as Wycliffe (in England) and Huss (in Bohemia) arose. Their message, empowered by the Holy Spirit through the authority of His word rang out among the masses already moved by a spirit of reform and even revolution.

B. John Wycliffe (ca. 1325-1384)

1. His Background

- a) In the middle of the 14th century, education in England and throughout Europe was far more accessible than it had been for many hundreds of years. John Wycliffe was among the large numbers of young Englishmen that thronged to the university for his learning. He was educated at Oxford and it may have been in those early days that he was first exposed to some of the reformation doctrines such as salvation by grace which was being taught by Thomas Bradwardine, or even the view that the papacy was the antichrist, as found in the writings of Grostete.^[1]
- b) An event that would have had a great influence on Wycliffe was the rampant spread of the Black Death, reaching England in 1349. This plague wiped out nearly one-third of the population in Europe. Such an acquaintance with death would force one to deal with the reality of the afterlife.

- c) Wycliffe graduated from Oxford around 1350 and went on to earn his doctorate in theology around 1367. He served as Rector of Lutterworth where he preached weekly and earned the title “evangelic doctor.” He also lectured at Oxford until two years before his death when he was banished for his views. He used both of these venues to publish the gospel of Jesus Christ and decry the abuses of the Roman church and its clerics.
- d) Initially, he called for the reform of the church from within by eliminating immoral clergymen and stripping the monastic orders of their property and wealth. He wrote extensively against the corrupt monks that begged for alms that should have gone to the poor when they were perfectly capable of working for a living. The stand that he’d taken against the abusive wealth of the church did not go unnoticed by the King or the Parliament which had their own controversy with the papacy over taxation. Wycliffe served as a chaplain to the king and was selected to join an embassy to the pope in Avignon (Gregory XI) in 1374. This visit evidently had a profound influence on Wycliffe, because afterwards he openly denounced the papacy and wrote zealously against the whole of the Roman Catholic church.

2. His Doctrine and Evangelistic Efforts

- a) Wycliffe came to see the scriptures as the absolute authority given by God to man. He came to this conclusion in a time when the institution of which he was a part revered church canon as being of equal value to the scriptures. He saw the successes of the church throughout its history as related to its faithfulness to the scriptures, and its corruption as directly related to its departure from scripture as the absolute rule of faith. He believed that the Bible was to be studied with a humble reliance upon the Holy Spirit, comparing scripture with scripture.
- b) Wycliffe came to see early that “the gospel of Jesus Christ is the only source of true religion.” He believed salvation was through Christ alone and accessed personally by repentance and faith. He believed that the true church was something distinct from the Romish system and that every true believer was a priest. His view of election may have been influenced by Augustine. He believed that the doctrine of election precluded the absolute assurance of salvation.
- (1) He denounced the authority and infallibility of the Pope, teaching that the pope was the antichrist, that Jesus Christ was the head of the church, and the scriptures alone were the absolute authority for the church.

- (2) He famously denounced the doctrine of transubstantiation in 1382, a scandalous position at the time. For those that accepted this revelation, the priesthood was effectively drained of its influence since it could not manipulate the elements which had so long been seen as a means of God's grace. It was for this position that he was driven from Oxford (not even the parliament or the powerful dukes could follow Wycliffe in this matter).
- c) He had a profound influence upon the English populace in every class by the writing and distribution of tracts, and the organization of itinerant preachers sent out two-by-two all over England. These "poor priests" came to be called Lollards.

3. His Translation of the Bible

- a) Wycliffe's most important contribution was his vernacular translation of the Bible. With the help of Nicolas Hereford and Thomas Purvey, Wycliffe produced an English translation of the Latin Vulgate with the New Testament completed in 1380 and the Old Testament in 1382.
- b) The text from which it was translated was not a pure text and it included non-canonical books, but it was the first complete English translation of the Bible. It was widely-distributed despite the high cost and slow transmission of hand copying. Having the scriptures in the native tongue had an enlightening, as well as an empowering effect upon the literate laity throughout England.
- c) "The christian reader will not fail to trace the hand of the Lord in this great work. The grand, the divine, instrument was now ready and in the hands of the people, by means of which the Reformation in the sixteenth century was to be accomplished. The word of God which liveth and abideth for ever is rescued from the dark mysteries of scholasticism, from the dust-covered shelves of the cloister, from the obscurity of the ages, and given to the English people in their own mother-tongue. Who can estimate the blessing? Let the ten thousand times ten thousand tongues which shall praise the Lord for ever, give the answer. But oh! the wickedness - the soul-murdering wickedness - of the Romish priesthood in keeping the word of life from the laity! Is the glorious truth of God's love to the world in the gift of His Son - of the efficacy of the blood of Christ to cleanse from all sin - to be concealed from the perishing multitude, and seen only by the privileged few? There is no refinement in cruelty on the face of the whole earth to compare with this. It is the ruin of both soul and body in hell for ever." [2]

4. His Influence

- a) Wycliffe is commonly referred to as “the morning star of the reformation”.
 - (1) His teachings sparked the Peasant Revolt even prior to his death; a development that probably did not benefit his spiritual aims.
 - (2) Several decades after his death his teachings sparked a riot in the city of Prague.
- b) His teaching sparked the evangelistic efforts of a group called “Lollards” which would become a powerful force in the 14th and 15th century England. ^[3]
 - (1) They may have taken their name from a Dutch evangelist named Walter Lollard that preached on the continent in the early part of the 14th century. It also may have been a play on words, meaning “babbler.” In either case, it was originally designated as a term of derision.
 - (2) Ten years following his death it was observed by one of his enemies that if you met two men on the street one of them was a Lollard.
 - (3) Sources indicate that the Lollards were still actively evangelizing at the time of the publication of Tyndale’s New Testament, some 145 years after the death of Wycliffe. ^[4]
- c) In 1401 Henry IV issued an edict permitting the burning of heretics. This was specifically aimed at the doctrines of Wycliffe and the preaching of the Lollards. Many Lollard leaders and preachers were burned.
- d) At the Council of Constance in 1415, Wycliffe was declared a heretic and his writings were condemned to be burned. His body was exhumed and burned to ashes, then thrown in to the River Swift.

C. John Huss (ca. 1369-1415)

1. Background

- a) Through the intermarriage of the ruling families of England and Bohemia (modern-day Czech Republic) many young men attended university in England and transmitted the doctrines of Wycliffe among the Bohemians.

- b) John Huss was one that was profoundly influenced by these doctrines after being called upon to translate some of Wycliffe's writings in to Czech. A gifted student educated at the University of Prague, Huss was ordained a priest around the age of 30 and took a position on the staff at the university where he had studied. He also became pastor of the church at Bethlehem where he became famed for his powerful preaching.
- c) Preaching in the tongue of the people (Czech) the reformation truths learned from Wycliffe's writings, he became a favorite among the common people and nobility alike.
- d) No stranger to controversy, he frequently came into conflict with the Romish authorities, being excommunicated by the Pope in 1410. The whole city of Prague was placed under a papal interdict in 1411 because of his strong denunciations of the Roman church. This had little practical influence on his public ministry which continued without interruption until his appearance at the Council of Constance in 1414.

2. Condemnation and Martyrdom

- a) At the promise of safe conduct from the Emperor Sigismund, Huss complied with a papal summons to present his case before the Council of Constance, but when he arrived the promise was not honored. The priests issued a decree that no faith ought to be kept with a heretic (i.e. it is okay to lie to men that teach doctrines contrary to the Roman Church). This is the same council that condemned Wycliffe posthumously.
- b) Upon arrival, Huss was immediately charged with heresy and thrown in prison where he remained for seven months appearing occasionally before the council and refusing to recant any teaching that was not contrary to the scriptures. Among the charges leveled against him was that he had been "infected with the leprosy of the Waldenses."
- c) In the end, he was condemned, publicly humiliated, and burned at the stake in 1415 A.D. His faith was unwavering and his courage in the face of martyrdom is an inspiring account.^[5]
- d) Shortly after the martyrdom of Huss, Jerome of Prague, a colleague of Huss at the University of Prague was also apprehended and tried as a heretic. Jerome had learned the doctrines of Wycliffe as a young man studying abroad at Oxford. He was not a priest, but he was as committed to the reformation ideals as Wycliffe or Huss. He was imprisoned for nearly a year before being burned. After a lengthy period of suffering and deprivation he recanted only

momentarily before recovering his wit and zeal and standing with the word of God against the Roman church through the flames of martyrdom.

3. His Influence

- a) The disciples of Huss split into three groups - those that chose to take up arms, those that sought compromise (the Ultraquists or Calixtines), and those who chose to suffer. Those that elected to fight were called Taborites after making a clean break with the church by taking communion (over 4,000 of them) in the open air on a mountainside which they called Mount Tabor.
- b) The Taborites were led by a military mastermind named Ziska. He led his protestant Bohemian armies against the Roman forces sent to exterminate them and dealt a terrible blow to both the papal armies and the forces of Emperor Sigismund. The Bohemian or Hussite wars were a bloody affair instigated by the death of John Huss and Jerome of Prague.
- c) A number of brave preachers and leaders materialized in the train of John Huss. They helped to organize the United Brethren (also called the Bohemian Brethren). They owned no relation to the Roman church and even sent a representative to be ordained by the Waldensian bishop Stephen in Austria since they regarded the Waldensian church to be of apostolic origin.
- d) It is from this group that the Moravian church developed. The Moravians under Count Zinzendorf became a mighty missionary force in the 18th century. It was through the witness of a Moravian that John Wesley was converted.
- e) When the Reformation dawned under Luther many of the Bohemian Brethren joined themselves to it, even traveling to Germany to associate themselves with Luther. In 1520, Luther wrote the following of Huss and the brethren, "Thus far I have, although unconsciously, proclaimed all that Huss preached and maintained; Johann Staupitz did unconsciously maintain the same—in a word, we are all Hussites, without having known it; Paul and Augustine themselves are Hussites—in the full sense of the word! Behold the horrible misery which came over us because we did not accept the Bohemian doctor for our leader..."^[6]

D. Savonarola (1452-1498)

- 1. Italian Reformer - As the work of Wycliffe and Huss continued, long after their deaths, another voice for reform arose in Italy.

- a) Savonarola was a Dominican monk that preached against the excesses and immorality of the papacy in the city of Florence.
- b) He did not embrace the same doctrinal reforms of his predecessors to the north, but his preaching brought about something of a moral and religious revival in the city of Florence.
- c) Eventually he was tortured, hanged, then burnt in the public square.

II. The Biblical Humanists

The learning of the Renaissance brought with it an emphasis not simply upon the pagan philosophies that had so dominated the universities prior to that time, but upon their Christian past, including the scriptures in their original languages. The humanists emphasized the individual soul and its capacity to reason, experience, and improve upon civilization (a drastic change from the mindless Medieval vassalage that prevailed for the previous one-thousand years). The Biblical humanists informed their emphasis on the individual through the study of the scriptures in their original languages. This was significant in laying the groundwork for the scholarly translation of the scriptures that would ultimately spread the world over. ^[7]

- A. Lefevre** (1455-1536) - He wrote a philosophical commentary on the Psalms and later a Latin commentary on Paul's epistles. His emphasis on the text of scripture helped to lay the groundwork for the Huguenots when the Reformation reach France.
- B. John Colet** (ca. 1467-1519) - He moved away from the allegorical interpretation of the scriptures and began studying Paul's epistles and lecturing on their literal meaning. This helped to pave the way for the Reformation in England.
- C. John Reuchlin** (1455-1522) - He wrote a Hebrew grammar and dictionary, the first of its kind. He is said to have influenced the education of Melanchthon, the co-laborer of Luther in Germany.
- D. Desiderius Erasmus** (1466-1536) - Easily the greatest of the Biblical Humanists, he was a profound writer and translator whose ideas and literature were highly influential all across Europe.
 - 1. He was the illegitimate son of a priest, educated as a boy in Deventer (the Netherlands), at least in part through the Brethren of the Common Life.^[8] This was a hotbed for a wide variety of religious thought in Europe having some semblance of religious liberty.

2. He wrote extensively against the abuses of the Catholic church, but he did so readably through the use of satire. In spite of this literature, he never did make a break with Rome and even felt as though Luther had gone too far in his opposition to Rome. He also translated large volumes of ancient classical and patristic writings that had not been widely available before then.
3. With the fall of Constantinople in 1453 many ancient Greek manuscripts long withheld from the western world began to filter in to Europe. Among these manuscripts were New Testament manuscripts. Erasmus traveled freely all over Europe and enjoyed access to the greatest libraries in the west.
 - a) Erasmus collected four Greek manuscripts in Basel in 1514 and from these published his Greek New Testament along with a new Latin translation in 1516. Hundreds of thousands of copies were circulated all over Europe.
 - b) He had confidence that God has preserved His word and He knew where to find it. When he discovered that the last few verses of Revelation were missing in all four of the available Greek manuscripts he translated the Latin back in to Greek and included them in the Text he published.
 - c) This text became the basis for the *Texts Receptus* (Received Text) from which the King James Bible was translated.

III. The Word of God for the English-Speaking World

- A. **The Bible in the Vernacular** - Over the course of Church History spiritual renewal follows the word of God, particularly when it is made available in the language of the laity. There were many efforts over the course of church history to get the word of God into the hands of the common man.
 1. The scriptures were widely distributed in Greek among the first-century church, though, as far as we can tell, not under one cover.
 2. In the second and third centuries the word of God was widely distributed in the Latin world in the Itala Bible, or Old Latin, while the Syriac Peshitta was circulated among the Syriac-speaking world.
 3. In the fourth century the missionary Ulfilas translated the scriptures in to the Gothic language.
 4. The Paulicians evidently propagated the scriptures in the seventh century working out westward from Armenia.

5. The Venerable Bede translated the Gospel of John in to English in the eighth century, the first record of the scriptures being translated in to English.
6. In the ninth century Cyril translated the scriptures into the Slavonic language after developing an alphabet for this purpose.
7. Peter Waldo and other of the Waldensians clung to the pure text in the 12th and 13th centuries and began translating their Latin scriptures in to German, Italian, and French.
8. In the fourteenth century the entirety of the Bible was distributed in English with Wycliffe's translation.

B. English as the Language of Reform and Revival - While the first sparks of the Reformation were brightest in the lands speaking German and French, it was the English text that would become the long term language of reform and revival.

1. This would begin with the brave efforts of Wycliffe, and then continue with the efforts of William Tyndale, Myles Coverdale, and John Rogers all working from the text provided them by Erasmus.
2. Ultimately, God's preserved word was distilled in its purest form in the King James Bible which would lead to the great revivals of the Philadelphian church period as well as the modern missionary movement.

^[1] Andrew Miller, *Miller's Church History* (Addison, IL: Bible Truth Publishers, 1999), 637-638.

^[2] Miller, 646.

^[3] For a fuller understanding of the beliefs and convictions of the Lollards see *The Twelve Conclusions of the Lollards* as preserved in Roger Dymok's refutation of their "heresies" prepared for Richard II around 1396.

^[4] James Beller, *The Collegiate Baptist History Workbook* (Prairie Fire Press, 2005), 113.

^[5] The inspiring story is available in Foxe's *Book of Martyrs*.

^[6] E.H. Broadbent, *The Pilgrim Church* (Grand Rapids: Gospel Folio Press, 1999), 151.

^[7] Much of this material is adapted from Earl E. Cairns, *Christianity Through the Centuries* (Grand Rapids: Zondervan, 1996), 256-258.

^[8] These were mystics that emphasized the practical aspects of the spiritual life. Thomas a Kempis was a monk educated in Deventer famous for having written *The Imitation of Christ*.

The Protestant Reformation I - The German-Speaking Reformation

I. The Definition and Nature of the Protestant Reformation

A. What Was “the Reformation”?

1. The reformation is that time in history where scholars, theologians, and preachers openly questioned the doctrines and practices of the Roman Catholic institution. ^[1]
2. It spawned a multitude of national churches across Western Europe.
3. It brought about a counter-reformation within the Roman Catholic Church.
4. In the course of western civilization, it marked the end of the Medieval Period of world history (otherwise known as “the Dark Ages”), and the beginning of the Modern Period of world history.

B. Not Just a Religious Movement - There are many different causes for the Protestant Reformation, and what is clear from history is that those causes are far more complex than just religious reasons.

1. **Intellectual** - The reformation rode the intellectual wave of the Renaissance, and its influence was greatly multiplied by the advent of the printing press. The churchmen that led the reforms were taking the new ideas advocated by the Biblical Humanists to a new level, particularly in their application to the church. Zwingli was a Humanist before he was a reformer. Calvin was as much a philosopher as he was a theologian.
2. **Political** - The reformation was politically charged everywhere that it appeared. The creation of independent nation-states set the scene politically for the advancement of the Protestant Reformation. The civil rulers in these nation-states knew that they needed to shake off the political intrusion of the Papacy in order to secure their own authority. Men like Luther, Zwingli, and Knox were great patriots, as well as preachers. The reformation was embraced along national and ethnic lines. It spread extensively among the Teutonic peoples of Western Europe, while it did not greatly affect the Eastern church or the Latin peoples of the Old Roman empire.
3. **Social/Economic** - The Reformation was advanced among a relatively new and ever-growing middle class that now had the time and education to entertain the Reformation ideals, as well as the financial

motivation to free themselves from the economic injustices of the Papacy.

4. **Spiritual** - The spiritual seeds of the reformation had been sown by the Lollards in England which espoused the doctrines of Wycliffe, the Hussites on the continent of Europe that espoused the doctrines of John Huss, and Waldensians that had held to the doctrines of the New Testament for hundreds of years. The availability of the Bible in the vulgar tongue of the common people had a profound spiritual influence on the spiritual condition of Europe.
5. **Religious** - It was preeminently a religious movement; a religious movement instigated by the flagrant abuses of the Roman Catholic church and the refusal of the Papacy to embrace any significant reform from within the Roman church. The term "reformation" is important. Initially, the reformation was an effort to reform the church from within, as with Luther's early efforts. Ultimately, it became an effort to re-form a catholic (universal) church in distinction from the Roman system. Reformed historians have touted the Protestant Reformation as an effort to return the church to its Apostolic purity. The truth is that it fell woefully short of this ambition. In many ways, the reformation never recovered from its Romanist roots, a fact that is still evident within modern-day Protestantism.

II. Martin Luther: The Father of the Protestant Reformation

- A. **The Lightning-Rod of the Reformation** - You can scarcely study the Protestant Reformation without studying its preeminent personality, Martin Luther. God raised up Luther in Germany and Zwingli in Switzerland simultaneously. Both men began to confront the abuses of the Roman Catholic church and extol the authority of the scripture before they were even aware of one another. But it is Luther that looms the largest in history; in fact, Zwingli himself was influenced by the writings of Luther. Luther was a churchman and a theologian, but his greatest contribution was not theological. His colleague and successor Philip Melanchthon was the more powerful theological mind, himself a brilliant scholar that had written over 30 books prior to taking his place on the faculty at Wittenberg at the age of 31. Actually, it was John Calvin some years later that became the foremost theologian of the Reformation; his views were also influenced by Luther. Calvin's, "Institutes of the Christian Religion" are the foundation of Reformed Theology to this day. Luther and Calvin's personalities are in stark contrast. Calvin was austere and philosophical. Luther, on the other hand, was witty and winsome. He had a sharp mind and was a very good debater. *Luther was the personality of*

the Reformation; the man that God raised up to break the back of the Papacy in western Europe.

B. His Spiritual and Religious Transformation

1. Luther was raised in a strict home with a coal-mining father that had aspirations for his son to enter the legal profession. Luther did attend university to study jurisprudence, but as he struggled over the salvation of his soul, he broke off his legal pursuits to enter the Augustinian monastery at Erfurt (a move which greatly angered his father). The teachings of Augustine to which he was exposed here had a profound influence upon Luther's theological development.
2. While at the monastery at Erfurt, he came under the influence of another devoted Augustinian, a mystic named Johann von Staupitz. Staupitz saw the agony of young Luther's guilt and the lack of spiritual satisfaction that the asceticism provided, and encouraged Luther to seek Christ personally in the scriptures. So he did. Luther was an excellent student and he immersed himself in the New Testament, particularly the book of Romans and Galatians. Initially, the terminology "the righteousness of God" troubled Luther deeply. At this early stage, the thought of God's righteousness mortified Luther since he saw his own sinfulness and understood the righteousness of God as the grounds upon which Luther would be condemned.
3. In 1510, as a representative of seven Augustinian monasteries and shortly before his appointment to the faculty at the University of Wittenberg, he traveled to Rome to visit the seat of the Papacy. He had been devoted to the Pope his whole life, but the rampant immorality, and the sheer vanity of the Popish hierarchy had precisely the same effect on Luther as it had on Wycliffe 150 years earlier - he was disgusted.
4. Along with his teaching responsibilities at Wittenberg, he had certain pastoral responsibilities among the people, and he was alarmed at the fashion in which the people in his parish were so easily deceived about the selling of indulgences. A Dominican monk named Tetzel had come to Wittenberg to raise funds for the construction of the Sistine Chapel in St. Peter's Basilica in Rome. The ridiculous abuse of the Roman system of indulgences is what provoked Luther to nail his 95 Theses to the door at the Castle Church in Wittenberg. This was the way that a debate was solicited in that day and the goal of the theses was to draw Tetzel to a public confrontation over the indulgences. It was a bold move inasmuch as it confronted the authority of the Papacy in a roundabout way, but it was in no way an effort to break with Rome or even a direct statement about Papal authority or justification by faith.

Luther had not yet at this time been enlightened to salvation by grace through faith.

5. At the University of Wittenberg, he became close friends with a brilliant young scholar named Philip Melanchthon, a man that would become his partner in reform. Melanchthon was a devoted disciple of Erasmus at this time and a very learned student of scripture. It was the junior Melanchthon that first proposed the idea of forensic, or imputed, righteousness to Luther. This approach to the books of Romans and Galatians enlightened Luther to justification by faith and delivered his soul from the burdensome toils of works-based religion.^[2] //).
6. His confrontation with Tetzel and the Dominicans eventually brought him directly into conflict with the Papacy. He eventually came out openly against the infallibility of the papacy, but he had not yet lost confidence in the Church. In other words, he rejected papal infallibility, but continued to believe that the church councils were authoritative alongside the word of God. In 1519, his reforming party at Wittenberg (made up of himself, Melanchthon, and Carlstadt) was challenged to a debate by the Dr. John Eck over the issue of Papal authority. Carlstadt being the senior faculty member represented the reformed cause first, but was no match for Eck. Luther assumed the place of debate and Eck forced him in to a corner where he had to associate himself with the teaching of John Huss, the Bohemian reformer who had been condemned by the Council of Constance in 1415 and burned at the stake. This is what it took for Luther to realize that not only was the pope not infallible, but neither were church councils. This helped Luther to hammer out the most important principle of the Reformation - *sola Scriptura*.
7. With this development, Luther openly associated himself with the reformation teachings of Huss and made a clean break with Rome. He began to attack the papacy, the priesthood, and the sacraments of Rome while openly declaring the authority of scripture, the priesthood of the believer, the doctrine of justification by faith. When he stood before the Diet of Worms under the promise of safe-conduct by Charles V, he faithfully defended these truths claiming that if any of his doctrines could be proven to be in error using the scriptures alone, that he would be the first to burn his own writings. He repeatedly and bravely answered his inquisitors, "Here I stand, I can do naught else. God help me."

C. His Greatest Contributions to the Cause of Reform

1. Luther's successful defiance of the Roman Catholic system effectively broke the stranglehold of the papacy in the hearts and minds of the

western European populace. He didn't do this single-handedly, but he did it most famously.

- a) So effective were the efforts of the reformers that by the close of the Reformation half of Europe had become Protestant, including two-thirds of Germany, and every major city in Switzerland, Denmark, Sweden, Norway, Finland, Iceland, England, Scotland, and Wales.
2. His discovery and propagation of the doctrines of the sole authority of scripture and salvation through faith - sola scriptura and sola fide - became the most fundamental principles of the Protestant Reformation.
 - a) He gave the German-speaking people a Bible in their own tongue, translated from the original languages. Luther used Erasmus's Greek Text as the basis for his New Testament. This had a profound influence upon the spiritual progress of the German people.
 - b) He and Melanchthon helped to recover scriptural definitions for important salvation words such as "grace," "justification," and "sanctification".
 3. His reforms were not only theological, but also reached to the common worship practices of the people, such as preaching in the language of the people rather than in Latin, which most people didn't know. He also encouraged the congregational singing of hymns (penning some hymns himself), whereas prior to this public worship was not so participatory.

D. The Romanist Errors of Luther and the Reformers - While Luther was greatly used of God to withstand the Roman Catholic System in Europe, his reforms were a far cry from a return to the apostolic purity of the New Testament church. Luther never broke free of some of his Romanist errors and these errors continue to plague Protestantism to this day.

1. **Augustinianism** - Luther and the rest of the Reformers studied the Bible upon the shoulders of the Early Church Fathers. While they regarded the scriptures as absolutely authoritative in matters of faith, they would not go so far as to correct the Early Church Fathers with the scripture. The reformed movement never recovered from this concession, especially the influence of Augustine. Luther, Zwingli, and Calvin were all Augustinian to the core and it leavened their theology. Most of the theological errors in the writings of Luther and Calvin can be traced back to the devoted Roman Catholic theologian Augustine of Hippo.

2. **Sacramentalism** - In the early days of their reforming efforts, both Luther and Zwingli are reported to have acknowledged that water baptism in the scriptures was immersion and that only those that could actually exercise personal faith should be baptized. Expedience eventually killed this Biblical conviction seeing that the practice of infant baptism was so deeply entrenched among both the common people and the civil magistrates that supported and funded their movements.
 - a) "What does Baptism give or profit? It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare." (*The Smaller Catechism*, page 174)
 - b) "To put it most simply, the power, effect, benefit, fruit, and purpose of Baptism is to save." (*The Larger Catechism* page 83, #24)
3. **Replacement Theology** - Luther despised the Jewish people and wrote pamphlets against them. This is consistent with Augustinian eschatology, since, in their view, the church displaced Israel in the purpose of God.
4. **State-Church** - Each of the Reformers depended upon the arm of the state to promote their agenda of reform. In the same document in which Luther described the priesthood of the believer he called upon the civil magistrates to embrace the doctrines of the reformation and enforce those reforms upon the German churches. The reformers rejected the principle of soul-liberty, and though they were persecuted, once free from the yoke of Rome and in a position of favor with the state, they became the persecutors.
5. **Hatred for Anabaptists** - One of the things that Luther and the other reformers shared in common was a hatred for Anabaptists. Luther wrote against them, and at the encouragement of Melanchthon he actually consented to their offense of re-baptizing being punishable by death. Zwingli was closely associated with some prominent Anabaptists in the early days of his theological transformation. In the end he oversaw the drowning of many of the Anabaptists in Zurich.

III. The Principle Personalities of the Reformation in Europe

A. Luther, Zwingli, and Calvin

1. Martin Luther

- a) The father of the Reformation in Germany.

- b)** Initiated his reforms while a professor at Wittenberg.
- c)** Assisted and later succeeded by Philip Melanchthon.
- d)** Founder of Lutheranism.

2. Ulrich Zwingli

- a)** The father of the Reformation in German-speaking Switzerland.
- b)** Based out of Zurich.
- c)** Established the Swiss Reformed Church.
- d)** Assisted and later succeeded by Heinrich Bullinger who worked to combine their efforts with that of Calvin.

3. John Calvin

- a)** The father of the Reformation in French-speaking Switzerland.
- b)** Established a “Church-State” in Geneva.
- c)** Regarded as the father of Presbyterianism.
- d)** Was succeeded by Beza.

^[1] James Beller, *The Collegiate Baptist History Workbook* (Prairie Fire Press, 2002), 127.

^[2] See quotation on pages 250-251 in Sargent's *Landmarks of Church History*, Vol. II.

The Radical Reformation - Anabaptism

I. The Reproach of Anabaptism in History

A. The Key Players in the Protestant Reformation - There were three broad groups that materialized during the Protestant Reformation of the 16th century: the Papists, the Reformers, and the Anabaptists. At the outset of the Reformation the Anabaptists supported the work of reform, particularly in Zurich, Switzerland, where some of the men that would go on to become Anabaptist leaders were associated with Zwingli in a small study-group. Eventually the Anabaptists broke away from the Reformers seeing that the Reformation would not go far enough in embracing Biblical Christianity, and particularly seeing that the Reformers were bent on establishing state-churches without liberty of conscience after the same order as the Roman church. The efforts of the Anabaptists has come to be called by Church historians, "the Radical Reformation."

B. The Despite of the Movement - Whereas the Romanists and the Reformers were passionately opposed to one another, they held in common a hatred for Anabaptism. Even Protestant historians speak of the movement with reproach.

1. The Scottish Protestant J.A. Wylie addresses the whole Swiss Anabaptist movement in less than four pages and writes off the entire movement as fanatical, dismissing some of their most pious leaders as being lawless and licentious radicals. He fails to deal with their doctrines and instead tells the story of one supposed Anabaptist that murdered his brother. ^[1]
2. Miller's Church History, which is generally a good, chronological treatment of church history from a Protestant perspective states the following, "What the Gnostics were to the Fathers, what the Manicheans were to the Catholics, such were the Anabaptists to the Reformers. They were purely fanatical."^[2] Recall that Bible-believing non-catholics during the Medieval period of church history were often falsely accused of Manicheanism in an effort to discredit their views.

C. Revolutionaries, Heretics, and the Broad Stroke of History - The word "Anabaptist" simple means "re-baptizer," a term of reproach when it was first used. They were also called Sacramentarians (as opposed to Sacramentalists, believing the ordinances were purely symbolic). Because they did not establish a centralized church government or denomination, and generally believed that men were free to believe as their conscience dictated, the term "Anabaptist" became a very broad term - those that baptized adults by immersion were included regardless of what else they might have believed or practiced. This has magnified the reproach

associated with the term since there were revolutionaries and heretics that practiced the “re-baptism” of adults.

1. Some Anabaptists were misguided revolutionaries that violently rebelled against the church and state. The most famous of these revolutionaries was Thomas Munzer. Indications are that Munzer was actually a radical Lutheran that incited the Peasants Revolt in 1524. Munzer and others that followed in his train were apocalyptic radicals that claimed to be bringing in the kingdom through their revolutions (also bringing Millenarianism in to theological disrepute).
2. The city of Munster was a center for Anabaptism in Germany where many persecuted Anabaptists fled for refuge. In 1534, a radical apocalyptic Anabaptist named Jan Matthys arrived in the city claiming to be Enoch announcing the imminent establishment of the Millennial kingdom. He and his followers took over the city, expelled the Catholics, and established what they referred to as New Jerusalem. After the death of Matthys, his partner John of Leyden pronounced himself king of the New Jerusalem and began practicing polygamy. This uprising was eventually put down by the bishop and his armed forces.
3. There were also anti-trinitarian heresies adopted by certain Anabaptists such as Michael Servetus (whom Calvin had burnt at the stake) and Faustus Socinius (who became the namesake of Reformation-era Arianism).
4. Such violence and heresy was not typical of Anabaptist practice and doctrine and did much harm to their name and cause. Menno Simon, famous Anabaptist and founder of the Mennonites, spoke out against the revolution and violence of his day. He made the following general defense: “No one can truly charge me with agreeing with the Munster teaching; on the contrary, for seventeen years, until the present day, I have opposed and striven against it, privately and publicly, by voice and pen. Those who, like the Munster people, refuse the cross of Christ, despise the Lord’s Word, and practice earthy lusts under the pretense of right doing, we never will acknowledge as our brethren and sisters.” “Do our accusers mean to say that because we are outwardly baptized with the same kind of baptism as they, that therefore we must be reckoned as being of the same body and fellowship? Then we answer: If outward baptism can do so much, then they themselves may consider what sort of fellowship theirs is, since it is clear and evident that adulterers and murderers and such like have received the same baptism as they!”

II. Anabaptism and the Legitimate Radical Reformation

A. Practical and Theological Matters

1. **The Real Issue** - The Reformers claimed that the church had left its scriptural purity over the centuries. Luther wanted to eradicate anything that contradicted the scriptures (indulgences, sacramentalism, etc.). Zwingli went further and wanted to retain only those practices that were expressly prescribed by scripture. The Swiss Brethren (Anabaptists) followed Zwingli in this until it became clear that he was unwilling to follow this to its logical conclusion.
 - a) Separation of church and state. One critical matter that divided the Anabaptists and the Reformers was the relationship between the church and the civil magistrate. In scripture, the Anabaptists saw clearly that the church was distinct from society and not subject in conscience or doctrine to the civil arm of the state.
 - b) Closely related to this was the issue of infant baptism. This was clearly not found in the New Testament. Among the reformers, the justification for retaining the practice was that the society (state) and the church were one. Since the child entered the society at birth, they should enter the church shortly thereafter. The Anabaptists recognized that this took away the conscious decision to follow Jesus Christ which is at the heart of the New Testament gospel. Originally the mode of baptism was not the primary issue at stake with the Anabaptists, but that it should take place following a clear confession in Christ. Initially, many of them baptized by affusion (pouring), but later resorted to immersion as they conformed to the practice of the New Testament.^[3] They believed the church was to be made up of regenerate church members, not baptized unbelievers.
 - c) These matters ultimately came back to the authority of scripture. It was the position of the Anabaptists that the Reformers were inconsistent in the application of their conviction that the scripture is the sole authority for faith and practice.
2. **The Confession of Schleithem** - A number of Anabaptist leaders gathered at the conference at Baden in 1527. They sought to set forth a confession of faith that would distinguish them from the radicals and revolutionaries that brought unnecessary reproach upon their cause. Under the direction of Michael Sattler they agreed to seven general principles and practices that most Anabaptists adhered to.

- a) Only believers should be baptized. It was to be administered to those who repented, amended their lives, and believed in Christ. This naturally repudiated the practice of infant baptism.
- b) Discipline should be exercised in the churches. In the case of those that refused to conform their conduct to the scripture after two private and one public admonition, they were to be excommunicated and forbidden from receiving of the Lord's table.
- c) The Lord's Supper should be kept in remembrance of Christ's death. This was reserved for only baptized believers.
- d) Members of the church should not have fellowship with the world. All believers should be separate from the evil world system.
- e) Pastors should teach and exhort the flock. This set itself against the priestcraft of Rome.
- f) Christians should not use the sword or go to law. In observance of the Lord's teaching in the Sermon on the Mount, they excused themselves from war and any other sort of violence.
- g) Christians should avoid the taking of oaths, including assuming seats of magistracy that would demand such vows.

3. Other Common Convictions

- a) Voluntary community of goods.
- b) Rejection of capital punishment.
- c) The millennial reign of Christ.
- d) The freedom of the will of man.
- e) Fruits of repentance and genuine conversion.
- f) Cooperation among like-minded churches.

B. The Key Leaders of Anabaptism

1. The Swiss Brethren

- a) Conrad Grebel - He was originally a close associate of Zwingli being a son of a member of the Zurich Council. Grebel was a widely published apologist for the Anabaptist cause. He eventually died of the plague.
- b) Felix Manz - He was a distinguished Hebrew and Greek scholar from Zurich and served along with Grebel in a local assembly in Zurich.

He was drowned for “insurrection and sedition against the government” because of his rejection of infant baptism.

- c) George Blaurock - He was an ex-monk and a powerful and fearless evangelist associated with Grebel and Manz. He addressed Zwingli personally saying, “Thou hast, my Zwingli, constantly met the Papists with the statement that what is not found in God’s word is of no value, and now thou sayest there is much that is not in God’s word and yet it is done in communion with God. Where is now the powerful word with which thou has contradicted Bishop Faber and all the monks?” He is said to have baptized thousands. He was eventually apprehended and burnt at the stake.

2. German Anabaptists

- a) Michael Sattler - He was the chief personality responsible for the Confession of Schleithem. He was also the first German Anabaptist to be martyred. The order for his death at Rottenburg prescribed having his tongue cut out, red-hot blacksmith tongs tearing shreds of his flesh five times on the way to the stake, and then being burnt to ashes.
- b) Balthassar Hubmaier - He was a brilliant scholar and theologian that left the ranks of Lutheranism to associate himself with the Anabaptists. He was persecuted in Austria and then in Switzerland, at last finding refuge in Moravia where he wrote extensively and baptized thousands. He was eventually burnt at the stake in Vienna in 1528 and his wife was drowned in the Danube three days later.

C. The Response of the Reformers

1. **Theological Response** - The Biblicism of Anabaptists forced Zwingli to re-evaluate his own convictions and reforms and the logical consequences of *sola scriptura*. The result was that Zwingli swung nearer to Rome and the state-church system in the end. He ended up equating Old Testament Israel and the New Testament church, along with Old Testament circumcision and New Testament baptism. This was essentially Covenant Theology - a teaching that was eventually embraced by all of the chief Reformers.
2. **Cruel Persecution** - The gospel preaching of Bible-believing Anabaptism made major inroads throughout Europe with thousands converted and baptized and many churches established. Unable to put the Anabaptists to silence in debate or in print, the state-supported Reformers resorted to cruel persecution of the Anabaptists - and not just the revolutionary sort.

- a) At the Diet of Speyer, the Catholic emperor Charles V reached back to an imperial Roman edict issued against the Donatists sanctioning the death penalty for the crime of re-baptizing.
- b) All three of the chief Reformers in Europe - Luther, Zwingli, and Calvin - would eventually consent to Anabaptists being put to death.
- c) These faithful Anabaptists suffered admirably and the stories of their faith and resolve are extensive and inspiring.
 - (1) A large number of Anabaptists in Salzburg were put to death for meeting secretly, including a beautiful sixteen year-old girl. The crowd was moved with pity by her age and beauty and pled for her life, but when she would not recant she was carried in the arms of her executioner to a horse-trough and held under the water until she was dead. They then burnt her body.
 - (2) The magistrate of the Tyrol wrote to King Ferdinand boasting that they had condemned over 700 Anabaptists to death and banishing many more.
 - (3) A magistrate in Sillian was so hesitant to execute two boys aged 16 and 17, that he ordered them to receive a Roman Catholic education until the age of 18 paid for out of the confiscated goods of the Anabaptists. At the age of 18, they would have the opportunity to recant, and if they refused they would then be executed.
 - (4) Three Anabaptists were tried and convicted of heresy at Innsbruck and sentenced to death. They preached all the way up to the chopping block. They beheaded the sickest one first after which one of the others spoke up saying, "Here I forsake wife and child, house and farm, body and life for the sake of the faith and the truth." He then kneeled down and sacrificed his own head. Their leader Hans Mandl was tied to a ladder and cast alive into the flames where the bodies of the other two martyrs had been thrown.

^[1] J.A. Wylie, *The History of Protestantism*, Vol. II (Birmingham, AL: Solid Ground Christian Books, 2012), 59-63.

^[2] Andrew Miller, *Miller's Church History* (Addison, IL: Bible Truth Publishers, 1999), 753.

^[3] Justo L Gonzalez, *The Story of Christianity, Vol.II: The Reformation to the Present Day* (New York: Harper Collins, 2010), 67-68.

The Protestant Reformation II - The French-Speaking Reformation

I. Key French Reformers

A. Jacques LeFevre (1455-1536) - In the 14th and 15th centuries the University of Paris was considered by the Roman Church to be “the mother of all learning.” French became the dominant language of both the Reformation and the Enlightenment because some of the most learned proponents of both were Frenchman. LeFevre was a doctor of divinity at the University of Paris beginning in 1492. Dissatisfied with the lifeless Scholasticism of the medieval age, he resorted to studying the Bible, and eventually teaching the scriptures to his students at university.

1. LeFevre had undertaken a book on the lives of the saints which he abandoned after comparing their lives with the truth of the scriptures. He became engrossed in the Bible, especially the Psalms and the epistles of Paul, for which he wrote commentaries. Through his study of Paul’s epistles he became convinced that justification was by faith, and in so doing, repudiated the claims of Rome which gripped the French populace at the time. .
 - a) “It is God alone, who by his grace, through faith, justifies unto everlasting life.” ^[1]
 - b) “That true religion has but one foundation, one object, one head—Jesus Christ, blessed for evermore. Let us not call ourselves by St. Paul, Apollos, or St. Peter. The cross of Christ alone openeth the gates of heaven, and shutteth the gates of hell.” ^[2]
2. LeFevre’s early revelations of God’s grace in Christ actually pre-dated the formal start of the Reformation in Germany and Switzerland. Such reformation ideas took root in the hearts of many of LeFevre’s students as well as some of the French nobility. It also gained the attention of the Romanist officials at the university. Eventually, LeFevre had to flee to the city of Meaux, about fifty miles northeast of Paris.
 - a) While in Meaux, which would become an early haven for French Protestants, LeFevre would translate, from the Vulgate, the New Testament and Psalms into the French language.
 - b) James D. McCabe claims that prior to the advent of the printing press (1450) the only Bibles available in France were hand-written copies on vellum which were as valuable as a landed estate at that time. ^[3] LeFevre’s translation put the Bible at the disposal of the

French populace and it was received and read with great eagerness.

3. LeFevre discipled a young Frenchman named William Farel while at the University of Paris. Farel credited LeFevre with his conversion and accompanied LeFevre from Paris to Meaux, becoming a powerful and effective evangelist.
 - a) The result of LeFevre and Farel's influence paired with the distribution of the scriptures was a genuine revival in the city of Meaux, which became a Protestant stronghold until persecution forced out their foremost Protestant leaders.
 - b) Broadbent records the zeal of one particular protestant named Leclerc: "Able and zealous in this service [the ministry of the word in private meetings of the brethren] was the wool-carder, Jean Leclerc, who also, not content with this and with visiting from house to house, wrote and posted on the cathedral doors some placards condemning the Church of Rome, thus drawing punishment on himself. For three successive days he was whipped through the streets and then branded on the forehead with a red-hot iron as a heretic. 'Glory to Jesus Christ and to His witnesses!' cried a voice from the crowd. It was that of his mother." [4]
 - (1) Leclerc (with his seared face) moved to a neighboring town and continued to preach the gospel. He ended up destroying many images in a chapel ahead of a pilgrimage in honor of the virgin Mary and the saints. He was burnt for his crime, preaching right up until the flames consumed him.
- B. William Farel (1489-1565)** - Farel departed from Meaux before the worst of the persecution set in, because he felt like the aims of Lefevre and others didn't reach far enough in the cause of reform. Farel was determined to break fully with Rome and as he traveled he preached powerfully wherever he had opportunity - both in houses of worship and in the open-air.
1. He passed in to Switzerland, and for a time, became the face of reform as he united the cause of the French-speaking reformation with other great reformers such as Zwingli in Zurich and Bucer in Strasbourg. He gave a compelling public defense of the reformation doctrine in Basel that brought increased fame and increased hostility from the Roman party. His public ministry led to the Swiss city of Neufchatel voting to abolish Roman Catholicism as the official religion in favor of the Reformed religion.
 2. While in Switzerland he accepted an invitation by Waldensian leadership to present the cause of the Reformation among their

people in the Alps. Over time and under the strain of almost perpetual persecution, the Waldensians had made certain concessions to the Romanists. They saw that the Reformers shared many things in common with themselves, and that their cause was becoming more widely accepted (and thus less vehemently persecuted) in some European cities.

- a) Farel was able to expose the falsehood of Romanist practices that had crept in. He also set forth the Augustinian view of election that was native to the Reformed doctrine. This was more controversial among the Vaudois, having always accepted the free will of man in spiritual things.
 - b) The result of this was that the Vaudois largely united themselves to Protestantism. Another significant development that came out of this meeting was the exchange of Biblical manuscripts that prompted a new translation of the French scriptures by Olivetan.
3. At last, Farel ended up in Geneva. The French-speaking Swiss city of Geneva had been in a power struggle for its independence. Some of the key citizens of Geneva had embraced the Reformation that had come to them via the city of Berne. They had suddenly, for both religious and political reasons, abolished the mass (which was surprisingly complied with by the priesthood there), and they turned to the recently arrived Farel for guidance as to the religious life of the city. It should be remembered that the religious life was naturally allied with the public life throughout Switzerland (a fact that brought much affliction for the Anabaptists. Around this time Farel became acquainted with a brilliant Protestant scholar by the name of John Calvin, whom he compelled (quite literally) to remain in Geneva and assist in establishing the religious life of the city.

II. The Theologian of the Reformation - John Calvin (1509-1564)

- A. His Early Life** - Calvin's father was a church (Roman) lawyer in the French city of Noyon. He managed to secure a significant amount of funds for the education of his son, John, whom he directed to study law. While at the University of Paris he became acquainted with Christian Humanism. He was deeply influenced by Guillaume Cop, with whom he would later cooperate in Reform, along with his cousin Pierre Olivetan that would introduce him to Protestantism. After the death of his father, he abandoned the study of law and pursued theology, which was his passion. It is unclear exactly when Calvin was converted, though some suggest it was through the influence of a Waldensian preacher. In 1534, his close friend Cop preached a sermon in Paris in which he quoted Wycliffe, Huss, and Luther, and openly called for church reform. This forced both Cop and Calvin to flee

from Paris and designated both men as Protestants, though Calvin held out hope for many more years that the Roman and Reformed churches might be united.

B. The Institutes - Calvin was a Frenchman at heart and he was deeply concerned about the cruel persecution that his countrymen were subject to in France under the rule of the Roman Catholic ruler Francis I. This motivated Calvin to write a theological treatise explaining the basic tenets of the reformed faith. The title of this work was *The Institutes of the Christian Religion*. The first edition, printed in 1536, was written in Latin, contained just 6 chapters running just over 500 pages, and was dedicated to Francis I. It was an immediate success. Calvin would spend the next several years editing and expanding this work of literature, both in Latin as well as in French. The final edition is in four-volumes, with eighty chapters. It is THE definitive work on Reformed Theology. Luther was the personality of the Reformation and Calvin was the brains. Luther came forth in the spirit of a Prophet, Calvin carried the mantle of reform as a Theologian.

1. Whereas Luther devoted his theological writing to advancing the teaching of justification by faith, that battle had been largely won by the time Calvin came to the fore a generation later. Calvin's theology acknowledged that justification was by grace through faith alone, but he gave much more attention to the work of sanctification than did Luther.
2. Calvin had a brilliant mind and a profound grasp of scripture. But as with the other Reformers, he was also *deeply* influenced by the early Church Fathers and adopted many of their Romanist errors. He was most deeply influenced by Augustine and his teaching on election and predestination, for which Calvin is so famous, simply reflects Augustine's views on the subject.
3. The five-points of Calvinism were not hammered out by Calvin himself. His successor Theodore Beza helped to refine and propagate Calvin's teaching on "double-predestination" (election and reprobation before the fall). These views were distilled into five-points at the Synod of Dort, which five-points were agreed to by virtually all of the Reformed leadership that had studied in Calvin's train.

C. Calvin at Geneva - After he was forced to flee Paris in 1534, Calvin purposed to spend his days with his books and his pen. He would travel to Strasbourg to settle in to the quiet life of a student and writer. However, he had to detour through Geneva owing to military operations obstructing his direct path to Strasbourg. He planned to stay overnight and embark the next day for his destination, but he was recognized in the city and it was reported to William Farel that the author of the *Institutes* (only in print for a few months at this time) was in the city. Farel immediately went to have an audience with Calvin and appeal to him for

assistance in organizing the church in Geneva. The meeting was a providential one, and changed the course of history. Farel explained the situation to Calvin, and Calvin responded that he already had plans to settle in Strasbourg with his books and his pen. The impassioned Farel pronounced a curse upon Calvin if he refused to meet the need so evident in Geneva: "May God condemn your repose, and the calm you seek for study, if before such a great need you withdraw, and refuse your succor and help." Calvin was compelled to stay, changing the shape of European Christianity.

1. Calvin recognized the necessity of the church's freedom from the state to establish matters of doctrine and exercise church discipline. Virtually everywhere else in Europe where the Reformation had taken root, as with Romanism before it, the church had become an arm of the state and was generally subject to the state both in matters of faith and practice. Calvin wouldn't stand for this. This brought Calvin into conflict with the Genevan magistrate, yet in the end, unlike any other Protestant experiment in Europe, it was the state that came to be subject to the church.
2. Calvin developed a system of ecclesiology with four offices, which he implemented in Geneva: pastors who taught the scriptures and administered the "sacraments", teachers who taught in every necessary discipline, elders made up of laymen who had oversight of church business and matters of discipline, and deacons who ministered to the poor and delivered social services to the community. He also established a standing committee of elders from various congregations that considered matters of church discipline for everything from heresy to dancing. This committee was called the Consistory and at times was a means of persecution against those that dissented against Calvinism. From time to time, the role of the consistory came into conflict with the city council.
 - a) The most infamous exercise of reprisal against the charge of heresy in Geneva was the burning of a brilliant Spanish physician named Michael Servetus. He had previously been condemned by the Roman inquisition, but having eluded the Roman authorities, passed through Geneva and was spotted and apprehended. He was deeply despised by virtually all of Protestant Europe because he spoke out against the state-church system and rejected the trinity. At the time, Calvin was at odds with the reigning city council, but the handling of the matter effectively eliminated Calvin's opposition. Calvin advocated a more merciful method of execution (beheading), but the council instead had Servetus burnt publicly.
 - b) Calvin ruled Geneva *pastorally*. He convinced the council of his ideas and guided the decisions of the council and the consistory

through persuasion. He never held public office, and he was only granted Genevan citizenship shortly before his death. He did, however, influence the city to enact very rigid laws with severe punishment, and a city-wide doctrinal statement that had to be agreed to by all of its citizens. This arrangement became oppressive to all those not in full agreement with Calvin's theological positions. Under Calvin's influence 58 people were executed and 76 exiled by 1546.^[5]

3. While Geneva repressed religious dissent, it became a safe-haven for persecuted protestants from all across France and other parts of Europe. As many as 100,000 refugees came to the city during Calvin's lifetime.^[6] Those that took refuge there marveled at the order and morality of the city, and often took the influence of such a system back with them to their homelands. Among those influenced by the church-state system was the fiery Scottish reformer John Knox. Geneva also became a clearing house for Protestant and Calvinistic literature. "In Calvin's lifetime there were as many as thirty-four printing houses in the city and from 1550 to 1564 they produced over 500 different editions of Protestant books."^[7] This literature, printed in Geneva, was distributed throughout Western Europe.
4. Calvin, with the assistance of Theodora Beza, established the Geneva institute for the training of a competent clergy, as well as other professions. Young men from across Europe came to study under Calvin and Beza and they took their training back throughout Europe, especially France.
5. Calvin's greatest contribution to the cause of reform was his *Institutes of the Christian Religion*. In addition to this, he wrote commentaries on every book of the Bible except 2 and 3 John and Revelation. There are also 2,000 of his sermons in print, and his letters and other writings fill nearly fifty-seven volumes.^[8] He had a profound influence upon the French Huguenots, the English Puritans, and some credit him with encouraging the development of democracy and capitalism.

III. The Huguenots

- A. **French Protestantism** - While France was in the grip of Roman Catholic kings, the influence of the Reformation had a deep influence on France through the printed page and the zealous preaching of Calvinistic evangelists. By the 1560's it is estimated that there were some 2,000 French Protestant churches with 400,000 members. These French Protestants came to be known as Huguenots. The Huguenots were cruelly persecuted by the Roman Catholic church, and eventually they began to

fight back under the capable military leadership of Admiral Coligny. From 1562 to 1598 there were eight bloody wars between the Huguenots and the French crown in an effort to bring France decisively back under the authority of the Pope.

B. The Saint Bartholomew's Day Massacre - With both sides of the religious conflict growing weary of the bloodshed, a marriage was arranged between the son of the Huguenot King of Navarre and the Roman Catholic daughter of the powerful Catherine de Medici, sister of the King of France. It was hoped that the union would bring about a peace between the warring parties. Unbeknownst to the Protestants, a secret plot was in place to fall upon them and root out Protestantism from France. Less than a week after the wedding, at the appointed time, the Catholics began a wholesale slaughter of the Huguenots beginning with Admiral Coligny. On August 24, 1572 - St. Bartholomew's Day - between 2,000 and 3,000 Huguenots were murdered in Paris alone. The massacre filtered out to the provinces and with unspeakable barbarity, another 6-8,000 Huguenots were murdered and their property seized by the Roman Catholics.

1. In 1593, the Huguenot leader Henry of Navarre renounced Protestantism, joined the Roman Catholic church and became Henry IV. He is famed as having stated, "Paris is well worth a mass." He was regarded as a traitor by the Huguenots. He did, however, enact the Edict of Nantes in 1598 giving a measure of freedom to the French Protestants.
2. In 1685, Louis XIV revoked the Edict and around 200,000 Huguenots were exiled from France (crippling the nation economically). Those that remained continued to suffer at the hands of the Roman Catholics that undertook a systematic persecution of all remaining Protestants. The straggling congregations came to be known as the Churches of the Desert.
 - a) Broadbent tells the story of Louis Moulin of Beaufort who, in 1687, was condemned to be hung at the door of her house for having attended an unauthorized religious meeting. She begged to nurse her infant once more before her death, which was consented to, after which she was hanged for her crime.

^[1] As quoted by Broadbent in *The Pilgrim Church*, 222.

^[2] Miller's Church History, 1014.

[3] James D. McCabe Jr., *The Cross and Crown*, (publication details unavailable, undated reprint), 181.

[4] Broadbent, 225-226.

[5] Cairns, 304.

[6] Andrew Johnston, *The Protestant Reformation in Europe*, (Essex, England: Pearson Education Limited, 1991), 66.

[7] Ibid., 66.

[8] Ibid. 305.

The Reformation and the English Bible

I. The English Reformation

A. The Role of the Scriptures - The Protestant Reformation developed more slowly in England than on the European Continent, and yet the long-term effects of reform were fuller and longer-lasting in England than anywhere else in Europe. It has been noted that the Protestant Reformation was more political in nature in England, than elsewhere in Europe. Whereas the Reformation on the continent of Europe was commonly spear-headed by great personalities such as Luther, Zwingli, Bucer, Farel, and Calvin, England lacked a similar kind of “superstar” reformer to provoke the growth of Protestantism. In fact, the most outstanding personality associated with the English Reformation is probably King Henry VIII, a man more famous for his many marriages than for his reforming spirit. Henry VIII wasn't much of a Christian, and much less a genuine Reformer. His motivation was chiefly political and he was a Romanist at heart throughout his life. The great impetus to the Reformation in England was not a man, but the scriptures themselves. This helps to explain the longevity of the spiritual influence of English Protestantism as compared to Lutheranism or the Swiss Brethren. England was uniquely a nation of Bible-readers. The scriptures began to turn the heart of the nation toward reformation doctrine with the publication of Erasmus's Greek Text and Latin translation. It was a celebrated work of literature among the educated classes of Europe, but especially in England. Erasmus himself lectured at Cambridge. But the common Englishman read neither Greek or Latin, and the greatest influence of God's word upon the nation awaited its translation to the common language of the people.

B. William Tyndale - The Father of the English Bible

1. Tyndale was born in 1494 and raised under the influence of the Lollards (Wycliffe) in Gloucestershire, England. Beller conjectures that his family were Welsh Baptists.^[1] He entered Oxford University in 1504, and it was during his time at Oxford that he was converted through reading the scriptures.
2. He went to study at Cambridge University in 1516 and quickly joined himself to another notable English reformer named Thomas Bilney. He too had been converted through reading Erasmus's Greek and Latin New Testament.
 - a) Bilney had a notable student named Hugh Lattimer that also figured prominently in the English Reformation. In what Lattimer assumed would be Bilney's confession (as in auricular confession), Bilney poured out his heart as to how he had found peace through

faith in Christ after failing to find any solace in all the sacramental rituals or Romanism. This testimony awakened Lattimer's heart to the truth. Both were later burned at the stake for their faith.

- b)** Through Tyndale's influence at Cambridge another young Englishman named John Fryth was converted. He later assisted Tyndale in his translation work.
- 3.** In 1522, Tyndale entered the employment of Sir John Walsh as a tutor. Here he frequently met with and debated Catholic clergyman over matters of doctrine in which Tyndale made frequent use of Erasmus's Greek testament.
 - a)** J.A. Wylie records the gist of these conversations: "That is the book that makes heretics,' said the priests, glancing at the unwelcome volume. 'The source of all heresies is pride,' would the humble tutor reply to the lordly clergy of the rich valley of Severn. 'The vulgar cannot understand the Word of God,' said the priests; 'it is the Church that gave the Bible to men, and it is only her priests that can interpret it.' 'Do you know who taught the eagles to find their prey?' asked Tyndale; 'that same God teaches his children to find their Father in his Word. Far from having given us the Scriptures, it is you who have hidden them from us.'"^[2]
 - b)** It was in the course of these conversations that Tyndale is supposed to have stated that "if God spares my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest."
- 4.** Tyndale was a rare combination of scholarship and boldness. He was skilled in seven languages (Hebrew, Greek, Latin, Italian, Spanish, Dutch, and English). He was also a street-preacher that wasn't ashamed to preach the gospel publicly to the masses.
- 5.** Tyndale was forced to flee England in order to continue his translation work. He completed his New Testament and began printing it from Germany in 1525. These English New Testaments were translated from Erasmus's 3rd edition Greek Testament and then smuggled into England on merchant ships and distributed far and wide.
 - a)** In 1530 English Romanists conspired with a merchant named Packington to purchase all of the copies of Tyndale's New Testament that he could, in order that they might be removed from circulation and burned. With Tyndale's permission, the testaments were sold and the proceeds provided for a larger printing of an improved 2nd edition of English New Testaments.

6. Tyndale was finally apprehended by Romanist authorities and on October 6, 1536. He was publicly degraded, strangled to death, and burnt at the stake at Vilvorde in Flanders (modern day Belgium).

a) At the time of Tyndale's death, some 50,000 copies of his New Testament had been distributed.

b) His dying prayer was, "Lord, open the eyes of the king of England."

II. Purified Seven Times (Psalm 12:6-7) - God's purified word for the English-speaking world (the language of international government, education, and commerce right through the 21st century) had germinated in Tyndale's New Testament. But it was not yet in its final form. It would go through six more stages of purification just like silver in a furnace of earth, until God would answer Tyndale's dying prayer and provoke a king to authorize the translation of the printed incorruptible seed that would be the source of every great revival in modern church history. Miles Coverdale and John Rogers would continue the labor of William Tyndale with the printing of the Coverdale Bible in 1535 and the Matthew's Bible in 1537 (Roger's pen-name). Then came the Great Bible in 1539, so called for its cumbersome size. The Geneva Bible was printed in 1557. Then the Bishop's Bible in 1568.

III. The Translators and Translation of the King James Bible (Ecclesiastes 8:4)

A. The Authorization of a New Translation - There had been a draft for an act of parliament for a new version of the Bible during the reign of Queen Elizabeth I, but it wasn't until 1604 that our English Bible was authorized by King James I.

1. King James I was originally King James VI of Scotland where he had reigned since he was 13 months old, until he assumed the throne of the United Kingdom in 1603. While James was not a Spirit-filled preacher and reformer, many of the commonly repeated rumors are slanderous. He was a Biblically literate king with a genuine interest in religious matters (for instance, he wrote a commentary on Revelation and a devotional on the Lord's Prayer).
2. When King James came to power in England there was a religious conflict between the Puritans and the High-church Anglicans. The Puritans wanted to see all traces of Romanism eradicated from the Church of England. To this end the "Millenary Petition" was presented to the king immediately following his accession to the throne. It was signed by 1,000 Puritan Christians and ministers across England outlining their objections to various Popish practices in the Anglican

church. The result of this petition was the Hampton Court Conference held in January 1604, a meeting of the king's religious counsellors and moderate Puritans. Many issues were addressed and ultimately little was accomplished, but the lasting fruit of this meeting was the official authorization for a new version of the Bible.

3. After this authorization, the king sought out "all our principal learned men within this our kingdom" to undertake the translation work. A list of 54 men was produced, a list which would shortly be reduced to forty-seven owing to death or withdrawal. The translators were organized into 6 companies, two of each working from the three chief universities in England: Westminster, Cambridge, and Oxford. The scriptures were then divided among the six companies.

B. The Learned Men - The timing of the Authorized Version was providential. It came after the influence of the papacy was broken, but before the rationalism of the Enlightenment leavened the minds of these university faculties (skepticism, liberalism, deism). The language was providentially chosen of God, the universal language of the last days, at a time when it was at its literary peak. But the character and learning of the men involved in the translation process is unparalleled in the history of Bible translation. They were men of flesh with their own set of problems. Richard Thomson is said to have been given to wine, Lancelot Andrews and George Abbot had a man put to death for heresy, Bishop Bancroft was a persecutor of Puritans, and John Overall had domestic difficulties (his wife ran off with another man and was dragged back home by indignant bystanders). But all things considered, their scholarship and spirituality was tremendous.

1. Their Scholarship

- a) Dr. Lancelot Andrewes mastered fifteen languages in his day. It was said that he could have been the "interpreter general at the confusion of tongues".
- b) Dr. John Layfield, in addition to being an accomplished Greek and Hebrew scholar, was a world traveler with a taste for biology and botany, but more importantly he was a skilled architect whose expertise would have been much used in the description of the tabernacle and temple.
- c) William Bedwell had an extensive library of astronomy and mathematics books. His expertise in Semitic languages was so thorough that he wrote a five-volume lexicon of Hebrew, Syriac, Chaldean, and Arabic. He also began a Persian dictionary and an Arabic translation of the Gospel of John.

- d)** Dr. Laurence Chaderton was learned in Latin, Greek, Hebrew, French, Spanish, and Italian. Such a familiarity with ancient and modern foreign languages doesn't seem to be the exception among the translators, but the rule.
 - e)** Dr. Thomas Harrison was not only said to have possessed exquisite skill in Greek and Hebrew idiom, but was a poet. His expertise as such was likely very useful in the translation of the poetical books which he was assigned.
 - f)** Dr. John Rainolds was known as "the most learned man in England" and was referred to as "a living library, a third university." He became a fellow at Corpus Christi College at the age of seventeen. It's said that he had read every Latin and Greek father along with every ancient record of the church that he could get his hands on.
 - g)** Dr. Thomas Holland was "so familiarly acquainted with the fathers as if himself had been one of them, and so versed in the schoolmen as if he were the seraphic doctor."
 - h)** Dr. Miles Smith, who wrote the preface for the Bible and saw the work to its completion, was said to have Hebrew at his fingers' ends and was so conversant with Chaldee, Syriac, and Arabic, that he made them as familiar as his native tongue. He was so well acquainted with the Greek New Testament that he could turn to any word it contained.
 - i)** Dr. Richard Brett was versed in Latin, Greek, Hebrew, Chaldee, Arabic, and Ethiopic.
 - j)** Dr. George Abbot entered Oxford University at the age of fourteen and became Master of University College at age thirty-five.
 - k)** Sir Henry Savile was the tutor to Queen Elizabeth I, he established professorships of mathematics and astronomy at Oxford and translated, edited, and published an eight-volume work of the writings of the early church father Chrysostom.
 - l)** Dr. John Bois began to read Hebrew at the age of five and could write such by the age of six. He entered Cambridge University at the age of fourteen and it is reported that he read thirty-six grammars. For the ten years that he was chief Greek lecturer at St. John's College he would conduct lectures in his own room at 4:00 in the morning, which were well attended.
- 2.** Their Spirituality - Not only were the AV translators men of tremendous learning, they were also generally noted for their virtue and spirituality.

- a) Thomas Holland was a powerful preacher whose sermons read like those of great revivalists of days since.
 - b) Dr. Rainolds was not only known for his learning, but for being “pious, courteous, modest, kind, and wholly honest.”
 - c) Dr. Abbot appealed the King’s decision to permit sports on the Lord’s Day.
 - d) Dr. Ward, the youngest of the translators, made diary entries confessing sins such as over-sleeping, over-eating, and forgetting his final thought from the day previous.
 - e) Dr. Andrewes at one time was said to spend “a great part of five hours every day... in prayer”; his piety was so well respected by the King that it was said that the King would “desist from mirth and frivolity in his presence”.
 - f) John Bois, whose mother is reported to have read the Bible through twelve times, often fasted twice a week.
 - g) Dr. Chaderton was credited with the conversion of forty of his fellow clergyman.
3. Their Opposition to Romanism - While this group of translators was quite diverse, they did have one characteristic in common that is worthy of mention: they were all staunchly opposed to Romanism. The English Reformation occurred slowly, but its effects were more far-reaching than any other in Europe.
- a) Laurence Chaderton was raised a Roman Catholic, but forsook the Romanist doctrine for the doctrines of Protestant Reformation. His father offered him an allowance of thirty pounds if he’d simply renounce Protestantism and leave the University; this, he refused. “Otherwise,” his father wrote, “I enclose a shilling to buy a wallet – go and beg”.
 - b) Dr. Rainolds was assigned by his tutor to write a paper against Romanism in an effort to convert a young Papist confined in the Tower of London. This he did in 600 pages.
 - c) Francis Dillingham also wrote a paper with the intent of converting Romanists.
 - d) It’s been said that whenever Thomas Holland would leave for a long journey he declared to his fellows “I commend you to the love of God, and to the hatred of popery and superstition.”

C. The Translation Process

1. The translators were divided into six groups meeting at the three universities: Oxford, Cambridge, and Westminster. The Biblical text was divided amongst these three groups along with the Apocrypha which was translated for its historical value, though understood by the translators not to be scripture itself (thus placed between the Testaments). The translators were guided by fifteen well-publicized rules for translation. Though the Bible was carefully translated out of the original tongues they were also careful not to neglect the work carried out by their predecessors. They gave attention not only to the Greek and Hebrew, but also compared their work with the Chaldean, Syrian, Latin, Spanish, French, Italian, and Dutch translations at their disposal. They also gave special attention to the English translations that led up to the Authorized Version. In the words of Miles Smith in his Preface to the Reader, "Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one,... but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against, that hath been our endeavor." So committed were they to this task that the Old English preserved in the Authorized Version was not the common speech of the day, but that of the Bibles that preceded King James' version. Indeed, approximately ninety percent of Tyndale's ground-breaking English New Testament is retained in our own Authorized Version of 1611.
2. The general translation work of the six groups went on for approximately four years. The portion of scripture assigned to the whole was distributed to each individual member of the group, who would independently carry out their own translation. As they completed a particular book they would come together and compare their work with each other until there was a consensus reached as to an acceptable translation. One writer describes this early process of revision as follows, "...they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Italian, Spanish &c. If they found any fault, they spoke; if not, he read on." This means that in its first phase of translation, so far as the guidelines were followed, each portion was subject to anywhere from 7- 10 revisions depending on the number in the group.
3. Once any book was completed as agreed to by the whole group it was then sent to each of the other five groups for their independent review. If any part of the original groups work was objected to, it was annotated and sent back to the original company. If no change could be agreed upon it was to be referred to a general meeting of the translators. By this standard each portion of the King James Version

was reviewed seven to ten times by the individuals within the six groups, then at least once by the group as a whole, then by every other group (meaning five more reviews), then by a general committee (meaning another full review), and finally by Miles Smith and Bishop Bilson who put the work in to its final form. This means that the final product was carefully scrutinized at least fifteen times.

4. The general committee's work went on for nine months at which time two translators each from the Westminster, Oxford, and Cambridge groups met at Stationer's Hall for a final official review and revision. These men (of whom John Bois and Andrew Downes are named) served as editors of the whole, likely concerned with any remaining disputed meanings or variations from the earlier process. At last, Smith and Bilson put the finishing touches to the King's Bible adding and editing grammar and punctuation as needed and polishing it for unity of prose. Miles Smith was charged with writing the Preface and then the Authorized Version was printed by the King's printer, Robert Barker, in 1611. In due time the Authorized Version eclipsed the usage of previous translations (Geneva, Bishop's, etc.), until, within twenty-five years of its translation, the KJV was the only one being printed.

IV. The Monarch of the Books (Revelation 3:7-8) - For four-hundred years now the King James Bible has been the standard for all other English and foreign-translation Bibles, selling approximately one-billion copies and being translated in to at least 300 foreign languages. In the words of Gustavus Paine, "Like a mountain, the King James Bible gives us much to do if we are to learn much of it, and like fire in the air it plays for us with changing lights. When all is said and done, we have lived too long with the land, air, and water of 1611, with its people, their concepts and actions, to change with ease. When a true masterpiece is done, it stays done, it live alone."^[3] It is the 1611 Bible that paved the way for every great revival the church has ever seen as well as the modern missionary movement that has taken the gospel to the uttermost parts of the earth. This is no accident and it could never have been carried out by learned men alone, but as we believe, by the superintendence of God Himself.

- A. In the words of Miles Smith, "...in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting..." How appropriate for Dr. Smith to connect the work of the translators to Him that hath the key of David, for this is the very designation with which Jesus Christ addressed the Philadelphian Church, which we now know to represent the greatest period of evangelistic advancement in church history. Why was it that the Lord opened so great a door which no man

could shut to this Philadelphian church period? Jesus Christ explained that it was because they had “a little strength and hast kept my word” (Rev 3:8).

Appendix: A list of translators organized by the translation committee they served with is listed below:

- First Westminster Company, translating from Genesis to 2 Kings: Lancelot Andrewes, John Overall, Hadrian à Saravia, Richard Clarke, John Layfield, Robert Tighe, Francis Burleigh, Geoffrey King, Richard Thomson, William Bedwell
- First Cambridge Company, translated from 1 Chronicles to the Song of Solomon: Edward Lively, John Richardson, Lawrence Chaderton, Francis Dillingham, Roger Andrewes, Thomas Harrison, Robert Spaulding, Andrew Bing
- First Oxford Company, translated from Isaiah to Malachi: John Harding, John Rainolds (or Reynolds), Thomas Holland, Richard Kilby, Miles Smith, Richard Brett, Daniel Fairclough, William Thorne
- Second Oxford Company, translated the Gospels, Acts of the Apostles, and the Book of Revelation: Thomas Ravis, George Abbot, Richard Eedes, Giles Tomson, Sir Henry Savile, John Peryn, Ralph Ravens, John Harmar, John Aglionby, Leonard Hutten
- Second Westminster Company, translated the Epistles: William Barlow, John Spenser, Roger Fenton, Ralph Hutchinson, William Dakins, Michael Rabbet, Thomas Sanderson
- Second Cambridge Company, translated the Apocrypha: John Duport, William Branthwaite, Jeremiah Radcliffe, Samuel Ward, Andrew Downes, John Bois, Robert Ward, Thomas Bilson, Richard Bancroft.

^[1] James Beller, *The Collegiate Baptist History Workbook*, 122.

^[2] J. A. Wylie, *The History of Protestantism*, Vol. 3 (Birmingham, AL: Solid Ground Christian Books, 2012), 362.

^[3] Gustavus S. Paine, *The Men Behind the King James Version* (Baker Book House: Grand Rapids, 1959), 181.

Post-Reformation Protestantism in Europe

I. The Aftermath of the Reformation in Europe

A. The political stranglehold of the Papacy was broken throughout most of Europe.

B. The Bible became widely accessible to the European populace as never before.

1. The printing press.
2. Common-language Bible translations.

C. Protestant orthodoxy was hammered out along Lutheran, Calvinistic, and Anglican lines.

1. This was accomplished through a series of confessions and creeds throughout the 16th & 17th centuries.

D. The combination of the above factors gave rise to new religious and intellectual movements in Europe.

1. Mysticism/Quietism as with the Quakers.
2. Puritanism within Anglicanism.
3. Pietism within Lutheranism.
4. Rationalism with the advent of "the Enlightenment".
5. Revivalism.

II. English Puritanism - English Puritanism essentially pursued the principles of the English Reformation to their practical ends, namely (1) that salvation was wholly the work of God, (2) the Bible was authoritative in matters of faith and practice, (3) the organized church should reflect only the express teaching of the scriptures, and (4) that society was one unified whole. They were Calvinistic in their theology and they were designated Puritans because of their efforts to purify the Anglican church of all vestiges of Roman Catholicism - such as holy days, clerical absolution, the sign of the cross, kneeling for communion, and certain vestments for clergy. Cambridge University became the center of English Puritanism.

A. Puritan Polity - The Puritans began as a faction within the Anglican church, but in time there came to be a diversity of conviction among Puritans in the area of proper church government.

1. Some Puritans were satisfied to remain within the Anglican church, but advocated for a “low church” Puritanism as opposed to the “high church” model that so closely mirrored Romanism.
2. Many Puritans held to a Presbyterian form of government.
3. There were also many Congregational or Independent Puritans. This brand of Puritanism would become dominant in Colonial America.
4. And then there were Separatist Puritans such as the Brownists. They rejected the concept of a State-church altogether (the other factions sought to impress their form of polity on the state). These were generally congregational in their polity, but there was wide variance among them because they held to the autonomy of each local congregation. Baptist congregations would be included among the Separatists.

B. Puritan Persecution - The English Reformation left the English King as the head of the Church of England. The Church of England was episcopal in its church polity and the bishops were subject to the king. The Puritans, with their Presbyterian and Congregational leanings, came to be dominant in the Parliament (perhaps owing to their excellent work-ethic). This often created an atmosphere of antagonism between the king and Parliament and between the Bishops and the Puritans. This led to severe persecution of Puritans under certain English monarchs.

1. In 1593, Queen Elizabeth I passed an act against the Puritans that permitted the authorities to imprison Puritans that refused to attend the Anglican church.
2. The result of the religious pressure brought against Puritans during the reigns of Elizabeth I, James I, and Charles I was an exodus of the cream of English Christianity as they sailed in large numbers to places like America where they could worship according to the dictates of their own conscience.
3. There was a period when Puritanism gained political ascendancy in England, which led to Puritans persecuting other Puritans. In 1660, in reaction to the Puritan dictatorship of Oliver Cromwell, England recalled the banished King Charles II. He re-instituted the episcopacy that had been previously disbanded, and forbade Puritan meetings. In what became known as the Great Ejection, two-thousand Puritan clergyman were forced out of their churches (Church of England) and replaced with committed Anglicans. From that point forward the

Puritan cause in England was associated with the non-conformists, as opposed to being a faction within the Church of England.

4. John Bunyan is one famous non-conformist. He was a Puritan Baptist minister that spent 12 years in jail for refusing to promise not to attend unauthorized worship or preach without a license.

C. Puritan Literature - While the Puritans were staunchly Calvinistic they were sincere students of the Bible and took Reformation preaching and practical theology to the next level. Their writings have made an invaluable contribution to practical Christianity. Overall, the writings of the Puritans make extensive use of the scripture, encourage personal and practical holiness, give comfort and encouragement to the believer in trial and trouble, and exalt the Lord Jesus Christ. A few of the influential Puritan writers include Jeremiah Burroughs (The Rare Jewel of Christian Contentment), John Owen (The Mortification of Sin), Samuel Rutherford (Lex Rex), Richard Baxter (The Reformed Pastor), John Bunyan (The Pilgrim's Progress), Matthew Henry (Commentary), Stephen Charnock (The Existence and Attributes of God), Joseph Alleine (Alarm to Unconverted Sinners), William Gurnall (Christian in Complete Armour), Benjamin Keach (Preaching from the Types and Metaphors of the Bible), and Matthew Poole (favorite commentator of Spurgeon). In addition to stirring the soul with truth, these writers conveyed their Puritan ideals with great literary eloquence.

III. Pietism - Pietism was a movement of spiritual renewal within the Lutheran church in reaction to the cold, dead orthodoxy that was so rampant within Lutheranism in the 17th and 18th centuries. The Pietist movement offered spiritual balance to the doctrine-heavy orthodoxy of Lutheranism. It emphasized a return to personal Bible study and prayer that affected practical holiness - for ministers and lay persons alike. Pietists held to a strict standard of morality, including the avoidance of theater, dancing, and gambling. For this they were ridiculed by the lax and loose-living Lutherans.

A. Origins of Pietism

1. The earliest expression of Pietism within Lutheranism is generally traced to Johann Arndt. He wrote a book entitled "True Christianity" published in 1606, dealing with transforming work of Christ in the soul of the believer. Arndt felt as though the Lutheran emphasis upon Christ's death *for* His people had been to the neglect of Christ's life *in* His people.
2. Pietism as a movement began with the Lutheran pastor Philip Spener. He had been influenced by English Puritanism and he confronted the dead orthodoxy of the established Lutheran church head on. He

believed the great deficiency within Lutheranism was in the defective training of its clergy, which in his opinion amounted to little more than lifeless indoctrination where learning was divorced from practical spirituality.

- a) In reaction to this, he started what was called “the college of piety,” which consisted of small meetings of believers which gathered for prayer, scripture reading, spiritual discussion, and hymn-singing.
 - b) He also wrote “Earnest Desires,” which became the key work explaining the beliefs and practices of Pietism. In that work he advocated personal Bible study, the involvement of all believers in the ministry of the church, unity among believers along common lines, the practical training of clergy including internships, and simple, practical preaching.
3. Taking Spener’s mantle was a University of Halle professor named August Franke. He placed a great deal of emphasis on personal conversion and godliness and began to engage himself in the care of orphans, the education of young people, and other demonstrations of Christian kindness. One-hundred years later a young man named George Muller was deeply influenced by Franke’s life of faith and more particularly his orphan work. Muller’s orphanages were patterned after Franke’s.

B. Zinzendorf and the Moravians

- 1. Ludwig von Zinzendorf was raised in the home of his grandmother Baroness von Gersdorff who was personally acquainted with both Spener and Franke and deeply influenced by both. Zinzendorff was a decided Pietist from early on, though he was a baptized Lutheran, the official church of his native Saxony.
 - a) At the tender age of 6, Zinzendorf said that his tutor spoke with him about his relationship with Christ and Zinzendorf was deeply moved. If his tutor was to credit for his conversion, his aunt is to credit for discipling young Zinzendorf, providing a spiritual fellowship that he later credited for his efforts to form societies for spiritual fellowship wherever he went.
 - b) While at the University of Halle, under the influence of Franke, he established the “Order of the Grain of Mustard Seed” a student-led organization devoted to personal holiness and mission work.
 - c) Following his education at Halle, he traveled throughout much of Europe and he developed a leaning toward ecumenism as a result of meeting what he deemed to be many sincere followers of Christ

among Catholics and Calvinists, groups that had always been vilified within his Lutheran church experience.

- d)** While traveling abroad, Zinzendorff visited an art gallery in the city of Dusseldorf (West Germany) where he had another spiritual experience that would forever change his life. He saw a picture of Christ, crowned with thorns, with the caption: "All this have I done for you. What have you done for me?" His own testimony is that from that moment his singular passion was Jesus Christ.
- 2.** Following his travels he returned to Saxony and at the age of 21 purchased property, entering the Saxony civil service. The name of the property he acquired was called Berthelsdorf. In 1722, he invited a group of persecuted Moravians to settle at Berthelsdorf. They founded the village of Herrnhut. Herrnhut went on to become a haven for persecuted Christians of all kinds.
- a)** The Moravians were the spiritual descendants of John Huss and the Bohemian Brethren (from eastern modern-day Czech Republic). Everyone on Zinzendorf's property was required to attend the Lutheran church, but the Moravians were permitted to hold their own meetings so long as they were present for Sunday worship at the established church. Zinzendorf himself soon became very interested in the piety of the Moravians and their religious communal life.
 - b)** Zinzendorf resigned his position in the Saxon court to give himself fully to the civic and religious life at Berthelsdorf. Zinzendorf was ordained as a bishop of the Moravian church. His association with the Moravian church led to pressure and even persecution from the state-Lutheran church. He was eventually banished from the kingdom of Saxony because of his religious associations (1736).
 - c)** Shortly after Zinzendorf's official association with the Moravian church (really a church within a church still at this time), revival came to Herrnhut. It began with a prayer Zinzendorf prayed on July 16, 1727, and manifested itself at various times such that the entire community was touched with the fervency. Descriptions are given of the whole congregation sinking down in public worship, breaking forth in song, weeping and singing and praying spontaneously. Even the Lutheran pastor was overcome with the move of God's Spirit. This effectively abolished the denominational division in the settlement.
 - (1)** Zinzendorf claimed that with this new outpouring of the Spirit of God took over public worship and ordered everything according to his own mind.

- (2) The children of the settlement were touched by the awakening as well, with large numbers professing conversion.
 - (3) Such was the hunger for the word of God that they had to hold three services daily - one at 5:00am, 7:30am, and 9pm.
- d) The most long-lasting consequence of this revival was one of the most inspiring missionary movements since the apostolic period.
- (1) Zinzendorf himself traveled widely and virtually preached all over the world - and in multiple languages. While visiting the island of St. Thomas, he applied himself to learning the local dialect in the short period of time that he was there so that he might preach to them in their own language before departing.
 - (2) At times, missionaries were chosen by lot out of a willing pool of Moravian preachers.
 - (3) Moravian missionaries were expected to develop some method of self-support on their respective fields of service. Voluntary contributions simply could not have sustained the level of missionary work that was needed.
 - (4) There were great hardships involved with this missionary work. In 1735, 22 out of the 29 missionaries sent out from Herrnhut died en route to or on the mission field.
 - (5) By 1750 the Moravians had sent out 175 missionaries to Greenland, the West Indies, North America, India, and Africa. At the height of the missionary movement, the Moravians claimed to have one missionary abroad for every sixty people at Herrnhut.
- e) There were some unfortunate excesses that developed the emotionally-inclined Moravian worship. There was financial mismanagement, an ecumenical flavor, occasional Charismatic manifestations, and a general anti-intellectualism that tended to dismiss sound doctrine. There has been a good deal of criticism made of the communal aspect of Herrnhut. It was something of a practical communism.
- f) Zinzendorf and the Moravians had a tremendous influence upon John Wesley. It was in a sea voyage to Georgia that Wesley was mortified in the midst of a storm. He marveled at the peace and composure of some of the Moravians on board which ultimately led to his conversion. With the conversion of John Wesley came the founding of Methodism and the revival fires of the First Great Awakening. England - and America - would never be the same.

Post-Reformation Protestantism in Europe, Part Two

I. Different Movements that Developed in Reaction to Protestant Orthodoxy

- A. Pietism** - A mystical movement within Lutheranism in Germany.
- B. Puritanism** - A practical movement within Anglicanism in England.
- C. Methodism** - A revivalist movement within Anglicanism in England.
- D. Rationalism** - "The Enlightenment" that went throughout Europe.

II. English Methodism - Concurrent with the establishment of the Moravian settlement at Herrnhut, a Methodist society began forming at Oxford University in England with the gathering of a group of students determined to realize the saving of their souls and living to the glory of God. Among the early members of "the Holy Club" were John and Charles Wesley and George Whitefield. This little group would be profoundly affected by the Moravians and these three men, particularly, would transform England's religious landscape, and also have a profound influence on the New World.

A. The Wesley Family - John and Charles were born into the home of an Anglican clergyman, Samuel Wesley, two of nineteen children. Perhaps the most fascinating personality in the Wesley home was their mother, Susanna Wesley. She was a religiously interested and Biblically literate woman and educated all nineteen of her children at home. In the lengthy absences of her husband in the service of the church, Susanna would appoint times for the family to gather and read scripture and pray. When the household servants heard of this, they and others begged to take part themselves and at times they would have as many as two-hundred people gathered in to their living room to hear God's word. Susanna spent one-on-one time with each of her children to speak with them about their soul.

B. Oxford, Georgia, and the Moravians - John and Charles went to Oxford University to prepare for the Anglican priesthood. While there Charles helped found "the Holy Club" over which John assumed leadership in 1729 after his ordination. The club was essentially an effort to earn their souls salvation by prayer, fasting, and social service (jails, poor, etc.).

1. In 1735, both brothers travelled to Georgia at the invitation General Ogelthorpe to serve as Chaplains. It was during this trip that they had a providential run-in with a group of Moravian missionaries. John Wesley was the chaplain of the ship and yet in the midst of a terrible storm he

was mortified in the face of death. By contrast, the Moravians had a profound sense of peace throughout the ordeal singing hymns together in the height of the storm even as others screamed for fear.

2. While in Georgia, John Wesley encountered the Moravian pastor Spangenberg who asked him if he had the witness of God within himself. He asked further if John knew Jesus Christ. Wesley replied that he knew Jesus was the Savior of the world. Spangenberg responded, "Yes, but do you know that He has saved you?"
3. Wesley's ministry in Georgia was a complete failure. He expected the same moral standard from his little Georgian congregation that he expected from the Holy Club, and this created a lot of frustration. He refused communion to a young woman whom he had courted but then married another man. He claimed she was frivolous and on those grounds deprived her of the Lord's Supper. This led to his departure from Georgia under a cloud of disappointment. He would later state, "I went to America to convert the Indians; but oh! who shall convert me!"
4. When he returned to London he encountered yet another Moravian minister, named Peter Bohler, to whom he confided that he feared he did not possess saving faith. Wesley asked Bohler if he should cease preaching until he possessed saving faith, to which Bohler replied, "No, preach faith till you have it; and then, because you have it, you will preach faith."
5. Following this encounter Wesley visited a society meeting at Aldersgate Street in London in which they were reading from Luther's preface to his *Commentary on Romans*. As he listened he felt his heart "strangely warmed" and trusted Christ alone for his soul's salvation. His brother Charles had had a similar experience two days earlier.

C. George Whitefield and Open-Air Preaching - Also a member of "the Holy Club" at Oxford, Whitefield was a powerful and eloquent preacher of the gospel. It is claimed that his first sermon drove fifteen people mad. He had the habit of going from house to house and at the invitation of residents, entering the home and expounding the scriptures. This practice irritated the clergy and soon the pulpits were closed to him. This drove Whitefield to preach in the open-air. The response was tremendous. The second time that he stood to address the colliers at Kingswood ten-thousand souls gathered to hear the word of God. Whitefield reported that "the first discovery of their being affected was to see the white gutters made by their tears, which plentifully fell down their black cheeks as they came out of their coal pits. Hundreds and hundreds of them were soon brought under deep conviction, which as the event proved, happily ended in a sound and thorough conversion." ^[1]

1. Whitefield appealed to Wesley for help with this open-field evangelism and after some reservation Wesley himself began to preach to the masses in the open-air. Wesley was a committed Anglican his whole life and initially thought it sacrilegious to preach the gospel outside of a church building. Upon seeing the effect of this method of evangelism he soon threw himself into the work, often addressing tens of thousands of people at one time.
2. Early on, Wesley's preaching encountered strange manifestations such as falling under conviction and entering convulsions or screaming out for mercy. This public ministry also encountered organized opposition from the religious and the reprobate segments of society. Many times Wesley's own life was imperiled by organized mobs bent on stopping his preaching.

D. Wesley's Profound Ministry - Wesley is one of the more fascinating characters in modern church-history. In terms of the power and extent of his ministry he is in a class with the Apostle Paul.

1. He traveled around 5,000 miles a year for 54-years, covering approximately 290,000 miles over the course of his ministry. This would be the equivalent of circumnavigating the globe twelve time - all on horseback.
2. In his 54 year ministry, he preached an average of 15 times per week. That's 42,400 sermons many of which were preached out of doors in the open-air. He preached primarily in English, but also in French, Italian, and Latin as the circumstances dictated.
3. Wesley was also a prolific writer.
 - a) He wrote grammars of Hebrew, Greek, Latin, French and English languages.
 - b) He was for many years editor of a monthly periodical of fifty-six pages, known as the *Arminian Magazine*.
 - c) He rewrote, abridged, revised and published a library of fifty volumes; and afterwards reread, revised and republished the whole work in thirty volumes.
 - d) He wrote and published a commentary on the whole Bible in four large volumes; the portion on the Old Testament was rendered almost worthless by the abridgment of the notes by the printer.
 - e) He compiled a complete dictionary of the English language, much used in its day.

- f) He wrote and published a work on Natural Philosophy in five volumes, which for many years was a textbook among ministers.
- g) He compiled a work on Ecclesiastical History in four volumes.
- h) He wrote and published comprehensive histories of England and Rome.
- i) He wrote a good-sized work on electricity.
- j) He prepared and published three medical works for the common people.
- k) He compiled and published six volumes of church music.
- l) His poetical works, in connection with those of his brother Charles, are said to have amounted to not less than forty volumes. Charles composed the larger part, but they passed under the revision of John, without which it is doubtful that Charles Wesley's hymns would have been what they are, the most beautiful and soul-inspiring in the English language.
- m) In addition to all this, there are seven large octavo volumes of sermons, letters, controversial papers, journals, etc. It is said that Mr. Wesley's works, including abridgments and translations, amounted to some two hundred volumes. ^[2]

E. The Formation of Methodism - Wesley never had any plans on breaking from the Anglican church, but he did have a desire to see England evangelized and the converts from his circuit evangelism disciplined, so he formed "societies" which met during the week in various places. These societies were divided into classes in 1742, consisting of 10-12 people under a layman overseer.

1. At first Wesley was hesitant to make use of lay-preachers for the work of preaching, not wanting to violate his Anglican tradition. After hearing a sermon by an un-ordained Methodist preacher, he changed his mind. Later in life he would state, 'Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up the kingdom of heaven upon earth' (J. Wesley, Letters, 6:271, 272).
2. He held the first conference of ministers and lay preachers in 1744, which became the General Conference which would eventually become the governing body of Methodism. In 1746, he divided England into seven circuits. In 1784, he ordained men to establish the

Methodist church in America, which was especially effective in the western frontier through its circuit-riding preachers.

3. Methodism was Arminian in theology and episcopalian in polity. There were also Calvinist-Methodist congregations organized by Whitfield in Wales. John Wesley taught the possibility of sinlessness through a second-work of grace.
4. At the time of Wesley's death in 1791 at the age of 88, there were 2,000 societies with 85,000 members throughout England. Only after his death did the Methodist church in England actually separate from the Anglican church.

III. Rationalism - At the very same time that these spiritual responses to dead Protestant Orthodoxy were developing, there was another philosophy that began to build steam which would have a profound impact upon the religious world for years to come. *Rationalism* is the belief that truth can be based solely upon reason, observation, and experiment. This was the fruit of the so-called Enlightenment from 1650-1780. Whereas the Puritans, Pietist, and Methodist reacted against the dead orthodoxy of their day with spiritual renewal drawn from the scriptures, Rationalism was the intellectual response that came without respect to the scriptures. The former sought to live out the truths of scripture, while the latter effectively dismissed the truths of scripture.

A. Science and Philosophy - With the Renaissance came great scientific breakthroughs in astronomy, physics, and mathematics. Many of these discoveries came from men whose faith in God guided their belief that the earth was ordered by universal laws put into place by a wise Creator. However, in time men began to propose that reason alone was sufficient to understand the cosmos, independent of any sort of special revelation. In the minds of many scientists, philosophers, and educators the scientific method displaced the scriptures as the final authority.

B. Deism - The outworking of this rationalistic philosophy was not atheism. For instance, the French mathematician and philosopher Renee Descartes ("I think therefore I am") believed in the existence of God and the soul, but he accepted this on the basis of reason alone. This religious expression of rationalism is called Deism and it became a pervasive view among the upper classes of England.

1. Deism is essentially religion without written revelation that found its support in Natural Theology alone; the idea is that God created the earth, but then left it to operate exclusively upon natural laws. As such

miracles were rejected, the Bible was literature like any other with only moral value, and Jesus was simply a moral teacher.

2. Deism played an important role in Colonial America with notable Americans such as Benjamin Franklin, Thomas Paine, Thomas Jefferson, and Ethan Allen each being convinced deists.
3. Deism had a profound influence upon the religious and political climate in France. It was an essential religious underpinning of the French Revolution, so much so that they had the body of Voltaire exhumed for a state-funeral, rid the calendar of any trace of Christian tradition, and instituted the worship of the Goddess of Reason. Ultimately the revolutionaries denied the existence of God. This rationalistic revolution resulted in the death of some 40,000 “enemies of the state” during the “Reign of Terror” (1793-94). The revivals among the working class led by Wesley and Whitfield in England likely averted a similar revolution there.

C. The Seeds of Liberalism - While it is true that rationalism and deism in its non-revolutionary forms did affect a measure of toleration throughout Europe, it also laid the groundwork for the Liberalism that would manifest itself within the ranks of Protestantism in the 19th century.

1. The influence of Rationalism and Deism in Germany gave way to Higher Criticism in which the Bible was systematically dismantled by infidel educators.
2. The common ground of the dignity of man led some Deists to cooperate with Orthodox Christians. This mirrored the social-gospel of liberalism.
3. The pressure to study the text of scripture the same way as we would study any other ancient document would lend itself to the modern practice of textual criticism. This treats the scriptures the way a Deist would treat the creation - as though God produced the original and then ceased to be personally involved in its preservation.

[1] E.H. Broadbent, *The Pilgrim Church* (Grand Rapids: Gospel Folio Press, 1999), 303.

[2] http://www.goforthall.org/articles/jw_bio.html

Christianity in Colonial America

I. The Providence of God in the Founding of America

- A. It is no accident that Columbus “discovered” the New World within twenty-five years of the start of the Protestant Reformation in Europe. Noah had prophesied that God would enlarge Japheth and that he would dwell in the tents of Shem (Genesis 9:27). The colonization of America is the most evident fulfillment of this post-diluvian promise. Throughout the New Testament the Spirit of God generally moves from East to West and the migration of spiritual fervor and activity from Britain to North America is a continuation of this pattern.
- B. In our study of Colonial America we will focus on North America; the colonization of South and Central America has very little bearing on true Church History seeing as the religion of the Conquistadors was Roman Catholic.
 - 1. The fruit of the Roman Catholic colonization never brought about the religious, cultural, and economic flourishing associated with Protestant colonization. Instead, it left a wake of forced conversions, brutal exploitation, and continued spiritual darkness.
 - 2. Among the two foremost colonial powers of the 16th and 17th centuries, Spain and England, it has been observed that the Spanish came to the New World in search of gold, while the English came in search of God. There is a good deal of truth in the statement and it helps to explain the contrast in the work ethic, spirituality, morality, and the treatment of the natives between predominantly Catholic colonies and predominantly Non-Catholic colonies.
- C. It can scarcely be denied by the Biblically informed student of history, that the founding of America has been providentially used of God, even ordained of God, for the propagation of the gospel and the building up of Christ’s church *as no other nation in history*.

II. Early English Settlements

- A. **Virginia and the Church of England** - The very first English settlements in the New World were motivated by economic enterprise. This began with Sir Walter Raleigh who, in 1584, named the area that he hoped to colonize Virginia after the virgin queen, Elizabeth. There were two efforts to settle Virginia that failed completely, one returning to England and the other

disappearing. The first permanent settlement was Jamestown, established in 1607 by the Virginia Company.

1. Some of the stockholders and settlers associated with the Jamestown settlement saw an opportunity to establish a colony governed by Puritan principles and a number of religious laws were on the books in those early days. With the commercial emphasis in the colonies and the absence of strong religious leadership, along with a move away from Puritanism under the influence of James I and Charles I back in England, this Puritan zeal gradually gave way to an aristocratic brand of Anglicanism that became dominant in many of the Colonies right on through the American Revolution.
 - a) A large swath of the original Virginia land grant was cut out and given to Lord Baltimore who established Maryland as a safe-haven for persecuted Catholics (Mary-land). Interestingly, there was greater religious freedom in Catholic Maryland than in Anglican Virginia or Puritan Massachusetts.
2. The colony of Virginia, after a failed exercise in communal living and devastating loss of life among the early settlers, finally found commercial success in the exportation of tobacco. With that industry came the growth of colonial slavery. The relationship between Anglicanism and slavery illustrates the dearth of spiritual life in this early colonial experiment. Ancient principles prohibiting Christians from holding fellow believers as slaves, prevalent among colonial Anglicans, prevented the evangelization of the growing slave population.
3. The Anglicanism of Virginia filtered throughout the south and was largely tailored to the powerful aristocrats of that day, with little evangelistic or moral influence upon the larger population.
 - a) By 1702, Anglicanism had become the established church of Maryland.
 - b) It was the established church in parts of New York by 1693.
 - c) South Carolina established Anglicanism as its official church in 1705.
 - d) North Carolina made the Anglican church its official church in 1715.
 - e) Georgia became officially Anglican in 1758.
 - f) This Anglican domination persisted until the American Revolution and it was a generally powerless and pragmatic form of Protestantism, exactly as it had been in England.

B. Massachusetts and the Puritans - Interestingly, the colonies that would set the tone religiously and morally for the new nation were found North of Virginia and the predominant religious influence among those early settlements was Puritanism. This came in two waves, the first being from the Pilgrims. The Pilgrims were Puritan separatist, or independents: Puritan in their theology, yet distinct in their polity from the corrupt Church of England. The Pilgrims settled in Plymouth, Massachusetts. The other wave of settlers were Puritans, nonconformists still affiliated with the Anglican church in England. These settled the Massachusetts Bay colony.

- 1. The Pilgrim Settlement at Plymouth Rock** - An examination of the history of the Pilgrims that traveled from England and landed at Plymouth Rock is an inspiring study full of clear demonstrations of the providence of God.
 - a)** The story begins with the small separatist congregation at Scrooby (England) pastored by John Robinson. Because of the restrictive religious climate in England at this time (1608), the congregation of about 125 relocated to Leyden, Holland in search of religious liberty. Over their ten-year stint the congregation grew nearly four-fold, but became discouraged with the influence that the immoral society was having on their children. This led them to consider immigrating to the New World where they might have complete liberty of conscience in spiritual and religious matters and establish a community free from the defiling influences that surrounded them in Holland.
 - b)** After some difficulty in securing their passage to the New World, 41 pilgrims joined by 61 other passengers embarked for the New World on a vessel called the Mayflower on September 6, 1620. Emblazoned upon the Mayflower's sails were the words, "In God We Trust." Just sixty-six days later they made landfall at Plymouth Rock, north of their intended destination.
 - (1)** On the voyage, some of the crew made sport of their Pilgrim passengers mocking their prayer meetings and Psalm-singing. Their most vocal critic came under the judgment of God and was the first to die at sea which silenced the Pilgrim critics for the rest of the voyage.
 - (2)** The story is also told that at one stage the mainmast of the ship was cracked in a storm and repaired with the iron screw from a printing press on board carried for the purpose of the publication of Biblical literature in the new settlement.
 - (3)** The location of the landing was providential as well. The bay area where they settled was miraculously free of natives, cleared

of debris, replete with fresh water springs, and even had stashes of corn and grain. They later learned that it had been settled by a war-like tribe that had been wiped out by disease prior to the Pilgrim's arrival.

- c) The document that was hammered out on the Mayflower prior to the Pilgrims disembarking is a very important document in the scope of American democracy and religious and spiritual advancement. The *Mayflower Compact*, the first independent document of self-rule in America, established a body politic organized, among other things, for "the advancement of the Christian faith."
- d) The Pilgrims encountered unspeakable hardships in the harsh Northern climate of Plymouth settlement, losing half of their residents in the first year of the settlement, but it went on to thrive under the leadership of its governor William Bradford. The success of the settlement emboldened thousands of other Puritans to brave the Atlantic and seek the religious liberty of the New World.

2. The Puritan Settlement at Massachusetts Bay - The Archbishop of Canterbury, William Laud, was a cruel Roman Catholic sympathizer and persecutor of English Puritanism. He instigated the Great Ejection of 1620 and in the wake of this nation-wide persecution of Puritan clergy, the cream of English society chose to relocate to the New World in order that they might worship according to their Puritan principles.

- a) The Massachusetts Bay Company was granted a charter from Charles I in 1629 and the first settlement was established in 1630. The goal was to establish *New Israel* in the New World (a.k.a. The Holy Commonwealth) - a clear indication of an unbiblical (Calvinistic) eschatological scheme. The settlement was established with a reverence for the rule of law that became ingrained in Colonial society and embraced in the Constitution of the United States. There was also an emphasis upon education in Puritan New England, that led to the establishment of such institutions as Harvard and Yale for the purpose of training a literate clergy.
- b) Under the persecution of William Laud, some 10,000 Puritans fled to the New World. They would establish the colonies of Massachusetts and Connecticut. Between 1628 and 1643 over 20,000 English Puritans would immigrate to New England.
- c) Congregationalism became the established church in New England. This was radically different than the episcopalian rule of the Church of England. This had a profound influence on the political sensibilities of New England paving the way for the

Republican form of democracy embraced in the Constitution. Unfortunately, Colonial New England's Congregational church was a state-church institution. It did not embrace liberty of conscience in religious matters. None but church members could serve in civil leadership and all of the citizenry were forced to fund, participate, and give intellectual credence to the church and its doctrine. Under such a set-up the Puritans became the practitioners of the very same persecution that drove them from the mother country.

III. The Religious Make-up of the Thirteen Colonies

A. New England Congregationalism - As we have seen, Congregationalism was firmly fixed in the New England colonies such as Massachusetts and Connecticut.

B. The Southern Colonies and Anglicanism - As we have seen, the Church of England became the established church in Virginia, South Carolina, North Carolina, Maryland (although it began as a Catholic colony), and Georgia.

C. Pennsylvania and the Quakers - Pennsylvania was originally settled by William Penn as a refuge for persecuted Quakers. They had religious liberty, and because of this many other religious groups resorted to this colony to worship as they chose.

D. The Mid-Atlantic Colonies - There was a good deal of diversity among the mid-atlantic colonies. The majority of New York adopted Anglicanism as the established church, though it also had a strong element of the Dutch-Reformed church. Delaware was originally part of Pennsylvania and was influenced by the Quakers, but was diverse in its religious make-up. New Jersey was split between Quakers and Puritans.

IV. Rhode Island and the Baptists - Along with New England Puritanism the most notable religious development in Colonial America is with the Baptists in Rhode Island - an experiment in stark contrast to the Congregational state-church in New England.

A. Roger Williams and the First Baptist Church in America

1. One of the most fascinating personalities in Colonial America is Roger Williams. He was a graduate of Cambridge University and was ordained as a Puritan minister. He immigrated to America in 1631, to flee the displeasure of the establishment that resented his message of religious liberty. He pastored for two years in Plymouth before receiving an invitation to take a church in Salem. In this same time he

was also engaged in evangelizing the Indians. He incurred the wrath of the local magistrate over some of the convictions that he espoused.

- a) Williams believed that the land that the Colonies inhabited had been stolen from the Indians.
 - b) He rejected the “Half-Way Covenant” with its unregenerate church membership and believed that only true believers should be members of a church.
 - c) Worst of all (for the Puritan leadership of Salem), Williams taught that the civil magistrate should have no say in church affairs or in enforcing laws relating to an individual's relationship with God. This was a radical affront to the “Holy Commonwealth” of Puritan New England and the Congregational state-church.
2. In 1635, Roger Williams was banished from Salem for his “dangerous opinions” and, in the dead of winter, entered the wilderness. The Indians among whom he had done mission work helped to sustain him through the harsh winter months. The following year, Williams would go on to obtain property in the Narragansett Bay area from the local Indians and it was here that he would establish Providence Plantation. Providence was established on the doctrine of absolute soul-liberty, and immediately Baptists and other persecuted groups began to resort to Providence for a reprieve from the oppressive religious regulations in the surrounding Puritan strongholds.
 3. Roger Williams had long held to soul-liberty and a regenerate church membership, two important Baptist distinctives. In 1639, he arrived at the conviction that baptism was reserved for believers only and the scriptural method was by immersion. He was immersed by Ezekiel Holliman after which he immersed Holliman and ten others. At this point Williams was, by definition, a Baptist. Shortly after his Baptism, he established the first Baptist church in America.
 - a) There is a tremendous amount of controversy over whether it was Roger Williams or John Clarke in Newport that started the first Baptist church. The source of the controversy is less over the proposed dates, and more over whether or not Roger Williams was a true Baptist. Baptist successionists repudiate the claim that Roger Williams founded the first Baptist church in America *because Roger Williams himself was not baptized by a real Baptist and the church did not develop out of an existing Baptist church*. The controversy over the date is simply an effort to avoid the apparent embarrassment that some Baptist historians feel over the thought that Roger Williams wasn't a real Baptist, and yet beat John Clarke

to the punch in establishing the first congregation rooted in Baptist principles.

- b)** The popular modern church historian Justo Gonzalez observes that “Although some of their teachings [the Baptists of Providence] coincided with those of the Anabaptists on the Continent, most Baptists did not derive such ideas from the Anabaptists, but rather from their own study of the New Testament.” ^[1]
 - c)** Shortly after this, Dr. John Clarke formed the second Baptist congregation in America in 1641 in Newport, Rhode Island.
- 4.** In 1644, Roger Williams published a tract advocating religious liberty entitled, *The Bloody Tenent of Persecution for the Cause of Conscience Discussed*. The same year, with the assistance of his friend and colleague John Clarke of Newport, he obtained a charter from Parliament for the establishment of the colony of Rhode Island. *This was the first government in the New World, and perhaps anywhere in the world, that was founded on the cornerstone of absolute religious liberty*. In time, the other colonies followed suit and the principle of religious liberty was adopted in the Bill of Rights of the U.S. Constitution.
- a)** Regardless of how Roger Williams ended his race or what came of his theological convictions, he is the man that is due the greatest credit for religious liberty in America.

^[1] Justo Gonzalez, *The Story of Christianity*, Vol. II: *The Reformation to the Present Day* (New York: Harper One, 2010), 285.

The First Great Awakening

I. The Failure of the Holy Commonwealth and the Half-Way Covenant

A. The Misguided Hope of a Holy Commonwealth - When the Massachusetts Bay Company obtained their charter for the establishment of a new settlement on the American continent they spoke of establishing a New Israel, a sort of Puritan theocracy, which confounded the spiritual nature of the church and its relationship to civil magistrate. This had been the tragic pitfall of Romanism beginning with Constantine and Augustine. The Protestants fell in to the same pit when Zwingli united his church to the civil magistrates of Zurich, when Luther sought the protection of the German dukes, and when Calvin consented to the death penalty for heresy (Michael Servetus). The Puritans failed to learn from these lessons, and instead sought to construct a society on the grounds of Augustinian-Covenant Theology where the religious and civil communities were united.

1. The Puritans had something else in common with their Romanist and Protestant forebears: infant baptism. Even though the first generation of Puritans that immigrated to Massachusetts Bay were staunchly committed to a personal conversion experience, they sought at the same time to cling to the practice of pedobaptism. The baptists condemned the practice and pointed out the clear contradiction between the pointlessness of infant baptism in relationship to personal conversion. Why retain the practice? Because the only way to establish a "Holy Commonwealth" was to introduce the citizen to the church *at their birth*. This was in keeping with their "Covenant Theology" (i.e. confounding of OT Israel, NT church), which equated New Testament "baptism" with Old Testament circumcision. The result? Unconverted church members leading to a low moral and spiritual standard for the church.
2. The first and obvious answer was to deprive the unconverted the privileges of church membership, but this undermined the "covenant" aspect of civil order. Non-church members couldn't have their children baptized. The alternative was to retain unconverted church members, but this undermined the spiritual health of the church.

B. The Half-way Covenant Compromise - The solution developed by Solomon Stoddard (grandfather of Jonathan Edwards) was a "half-way covenant." This may have been a sincere effort on his part to recover the purity of the church's doctrine and morals, but it held on to the hope of a "Holy Commonwealth" with its union of church and state.

1. Many of the children and grand-children of the first-generation, regenerate Puritans in Massachusetts had not themselves been saved,

yet they had been baptized in their infancy. The half-way covenant allowed these unconverted citizens “half-way” church membership with the opportunity to baptize their children and receive communion (which they perceived as a means of grace).

2. Only those with a testimony of personal conversion were given full privileges as church members, including voting privileges. The ultimate effect of this half-way covenant was melding together of the church and the world. In time, the ranks of Congregational churches and pulpits were filled with the unconverted leading to a very low-state of religion in New England where the motive for colonization had previously been religious.
3. This is the atmosphere that needed awakening. That is exactly what it got with the Great Awakening.

II. The First Great Awakening in America

- A. Revival from Dutch Reformed to Presbyterian to Baptist Churches** - In much the same way that the sparks of reform were ignited independently and simultaneously in 16th century Europe, so the Great Awakening in Britain (under Wesley and Whitefield) and America (under Edwards and Whitefield) developed at virtually the same time; while they would ultimately intersect they originated independent of one another. In 1727, revival broke out among the Dutch Reformed in New Jersey under the preaching of Theodore Frelinghuysen. His preaching in turn affected the nearby Presbyterians, namely the Scotch-Irishman Gilbert Tennent. Gilbert Tennent and his three brothers had been trained for the ministry under their father William Tennent in the so-called “Log College.” This college ultimately became Princeton University, which would be significantly influenced by the Great Awakening. The Tennent brothers would do a great evangelistic work among the middle-colonies. Later on in the movement, Whitefield would turn over his evangelistic work in New England to Gilbert Tennent. From the Presbyterians the fires of revival passed among the Baptists of Pennsylvania and Virginia touching off their evangelistic efforts in the frontier. Then it arrived in New England among the Congregational churches, where it would make its most lasting impression.
- B. Jonathan Edwards** - Many historians date the Great Awakening from 1734 (four years prior to John Wesley’s Aldersgate experience) because this is when revival broke out in Northampton Church in western Massachusetts, pastored by one of the most illustrious figures in American history, Jonathan Edwards. From here it would spread throughout New

England reaching its peak in 1740 under the preaching of George Whitefield.

1. Edwards entered Yale at the age of 13, having already mastered Greek, Hebrew, and Latin. He would graduate at the age of 17 after which he would join his grandfather, Solomon Stoddard, as the assistant pastor of the church at Northampton.
2. Edwards is the premier theologian in American History and yet his theology is not his greatest contribution to the history of America or the Church. (In fact, his theology is so extremely Calvinistic that it is hardly helpful in the great revivals subsequent to the Great Awakening, i.e. *The Freedom of the Will*.) Jonathan Edwards *knew God* and he preached that other men might know Him through the new birth.
3. Edwards was not generally animated or emotive; it is said that he often read his sermon to his people and yet people responded by swooning in conviction, or crying out for mercy, or clinging to the posts of the church in fear. His most famous sermon is "Sinners in the Hands of an Angry God:"
 - a) "The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes, than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you were suffered to awake again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell.
 - b) "O sinner! Consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe

it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment.”

4. So effective was his preaching, that he preached frequently outside of his own pulpit at Northampton and wherever he preached souls, primarily church members, were converted to Jesus Christ. He was also engaged in mission work to the American Indians and provoked the work of missions by collecting and publishing the biography of David Brainerd, missionary to the Indians that was spent in the service of Christ and died at the age of 29.

C. George Whitefield - Concurrent with the move of revival in America was the public and itinerant ministry of George Whitefield in England. Whitefield, an ordained Anglican priest was shut out of the churches in England and turned to the fields where tens of thousands of impoverished English and Irish souls gathered to hear the word of God. Whitefield was acquainted with the Wesley brothers from their days at Oxford. Whitefield interested Wesley in preaching publicly and Wesley interested Whitefield in traveling to America. He traveled to the colony of Georgia in 1738 where he established an orphanage called the Bethesda House. He would go on to make seven different trips to America, crossing the Atlantic thirteen times in which he spent a total of 782 days at sea. It was on his second trip to the colonies that he began a full-blown itinerant ministry through the colonies.

1. He preached in Jonathan Edwards’ pulpit at Northampton while Edwards sat and wept openly as he preached. A congregational pastor weeping in the pew as an Anglican priest preaches in his pulpit. This was the nature of the Great Awakening. It crossed denominational lines by the preaching of the gospel and the manifestation of the power of God.
2. In December 1739, Whitefield preached to 10,000 people in Whitecreek, Pennsylvania for an hour and a half in the rain, 3,000 of which arrived on horseback. In April 1740, he preached to 15,000 in Philadelphia at a time when the population of the city was approximately 12,000.^[1] He is believed to have preached to 30,000 at once in Boston, Massachusetts.
3. In England the famed infidel David Hume was seen going to hear Whitefield preach when one chided him about not believing the gospel. His answer was that He didn’t, but Whitefield did. Likewise, in the colonies, the Deist Benjamin Franklin was unconverted, yet enamored with Whitefield’s manner such that he printed his sermons

on the front page of his newspaper for months at a time and gave a continual update as to the progress and location of the meetings.

4. Both Edwards and Whitefield were opposed by many, yet undeterred in their preaching. In Boston, the Episcopalian Dr. Cutler greeted Whitefield by saying, "I am sorry to see you here," to which Whitefield replied, "So is the Devil!" ^[2]

III. The Results of the Great Awakening

A. The Spiritual Source of the Revival - A move of this sort can not be boiled down to any formula, but the movement was clearly rooted in powerful prayer and powerful preaching.

1. **Prayer** - Both Great Awakenings had their origin in a concert of prayer that crossed denominational lines. Edwards actually published a book appealing for prayer for revival. The title was "A Humble Attempt to Promote Explicit Agreement and Visible Union of all God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth." This not only affected the First Great Awakening in America, but provoked Baptists in England to pray for revival and missionary zeal, including a young Baptist minister named William Carey.
2. **Preaching** - The preaching of the Great Awakening had a high view of God (holiness) which sustained a Biblical view of sin, and a low view of man (depravity). With this background they preached the New Birth. While both Edwards and Whitefield were committed Calvinists, they nevertheless pled with sinners to repent of their sin and trust Christ.

B. Widespread Conversion - In Northampton where the New England revival began a quarter of the population was converted as a result of that first wave of spiritual awakening. It is estimated that 50,000 out of the 250,000 citizens of New England were converted, with another 30,000 converted elsewhere under Whitefield's preaching.^[3]

C. A Change in the Denominational Landscape of America - Some 150 new Congregational churches cropped up as a result of the Great Awakening. Interestingly, the Congregational church didn't fare well in the long run as a result of the revival. In fact, a great many of the Congregational churches became Baptist churches. The denominations that opposed the Awakenings eventually died (Quakers, Anglicans, Congregationalists), while those that supported it thrived (Baptists, Methodists, Presbyterians). Whitefield lamented that so many of his converts were defecting from the

established churches and being immersed following their conversion. This was the natural outworking of the emphasis on scripture and the new birth.

- D. Education** - Nine new colleges were formed in the wake of the revivals and most of these were founded for the training of clergyman, including Princeton, Dartmouth, Rutgers, and Brown University.
- E. Missions** - Missions was encouraged, both among the American Indians as well as among the rough and tumble people settling the American frontier.
- F. The Disestablishment of Religion** - Because the revival crossed denominational boundaries it helped to break down the insistence of the establishment of a state church. This was zealously advocated by the Baptists and ultimately embraced in the Constitution.
- G. The Forging of a Nation** - Prior to the Great Awakening the colonies were very loosely associated. The religious zeal and spiritual renewal of the Great Awakening was the first movement that the American colonies experienced *together* and it helped to forge the bond that would result in its independence from England.

[1] William Grady, *What Hath God Wrought*, 100.

[2] Ibid. 101.

[3] http://www.revival-library.org/pensketches/revivals/1st_edwards.html

The Second Great Awakening

I. The Continuation of the First Great Awakening

A. Baptist Expansion - Prior to the First Great Awakening the Baptists in America were relatively small in number, but they became one of the chief beneficiaries of the Awakening and would go on to become one of the largest religious denominations in North America. Robert Sargent gives the following statistics illustrating Baptist expansion in the 18th century: in 1700 - 24 church with 839 members, in 1740 - 60 churches with 3,142 members, in 1790 - 979 church with 67,490 members.^[1]

1. Congregational Defections and the Formation of Baptist

Congregations - Many of the Congregational churches in New England resisted and even ridiculed the Awakening that developed under the preaching of men like Edwards and Whitefield. The resistance and ridicule did not prevent their church members from being converted in large numbers. This led to the creation of "Separate Congregationalists" - Congregational churches that had separated themselves from the established Congregational Churches. As these pastors and churches sought the Lord and studied the scriptures they very often came to the conclusion that baptism was for believers only and should be practiced by immersion. Thus, many of these Separate Congregationalists ended up becoming Baptists.

2. Isaac Backus - The notable Baptist pastor Isaac Backus is a good example of this transformation. In the heat of the Awakening in New England he was converted under the preaching of Eliazer Wheelcock, then president of Dartmouth College around 1741. He immediately attached himself to the Separate Congregationalists and eventually became convinced of credo-baptism. He was baptized by immersion in 1751. He established the Baptist Church in Middleborough in 1756.

- a) Backus was an outspoken proponent of religious liberty around the time of the American Revolution. He was also the earliest American Baptist historian.
- b) Backus is an interesting link between the two "Great Awakenings". He was converted in the midst of the first, and in view of the general moral decline toward the end of his life he called on a concert of prayer across denominational lines. This prayer movement is part of what touched off the Second Great Awakening.

B. Baptist Revivalism and Church Planting - The Baptists not only thrived following the Great Awakening, they carried the work of revival forward in to new locations. The most notable Baptist evangelist to carry forward the

revivals of the Awakening was Shubal Stearns. Stearns was converted under the ministry of George Whitefield, and like Backus, pastored a Separatist Congregational church for six years before coming around on the issue of baptism. He was immersed in 1751 in Tolland, Connecticut. In 1754, he led eight families to Sandy Creek, North Carolina where the Sandy Creek Baptist Church was established in 1755 with 16 members.

1. **The Fruit of the Sandy Creek Church** - According to the Baptist historian William Cathcart, the Sandy Creek church had over 600 members in just a few years and its spiritual and evangelistic influence swept through Virginia, North Carolina, Georgia, and South Carolina. He claimed that “it had become the mother, grand-mother and great-grandmother of forty-two churches, from which 125 ministers were sent out.
 2. **Poised to Touch the Frontier** - Such expansion and influence put Baptists in the position to reach the multitudes scattered across the frontier during the course of the work of the Second Great Awakening.
- C. Baptist Persecution** - While the Baptists were rapidly expanding in the wake of the First Great Awakening they were not always well-received by their Protestant counterparts. The standard among the Baptists was “soul-liberty” and this flew in the face of the established churches in places such as Massachusetts (Congregational) and Virginia (Anglican).
1. **Relocation from New England** - William Screven led a group of persecuted Baptists from Boston to Maine only to meet with even more persecution in Maine. This led the group to relocate to Charleston, South Carolina, establishing the Charleston Association in 1751. The pressure in New England and Virginia encouraged southward expansion among Baptists bringing about the Baptist stronghold still present in the deep south.
 2. **Persecution in Virginia** - Virginia was a place of significant Baptist expansion and the Anglican magistrates sought to check this expansion with the civil arm of the law.
 - a) In 1766, the fiery Baptist evangelist Lewis Craig was arrested for unlawful assembly and worshipping God contrary to the laws of Virginia. He was acquitted after preaching to the jury on their recess, which led to the conversion of the one of the juryman. He was nevertheless imprisoned thereafter for “disturbing the peace” (i.e. preaching the gospel publicly).^[2]
 - b) Many more preachers were accosted by the civil magistrates at various times for preaching without a license. One such incident involved Baptist Pastor James Ireland who had two attempts on his life by poisoning (one which left one of his children dead) and spent

six months behind bars for preaching without the proper credentials.

- c) In some cases, the congregations of Baptists would gather outside the jail grates to hear their preachers exhort them in the faith. The authorities attempted to disrupt such gatherings by beating drums and even constructing a wall outside of the jail cell, but with little effect.^[3]

3. Champions of Religious Liberty - It was from among the Baptists, in the face of the persecution they received in the colonies, that the cause of religious liberty was championed. Baptist pastors such as Isaac Backus and John Leland were instrumental in securing the first amendment to the U.S. Constitution securing religious liberty for all American citizens. In addition to this political contribution, Baptists left their mark on the Continental Army by serving as chaplains.

II. Spiritual Decline Between the Great Awakenings

A. Contributing Factors - Despite the progress made by the Great Awakening, by the close of the 18th century, the religious climate in America in was abysmal. Following the American Revolution (1776-1781) there was great decline morally and religiously that called for a fresh move of God among the churches and the populace.

1. **Deism** - The rationalism of Europe had made major headway in the American Colonies over the course of the Revolution. Deistic literature was widely distributed in the colleges and major cities of the United States. The French Revolution had also influenced many in the States. The French government financed the printing of infidel literature. While Voltaire predicted the end of Christianity in France, Thomas Paine did the same in the States.
2. **Unitarianism** - As churches were affected by the wave of Rationalism Congregational and Anglican churches commonly rejected the doctrine of the trinity and adopted Unitarianism. By the 1790's in Boston, one of the early centers of religious devotion in the United States, every Congregational church except one had apostatized and became Unitarian.

B. Moral and Religious Declension

1. **Moral Decline** - The close of the 18th century was marked by widespread drunkenness, gambling, profanity, venereal disease, and general lawlessness. Such lawlessness prevailed in places on the frontier that whole cities went years without holding a court of law.

George Washington had to call up the National Guard from four states in order to put down the Whiskey Rebellion in 1791.

2. **Religious Decline** - Some of the very same institutions of higher learning that were founded for the “training of a literate clergy” became virtually godless. A poll at Harvard around this time indicated that the typical student was a professed atheist, while at one time Princeton had but two professing Christians in the whole of the student body. Every major denomination at the time was in decline including Baptists and Methodists.

C. Prayer for Revival

1. **A Concert of Prayer** - In Britain a prayer movement had begun in 1791, particularly among men such as William Carey, Andrew Fuller, and John Sutcliffe. Around the same time Isaac Backus, before his death, called for prayer for revival. This prayer movement preceded the Second Great Awakening.

III. The Second Great Awakening - The Second Great Awakening affected a number of different nations simultaneously, including Britain, Norway, and Finland. We will focus our attention on what took place in the United States.

- A. **In the Churches** - While the Second Great Awakening had a broader impact outside the church than the first Awakening, it began in 1792 in the First and Second Baptist Churches in Boston with an appeal for prayer. This was taken up by the Presbyterians, the Methodists, and others. They would gather one Monday a month and seek God for a move of revival.
- B. **On the College Campus** - Surprisingly, the Second Great Awakening in America had its very earliest beginnings in the colleges. Three students at Hampton-Sydney College in Virginia began to pray for revival and when it came in 1787 it spread to Washington College and then throughout Presbyterianism in the South. Timothy Dwight, the grandson of Jonathan Edwards and president of Yale University was used of the Lord to provoke a great movement of God among the students there beginning in 1802. As a result, about a third of the students (over 200 at the time) were converted and other Ivy League schools were also affected.
- C. **In the Camp Meeting** - The Second Great Awakening was also manifested in the frontier in places like Tennessee, Kentucky, and beyond.
 1. **James McGready** - A Scotch-Irish Presbyterian named James McGready, a great man of prayer, was greatly used of God in bringing revival to the rough and sometimes lawless frontiers-people of

Kentucky. He pastored three small churches in Logan County, Kentucky and led those congregations to pray systematically for revival. At an outdoor communion service in June of 1800, eleven-thousand people showed up and McGready had to solicit help from all clergy of every kind. Encouraged at such a showing McGready planned another gathering at Gasper River in late July and this meeting has come to be known as the first camp-meeting. God manifested himself in a powerful way and many souls were converted.

2. The Cane Ridge Meeting - The effects of the Gasper River gathering spread to the Cane Ridge Camp Meeting in Kentucky where some 25,000 souls gathered from as far away as Tennessee and Ohio where multitudes were converted under the preaching. There were some fanatical outbursts associated with the meeting, but much of this was likely exaggerated by the enemies of the revival (such as barking which revival-historian J. Edwin Orr refutes). This practice of camp-meetings touched off a movement that would see untold thousands converted to Christ.

3. Itinerant Preachers - Among the far-flung residents of the western frontier circuits developed to nurture and disciple the converts from these camp meetings with the regular visits of itinerant preachers. This was primarily the work of Methodist and Baptist circuit-riders. Francis Asbury had stayed in the states when many other Methodists left during the American Revolution. He managed to organize the Methodists into a major evangelistic force on the frontier. One of the most fascinating characters from this period of history is the circuit-riding preacher, Peter Cartwright. He is said to have personally "baptized" 12,000 people over the course of his circuit ministry and planted untold numbers of Methodist churches.

D. Charles G. Finney - Some place Finney's ministry outside of the Second Great Awakening. He was glorious converted as an adult lawyer and came to notoriety through his protracted meeting held in Rochester, New York in 1830. He was not long a full-time traveling evangelist, but settled down, first to a pastorate in New York, and then to found Oberlin College in Ohio. His greatest influence was through his written works, namely his *Systematic Theology* and *Lectures on Revival*. While his theology regarding justification is problematic he was certainly used of the Lord and his evangelistic methods are still widely used, namely the "altar call" or public invitation.

IV. The Long Term Outgrowth of the Second Great Awakening

A. Bible and Tract Societies - One far-reaching outgrowth of the Second Great Awakening were the Bible Societies that formed both in Britain and

the United States. This included: The British and Foreign Bible Society, The Religious Tract Society, The American Bible Society, The American Tract Society, etc.

- B. Missionary Societies** - In many ways, the modern-missionary movement can be traced to the Second Great Awakening. These missionaries were sent and supported through Missionary Societies such as That Baptist Missionary Society, The London Missionary Society, The American Foreign Missionary Society, The American Home Missionary Society, The American Baptist Missionary Society.
- C. Social Reforms** - Sunday School's cropped up, temperance societies formed, prisons were reformed, and eventually slavery was abolished.
- D. Cults and Schisms** - Unfortunately, a number of cults also developed out of this movement including Campbellism (Church of Christ), Mormonism (Latter-day Saints), Adventism (Miller, White), and Russelism (Jehovah's Witnesses).

^[1] *Landmarks of Church History*, , Vol. 2, 465.

^[2] William Grady, *What Hath God Wrought* (Knoxville, TN: Grady Publications, 1996), 112-113.

^[3] *Ibid.*, 117-119.

The Modern Missionary Movement

I. William Carey and the Initiation of Foreign Missions in Britain

A. A Call to Prayer - To review, the revival historian J. Edwin Orr traces the modern missionary movement to a call-to-prayer initiated by a Scottish Presbyterian named John Erskine. Erskine published a letter calling upon the believers of Scotland to pray for revival around 1744. As Orr relates it, this letter was sent to Jonathan Edwards who was so moved by its content that he wrote a full-length book entitled, *An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth.*^[1] Well after Edwards death (1754) this call to prayer was accepted among many of the Baptist Churches of England, and Edwards book, along with Erskine's letter, was reprinted to provoke this concert of prayer. Baptist clergymen would meet on the first Monday of the month to pray along these lines. This concert of prayer had a profound influence upon the English Baptist pastors Andrew Fuller and John Sutcliffe. William Carey was a member of Sutcliffe's church at the time and participated in the prayer meetings.

B. William Carey, the Father of Modern Missions - William Carey was the son of a weaver and grew up in near poverty and total obscurity in the tiny village of Paulerspury, England. He was apprenticed to a shoemaker as a young boy, and though growing up for a time in the Church of England, soon attached himself to the Baptists. He was baptized by immersion by Dr. John Ryland in 1783. In addition to his interest in spiritual things he was fascinated by the voyages of Captain Cook and other explorers of that day, pouring over world maps and learning of the plight of the heathen - their concentrations, languages, customs, and religions. He also took an interest in foreign languages. While working as a cobbler he taught himself Latin, Greek, Hebrew, French, and Dutch. In 1781, Carey married the daughter of his master, a lady five years older than himself, named Dorothy. He became the pastor of the Moulton Baptist Church around 1785 barely making ends meet with his shoemaking.

1. While in attendance at a ministers meeting in 1786 he raised the issue as to whether Christ's command to the apostles to teach all nations was not still binding on all ministers of the gospel to the present. He was already thinking deeply about foreign missions and he hoped to solicit the interest of other ministers in the work of worldwide evangelism. It is reported that Dr. John Ryland, the moderator of the meeting, answered Carey with a word of reproof, stating, "You are miserable enthusiast for asking such a question. Nothing can be done

before another Pentecost.” This was the standard conviction among the Particular Baptists (hyper-calvinists) of that day.

2. Despite the discouragement that he received from the senior pastor at the ministers meeting, Carey continued to contemplate the church’s responsibility to evangelize the heathen. He took the pastorate at the Harvey Lane Baptist Church in Leicester in 1789, and from here he penned his now famous treatise on the binding responsibility of Christ’s “Great Commission” upon the church. The booklet ran 87 pages and was entitled, *An Enquiry Into the Obligation of Christians to Use Means for the Conversion of the Heathen*. The work was published in 1792 and it immediately opened doors for Carey to present the need of missions to other congregations. He addressed a ministers meeting in Nottingham in which he gave an impassioned plea for the churches involvement in missions. The next day the ministers organized the Baptist Missionary Society. It was led by Carey’s friend and long-time state-side partner in missions, Andrew Fuller. It’s first appointee was not Carey, but a physician named John Thomas who had served a tour in India while in the Royal Navy and desired to return as a missionary. Carey offered himself to accompany Thomas to India.
3. Carey and Thomas, along with their families, embarked for India on June 13, 1793 and arrived in India on November 19. The newly organized missionary effort was immediately met with great difficulty.
 - a) Initially, Dorothy Carey refused to accompany her husband to India. If she thought that her refusal would dissuade her husband, she was mistaken. He originally booked his passage without her, taking their eight-year old son, Felix along. After the first passage failed, he persuaded Dorothy to come, but she only relented if she could take her younger sister. Dorothy had given birth only three weeks prior to their departure. Dorothy would prove to be a poor missionary wife and a nearly perpetual hindrance to Carey’s ministry. Her health suffered greatly from the Indian climate and her mind became deranged, especially after the death of their five-year old son, Peter. Her erratic and illogical behavior propelled William Carey himself into seasons of depression. Her presence gradually faded out of Carey’s mention in his journals and she passed away in 1807.
 - b) The reason that the first passage from England failed, was owing to Dr. Thomas’s outstanding debts. It turns out that he was a terrible and often dishonest money-manager and this mismanagement continued in the field of India and created great difficulties for Carey. The two men eventually parted ways with Carey continuing the work and Thomas settling down in business and living in affluence (while Carey and his family barely scraped by).

- c) They also encountered opposition from the East India Company which discouraged their presence and made things very difficult to remain in the country.
 - d) The newly formed missionary society had helped to raise the funds for Carey's passage to India, but it was always Carey's purpose to secure his own means of support once in the country. This created some difficult financial conditions for Carey in those early days. He initially operated an indigo factory in Malda. He did this while learning the language, laboring at his translation work, and establishing a very small Baptist church comprised originally of Englishman only. He left the area of Malda without having seen one single national converted in seven years of labor.
4. In 1800, Carey relocated his mission work to the Danish territory of Serampore (after nearly constant harassment from the British East India Company). It was here that Carey would accomplish his greatest work and live out the rest of his years. He received new missionaries while at Serampore, beginning with William Ward and Jonathan Marshman. They worked as a team to translate and print scripture and other literature in to Bengali, Sanskrit, Marathi, and other dialects. Spiritually speaking, the translation work would be Carey's greatest contribution to the Indian and Bengali people. After fourteen years of labor in India, Carey had the joy of baptizing his very first Indian convert, a man name Krishna Pal. By 1818, after twenty-five years of Baptist ministry in India, the Serampore mission could report some six-hundred baptized converts. Carey also established a college while in Serampore, and a large printing ministry. The printing and translation work suffered a major set-back in 1812 when a fire swept through a print shop warehouse. Even this was used of the Lord, however, as the news of the tragic fire introduced the work of the Serampore mission to all of England.
 5. Carey died in 1834 without having ever taken a furlough. Carey had managed to translate the scriptures fully in to six different languages and the New Testament in to twenty-three different languages. The Serampore mission produced 212,000 copies of scripture in 40 different languages prior to Carey's death. His greatest contribution to the work of missions was making the need known to the rest of the Christian church and proving to God's people that the work could be done if only others would go.

II. Adoniram Judson and the Initiation of Foreign Missions in America

- A. **The Haystack Prayer Meeting** - As the zeal of the second great awakening fanned out across American college campuses prayer meetings and theological discussions were commonplace. At Williams College, in 1806, five ministerial students were en route to a prayer

meeting discussing the prospects for the evangelization of the heathen as they went. They were discussing William Carey's *Enquiries*. A thunderstorm blew in and the five young men took cover in a haystack. Samuel Mills, the leader of the group, expressed the view that perhaps they themselves should be the ones to take the gospel to the darkened heathen of Asia. A prayer meeting ensued in which the young men called upon God to open up the vast fields of Asia to the gospel of Christ and to use them in that service if He would. That haystack was the womb of the American missionary enterprise. Two years later, Mills established a society dedicated to getting the gospel around the world and two years after that, in 1810, The American Board of Commissioners for Foreign Missions was established. It was this early Congregational mission society that would commission Adoniram Judson to take the gospel to the people of Burma.

B. Adoniram Judson, First American Foreign Missionary - Adoniram

Judson grew up in the home of a strict congregational minister and after a personal crisis of faith as a young man, he rejected his father's religion for the Deism that was so popular in New England at that time. The Lord continued to deal with Judson about his soul, however, and he was dramatically converted after unknowingly sharing a room in a hostel with the very man that introduced him to Deistic infidelity. That night the man died and he learned his identity the following day and was plagued with the thought that the man had been wrong about heaven and hell. In 1809 he entered the Andover Theological Seminary and the following year submitted himself to the call to foreign missions. He and other students immediately began praying for a revival of missionary zeal. At this time there was not one American Christian, to my knowledge, that was serving abroad in the work of missions.

1. With the enterprise of missionary sending being so unfamiliar in the States, the American Board first sent Judson to England to apply with the London Missionary Society, but in the end it was determined that he should be sent from America without the assistance of the English. On February 12, 1812 Adoniram and Ann Judson (13 days after their marriage) embarked for India from Salem, Massachusetts accompanied by six other missionaries. Among the other missionaries was Luther Rice who would become to Judson what Andrew Fuller had been to William Carey. As Judson studied the scriptures en route to India he became convinced of believer's baptism by immersion and shortly after their arrival in 1812 Adoniram, Ann, and Luther received believer's baptism from William Carey. This had the effect of upsetting their state-side Congregational commission. Luther Rice would return and raise the necessary support among the Baptists, helping to establish the first Baptist missions agency in America.

2. Harassed by the East India Company, the Judsons were not permitted to remain in India and had to take shipping to Burma. While on the ship, in sight of Rangoon, Ann delivered a stillborn baby. This was the first of many grave personal tragedies which the Judson's faced in their labor in Burma. Burma and the non-theistic Buddhists there proved to be a terrifically difficult field to evangelize. The Burmese language with its endless sea of strange characters and no punctuation presented its own difficulties. After five years of struggling to connect with the national peoples from their out-of-the-way mission house, they erected a twenty-by-twenty *zayat*, a sort of dedicated Eastern meeting house of relaxation and conversation. They began hosting meetings here, keeping as much as possible with local cultural practices. After six years of labor, Adoniram Judson baptized his first Burmese convert. By 1820 there were ten such baptized converts and these new believers were taking an active part in evangelizing other Burmese. All the while, Judson poured himself in to his Burmese translation of the Bible.
3. Despite the progress of the work, difficult times lay ahead.
 - a) In 1820 the Judson's buried their second child, six-month old Roger, and Ann had to resort to India and then the states to recuperate from a long bout with tropical illness.
 - b) In the meantime, Dr. Jonathan Price, Judson's co-laborer was summoned to appear before the emperor in the capital of Ava, and Judson accompanied him for the journey. If the favor of the emperor, who ruled absolutely, could be secured, it would be a great benefit to the missionary work. Unfortunately, war broke out between Burma and the English in 1824 and both Judson and Price were arrested as spies and subjected to terrible prison conditions and torture. Ann, having returned to Burma, did all that she could to advocate for Price and her husband over the course of their incarceration while caring for herself and their baby Maria.
 - c) After a year and a half in prison Judson and Price were released. In the providence of God, Judson's life work, his Burmese Bible manuscript was preserved throughout his imprisonment in a pillowcase which Ann was able to recover from the prison. Shortly after their reunion, as Adoniram was serving as an interpreter for the governments engaged in peace negotiations, Ann died of fever, followed by baby Maria. This loss plunged Judson in to a depression that some believed had claimed his mind and ended his usefulness in missions.
 - d) He eventually recovered. He had a thriving itinerant ministry and completed his Burmese translation of the Bible in 1840. He remarried in 1834 at the age of forty-six. His new wife Sarah deliver eight children, six of which survived. She passed away in 1845 while

on board a ship headed for America - Adoniram Judson's only furlough in thirty-eight years of ministry. He remarried again while in the states and finished his days in Burma, dying in 1850 and leaving over 100 churches and some 8,000 converts.

III. The Great Century - Following the pioneering missionary endeavors of Carey and Judson, scores of Christian ministers surrendered to go the foreign mission field and spend their lives in the evangelization of the heathen. The missionary work was so widespread that 1800-1900 is sometimes called "The Great Century" by missiologists.

A. Factors in Missionary Expansion

1. **Empowerment of Churches** - Right on through the Protestant Reformation the expansion of the church was generally seen as the business of the state. The revolutions of the 18th and early 19th centuries saw the marginalization of state-churches and the reclaiming of Christianity's progress by the churches themselves.
2. **Revival** - Missionary zeal was the direct outworking of genuine revival both in the United States and Europe. Nothing like this had occurred in the scope of the Protestant Reformation, but with the revivalism and church growth of the 18th and 19th century there was renewed zeal for soul-winning.
3. **Industrialization and Colonialism** - The new found wealth that accompanied the Industrial Revolution and the advancement of sea travel led to the growth of secular empires that opened new in-roads for missionary work. The secular forces involved in capitalizing and colonizing the third-world were often antagonistic toward missionary work, but the infrastructure they built and the protections they afforded Americans and Europeans served to advance the work of missionaries.

B. Notable Missionaries to China

1. **Robert Morrison** (1782-1834)
2. **Hudson Taylor** (1832-1905)
3. **Jonathan Goforth** (1859-1936)
4. **John Nevius** (1829-1893)
5. **Peter Parker** (1804-1888)

6. James Gilmour (1843-1891)

C. Notable Missionaries to India

- 1. Joshua Marshman (1766-1837)**
- 2. William Ward (1769-1823)**
- 3. Samuel Nott Jr. (1788-1869)**
- 4. Alexander Duff (1806-1878)**
- 5. John “Praying” Hyde (1865-1912)**
- 6. Amy Carmichael (1867-1951)**

D. Notable Missionaries Africa

- 1. Robert Moffat (1795-1883) - South Africa**
- 2. David Livingstone (1813-1881 - Sub-sahara/East Africa**
- 3. Alexander Mackay (1849-1890) - Uganda**
- 4. Mary Slessor (1848-1915) - Calabar**
- 5. Alfred Saker (1814-1880) - Cameroons**
- 6. C.T. Studd (1860-1931) - Congo (China, India)**

E. Notable Missionaries to the Pacific Islands

- 1. John Williams (1796-1839) - Vanuatu**
- 2. John Geddie (1815-1872) - New Hebrides**
- 3. John Paton (1824-1907) - New Hebrides**
- 4. James Chalmers (1841-1901) - New Guinea**
- 5. Samuel Marsden (1764-1838) - New Zealand**

F. Notable Missionaries to the Middle East

- 1. Henry Martyn (1781-1812) - Persia**
 - 2. Samuel Zwemer (1867-1952)**
 - 3. Ian Keith Falconer (1856-1887)**
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[1] <http://www.jedwinorr.com/resources/articles/prayandrevival.pdf>

The Heroes of Philadelphia

I. The Church of the Open Door (Revelation 3:8)

- A. Following the translation and distribution of the King James Bible, the greatest period of modern church history commenced, corresponding to the Philadelphian church of Revelation 3. It was the church of the open door because it was the church that kept God's word. The Great Awakenings, the Evangelical Revivals, and the modern missionary movement all fall within or *begin* within this church period.
 - 1. Thus far, we have noted the great move of God in the First Great Awakening under the ministries of men such as Wesley, Whitfield, and Edwards.
 - 2. We have noted the tremendous move of God in the Second Great Awakening with its college revival and frontier camp meetings. Out of this grew the modern missionary movement with men such as William Carey in England and Adoniram Judson in America.
- B. Out of these Great Awakenings *evangelicalism* was birthed. This is the segment of Christianity (though still very diverse) that continued to emphasize personal conversion - the new birth, through faith in Jesus Christ. The subsequent revivals, right up through the previous century, are often called Evangelical Revivals. Our focus here will continue to be on the English-speaking world since, following the authority of the King James Bible, the English-speaking world becomes the hub of evangelical zeal and expansion throughout the nineteenth and twentieth centuries.

II. Philadelphian Christianity in the British Isles

A. The Plymouth Brethren

- 1. **J.N. Darby** - John Nelson Darby (1800-1882) was a Church of Ireland clergyman that became disenchanted with the dead orthodoxy of his Anglican-state church and joined himself to other dissenters that rejected professional clergy and denominational hierarchy of any kind. J.N. Darby, in these early days was a powerful evangelist preaching the gospel publicly in Ireland with great results. He founded the Plymouth Brethren (beginning in the town of Plymouth, Ireland). These Christians met every Sunday for the "breaking of bread" (communion) and the reading and exposition of scripture. They had no ordained clergy and emphasized the ministry of the Holy Spirit. Their meetings were primitive, with little organization, permitting gifted men of any

background to stand and exposit scripture and exhort the other brethren. They had lay-evangelists that preached publicly, through which the Brethren expanded rapidly. Darby was responsible for splitting the movement that he founded over the matter of strict church discipline - he tended to be severe with those that disagreed with him on any point of doctrine or practice. His group came to be called the Exclusive Brethren, while those that broke off were called the Open Brethren. Darby was a devoted Bible student and helped to develop the premillennial dispensationalism that would become so widely embraced among Fundamentalists in the next century via the Scofield Study Bible. He left an indelible mark on Evangelical doctrine, greatly influencing the eschatology of influential Christians such as William Kelley, C.I. Scofield, James Gray, A.T. Pierson, Arno Gabaebelein, and even D.L. Moody.

2. **George Mueller** - George Mueller (1805-1898) was from Prussia and received his early ministerial instruction among the Pietists of Halle. He presented himself for missionary service among the Jews, but through a series of circumstances, ended up founding an orphanage in Bristol, England. He was associated with the Open Brethren (having much in common with the Baptists). His life of prayer and faith is one of the most fascinating and instructive in modern church history. He ministered at the Bethesda Chapel in Bristol along with his brother-in-law Henry Craik. While there he would begin the orphan-work among the destitute children of England for which he would become famous. The work was funded by faith without ever making a public solicitation of funds (though the needs were widely published through a regular newsletter). He cared for over 10,000 orphans over the course of his ministry. He also managed to raise over one-million dollars for Bible-printing and foreign-mission work. He is said to have read the Bible through 200 times, with 100 of those times being on his knees. Following the death of his first wife, Mueller embarked on a 17-year itinerant ministry relating his simple principles of prayer and faith in 42 countries and traveling some 200,000 miles.

B. The English Baptists

1. **Charles Spurgeon, Prince of Preachers** - One British Baptist of great note is Charles Haddon Spurgeon (1834-1892). He was converted in a Methodist meeting-house with just fifteen souls in attendance and then got right to work witnessing and distributing gospel literature. He began pastoring the New Park Street church in London at the age of 19. His powerful preaching eventually attracted such crowds that the 5,000 seat Metropolitan Tabernacle was erected in 1861. His fame as a preacher became world-renowned through the publication and sale of his sermons. He was a moderate-Calvinist that called all men everywhere to repent and trust Jesus Christ. He was Premillennial in

his eschatology. He founded an orphanage, a colportage association (for the distribution of Christian literature), and a pastor's college (every preacher should read *Lectures to My Students*). His sermons influenced men like Moody, J. Wilbur Chapman, and Sam Jones. Thousands in England were converted under his ministry.

2. **F.B. Myer** - Another great English Baptist pastor was F.B. Meyer (1847-1949). F.B. Meyer assisted D.L. Moody by introducing the ministry of the American evangelist to many of the churches in England. He was associated with the deeper-life movement of his time and wrote over seventy-five biblical and biographical works. He was interested in inner-city work in London and through his influence many of the saloons and brothels across England were put out of business.

C. The Salvation Army - The Salvation Army was founded in 1865, in London, by William Booth (1829-1912) and his wife Catherine. Following his conversion, William Booth became a Methodist lay preacher and began evangelizing in the slums of London with good effect. His focus was on the dregs of London society and the more refined Methodists were not enthusiastic about the characters that Booth was dragging to church. He eventually separated himself from the Methodists and founded the Salvation Army organized with a military hierarchy; Booth was the General. He would take a brass band to the street and conduct a parade or a small concert and then preach to the crowds that gathered. He and his Salvation Army evangelists were often persecuted for their public ministry, being pelted with rocks or eggs. But this did not hinder their zeal and through Booth's influence he saw some two-million souls saved in England, most of those from the most depraved and forgotten segments of society. His wife was a great woman herself and also claimed a call to preach. It is said that more people attended her funeral than the Queen of England's. William Booth preached repentance from sin and faith in Christ. He also taught a second work of grace for full sanctification (from his Methodist training).

D. Congregational Exposition

1. **G. Campbell Morgan** - G. Campbell Morgan (1863-1945) was contemporary with Spurgeon, Myer, and Moody. He was raised a Baptist, but was ordained a Congregationalist and pastored the Westminster Chapel for many years. He also traveled extensively. He was a tremendous expositor of scripture and his books and commentaries are excellent resources. He was succeeded by Martyn Lloyd-Jones.

E. The Keswick Convention - The Keswick Convention was founded in 1875 by an Anglican and a Quaker. It was an ecumenical movement ("All One in Christ Jesus") that helped to promote the "higher-life" or "deeper-life" movement in England and around the world. Some excellent writers and

teachers were associated with the Convention in the early days including F. B. Meyer, Hubert Brooke, W. Graham Scroggie and missionaries such as Andrew Murray and Amy Carmichael.

F. The Welsh Revival

1. **Evan Roberts** - Evan Roberts (1878-1951) became burdened for the young people in his church while away studying for the ministry. He obtained leave of his studies and showed up at his home church where his minister allowed him to address the young people following a service. This would mark the beginning of the now famous Welsh Revival of 1904-1905. It was primarily a prayer movement, and unlike much of the evangelistic revivals in America, it was not built around Evan Robert's personality. He would not announce which church he would show up at ahead of time. But with or without him, revival visited Wales. At its height there were 20,000 souls converted in five weeks. For the duration of the revival it virtually eliminated crime across Wales. Quartets formed among the police squads, so that the officers would have some employment during their shifts.

III. Philadelphian Christianity in the United States

- A. **Evangelical Revivalism in America** - Evangelical Revivalism in America is commonly traced to the evangelistic ministry of Charles G. Finney in the 1830's. At the same time that his ministry saw such great results, the westward expansion of Methodists and Baptists through the Camp Meetings and circuit-riding preachers were seeing thousands converted and baptized. At this time, some of the evangelical methods changed. Finney began calling for penitents to stand and eventually to come to the "anxious bench". In the later crusades under Moody and others the use of "Inquiry Rooms" were popularized. This certainly made it easier to quantify the evangelistic results, but it came with its own set of problems. By the time Billy Sunday began his campaigns, conversions were essentially tabulated by shaking the evangelists hand. Nevertheless, this period of revivalism saw the conversion of millions. So extensive were the evangelical revivals in America that it crossed the Atlantic Ocean and helped to re-invigorate Christianity in the British Isles.

1. **The Fulton Street Prayer Meeting** - This period of revivalism was marked by great lay-prayer movements. One such movement was the prayer meeting that began in New York City in 1957. Jeremiah Lanphier gathered five other souls about him at his Fulton Street church on September 23 to pray for a revival of religion. Within six months it grew to 10,000 people meeting all over the city each weekday at noon. Somewhere between 500,000 and 1,000,000 people were added to churches in the wake of this prayer movement. The Fulton Street

prayer meetings only lasted one hour, from noon to one, but led to the conversion of thousands and the reviving of dozens of denominations and hundreds of churches across the country.

2. The Young Men's Christian Association - The American branch, founded in 1851 in Boston, provided lodging to young men along with a regiment of physical exercise and Bible study. It developed in to an evangelistic association. Billy Sunday got his start with the YMCA. This organization was one of many such associations designed to meet physical and spiritual needs in America's metropolitan areas.

3. The Military Revivals During the War Between the States - The American Civil War saw great revivals of religion among both the Union and Confederate armies. See *Christ in the Camp* or *Chaplains in Grey* for accounts of these revivals. In the revivals among the Confederate Army between 1863-1864 around 100,000 Confederate soldiers were converted to Christ.

B. Campaigns, Crusades, and the Advent of Mass Evangelism - The revivalism that developed with Finney was more of a pastoral revivalism, with meetings taking place in the churches. Following the War Between the States such campaigns moved out of the churches in to rented buildings or specially erected tabernacles. The churches were invigorated by these evangelistic campaigns, but they did not generally originate with the churches. This was the age of great evangelists, protracted meetings, and mass evangelism.

1. Dwight L. Moody - D.L. Moody (1837-1899) was converted as a young man in Boston, led to Christ by his Sunday School teacher Edward Kimball. This was around the time of the lay-prayer movements mentioned above. Moody, desiring to do something for the Lord, approached his minister about taking a youth class. The minister's answer was that they had plenty of teachers, but if he would be willing to gather neighborhood kids and organize a class off-campus, he might let him attach the class to the church. That is just what he did, and that is how Moody got his start. He did chaplain work among the Union Army via the YMCA. The Sunday School that he began in Chicago grew so large that he began a church (later the Moody Memorial Church), and from this, evangelized a great deal of Chicago. He met Ira Sankey in 1870, and they began to work together in evangelistic campaigns with Sankey doing the evangelistic song service and Moody doing the preaching. They conducted meetings in such large cities as Glasgow, London, Boston, Baltimore, Cincinnati, Chicago, St. Louis, New York, and Philadelphia. Moody saw as many as one-million conversions over the course of his ministry. He also established the Moody Bible Institute. He had some influential converts (such as Oswald J. Smith who preached all over the world and

developed Faith Promise giving at his People's Church in Toronto), influenced the lives of many great preachers and evangelists (such as G. Campbell Morgan, F.B. Meyer, C.T. Studd, and R.A. Torrey), and paved the way for other evangelists that would follow him.

2. **Sam Jones** - Sam Jones (1847-1906) was contemporary with Moody, but got his start in the South, being born in Alabama. He was a drunken lawyer before his conversion, but became a great Methodist evangelist. His preaching saw many thousands of souls saved as he preached from coast-to-coast in America and in to Canada.^[1]
3. **J. Wilbur Chapman** - Chapman (1859-1918) was a Presbyterian evangelist that preached in Canada, Hawaii, Australia, New Zealand, Scotland, Japan, England, Tazmania, and the Philippines.
4. **Gypsy Smith** - Gypsy Smith (1860-1947) was an Englishman who preached in England, Australia, and the United States. In his early days, he was associated with William Booth. He made five trips to America where he had his greatest evangelistic impact.
5. **Uncle Bud Robinson** - Uncle Bud Robinson (1860-1992) was a Nazarene evangelist from Texas that traveled around a million miles in his itinerant ministry and saw 100,000 souls saved across America.
6. **Billy Sunday** - Billy Sunday (1862-1935) was a professional baseball player before being converted on the streets of Chicago under the preaching of an evangelistic team from the Pacific Garden Mission. He got his start in evangelism working with the YMCA. He was highly criticized for his unorthodox pulpit manner, but he connected with the American populace seeing hundreds of thousands of souls converted. He often preached in specially constructed tabernacles for weeks at a time calling on sinners to walk "the sawdust trail" and trust Jesus Christ. He made a tremendous dent in the American liquor trade through his preaching against alcohol.
7. **Reuben Archer Torrey** - R.A. Torrey (1865-1928) took up the mantle of D.L. Moody and had a very successful world-wide itinerant ministry preaching in Australia, England, Wales, China, India, Ireland, and the U.S. He saw 16,000 people saved in just three English cities in one visit to the British Isles. He was more of an intellectual than Moody and wrote extensively about the mechanics of soul-winning. He was the president of the Bible Institute that Moody founded and was also instrumental in the establishment of the Bible Institute of Los Angeles (BIOLA). He was influenced somewhat by German rationalism and was the first of the great evangelist to begin departing from the King James. Nevertheless, tens of thousands of souls were converted to Jesus Christ through his preaching.

8. **Mordecai Ham** - Mordecai Ham (1877-1961) was a Southern Baptist evangelist from Kentucky who was a very effective evangelist across the Southern United States. Like Sunday, he preached hard against the liquor-trade and was persecuted and threatened for it.
 9. **Bob Jones Sr.** - Bob Jones (1883-1968) was a fiery Methodist evangelist that preached extensively in the South and founded Bob Jones University.
- C. **Pastors** - The Philadelphian church-age in America was marked, not only by great evangelists, but by many great pastors.
1. **Bob Schuller** - "Fighting Bob" Schuller (1880-1965) was the pastor of Trinity Methodist Church in Los Angeles and had a tremendous evangelistic ministry, not only through his pulpit, but over the radio air waves.
 2. **A. T. Pierson** - Pierson (1837-1911) was a notable Baptist pastor that wrote some excellent Biblical and Biographical works, and did a great deal in his day for worldwide missions.
 3. **A. J. Gordon** - A. J. Gordon (1836-1895) pastored the Clarendon Street Baptist Church in Boston, and founded Gordon-Conwell Theological Seminary.
 4. **Dewitt Talmage** - Thomas Dewitt Talmage (1832-1902) was one of the greatest pastoral preachers of his day. His sermons were published in some 600 periodicals across America.

^[1] For a description of one of S. Jone's meetings see Peter S. Ruckman, *The History of the New Testament Church, Vol. II* (Pensacola, FL: Bible Baptist Bookstore, 1984), 155.

Liberalism and Fundamentalism

- I. **The Advent of Theological Liberalism** (1 Timothy 6:20, Colossians 2:8) - The Enlightenment, with its scientific advancements and the development of rationalism, was perceived by many in Europe to be the beginning of the end for Christianity. Some Rationalist philosophers attacked Christianity (or Catholicism) outright. Others within academia sought to develop a happy co-existence between rationalism and Christianity either by synthesizing the two or relegating them to two different realms of consciousness. The result of these efforts to retain rationalism (with its rejection of special revelation) and religion resulted in the advent of theological liberalism.

A. Classical Liberalism - Classical Liberalism was marked by a rejection of the supernatural and an emphasis on the progress and potential of humanity. God was regarded as immanent in history and in man (rather than transcendent). The standard motto of Liberalism was “the Fatherhood of God and the Brotherhood of Man”. Man was seen as possessing a “spark of divinity” with the potential to overcome the difficulties faced by humanity. Liberalism was unrealistically optimistic.

1. Immanuel Kant (1724-1804) - By the use of his “Categorical Imperative” Kant retained “religion,” but distinguished it from reason and redefined the religious terminology of his day. Within Kant’s philosophy there was no place for objective Biblical revelation. Religion was chiefly a human construct.
2. Friederich Schleiermacher (1768-1834) - The Father of Liberal Protestantism, Schleiermacher’s religious philosophy was the outworking of the Pietistic anti-intellectualism that he was raised in. He boiled religion down to a subjective “feeling” with the goal of religion as “dependence upon God.”
3. George W.F. Hegel (1770-1831) - His dialectic philosophy disregarded absolute, objective truth, but perceived history through a process of thesis (the first idea), antithesis (the competing concept), and then synthesis, which retained whatever good existed in the thesis and antithesis. It was a sort of philosophical evolution that excluded the possibility of special revelation. Hegel saw “Christianity” as the synthesis of earlier religious traditions and as such, superior to other religions, yet without any inherent authority.
4. F.C. Baur (1792-1860) - From the Tubingen School, Baur applied Hegel’s dialectic to the New Testament. He saw Peter’s Jewish Christianity as the thesis, Paul’s brand of Christianity as the antithesis, and the early church represented by Luke, for instance, as the synthesis. Baur was

the father of “Historical Criticism” challenging the dates of authorship for most of the New Testament and thereby rejecting the majority of it.

5. Albrecht Ritschl (1822-1889) - Ritschl regarded religion as a purely social construct and the Bible as nothing more than a record of “community consciousness”. While he and Baur parted ways during their careers, their criticism of the New Testament laid the groundwork for broad academic acceptance of “Higher Criticism.”
6. The Higher Critics - Men such as Eichhorn (1752-1827), Graf (1815-1869), and Wellhausen (1844-1918) helped to formulate the Documentary Hypothesis. This was the idea that the Pentateuch was actually written by four authors - J,E,D,P. They also suggested that Isaiah was written by two authors, and that the book of Daniel was written far later than the traditional date (thus ridding the book of any prophetic value).
7. Walter Rauschenbusch (1861-1918) - A German-American Baptist, Rauschenbusch developed the Social Gospel in America, building on the work of the Classic Liberals that had come before him.
8. Classic Liberalism had found its way into the major Protestant Denominations of Europe, England, and America by the dawn of the 20th century, and in the mainline denominations was dominant into the 1920's. For instance, in the 1923 Auburn Affirmation 1,300 Presbyterian ministers signed a document stating that Biblical inerrancy, the Virgin Birth, the vicarious atonement, and the resurrection and miracles of Christ were not “essential” doctrines. ^[1] Harry Emerson Fosdick (1878-1969) was a popular proponent of Liberalism from his Riverside Church in New York. He openly challenged the Fundamentalists of his day. Classic Liberalism had rid itself of the authority of the Bible and deified man. But this movement was short-lived. Two world wars, the Great Depression, and the Totalitarian dictatorships of the early 20th century crushed the optimism of Classical Liberalism.

B. Darwinian Evolution - A development that took place outside of the religious realm, but which would have far-reaching influence on the religious world, was the theory of evolution as postulated by Charles Darwin. His *Origin of Species* was published in 1859 followed by *The Descent of Man* in 1871. It was not scientific in any classical sense, but it provided a unifying theory of the history of man and the material world. This was seized upon in the 19th century within academia and has become the standard of science and philosophy ever since.

C. Neo-Orthodoxy- Neo-Orthodoxy was the theological response to the failure of Classical Liberalism in the midst of the national and social upheavals of the early 20th century. Soren Kierkegaard (1813-1855), a Danish Lutheran, helped to lay the foundation for this movement, but it

was the Swiss theologian Karl Barth (1886-1968) that wrote its theology. Such theologians recovered the conviction that man was sinful and God was transcendent, but they failed to recover the authority of God's word. The Neo-orthodox conception of the word of God is that the Bible *becomes* the word of God in a moment of crisis and only then does it have personal relevance. A Neo-Orthodox theologian that we hear a lot about today is the German Dietrich Bonhoeffer, made popular for his execution by the Nazis for his theology. These men never recovered from their Liberal instruction and found no place for an objective, inerrant, inspired Bible that was authoritative in all matters.

- D. Christianity without Authority** - Theological liberalism left Christianity without authority. The miracles of the Bible were rejected or explained away. Jesus Christ was reduced to a moral teacher whose example should be followed, and the Bible was seen as nothing more than a natural book full of myth and error. *This effectively destroyed every major Theological Institution functioning at that time.* Even the seminaries that supposedly would swing back to the conservative side of these issues would never recover from the leaven sown by these historical theologians. One thing that Liberalism did do was force the church to figure out what it believed and take a stand for "the faith once delivered to the saints." Fundamentalism developed in response to theological liberalism.

II. The Advent of Fundamentalism (Jude 1:3) - There were strong voices that opposed the theological liberalism filtering out of Germany to the rest of the world, both from within some of the American educational institutions and from American pulpits. The development of Fundamentalism occurred across denominational lines. For instance, the conference held in Chicago in 1886, to which some would trace the origin of the Fundamentalist movement, was led by Baptists (A.J. Gordon), Methodists (W.E. Blackstone), Presbyterians (Albert Erdman), Congregationalists (D. W. Whittle), Episcopalians (Stephen Tyng Jr.), and Lutherans (Joseph Seiss). Eventually, this loose inter-denominational association gave way to New Evangelicalism (unwilling to separate from the modernists) and Baptists (and to a lesser extent the Presbyterians) took up the Fundamentalist banner.

- A. The Holdouts in Academia** - There were those in American Higher Education that were unwilling to let loose of "Reformation Orthodoxy" (not always equating to Biblical Christianity) for German Rationalism.
1. Conservatives from Princeton Seminary - A.A. Hodge (1823-1886) and B.B. Warfield (1851-1921) were professors at Princeton that saw the effects of German Rationalism on the authority of scripture. They took a stand for the verbal inspiration and inerrancy of scripture *in the original autographs*.
 2. J. Gresham Machen (1881-1937) - Machen was a professor of New Testament at Princeton and broke away from the Modernist-leaning

faculty to establish Westminster Theological Seminary. He also helped to establish the Orthodox Presbyterian Church. He made a case in his classic work *Liberalism and Christianity* that Liberalism and Orthodox Christianity were actually two completely different religions.

3. A. T. Robertson (1863-1934) - The Greek-scholar from Southern Baptist Seminary took a stand for the fundamentals against German Rationalism. He could not, however, prevent his own seminary and denomination from going the way of modernism. It wasn't until the 70's and 80's that the Southern Baptist Convention experience a "conservative resurgence".
4. B. H. Carroll (1843-1914) - Carroll established Southwestern Baptist Seminary specifically to confront the liberalism and rationalism that was creeping in to America at that time.
5. In spite of the stand for orthodoxy that was made by such men, most of these educators were post-millennial in their eschatology, as were their Liberal counterparts. They also failed to take a strong stand on the Bible, *beyond the original autographs*. In the midst of the Liberal-Fundamental debate, Westcott and Hort's Revised Version of 1881 was foisted upon both groups and those entrenched in academia didn't have the discernment to see the Darwinian influence upon the underlying text.

B. Bible Institutes, Bible Conferences and Fundamental Publications

1. One development that grew out of the evangelistic revivals of the late 19th and 20th centuries was the establishment of Bible Institutes that were fundamental in their doctrine. Among these were the Moody Bible Institute (1886), Toronto Bible Institute (1894), Bible Institute of Los Angeles (1908), and the Prairie Bible Institute (1922). These institutions didn't bother with historical theology, but used the Bible as their textbook.
2. Bible Conferences hosted by fundamentalists became popular around 1875 and helped to familiarize laity with sound, fundamental doctrine. Inerrancy and premillennialism were popular Bible conference themes.
3. *The Fundamentals*, a twelve-volume compilation of articles by conservative scholars (1910-1915) had a wide circulation, with 300,000 copies being sent free-of-charge to various strategic people and places. The Scofield Study Bible, published in 1917, was commonly used among Fundamentalists and had a profound influence upon Fundamental doctrine.

C. Key Fundamental Pastors and Evangelists

1. Harry Ironside (1876-1951) - Ironside was a Canadian-born Plymouth Brethren that was converted at the age of 13 after hearing D.L. Moody preach in Los Angeles. He became an itinerant Bible teacher and traveled widely across America.
2. Bob Jones Sr. (1883-1968) - In addition to being a very effective evangelist, Jones was an outspoken critic of liberalism and modernism, and even the ecumenism of Billy Graham. He founded Bob Jones University in 1927 (originally in Florida, then Tennessee, and finally in Greenville, South Carolina in 1947) in an effort to train fundamental ministers.
3. W.B. Riley (1861-1947) - Riley pastored the First Baptist Church in Minneapolis, Minnesota from 1897-1942 and in the 45-years there as the pastor he saw the church grow to 3,500 members. He founded the Northwest Bible and Missionary Training School in 1902, followed by a seminary. He was an outspoken opponent of liberalism and modernism, especially in his own denomination, the Northern Baptist Convention. Just seven months before his death, when he could no longer help to alter the course of the Convention, he withdrew from its association.
4. J. Frank Norris (1877-1952) - Norris graduated from Southern Baptist Theological Seminary in 1899 at the top of his class. He assumed the pastorate of the First Baptist Church of Fort Worth, Texas in 1909. Under his leadership it grew into the largest church in the world. He pastored Temple Baptist Church in Detroit, Michigan, concurrently with his Fort Worth pastorate, for fifteen years. Both churches had over 5,000 in Sunday School. He attacked the teaching of evolution at Baylor University, and the development of modernism in the Southern Baptist Convention. He even planned separate conferences during the annual Convention of Southern Baptists, and at times, drew larger crowds. He is one of the most colorful figures of church history in the 20th century.
 - a) Norris had a great impact on the establishment of Independent Fundamental Baptist Churches. He influenced such men as Lee Roberson, Beauchamp Vick, and John Rawlings.
 - b) Many conservative Southern Baptists would later follow Norris's lead and leave the SBC. This is a major source of what we recognize today as the Independent Baptist Movement; men like John R. Rice, Harold Sightler, Lee Roberson, Jack Hyles, and Lester Roloff.

[1]

Earl E. Cairns, *Christianity Through the Centuries*, 462.

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