

Parts Three and Four

The Reformation and Its Aftermath

(1517 - 1648)

The Modern Age

(1648 - 1900s)

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

focuses on the history of the Church from the days of Charlemagne to the dawn of the Reformation. It was during this period, which historians call the Middle Ages, that the Church divided in two, forming an "Eastern Church" and a "Western Church". Part two includes the increasing power of the Papacy, the politics of mixing with the State, the rise of monasticism, the Crusades, heresies, the Inquisition, and attempts at reform.

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Published in the USA by Mount Zion Publications. For additional copies of this or other materials, contact:

Mount Zion Publications
2603 West Wright Street
Pensacola, FL 32505 USA
telephone: (850) 438-6666.

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Wittenburg, Germany. There is a lovely story which says that Frederick, Elector of Saxony, had a dream on the previous night. He saw a monk writing on the Castle Church in letters large enough to be read by the Elector of Schweinitz more than twelve miles away, and with a pen which appeared to reach as far as Rome where it unfastened the crown of the pope. Since this story cannot be traced back beyond 1591, it is probably a legend; but it satisfactorily pictures the early perception of many, that the simple act of a concerned monk would be used by God. It was the spark that ignited a series of events that ushered in a new age in world history, now known as *The Reformation*.

During this period, the power of Rome over the souls of individuals would be challenged. Individuals would rise to remove spiritual oppression and restore Christian liberty. Those who led the Reformation were people of faith and conviction. They had high intelligence and tremendous personal courage. Many died to preserve and protect the purity of the Gospel of grace.

The Reformation Era was an exciting and heroic epoch, as people followed their leaders despite all the dangers and sacrifices involved. And the Lord honored those who honored Him: the Reformation spread through Germany, Switzerland, France, The Netherlands, England, Scotland, Norway, and Sweden. God set His people free to worship Him "in spirit and in truth" (John 4:23).

THE DAY GOD SHOOK THE WORLD

There are specific dates in the history of the world which are of

Christ like) Columbus made his valiant voyage which led to the discovery of the New World. This, in turn, allowed a Spanish empire in the West. Ferdinand Magellan circum-navigated the globe. Meanwhile, the Portuguese claimed territory in Brazil, Africa, and the Far East.

Also during this period, advances were being made in knowledge. The scientific legacy of the Middle Ages includes the Hindu numerals, the decimal system, the discovery of gunpowder, and the inventions of the eyeglass, the mariner's compass, and the pendulum clock. The invention of moveable type at Mayence on the Rhine, in 1456 by Johann Gutenberg, ensured that learning would be widely encouraged and new ideas would be spread. It is significant that the first book printed by Gutenberg was 200 copies of Jerome's Vulgate Bible. Later, the printing press would be used to bring the Scriptures to the common person in a clear translation that all could read. Once people were able to read the Bible for themselves, many would realize that the Catholic Church had become far removed from the ideals of the New Testament.

As the printing press made the Scriptures available to a wider audience, so it made people more aware of secular concepts. Humanism would come to enjoy a wide following as specific ideas were articulated. One belief that found popular appeal was the humanistic teaching that individuals could be made better by moral reformation, apart from religious instruction by the Church. It was also contended that the world itself could be improved by creative thinking on the part of man. To discover how, an appeal was made to the literature of the Classical Age of the Greeks. It seemed that the past would be the key to the future.

feudalism. There were differing degrees of independence and serfdom among the peasantry of Europe, but for all, it was a very hard way of existence. Life on the land had a regular, monotonous, repetitive pattern. In autumn pigs were killed, and in the spring, oxen were led out to plough. People wanted more.

ECCLESIASTICAL POWER OVER PEOPLE

Though there was renewed emphasis on classical learning, though there was a movement towards humanistic thinking, though emperors wanted more political strength, and though people wanted more personal autonomy, the Church still held a powerful grip upon the hearts of its hearers. This was possible because of specific doctrinal teachings which caused individuals to have hope in the pope, and in his spiritual power. No matter how corrupt the clergy became, nor how many unusual non-biblical theological concepts were conceived, the Catholic Church was able to influence the thoughts of multitudes. Hearts still wanted to know the way to heaven.

A SYSTEM OF SACRAMENTS

According to the Church in medieval times, entrance into heaven was based upon merit. In order to merit eternal life in the presence of God, there first had to be a cleansing by fire after death in a place called *purgatory*. In addition, there had to be evidence of having lived a worthy life. In order to help professing Christians live a worthy life of merit, which would reduce time spent in purgatory, the Church developed a

removed, and the soul is incorporated into the Church. In this way, the doctrine of baptismal regeneration is embraced (cp. 1 Peter 3:21).

CONFIRMATION. The completion of baptism is confirmed by the laying on of hands. During this ceremony, it is believed that the Holy Spirit is conferred upon a person so that they are empowered to live out the ethics of the Christian life (cp. John 14:16,17; Acts 2:1-4).

PENANCE. Realizing that even Christians sin, the Church made provision for penance by confession of sins in the presence of a priest, who was able to declare God's forgiveness and absolve the soul of all transgressions. Outward acts were expected to be displayed by the penitent, manifesting contrition and faith (cp. 1 John 1:9; Mark 2:7).

HOLY EUCHARIST. In the taking of the Lord's Supper, the soul is strengthened and refreshed. Union with God is found by assimilation of Christ, who is believed to be literally present in the two elements: bread and fruit of the vine (cp. Matt. 26:26-30; 1 Cor. 11:23-30).

HOLY ORDERS. Select individuals are conferred with spiritual power and the privilege of ministry (cp. Rev. 1:6; 1 Pet. 2:9).

HOLY MATRIMONY. This outward ritual was designed to enhance a life-long monogamous union between a man and a woman. The benefits of marriage include grace to find help in life, companionship, enjoyment of the act of marriage, procreation, and the ability to maintain sexual honor (cp. Gen. 2:24; Heb. 13:4; Eph. 5:25).

UNCTION. As the sick and dying were anointed with oil, a prayer for grace was offered (cp. James 5:14-15).

souls in finding comfort after sin, abuse and corruption emerged. The Kingdom of Christ found itself able to make money. Guilt-laden individuals were willing to pay for peace of mind and favor with God. The decision was made to allow a monetary gift to be given to the work of the Lord, through the Church. The impersonal contribution of money would replace outward forms of penitential acts of contrition. And so gold began to replace grace, and the congregation of the righteous became unrighteously greedy. In order to encourage more money to come into its coffers, the Church went so far as to provide the penitent an official document of *indulgence*, declaring that the power and pollution of sin was broken, and the soul was under no further obligation to perform acts of contrition as a penalty. The iniquity of selling indulgences had begun.

SUPEREROGATION

The theological justification for the granting of an indulgence was grounded in the concept of *works of supererogation*. Technically, such works went beyond the demands of God's law and earned a reward. It was believed that Jesus had lived a life of purity and holiness that went far beyond what was necessary to secure the salvation of sinners. Therefore, He must have stored up a rich treasury of merits in heaven that could be appropriated by others.

In like manner, the saints have stored up merits in heaven. Such a storehouse of spiritual treasure is needed because the Gospel comes to men demanding a certain measure of perfection (Matthew 19:21).

purgatory, than to pray a person into heaven.

As the common people liked the concept of indulgences, based upon superficial acts of repentance, so the Church leaders quickly grew to like the results of their religious thinking, because money began to pour into the coffers. But as the Church grew rich, its monetary appetite became insatiable. There is a wonderful legend associated with Thomas Aquinas (1225-1274). As the story goes, one day Thomas came upon Pope Gregory X counting coins after a worship service. "Look Thomas," cried the pope, "no longer can the Church say 'Silver and gold have I none.' "And neither," replied Thomas, "can the Church say, 'Rise up and walk.'"

JOHN TETZEL: A MASTER OF DECEIT

In the quest for more gold for the Church, official spokesmen were sent into the countries of Europe to raise money. One of the best of these "gospel hucksters" was a man named John Tetzel, an eloquent Dominican Friar. Legend has it that Tetzel would tell audiences, with a flair for the dramatic, "Whenever a coin in the coffer rings, a soul from purgatory springs!" John Tetzel did not realize that the day was soon coming when he would have to give an account for his actions. First Tetzel, and then the world, were about to hear of the holy displeasure Martin Luther possessed, against all who were making merchandise of the Gospel.

A MAN NAMED MARTIN

day when he was caught in the midst of a thunderstorm.

In the summer of 1505, Luther had decided to visit his parents who were living in Mansfeldt. The vacation proved to be stressful, and Luther returned to school. As he neared Erfurt, he was overtaken by a violent storm. The clouds clapped out thunder, and a tremendous lightening bolt flashed at his feet! Luther threw himself upon his knees believing that he was going to die. Sudden destruction, judgment, and eternity, with all their terrors, appeared before his eyes. Encompassed with the anguish and horror of death, Luther made a vow. If the Lord should deliver him from this danger, he would leave the world and devote himself entirely to God.

A RELIGIOUS AWAKENING

When Luther's father learned that his son had given up the study of law, he was more than disappointed: he was outraged. Still, Martin withstood the pressure to reverse his decision about pursuing a religious life. Within six months, Luther had taken the vows of a monk. After studying theology, Luther was ordained a priest in 1507. The following year he was assigned a tutoring position in the University of Wittenburg. While there, Luther obtained the Bachelor of Bible degree in theology.

After one year in Wittenberg, Martin was transferred back to Erfurt, where he received his second degree in theology, after which he was given a prestigious teaching position. At the tender age of twenty-six years, Luther was appointed to teach the Sentences of Peter Lombard, the standard textbook of theology.

prepared to say, "If there is a hen, Rome is built over it."
Luther returned to Wittenberg to lecture on the Bible in the University. He taught and preached, meanwhile continuing his personal pursuit of knowledge until he received the degree of Doctor of Divinity.

In 1515, Luther began to speak in the parish church. While the parishioners heard him gladly, they did not know that Dr. Luther was still searching for his own personal salvation. Part of the search involved a life of strict asceticism. In a small cell in the tower of the Black Cloister (a residence for monks and nuns), Luther tried to earn salvation by good works. Cheerfully did he perform the most menial tasks. Happily did he pray and fast. With grim determination, Luther flogged himself until he fainted from the self-inflicted pain. Because of this religious ordeal, his body deteriorated until Luther looked like a skeleton. His cell remained unheated despite harsh winters. He maintained all night vigils and only rarely would he sleep on a mat for comfort.

SALVATION IN A SOLITARY CELL

And yet, despite all of his efforts, Luther was still burdened with a sense of shame and guilt. His soul was in the deepest depths of despair because, no matter how hard he tried, he knew he had not done enough to merit salvation. Later, looking back on this period of his life, Luther wrote the pope a letter and said, "I often endured an agony so hellish in violence, that if those spells had lasted a minute longer, I must have died then and there."

salvation, forgiveness, and freedom from the power and penalty of sin (Acts 16:31).

NINETY-FIVE THESES

One can only imagine that instance of indescribable joy which came to Martin Luther in the small, cold cell of the Black Cloister in Wittenberg. In a moment of glory, Luther met the Master. He came to know Jesus Christ personally. His soul was suddenly filled with peace, hope, and joy unspeakable. He was a different person (2 Cor. 5:17).

As a new creature in Christ Jesus, Luther began to see the Church in a new way. What he saw horrified him to the point that he could not keep quiet. An enemy had come and sown seeds of moral corruption in the Church of the living God (Matt. 13:25)!

Luther soon discerned that most of the spiritual abuse in the Church could be traced to the system of penance and the selling of indulgences. He rightly perceived that precious souls, for whom Christ had died, were being deceived. Luther was determined to expose the putrid system he found, and hopefully, to change it for the better.

One day, after returning to his cell in the tower, Luther picked up his pen, and recorded his views about indulgences in ninety-five *theses*, which are statements or propositions. It is not hard to imagine Luther writing rapidly, vigorously dipping his pen in the inkwell time and again, in order to record as quickly as possible the words that burned in his breast. Having put his thoughts on paper, Luther looked over the statements one last time before descending the stairs that led him down

wondered what would happen to the selling of indulgences. The archbishop of Mainz wanted to build a new cathedral with some of the proceeds from the sale of indulgences by Tetzel. He certainly did not like the frontal attack Luther had launched against a profitable "doctrine". With great indignation he sent a copy of the theses to Pope Leo X (1513-1521) in Rome. The pontiff was not happy at what he had to read. Many of the propositions challenged papal authority.

While the highest Church official in Rome considered how to deal with the exploding situation, Tetzel enlisted help to publish a set of counter theses defending the sale of indulgences. Other loyal Catholics took up the cause as well, such as the Dominican monk named Mazzolini. Mazzolini was serving as an inquisitor in Rome. He wrote a book condemning the conclusions of Luther, as did John Eck, a theology professor.

Having boldly issued a challenge to the Church regarding the selling of indulgences, Luther was forced to defend his position. It would not be easy spiritually, physically, or psychologically. Luther found himself almost alone. Friends he thought he could count on to agree with him, had withdrawn their support--deciding that he had been too rash.

The atmosphere was tense in April, 1518 when the monasteries associated with the Augustinian Order convened in Heidelberg. As expected, the Ninety-five theses soon became the major topic of discussion. When the convention was over, Luther was more encouraged. Though there had been some intense discussions, they all seemed to be friendly. Luther went back to Wittenberg to write a general

Despite this religious passion for relics from the past and wanting to be loyal to Rome, Frederick was his own man. He could stand against those things he perceived to be wrong, and he believed the selling of indulgences to be wrong. Frederick had forbidden Tetzel to market indulgences in Saxony. Unfortunately, many of the citizens of Wittenburg did not agree with either Luther or Frederick on this matter. The people were willing to make the short journey to other towns where Tetzel appeared to buy indulgences. It was this foolish activity on the part of the people which prompted Luther to post his Ninety-five Theses on the Church door, as a protest against the indulgence sales.

In truth, there was another reason why Frederick opposed the sale of indulgences. He was interested in promoting a sense of nationalism. Frederick simply did not want to see local money from his country going into the treasury of the pope in Rome. He believed that the money could be better used to advance the work of the University of Wittenberg. And because Luther was its most prestigious and popular professor, Frederick decided to use all of his influence to have the papal summons against Luther dismissed.

Frederick was not without strong political power. At this time the emperor Maximilian I (b. 1459), was old and near death. He had ruled as emperor of the Holy Roman Empire since 1493. It was obvious that a new emperor would have to be selected in 1519. There were three contestants for the crown: Charles, king of Spain; Francis, king of France; and Frederick, elector of Saxony.

mean spiritual death. And this time Frederick the Wise of Saxony could not secure a cancellation of the papal order. What Frederick could do for Luther, was to obtain from the extremely ill emperor Maximilian a pass of safe conduct. Luther was to be guaranteed that he would not be harmed or arrested, regardless of the outcome of his appearance at his hearing.

With this understanding, Luther made the ill-fated journey to Augsburg. In October, 1518, he had three interviews with Cajetan. The discussions became fierce. Luther's friends counseled him to be calm and recant. But Luther refused to renounce those truths which had been taught to him by God. Finally, in the secret of the night, he left Augsburg.

Finding himself in the midst of a situation he could not control, Cajetan urged Leo X to settle the points in dispute by making an official pronouncement. The pope acted upon this counsel of expediency and issued a *bull* (Latin: *bull*a, a seal; refers to any document with an official seal), that definite statements by certain monks against indulgences were heretical. Without being mentioned by name, Luther and the world knew that he was being regarded as a suspected heretic.

MILTITZ AND ECK

To press his papal authority, Leo X decided to arrest Luther. A special representative was sent into Germany to accomplish this difficult task. His name was Karl von Miltitz. The pope believed that Frederick would allow Miltitz to arrest Luther, since he was a close associate of

between Luther and Rome were on the road to reconciliation. Then came the setback. The problem was that while Luther was willing to subdue his language, his fellow professors were not. In particular, there was Andreas Carlstadt, who was determined to debate Johann Eck (1486-1543), a German Roman Catholic theologian. Eck had originally supported the sale of indulgences, and issued a pamphlet against Luther's Ninety-five Theses. Now Eck was at it again, answering Carlstadt's concerns with more counter theses in which he contended for papal supremacy.

Not to be left on the sidelines in his own University during a theological debate of monumental significance, Luther entered the fray by publishing twelve new theses. In the last one, Luther argued that the claim of papal authority over all the churches, rested upon spurious historical ground. Using historical documents, Luther showed that the popes had been claiming supremacy for only four hundred years. Prior to that, for the first eleven centuries after Christ, no claim to supremacy existed.

Such an attack upon the authority of the pope was beyond belief. Once more Martin Luther had caused a sensation, and once more Dr. Eck was ready to challenge his conclusions. This time it was Luther who was challenged to a debate. The question would focus upon the supremacy of the pope.

In preparation for debate, Luther diligently studied canon law, which consisted of *Decretals*, or the decisions of popes and general councils. Luther had been amazed to discover that many Decretals were forgeries.

the strategic advantage, in that he based his arguments on fact, using the historical process. Luther pointed out that the Eastern Greek Church had never acknowledged the supremacy of the bishops of Rome. Yet, it was admitted by all, that the Eastern Church was Christian. The papacy faced a dilemma. How could the pope claim supremacy over all the churches, and yet a large part of the Church, recognized as Christian, not honor that claim? In addition, Luther noted that the great ecumenical councils of the early centuries did not teach the supremacy of the papacy.

Though the immediate impression might have been that the debate at Leipzig was won by Eck, important results went with Luther. He was far from being defeated. Following the Leipzig debate, the supporters of Luther grew. Among those who joined in Luther's cause was Martin Bucer (1491-1551). In time, Bucer would become a leading Reformer in the crucial German city of Strassburg, capital of the territory of Alsace. A man of great organizational skills, Bucer also possessed the ability to make new and complex thoughts understandable to common people. God would be pleased to use Bucer to mold the mind and heart of another Reformation leader, John Calvin.

Besides gaining more converts, a second result of the debate at Leipzig was that Luther's own thinking was solidified (note Prov. 27:17). His motive all along was to bring needed change to the Roman Catholic Church, not to leave it. But now Luther had publicly rejected the supremacy of the pope and the infallibility of the Church councils. The Leipzig debate crystallized the fact that irreconcilable differences existed between Luther and the Roman Catholic Church.

and villages. Into the holy flames, Luther also tossed copies of canon laws on which the Church of Rome relied for maintaining its authority over the souls of men. As Luther watched the papers turn into ashes, he knew that this was his final act of renunciation of the Roman Catholic Church. During one moment of thoughtfulness, Luther said, "As thou hast wasted the Holy One of God, so may the eternal flames waste thee."

Because the papal bull called upon the followers of Luther to recant their allegiance to him in public within sixty days or be treated as heretics, preparation had to be made to withstand the persecution that was sure to come. Luther began to publish three significant works. "To the Christian Nobility of Germany" was published first. This work was a clarion call to abolish the abuses which had been decreed by Rome. "The Babylonian Captivity of the Church" was issued next. This work destroyed the Catholic belief that men could only be redeemed through the priest and the Roman system of sacramental salvation. Finally, "The Liberty of a Christian Man" summarized the privileges and obligations of the believer.

For Luther, the greatest privilege was to believe on the Lord Jesus Christ as personal Savior. The greatest obligation was to receive Him by grace through faith alone. Said Luther in May, 1520, in his pamphlet "On Good Works", "The noblest of all good works is to believe in Jesus Christ." Because of faith in Christ good deeds would follow (Eph. 6:5-9).

THE EMPEROR JOINS THE FRAY

appear for questioning before him in the city of Worms on the Rhine.

Luther received the royal summons with sadness. He knew he had to go to the Diet or Supreme Council of the German rulers. He was wanted by the papal court and by the royal crown. And so, on April 2, 1521, Luther started to go to the place where he was certain he would die. Prior to his departure, Luther had appealed to Melanchthon, a colleague at the University. "My dear brother," he said. "If I do not come back, if my enemies put me to death, you will go on teaching and standing fast in the truth; if you live, my death will matter little."

Though Luther was heavy of heart he was not afraid. "I will go to Worms," he declared, "though as many devils were aiming at me as tiles on the roof." Along the way, Luther was encouraged by the great crowds that came out to cheer him on. The roads were crowded with people who wanted to get a glimpse of the man who had created so much controversy within the kingdom of Christ. The journey continued until finally, at four o'clock in the afternoon of Wednesday, April 17, 1521, Luther arrived at the Diet of Worms. Just before he entered the conference hall, a well-known knight said to him, "My poor monk, my poor monk, you are on your way to make such a stand as I, and many of my knights, have never done in our toughest battle. If you are sure of the justice of your cause, then forward in the Name of God, and be of good courage, God will not forsake you."

STANDING FAST AT THE DIET OF WORMS

A dramatic scene unfolded. On a splendid royal throne sat Charles V,

Luther replied to the inquiry of the Church official. These were his writings. He would admit that. Did he wish to retract them? On that question, Luther asked for more time to respond. The secular members of the Diet consulted and agreed. Luther would be given more time. Court would reconvene twenty-four hours later. The general meeting was over for day one.

Upon casual reflection, it seems that the request by Luther to Charles V for more time, was a reasonable and innocent request. In retrospect, it was much more. It was nothing short of brilliance, for the simple request crystallized, and settled, an important issue which dealt with ultimate authority between Church and State.

For many years, the Church had been insisting that it had authority over the State. Secular powers should be submissive to papal powers. When the emperor and German princes granted Luther the requested delay, they were in effect demonstrating that they would not be submissive to Rome. The State was not going to be a tool in the hands of the papacy. The representatives from Rome might want no delay, and an immediate recantation by Luther, but the State was willing to wait. Luther would be granted additional time, and a message would be sent that the Church does not have ultimate authority over all others.

On the following day, Thursday, April 18, 1521, at the appointed hour, Luther returned to face Charles V and the princes of Germany. He had spent much of the night in prayer. He was ready to give the Diet an answer to the second question as to whether or not he would denounce his own writings.

Children. Charles V was astonished, he told his courtiers that he could not see how a single monk could be right, and the testimony of a thousand years of Christendom be wrong."

KIDNAPPED!

Amazingly enough, Luther was allowed to leave Worms. The promised safe-conduct would be honored. Luther could go back to Wittenberg, but he was ordered not to preach. During the night of April 26, 1521, Luther left Worms. Two days later, on April 28, Luther reached Frankfurt on the Main. On May 1, he resided at Hersfeld where, despite orders to the contrary, he preached the Gospel. On May 2, he came to Eisenach where he preached on May 3, before riding on through the forest of Mohra. May 4 found Luther preaching once more, this time in the open air. In the evening his journey continued. Suddenly, in the midst of the forest, five riders with masks came upon Luther, lifted him out of the cart on which he was traveling, and rode off with him into the woods in the direction of Eisenach. Martin Luther had been kidnapped.

The "kidnapping" of Luther had been the idea of Luther's prince and friend, the elector Frederick of Saxony, whom he would never meet. Frederick had instructed those involved in this scheme to take Luther by "force" to the Wartburg Castle in Eisenach, Germany. Though Luther would stay here for ten months (May 4, 1521 to March 3, 1522), he would not be bored. During this period he rested, took walks in the forest, and produced the first translation of the New Testament into the German language!

condemn the doctrines articulated by Luther. In addition, Lutheranism was forbidden to be taught in those states where it had not been widely received. And even in those states that were already Lutheran, it was required that the Catholics should have religious freedom to advocate the teachings of the Catholic Church. It was to this unequal ruling that many Lutheran princes registered a formal "protestation" at the meeting of the Reichstag at Speyer. In this manner the term *Protestant* was born.

In the following year of 1530, a number of Protestant rulers convened in what was called the Schmalkald League. The Emperor Charles V needed their support against the Mohammedan Turks, who were threatening the very existence of Vienna. So religious freedom was granted to the princes in 1532, but the peace would be only temporary.

Duly alarmed and afraid of the spread of Protestantism, Catholics united to form the Holy League. Religious fighting broke out in 1546, the year Luther died. Despite initial losses, the Protestant forces were able to defeat the imperial forces in enough encounters to push them out of Germany. At the Diet of Augsburg in 1555, the struggle finally ended--provision was made for a permanent peace. Those who adhered to the *Augsburg Confession* were recognized as Protestants and given legal status and religious freedom. Despite this victory, the Catholics were able to keep a large part of the land, because the terms of agreement contained an ecclesiastical reservation. Any Catholic prince who became a Protestant faced the forfeiture of these estates.

a zest for life that more than made up for years of asceticism. Said Luther, "Our loving God wills that we eat, drink, and be merry."

Luther approved of a variety of amusements, enjoyed a good game of chess, and loved music. "I seek and accept joy wherever I can find it. We now know, thank God, that we can be happy with a good conscience." While life was to be enjoyed, religious duties were not to be neglected but participated in most fully. If Luther was correct in his understanding of the Bible, then all believers are priests unto God and must serve as the same. In the service of the Lord there should be joy and freedom of expression. A guiding principle was that if the Bible did not prohibit something, or if no one was hurt, or if the conscience was not violated, then there was to be Christian liberty.

Unfortunately, the practical implications of this principle were not understood nor agreed upon by all. As time passed, debates began to rage over particular acts of behavior. For example, many people who were departing from Catholicism wanted to divest themselves of physical reminders of the Church of Rome. Altars and images were removed from places of worship, sometimes by physical force. Other Protestants chose to keep the main altar, candles, and even some images of Christ. A place was protected for the use of religious art in worship.

TRANSUBSTANTIATION

As Luther continued to consider additional aspects of Catholic dogma, besides indulgences and the supremacy of the pope, attention was focused upon the doctrine of *transubstantiation*. According to the

What Luther failed to do, in the view of later Reformers, was to distance himself far enough from the Catholic doctrine of transubstantiation. Luther taught that Christ's body is present in the *Eucharist* (Greek, thanksgiving). While this word is used in the New Testament to refer to prayer in general, the term had come to be applied to the Lord's Supper by the Catholic Church, because it was at the last supper, prior to His death, that Christ "had given thanks" (1 Cor. 11:23-26).

Luther's teaching on the Lord's Supper has been designated by the term *consubstantiation*. According to Lutheran doctrine, the Lord's Supper is the means of receiving God's grace, by which Christ, in a unique and personal way, gives Himself to us. The Lord Jesus distributed the elements of bread and wine at the Last Supper as pledges of the assurance that sins would be forgiven. The believer receives these pledges from the hands of Christ in order to strengthen faith.

In the observance of the Lord's Supper, primary emphasis is not to be placed on the faith and love manifested by those who partake. Rather, attention is to be focused on the grace of God who manifested Himself in the Person and love of Christ. Finally, the Lord's Supper is to be considered a memorial of Christ, a testimony of faith, and an open expression of Christian fellowship in the unity of faith.

Desiring to return to the original observance of the institution, Luther taught that those who partake of the Lord's Supper should receive the cup as well as the bread (from the *Augsburg Confession*, Article X,

individuals. Knowledge is power, in the wisdom of man.

Because Luther was not afraid of an educated congregation, he did much to dispel the darkness of ignorance. Free primary and secondary schools were encouraged to be established throughout Germany. Luther's own *Shorter Catechism* was part of the core curriculum. In this small work, Luther was able to provide a doctrinal foundation for future generations to build upon. Luther also did much towards training the clergy for the work of the ministry.

In addition to the translation of Scripture and the Shorter Catechism, Luther encouraged the singing of new hymns, many of which he wrote himself. Perhaps his most enduring hymn is "A Mighty Fortress Is Our God."

*"A mighty fortress is our God, A bulwark never failing;
Our helper He amid the flood, Of mortal ills prevailing."*

Always believing that there is only one true Church, Luther desired that a formal and official statement of faith be drafted and declared. Historically, this was not a new concept. In 1530, at the Diet of Augsburg, the document was presented and accepted. The statement of faith has become known as the *Augsburg Confession*.

No ancient creed of Christendom was replaced by this new expression of faith. The Lutheran Church embraced the Apostle's Creed, and the Creeds of Nicea and Chalcedon. What the *Augsburg Confession* did do was to incorporate the historical positions of faith of the Church and to amplify them.

organizing schools, training the clergy, and publishing the vast body of literature that helped to guide the Reformation through the early years of the movement. He was a man who desired peace. When he died in 1560, Melancthon was buried alongside his beloved friend, Martin Luther.

LUTHER AT HOME

Despite the tremendous burdens of daily leadership, Luther found time by the goodness of God to fall in love with a great lady of grace. Her name was Catherine Von Bora (1499-1552) and on June 27, 1525, she married Martin. He was forty-two and she was twenty-six. Luther liked to tease and say that he married his Katie to please his father, spite the devil, and make the pope mad.

Defying a Catholic tradition that was three hundred years old, Luther correctly broke his vows of celibacy, as did Catherine who was a former nun (note 1 Tim. 4:1-3; Heb. 13:4). She was a lady of good birth and reputation. Their marriage was pleasant. Later in life Luther would repeat on his own what he had been taught in his youth: "The greatest gift of God to man is a pious, kindly, God-fearing, home-loving wife." Together they would have six children.

As a father, Luther was stern but kind. "Punish if you must," he said, "but let the sugar-plum go with the rod." He composed songs for his children and sang them as he played the flute. The death of his daughter Magdalena at the age of fourteen brought his heart much sorrow. Like King David, Luther prayed day and night for her recovery, and then submitted her to God saying: "I love her very much, but dear God, if it is

subordinate to the control of civil authorities. Perhaps Luther should not have been so intemperate in his remarks during the Peasant's War of 1525, when he called for mass executions of the mob. Certainly he could have co-operated more with the Swiss reformers, thereby presenting a stronger force of resistance against the power of Catholicism in various European states. And there is no doubt that at times he sang too much, ate too much, danced too much, and drank too much. God would hold Luther accountable for going to excess in enjoying some of the things of life, and for the anti-Semitism that poured forth from Luther's lips and pen, and for the intolerance he displayed in later life.

It has been observed that Luther should never have grown old. By 1522, some said that he was acting worse than the popes. "I do not admit," he wrote, "that my doctrine can be judged by anyone, even by the angels. He who does not receive my doctrine cannot be saved." By 1529, he was again a little more temperate, though still advocating that even "unbelievers should be forced to obey the Ten Commandments, attend church, and outwardly conform." Heretics should be put to death. Fortunately, his bark was worse than his bite.

Without question, some of the reproof leveled against Luther has been justified. His great faults were as real as his many virtues. But Luther never claimed to be more than he was, a sinner saved by grace. There is no doubt that the day Luther died in Eisleben, Germany, February 18, 1546, multitudes of thankful souls welcomed him home to heaven where he heard the words of his Lord saying to him, "Well done, thy good and faithful servant" (Matt. 25:23). "Well done."

vernacular of the common man. Very few people had even seen a copy of the Bible, let alone held one in their hands. The Reformers restored the Scripture to its rightful position. It was the Bible which was to determine the Church's doctrine, regulate its practice, and guide the daily conduct of the believer.

A RELIGION BASED UPON REASON. The Church of Rome had introduced, and advanced, many illogical doctrines. And it had forced people to embrace them upon penalty of temporal punishment or eternal pain. There was the mystical doctrine of transubstantiation. There were the greedy and terribly misleading pretensions of papal indulgences. There was the supercilious supply of images in the hour of worship. The Reformers placed before the people of God a creed, a code of conduct, and a way of worship which did not outrage the rational nature of the mind.

A RELIGION OF PERSONAL PIETY. Catholicism did not encourage individuals to go directly and personally to God the Father. Between the heart of man and the heart of the God of heaven, both popes and councils had interjected their own authority. Before a soul burdened with sin could find divine forgiveness, the priest had to intervene to hear one's confession and then render absolution. No longer could a saint come boldly before the throne of grace. The virgin Mary and departed saints were interjected, demanding needless mediation.

But with the mighty power of the Holy Spirit, the Reformers swept away all false barriers. They declared the right of private judgment. They proclaimed the Bible's universal priesthood of the believer with

Roman Empire, attempted to reverse the decree and bring everyone back to the Catholic faith, but national freedom of religion was reaffirmed at the Augsburg Diet in 1555. The rise of nationalism, encouraged by the Reformers, established the principle that Rome had no right to impose its ecclesiastical discipline, ritual, or creed upon other Christians outside its sphere of influence.

A MIXED HERITAGE

While establishing these general principles, the Reformers did accept the historic creeds of Nicea and Chalcedon, as well as the Augustinian doctrines of the necessity of inward grace, and of justification by faith. What the Reformers rejected were the many false doctrines of Catholicism, which were not found in the Bible, but are based instead primarily on traditions of the Roman Catholic Church. These included the supremacy of the pope, an exclusive priesthood, the worship of Mary as the mother of God and the queen of heaven, the worship of saints, the withholding of the cup of communion from the laity, indulgences, purgatory, prayers for the dead, monasticism, compulsory celibacy, obligatory confession, and the exclusive use of Latin in public worship.

ULRICH ZWINGLI

To lead the Reformation in Switzerland, God raised up men such as Ulrich Zwingli. Zwingli was born on January 1, 1484, in Wildhaus, a German-speaking region in Switzerland. A gifted student, Zwingli studied at Bern, Vienna, and Basel. After receiving the degree of Master

meetings, Zwingli used the opportunity to present the *Sixty-seven Articles of Faith* which he had drafted. He managed to persuade the city leaders to endorse his reform efforts. Unfortunately, civil war resulted in 1529, between the Roman Catholics and the Protestants. In 1531, Zwingli was brutally killed in battle. Having been severely wounded in the leg by a spear, and with his helmet bashed in by a stone, Zwingli lay down to die. Eventually, he was struck through by an enemies sword. His body was quartered. The individual limbs were mixed with excrement and burned. His ashes were scattered to the winds.

With the death of Zwingli at age 47, the Protestant cause suffered a setback. Their Christian Civic League was no match against the Catholic coalition which had also formed and made an alliance with Ferdinand of Austria. The importance of Zwingli's work in Switzerland cannot be overstated. Educated under the influence of Renaissance idealism, he recognized the need for nations to return to God, and so attempted political reforms as well as spiritual regeneration. His theology emphasized the sovereignty of God and the election to salvation of precious souls.

Zwingli also taught that the Lord's Supper held no special merit in the salvation of the elect, because it was merely a symbol or remembrance of the sacrificial, substitutionary work of Christ at Calvary. This position served to alienate Zwingli from Luther, who insisted that the body and blood of Christ are really present in the communion. All of this was discussed in October, 1529, when Luther and Zwingli held a conference at Marburg. Because the German and

Calvin was sent to Paris to further his education before moving on to study law at Orleans. In 1531, he took his Bachelor of Laws degree.

Sometime during 1532 or 1533, Calvin became a true Christian. He says that his salvation experience was abrupt. While engaged in private study, God, by a sudden conversion, subdued his heart. Like Luther, Calvin had not found peace with God in absolutions, sacraments, penance, indulgences, or intercessory prayer.

While in Paris, Calvin became a religious refugee because of his known sympathies with the principles of the Protestant Reformation. Warned by friends that he was scheduled to be arrested, Calvin left Paris (January, 1534) and found refuge in Angouleme. In May he returned to Noyon and resigned from the offices from which income had been helping to support him.

Calvin was arrested and thrown into prison for the cause of Christ. Upon release, Calvin was hunted from city to city (December, 1534). Compelled to use assumed names, he taught small groups in quiet gatherings in various parts of Germany and Switzerland.

For awhile in 1535, Calvin found rest in Basel, Switzerland. By the grace of God, he was also able during this period to establish a friendship with Martin Bucer, the reformer of Strassburg who was a professor of theology at the university. It was at Basel, at age twenty-six, that Calvin formulated and published (1536) the first edition of his *Institutes of the Christian Religion*. The work was intended to be a catechism, whereby the fundamental teachings of the Protestant movement were set forth.

victorious during the Bern Disputation, a forum in which the city leaders decided to embrace the Protestant position. Bern then sponsored the work of Farel as he moved on to minister in Vaud, Neuchatel (1530) and Geneva.

Because of Farel's faithfulness, zeal, persuasive abilities, and anointment of the Holy Spirit, Geneva officially became Protestant in 1535. The city council then moved to legislate what it believed to be Christian ethics. Laws were enacted against drunkenness, gambling, dancing, dice, and many other moral vices. But the laws had little effect upon the personal lives of the people. Farel knew that a mighty man of God was needed to bring souls into conformity with the standards of the Gospel. The city needed a man of conviction, strength, and integrity. The city needed John Calvin!

Hearing that Calvin was in town for the night, Farel sought him out, much to Calvin's great surprise. He had entered Geneva as a stranger and had no idea that anyone knew he was there. Farel told Calvin what was on his heart. The city needed him. Calvin shook his head in disagreement at the implications. He was too young for an important leadership position. He knew nothing of the problems of Geneva. He was timid by nature and wanted to live the life of a scholar. He was not prepared for fierce, personal, and prolonged religious struggles. Calvin would go on to Strassburg where there was peace and safety. There he could study and write.

Farel listened to Calvin's comments and grew more intense. The discussion continued until Farel grew weary and angry. The forty-seven

Phase III - Return to rule Sept, 1541 - May, 1564.

The beginning of Calvin's ministry in Geneva was very humble. He was accepted by the Great Council (the civil ruling body in Geneva) and approved by the presbytery (the subordinate ruling body of the Church). With no other ordination he began his ministry on September 5, 1536, by preaching on the Epistles of St. Paul in the Church of St. Peter. But trouble began soon after that, when Calvin and Farel placed before the city council three proposals.

First, it was suggested that the Lord's Supper should be administered on a regular basis. Communion was to be closed in the sense that every person not living a godly life would be disciplined even to the point of excommunication. The minister of the Gospel would determine who was a fit communicant to receive the Lord's Supper. Calvin and Farel were shocked to find the people of Geneva giving themselves to dancing, gambling, drunkenness, and adultery. An entire district of the city, known as the Brothel Queen, was given to prostitutes. Farel and Calvin felt a moral obligation to hold people spiritually accountable for their sins.

Second, it was proposed that a catechism which Calvin had written should be adopted. The *third* proposal stated that every citizen should embrace as a standard the *Confession of Faith and Discipline* drafted by Farel. The objectives of Calvin and Farel were to make Geneva a true and righteous "city of God", while maintaining the autonomy of the Church from the state.

The Great Council of the city approved the proposals in November,

Farel and Calvin rose to meet the challenge against their authority. They denounced the Council and refused to serve communion unless the Council members accepted Church discipline. The Council met and decided to banish the two ministers, which was done on April 23, 1536. They were ordered to leave the city within three days. The people rejoiced with public celebrations.

Farel returned to a pastoral ministry in Neuchatel. He would never go back to Geneva. Calvin traveled to Strassburg at the invitation of Martin Bucer, who had been won to the Reformation cause after listening to Luther during the great Leipzig Debate. After eighteen months of constant conflict in Geneva, Calvin was ready for the peace of Strassburg.

Here he would study and preach--and get married. He asked Farel and Bucer to help him find a wife with specific qualifications. "I am none of those insane lovers," wrote Calvin, "who, when once smitten with the fine figure of a woman, embrace also her faults. This only is the beauty which allures me: that she be chaste, obliging, not fastidious, economical, patient, and careful for my health." In 1540, with Farel officiating, Calvin married Idelette de Bure, a poor widow with several children. They had one child, a son, who died in infancy. When Idelette died in 1549, Calvin wrote of her with great love. He never remarried, but chose to live in marital loneliness during the last fifteen years of his life.

Life in Strassburg was a time of peace for Calvin, but also of much activity. There were a number of French Protestant refugees who had

regain its lost influence. Cardinal Jacopo Sadoleto wrote the *Epistle to the Genevese* urging them to return to their Catholic faith (1539). It was a masterful document, full of diplomatic courtesies and theological exhortations.

The Great Council thanked the Cardinal for his letter, promised a response, and became concerned. Who could adequately respond to such a gifted representative of the Catholic Church? A number of citizens were already asking to be released from their oath to support the *Confession of Faith and Discipline*. Perhaps the city would return to Catholicism!

Calvin learned of the situation in Geneva and wrote a reply to the Cardinal. He would be just as diplomatic, and just as forceful, with his theological exhortations. He too regretted the division of the Church, but the corruptions were so great that reformation was needed. The papacy had been taken hostage by Anti-Christ! Reading Calvin's reply in Wittenberg, Martin Luther regarded it as an effective response. "I rejoice," he said, "that God raises up men who will... finish the war against Anti-Christ which I began."

Geneva would remain Protestant. The Great Council was impressed with what Calvin had accomplished with his letter, and they even wondered if perhaps they should not invite him to return. Good preaching had not replaced the messages of Farel and Calvin at St. Peters. People had no respect for their new pastors and so returned to gambling, drunkenness, street fighting, adultery, the singing of lewd songs, and running unclothed through the streets. The four magistrates

the governing of the Church. The leadership of the ministry would be invested in four offices: pastors, teachers, elders, and deacons. The pastors of Geneva would be recognized as "The Venerable Company." They would have the oversight of the Church and train candidates for the ministry.

This new Consistory (the local Church's ruling body) would have authority to demand obedience to the rules outlined in Calvin's manual of Church Order and to discipline those who were slow in obedience. Discipline would vary from private warnings to public rebukes. Fines could be levied. "Should anyone come after the sermon has begun, let him be warned. If he does not amend, let him pay a fine of three sous." Heresy was punishable by death, as was witchcraft, and striking a parent. Discipline was expected by all. No facet of life would go undisciplined or unexamined by the spiritual leaders. This examination included such things as the color of clothing that was worn, the length of hair, and how many dishes could be served at a meal.

PHARISAIC OR PURE RELIGION?

As might be expected, there were various reactions to the new policies and practices implemented in the name of Christ by the Consistory. Some idealized what was happening in Geneva and wanted to be part of it. From Wittenburg, Germany in 1610, a Lutheran minister named Valentin Andreae wrote a glowing report of what he had seen and heard while visiting Geneva. "When I was in Geneva, I observed something great which I shall remember and desire as long as I live.

personality and the grace of God, who gave him the courage and the words to speak in the hour of crisis.

Still, there was the problem of people appearing to obey rules and regulations of righteousness, but without true godliness. The records of the Great Council reflect a large number of children being born out of wedlock in a community of 20,000. There were many cases of children being abandoned, and of marriages being forced. Ecclesiastical sentences of death were being passed for witchcraft and heresy. Calvin's own son-in-law and step-daughter are listed among those condemned of adultery.

The single, darkest spot on the overall glorious record of the great reformer is Calvin's part in the case of Michael Servetus (1511-1553). Servetus was an extremely well-educated Spanish physician. He was also a heretic, from a Christian point of view, who was militant in his opposition to the historic Christian faith. Servetus denied the deity of Christ, the doctrine of the Trinity, and salvation by grace through faith alone. When he came back to Geneva after being sent away, Servetus was arrested, tried, found guilty, condemned as a heretic, and finally, on October 27, 1553 was burned to death on the hill of Champel, just south of Geneva. Even the gentle Melanchthon in a letter to Calvin expressed his thanks for the punishment of such a blasphemous man.

CALVIN'S CONTRIBUTIONS

The influence of Calvin upon Geneva and the rest of the world is without measure. Out of every country in Europe, refugees from the

accidents for the Christian, only incidents. All things, no matter how inconsequential or important, happen in accordance with the will of God, for the ultimate achievement of what He considers to be admirable (Rom. 8:28).

As Calvin taught the doctrines of grace, people listened and learned of a great and glorious God. They listened again as he spoke of the spiritual presence of Christ in the consecrated bread and wine, thereby avoiding Zwingli's position of communion being mere symbolism, and the Catholic's position of Christ's corporal presence.

In other areas, Calvin taught what he believed to be a proper mode of Church worship. Simplicity, he argued, should be followed instead of ceremony. The mind should be appealed to rather than the bodily senses. It was all right to combine liturgical order with freedom of expression.

Calvin taught the essential equality of ministers, and the priesthood of all believers. He taught that laymen should be allowed to share in Church government through the institution of a plurality of elders. And he taught the spiritual independence of the Church from the state, although the Church should have a moral influence over secular rulers.

The search for vindication for engaging in brutality, in the name of the Prince of Peace, only reveals the truth that the heart is deceitful above all things and desperately wicked (Jer. 17:9). Violence begets violence. Unfortunately, more often than not, the origin of conflict cannot be identified, so that balanced blame can be assessed. Once name calling is started in the name of Christ, once persecutions are practiced, once fines for religious infractions are levied, once imprisonments are implemented, once burning and beheadings begin, an objective observer has trouble discovering the righteousness of anyone in the carnage that is left behind. The Church must recognize this dark side of itself and assess what is happening, even if the truth condemns (1 Pet. 4:17).

In the search for the origin of violence (James 4:1), the Bible reveals that the affairs of man are part of the great angelic conflict. The Apostle Paul reminds the Church that, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). The demonic servants of the devil do not want to see peace among men, and so there is a spiritual stirring up of trouble (2 Cor. 11:15). The Scriptures are often taken and twisted by misguided souls who have not learned to handle properly the Word of Truth (2 Tim. 2:15; 2 Pet. 1:16). Error rides securely on the back of truth.

THE PEASANTS MISUNDERSTAND

When Martin Luther defied the Church, and challenged the Holy Roman Emperor without impunity, the dams of discipline and awe

appear in Germany with a common theme: revolt. It was argued that the peasants must arm themselves and revolt against the clergy and the state. Luther and the Reformers were not the cause of the willingness of the peasants to revolt, for they had just grievances. But the new principles of the Reformation, when misapplied, provided fuel for the flames of discontent.

THOMAS MUNZER

Leaders of the peasants surfaced. One such man was Thomas Munzer (c.1490-1525). Munzer, born at Stolberg, Germany, studied at Leipzig and Frankfurt an der Oder. Though a student of medieval realism, he was well read in the Scriptures, knowing Greek and Hebrew. He also enjoyed reading the German mystics. With the help of Martin Luther, Munzer was placed as a minister at Zwickau in 1520. However, he soon managed to alienate the artisans in the city who wanted a greater role in government. He also managed to estrange those in government who wanted to be free of ecclesiastical powers. By 1522, Munzer had been asked to leave.

His travels finally brought him as parish priest to Allstedt in 1523, where he promoted liturgical reform by introducing German liturgies, psalms and hymns. Munzer preached the doctrine of salvation by grace through faith alone. But then he went beyond the Gospel to teach that military might should be used to convert the masses. In a sermon on Daniel 2, Munzer insisted the dukes of Saxony use force in forming the Church, so that salvation could come to the common man, after which

retaken and the peasant revolt was crushed in Mühlhausen. Mühlzer's body was not allowed to be buried. It was hung to rot on spikes. Those who had lived by the sword, died by the sword (Luke 21:24).

THE PEASANTS' WAR CONTINUES

In the weeks and months to follow, town after town became a battleground as The Peasants' Revolt grew in strength. Martin Luther saw his world literally going up in flames. The smell of death and destruction was in the air. From the press of Wittenburg, in the middle of May, 1525, Luther issued the pamphlet *Against the Robbing and Murdering Hordes of Peasants*. Luther was angry and did not conceal an ounce of his wrath. The vehemence of the pamphlet shocked prince and peasant alike. Siding with the imperiled princes, Luther wrote: "Any man against whom sedition can be proved is outside the law of God and the Empire, so that the first who can slay him is doing right and well." That was just the beginning of a verbal diatribe against the peasants, who were labeled with many unflattering terms.

The peasants were shocked. They felt betrayed. They thought Luther would understand. But Luther showed no mercy to them. Mercy, Luther insisted, was reserved to Christians in private acts of charity. The state must protect all the people and show no mercy. To allow the peasants to go unchallenged would be the end of civilization. Left to their passions and ignorance, the peasants would overturn all law, destroy government, demolish the means of production, and disrupt distribution of goods and services in Germany. They must be killed as mad dogs, said Luther, just

Anabaptism began formally in Neustadtgasse, Switzerland in 1525, when individuals formulated new ideas other than those taught by the Reformer Huldreich Zwingli. Men such as Conrad Grebal (1498-1526) and Felix Manz (c. 1498-1527) were among those who proposed new and radical ideas. In his formative years, Grebal received a good education that included study in Basel, Vienna, and Paris. While living in Zurich, he embraced the ministry of Zwingli. With Felix Manz, Grebal joined with Zwingli in the study of the Greek New Testament. There was great excitement over the plans to continue to reform Zurich. Reformation had already begun in 1519.

But then a change took place among the men. Grebal and Manz came to believe that the Reformation leaders of the city of Zurich were not doing enough to advance the kingdom of God. They argued with Zwingli that neither prudence, nor fear of men, was pleasing to the Lord. More radical measures had to be taken, though in a non-violent way. Besides, there was no essential difference they could discern between having a Christian government and having a non-Christian government. It would be better for the Church and State to be separate. Other changes should also be made in order to have a Church based upon the New Testament pattern. For Grebal this meant a rejection of singing in public worship.

In addition, the emerging leaders of a counter movement within the Reformed circles had come to believe that the name "Christian" should not be applied to all people indiscriminately through a baptism at birth. The title of "Christian" should be reserved for those who had professed

After a few months of trying to stay together despite hardships and secret meetings, the assembly disbanded. But the movement did not die; many of the new ideas had found a following. Grebal, who continued to preach outside of Zurich in other communities, enjoyed great success.

People could understand the concept of sinners being found in the midst of the saints, because of the indiscriminate policy of baptizing infants and confirming the unconverted. People could understand how it was possible for those who had grown up in the Church, to turn away from the teachings of Christ and live a life contrary to the Gospel, all the while feeling safe and secure. People could understand how others could be religious, but not righteous. People could understand how others could feel no need to change, because they believed they were already part of the Church of the redeemed. The ideas of the Anabaptists found fertile spiritual soil in which to grow.

Unfortunately for the Anabaptist movement, Grebal died of the plague in 1526, after suffering imprisonment for his beliefs. On January 5, 1527, Felix Manz, who had also found success in attracting followers, was publicly executed in Zurich by drowning. He had been charged with the crime of re-baptizing professing Christians. Manz became the first martyr of the Swiss Brethren.

THE MOVEMENT GROWS

As might be expected, the death of Felix Manz did not stop the rapid spread of the movement throughout Europe. Other leaders emerged in various places to carry on the causes of separating the Church from the

Because the Anabaptist movement was new and diversified, the opportunity was present for strange practices and doctrines to emerge in the name of spirituality. For example, because the Bible said that people must become as little children in order to enter the kingdom of heaven, some began to behave like little children in a literal manner. They played with toys, drooled, and babbled like babies. One Anabaptist from Thuringia claimed to be the Son of God. In addition to such nonsense, violence and bloodshed followed the Anabaptist movement for years to come.

TRANSFORMED BY THE POWER OF GOD

Fortunately, there is another side to the Anabaptist story. A change did come to this movement under the guidance of men such as Menno Simons, a former Catholic priest. In 1524, Simons was priest at a Catholic Church in the province of Friesland. But there he began to question the doctrine of transubstantiation. The Scriptures were sought afresh. Church history was studied. The writings of Luther and other Reformers were read. Finally, in 1536, Simons left the Catholic Church and joined with the Frisian Anabaptists. A gifted speaker and organizer, Simons traveled widely and attracted many followers.

In time, others took to calling his converts *Mennonites*, a term which has survived to the present day. Menno preached the peace of God and the love of Christ, and these replaced militant passion. Industry, prosperity and respect came to the Anabaptist movement. Today, direct descendants of Anabaptists number more than 730,000 in 57 countries.

denounced and damned, excommunicated and anathematized (cursed) each other, in a desperate struggle for power and prestige. A Church council was held in Pisa in 1409 to end the Great Schism. Instead, things were only made worse when the current reigning popes were deposed and Alexander V was appointed to the office. Now the world had three popes, and a very perplexed Church.

The deplorable state of spiritual leadership manifested in the highest echelons of the visible Kingdom of Christ filtered down to corrupt the clergy and the laity. Sincere converts to Christ wanted nothing to do with the blatant expressions of sins that had become all too acceptable inside organized religion. Something had to be changed. Christians knew that Christ came to save His people from their sins (Matt. 1:21). Jesus did not come to leave souls chained in the kingdom of darkness (2 Cor. 5:17).

Unless spiritual reformation came to the Church in France, radical groups would continue to survive--such as the Albigenses in the southern part of the country. The Albigenses were named after the town of Albi.

During part of their early history in the 11th through 13th centuries, the Albigenses embraced Manichean doctrines and practices. The predictable result was a mystical asceticism, based on the concept that matter is evil and light is the only good. As heretical as these concepts were, the Albigenses were ruthlessly persecuted for two other things: their criticism of the clergy, and their teaching that they were the only true church. Rome would not tolerate such a rival concept, and sought to

doctrinal distinctive, but the seriousness of a spiritual life with integrity. The Waldenses in particular gained a following because they embraced a simple and literal belief in the Bible. This belief gave a holy boldness to condemn the Church's lust of power, and lust of money. The Waldenses lived a life of poverty which provided a feeling of moral superiority, and the right to speak against the Church's wealth, pride, and worldly pleasure. As preachers of apostolic purity, they rejected Rome and its papal claim. The Waldenses helped others to see the need for independence from Rome, in order to enjoy personal peace in the quest for Christian perfection.

JACQUES D'E'TAPLES LEFEVRE

The movement towards religious reform in some parts of France found hearts ready to receive the widening influence of more prominent spiritual leaders such as Lefevre, Luther, and Calvin.

Jacques Lefevre (Jacobus Stapulensis Faber, 1455-1536) was born in Picardy, France. After being trained as a humanist scholar, he settled in Paris as a teacher in the University (in 1492). With 300,000 people, Paris was one of the largest cities in Europe. Lefevre's fame spread widely, thereby attracting many students, including William Farel--who would help to lead the Reformation in Geneva and Neuchatel.

As an independent thinker Lefevre was critical of the Church of Rome. He also openly proclaimed the doctrine of justification by faith. In 1512 Lefevre published *Commentary on the Epistle to the Romans* in Latin. Other important works followed, each of which emphasized the

from France to Geneva for safety, Calvin was able to keep in close contact with developments in all part of Europe. He was also able to maintain an extensive correspondence with Protestant ministers and missionaries in Catholic territories--including France.

THE DEATH OF JEAN LECLERC

The Reformers knew that neither King Francis I, nor the Sorbonne, could halt the flow of Reformation ideas from crossing the Rhine and coming into France from Frankfurt, Strassburg, and Basel. The writings of the Reformers were anxiously desired by workingmen, who were willing to give their lives to be free of the doctrines of the Catholic Church. One such man was Jean Leclerc, a worker of wool in the town of Meaux. When Bishop Briconnet published on the doors of his church cathedral a bull of indulgences, Leclerc torn it down and put in its place a sign which said that the pope was Anti-Christ. Leclerc was arrested and punished by being branded on the forehead (1525). Though he moved to Metz, unbridled zeal motivated Leclerc to smash religious images before a public procession could offer incense to religious idols of the Church. Leclerc was once more arrested. His right hand was cut off. His face was disfigured. His head was bound tight with a band of red hot iron. Before he could lose total consciousness, Leclerc was burned at the stake (1526). The Catholic Church grew more forceful in the persecution of opponents. Between 1526 and 1527, several more Protestants were executed for "blasphemy," which meant they denied Mary and that the departed saints had the power to intercede in prayer.

established. The Waldensians appealed to Francis who ordered that the prosecution cease (1533). But Cardinal de Tournon was determined that the prosecution should not cease. He charged the Waldensians with treason against the government. He then persuaded the ever-vacillating King to sign a decree on January 1, 1545, that all of the Waldensians found guilty of heresy should be eliminated. Mass executions began. Blood flowed. Within the one week of April 12-18, several villages were burned to the ground. In one village alone 800 men, women, and children were killed. In two months, the number killed rose over 3,000. Twenty-two of the thirty villages were destroyed. Seven hundred men were hanged. The Protestants in Switzerland and Germany heard of these horrors and vigorously protested. In contrast, Spain sent Francis messages of commendation, and the persecutions continued. A year later, a small Lutheran gathering was found in Meaux under the pastoral guidance of Pierre Leclerc, brother of the branded Jean. Eight had their tongues torn out; it was October 7, 1546.

THE GALLIC CONFESSION OF FAITH

Despite these acts of violence, the Protestant Church continued to exist and grow in Lyons, Orleans, Reims, and in a multitude of other towns and cities. The true Church militant would yet be triumphant in France. By 1559, fully one-sixth of the population of France was considered to be Protestant. This is why a synod was allowed to be held in Paris in May of that year. At this synod a creed was adopted known as the *Gallic Confession*. The Confession had initially been prepared by

reform in Germany and France, could also be found in The Netherlands (Holland and Belgium together at that time), which was controlled then by Spain. The existence of absentee bishops, worldly clergymen, idle monks, and immoral priests necessitated Church reform. Erasmus wrote brilliant satires against the Catholic Church in such works as *The Praise of Folly* and *Familiar Colloquies*. Still, it would not be easy to accomplish ecclesiastical reform. In addition to the powerful hold of Catholic dogma upon the hearts of people, the conflicting ideas of the Reformers were present in the general population. Some people wanted to follow Luther, and others Zwingli. Still others were Anabaptists. Someone was needed to help bring order back to society.

Thoughtful heads turned toward Switzerland. Emerging Church leaders went to Geneva to learn from Calvin what principles and practices to implement. Among the many suggestions offered was that a formal confession of faith be stated. This suggestion was accepted, and in 1561 Guido de Bres drafted the *Belgic Confession*. It is also known as *The Netherlands Confession*, or the *Thirty-seven Articles*.

Two years later, the *Heidelberg Catechism* was published and became very popular. This Calvinist work had originally been written in 1562, by Zacharias Ursinus, a professor at the Heidelberg University, and Caspar Olevianus, the court minister at Heidelberg, at the insistence of the German Elector of the Palatinate, Frederick II "The Pious" (1559-1576). It was the desire of Frederick to use the catechism in schools in order to move his territories from Lutheranism to the Reformed faith and practice of Calvin and Zwingli. [Gradually the term *reformed* had come

the independence of The Netherlands and the official establishment of the Reformed Church.

John Huss. In 1414, thirty of the followers of Huss were brought before the Bishop of Glasgow, and accused of speaking against all of the following: religious relics and images, the confession, the ordination of priests, their power to forgive sins, the doctrine of transubstantiation, purgatory, indulgences, masses for the dead, the celibacy of the priesthood, and the authority of the pope. Though the men retracted in fear, the truth could not be suppressed.

By 1523, the writings of Martin Luther had found their way into the country. A copy of Wycliffe's New Testament was translated into the Scottish language, to the delight of many and to the horror of Rome. Men like Patrick Hamilton, who preached the doctrine of justification by faith, were invited by James Beaton, Archbishop of St. Andrews, to come and defend their position. Hamilton did, and was burned to death for his efforts in 1528. Two other "professors," as the early Reformers were called, were burned in 1534. In 1544, four men were hanged and a woman was drowned for their faith.

Because these incidents were few and separate from each other, there was little public outcry. Something more drastic had to happen to capture the minds and imagination of the masses. The hanging of George Wishart did just that. His death marked the first telling event of the Scottish Reformation.

During the 1540's, George Wishart was among those brave souls who traveled and preached the message of God's redeeming, sovereign grace. John Knox heard Wishart preach and joined his happy band, as a body guard able to wield a two-handed sword. For five weeks Knox traveled

not so long ago held George Wishart. Now, because the weather was hot," Knox later wrote, "it was thought best, to keep him from stinking, to give him great salt enough... to await what courtesies his brethren the bishops could prepare for him. These things we write merrily." Knox approved of the murder because he believed that God uses men as the instruments of His wrath and judgment.

The death of the Cardinal might have vindicated the execution of Wishart, but it also immediately launched a revolt against the Catholic policy that Beaton had made with the French. The Cardinal had negotiated a treaty with the French to keep the Protestant English from coming into Scotland. Opposed to this policy were the patriots who were known as *Castilians*. Because Knox was sympathetic to the Castilians, he too became a wanted man.

Following the murder of Cardinal Beaton, the Castilians fled to the castle of St. Andrews on the coast of Scotland. Knox went to be with the band of warriors. Everyone there believed that Henry VIII would send forces to rescue and protect them, since they were Protestant and sympathetic to his rule. But Henry sent no help. Instead, in July, a French fleet sailed up and bombarded St. Andrews Castle. After four weeks, those inside the castle were overpowered and imprisoned as galley slaves. John Knox was among those taken captive.

LIFE AS A GALLEY SLAVE

A typical French galley ship of this period was between 100 feet and 150 feet long, 30 feet wide, and stood about 6 feet above the water line.

that Knox and his fellow prisoners were freed from the galleys *Notre Dame* in February, 1549.

MARRIAGE AND AN UNUSUAL MOTHER-IN-LAW

With gratitude in his heart, Knox made his way to England, where he became a Protestant clergyman. Knox was placed as the minister in Berwick-on-Tweed. It was there that he first befriended forty-five year old Elizabeth Bowes, who had five sons, ten daughters, and a Catholic husband.

Under the preaching of Knox, Mrs. Bowes was converted to the Protestant faith. She was very pleased when her fifth daughter Marjory (Margaret), agreed in 1553 to become the wife of the pastor who had led her back to Christ. In contrast, her husband Richard was not at all happy with the proposed marriage. But there was nothing that could be done. The wedding finally took place around 1555, when John Knox was about fifty years old.

The situation became more complicated when Mrs. Bowes left her husband in 1556, in order to live with Marjory and John in Geneva, where the couple had moved. Four years later, Marjory died (1560). Though Knox remarried, Mrs. Bowes remained with him and his new bride. While no unethical behavior was ever discovered, this unusual arrangement provided his critics with material to use in slanderous comments. Knox remained silent and maintained his relationship with Mrs. Bowes.

Because he was so close to his mother-in-law, Knox was able to

tremble, that I could not hold pen to write.

There was fire in the soul of this man. There was a religious and patriotic passion that burned in his breast. Knox could not, and would not, keep quiet--especially about controversial subjects. For example, in 1550 Knox was called upon to defend his attacks upon the Catholic mass before Tunstall, the bishop of Durham. Fearing controversy, the bishop reassigned Knox to the south of England. There, Knox began to preach against the Anabaptists. Then he found fault with the liturgy in the *Book of Common Prayer* (1552), for it required those receiving communion to kneel while partaking of the elements.

Knox was opposed to people kneeling for communion. He taught that a *rubric* (a bold heading) should be included in the *Book of Common Prayer*, stating that kneeling did not mean belief in "the bodily presence of Christ in the elements". This became known as the "black rubric." Knox's criticism of the *Book of Common Prayer* alienated even Archbishop Cranmer. But Knox did not care. He would preach the truth as he understood it, and suffer the consequences for his faith.

MARY TUDOR

The doctrinal concerns of Knox were compounded by political considerations when King Edward VI (b. 1537), son of Henry VIII and Jane Seymour, died on July 6, 1553 at the tender age of sixteen. His half sister Mary Tudor, a devout Roman Catholic, was crowned Queen by Stephen Gardiner, Bishop of Winchester and a valued advisor. Mary was determined to return the Church of England to Rome, even if it meant

COMPLIMENTS FOR CALVIN

Safely on the mainland, Knox wrote many open letters exhorting the Protestants to stand firm. He then went to Geneva in 1554, where he came under the strong influence of John Calvin. His heart was stirred at what might be when the Church was able to righteously influence the government. Knox described Geneva as "the most perfect school of Christ that ever was on earth since the days of the Apostles."

From Geneva, Knox received a call to minister to the English refugee congregation in Frankfurt. Calvin encouraged Knox to accept the German pastorate, which he did. However, once more his confrontational spirit was manifested when a number of the English refugees in Frankfurt wanted to use the English *Book of Common Prayer* in the hour of worship. Knox refused. When a compromise order of service could not be reached, Knox was ordered by the city authorities not to preach. Disgusted, Knox left Frankfurt and returned to Geneva, where he became the co-pastor of a small English congregation of some two hundred souls.

Meanwhile, in Scotland, the Reformation efforts continued. The work was made more difficult because after the death of James V in 1542, Scotland was ruled by his wife, Mary of Guise. Mary, of noble French birth, was sympathetic to the Catholic faith. Her daughter, also named Mary, was sent to France to be educated and married to the Dauphin. In light of these things, it was obvious to some of the Church

against the monstrous Regiment of Women. It was a political mistake, as Knox later conceded, saying "My First Blast hath blown from me all my friends in England." Now numbered among his most bitter enemies was the Protestant Queen, Elizabeth I, who had suddenly been elevated to the English throne.

Banished from England by the new Queen, Knox set sail for Scotland. In May, 1559, he arrived ready to preach. Within days, he spoke at Perth against the sin of idolatry. After the service, a riot erupted. Altars were destroyed, images were demolished, and houses of worship were burned. The regent Queen Mary of Guise threatened to deploy troops to restore the peace. Both Protestant and Catholics began to take up arms and stake out territories. Mary entered Perth only to be met with resistance. Deciding that she could not win the battle, Mary signed a truce (May 29, 1559).

Knox, savoring the taste of victory, left Perth and moved on to St. Andrews. There, he again preached against "all monuments of idolatry", much to the dismay of many. Predictably, social unrest followed. Catholic churches were entered, images were taken by force and destroyed before the eyes of the Catholic clergy.

It was all too much for the delicate Queen, who really had no real heart for religious hatred and bloodshed. Extremely ill, Mary of Guise fled to Leith, and tried to delay the victorious and rampaging Protestants with negotiations, until help could arrive from France. While she waited, the Protestants moved to win their own political and military support from Elizabeth of England. Soon, an English fleet in the Firth of Forth (a

situation. Under the leadership of Knox and with the approval of Parliament, a Confession of Faith was adopted. In August, 1560, the legal acts were passed by Parliament to do away with the Mass on pain of corporal punishment, dispense with the jurisdiction of the pope, and repeal any and all laws which did not conform to the Reformed faith. The *First Book of Discipline* was offered to the General Assembly when the national church met in December, 1560. Later, in 1564, the *Book of Common Order* would be accepted as the official worship book of the country.

Taking personal advantage of the triumph of the Protestant faith, the nobility of Scotland denounced purgatory as a myth, and then claimed that the Catholic Church had taken their ancestral land by fraud. Perhaps the land should be returned? A vote taken by Parliament mandated that restitution should be made. Most of the ecclesiastical property acquired by the Catholic Church was soon restored to those laity landowners who were Protestant.

DEATH OF THE "THUNDERING SCOT"

Despite the civil unrest that the country had endured, despite the posturing for position and power, and the obvious temptation for the new leaders to retaliate in kind for past grievances, the Scottish reformation probably shed the least blood and lasted longer than any reformed movement in other countries. Solidifying the Protestant position in Scotland was helped in large part because Mary Queen of Scots was not a wiser ruler. She alienated important Church leaders such

complained much and loudly, and do still complain of my too great severity, but God knows my mind was always free from hatred to the persons of those against whom I denounced the heavy judgments of God." On November 9, 1572, John Knox preached for the last time. Five days later, the "thundering Scot" was dead. He was absent from the body and face to face with the Lord.

indulgences, by denying that such non-spiritual transactions had power to release a person from punishment in purgatory. Wycliffe did not stop there. Having received a doctorate of theology (1372), he did not hesitate to deny the reality of transubstantiation. He declared that the bread and wine do not change into the actual body and blood of Christ during Communion.

The pope rebuked Wycliffe and urged Oxford University to dismiss the radical professor. The request was denied. Wycliffe was free to pursue his studies and other projects--such as translating the Scriptures from Latin into English. The New Testament was completed around 1380, and the Old Testament in 1382. The Church authorities were outraged that Wycliffe had made the Scriptures available to all. They felt that the Scriptures in the hands of the common man would lead to misinterpretations and doctrinal abuses. When the Council of Constance met, Wycliffe was condemned as a heretic, even though he had died. His body was ordered to be dug up, his bones burned, and his ashes thrown into the Swift River.

But the desecration of his corpse did not matter. The ideas of Wycliffe had found fertile soil in which to grow. His work would live on after him, reflected in the fact that one of his associates, John Purvey (c.1353-1428), produced a revision of the Wycliffe Bible in 1388. Like Able, John Wycliffe, being dead, yet lived (Heb. 11:4).

THE POWERFUL PRAYER OF A DYING PROFESSOR

The desire of John Wycliffe to place a copy of the Bible into the

men. God can take all things, including the pride and arrogance of man, and make them serve His own purposes as He did in the life of Henry VIII, son of Henry VII and Elizabeth of York. Born in the year 1491 at Greenwich, Henry was brought up as the crown prince, following the premature death of his elder brother, Arthur.

It was obvious to many that Henry would one day make a splendid king. He had an abundance of natural gifts: tremendous intelligence; physical beauty; athletic ability; a sense of humor; charming manners; tolerance; and the capacity to show clemency. There was great excitement throughout England in 1509, when the announcement was made that Henry VIII was king of England at the young age of eighteen. Here was a young man to admire for he, according to Sir Thomas More, "has more learning than any English monarch ever possessed before him." The only question to be answered was what Henry would do with his kingdom.

THE CARDINAL OF THE KING

Realizing his need for guidance in affairs of State, young Henry found in Thomas Wolsey someone to rely upon. Wolsey was only three years older than Henry, and was a priest. Born at Ipswich of humble parents, Wolsey had risen to the attention of the royal court through his intellectual achievements at Oxford. He knew how to get along with others, while manifesting an ability for management and negotiation. Wolsey served Henry VII as a diplomat. Now, he would serve his son, with tremendous success. Each political victory brought Wolsey more

Launer license to preach in any Church in the country.

Meanwhile, the Cardinal's foreign policy began to collapse. Though allied with Charles V of Spain, the war with France (1522), which Wolsey had allowed England to engage in, proved to be a disaster in both money and men. The check and balance of power among nations, which Wolsey had tried to establish, was ruined when Charles not only defeated the forces of France, but captured Rome and the Pope in 1527. Unless the continent was to be ruled by Charles, something had to be done. England had to switch sides and fight against her own ally. So in January, 1528, England joined France in war against Charles.

A QUESTIONABLE MARRIAGE

To make diplomatic matters worse for Wolsey, Charles was the nephew of Catherine of Aragon, from whom Henry VIII had decided to get a divorce. In addition, Pope Clement VII, who alone had the ecclesiastical power to grant Henry a divorce, was being held captive by Charles.

Catherine of Aragon was the daughter of Ferdinand and Isabella. She had come to England in 1501, at the age of sixteen, to be married to Arthur, aged fifteen, the eldest son of Henry VII. The marriage ceremony took place on November 14. Arthur died on April 2, 1502. The great question that emerged was whether or not the marriage had been consummated by the young couple. The Spanish ambassador sent "proof" to Ferdinand that the marriage had been consummated; Catherine denied everything.

the child was dead. A second and third son also expired soon after birth (1513, 1514). Henry began to think of a divorce, or better yet for him, an annulment. Catherine tried again, and in 1516 she gave birth to the future Queen Mary. In 1518, Catherine delivered yet another baby, stillborn. Meanwhile, at age two, the young princess Mary was betrothed to the dauphin of France. If Henry had no son, his daughter Mary would inherit the English throne, and her husband, the future king of France, would become the king of England. Never! Never! Henry would not think of that. He must have a son. Catherine must not deny him a divorce. Nor must the Church.

By now, Henry had grown weary of Catherine. His lustful, roving eyes fell upon Elizabeth Blount, whom he took as his first mistress (1518). She gave him a son in 1519. Henry made him Duke of Richmond and Somerset, and considered making him a successor to the throne. Then he found another mistress, Mary Boleyn (1524), who had a charming sister named Anne. Henry was first infatuated, and then obsessed with Anne. He must have her as wife. No doubt she could give him an heir. By March, 1527, Henry had set in motion the process for having his marriage to Catherine annulled. Cardinal Wolsey assured him that a papal annulment easily could be attained. How wrong he was.

The final story of Henry's divorce from Catherine is sordid and filled with great sadness. The Queen did not deserve to be treated in the way she was. Indeed, she expressed herself on this matter on June 21, 1529. Having been granted an audience with the king, Catherine cast herself on her knees before him, and pleaded that their marriage last. She

do anything within the Church. Did not anyone have an idea of what to do next? Thomas Cranmer, the Archbishop of Canterbury, did.

THE SUPREMACY OF THE KING

Aware of the mood of the nation in religious matters, Cranmer knew that the time was ripe for a break with Rome. He shrewdly suggested that the matter of a divorce be submitted to the leading universities of England and the continent. In this manner, Henry VIII found men willing to give him biblical sanction for obtaining a divorce. The next steps were both logical and audacious. Henry halted the transfer of financial resources from going to the pope, and then he had Parliament declare him to be the head of the Church of England (1534). The law which passed was called the *Act of Supremacy*. The provision was made that the king, not the pope, was the head of the Church of England.

An annulment was then pronounced by Archbishop Cranmer. Henry VIII was finally free to marry his mistress. A royal marriage took place; Anne was already pregnant. The result of this unholy union was a daughter, Elizabeth. Anne did not live to see her daughter reign. She was beheaded on a charge of adultery in 1536. Other wives followed. There was Jane Seymour, who gave birth to Edward; Anne of Cleves, whom Henry divorced soon after the marriage; Catherine Howard, who was beheaded within a year on the charge of adultery; and Catherine Parr, who outlived the monarch.

While Henry was making a mockery out of Christian marriage, others were beginning to mock him, or so Henry thought. One thing was

of the Church. Henry also left behind a legacy of brutality and violence, while never moving too far from Catholic dogma. So there was much work to be done if the Church in England was truly going to be reformed. Still, the sins of a king served the true Sovereign of the Universe, for the suffering saints in England would yet produce much spiritual fruit.

When Henry VIII died in 1547, his son Edward VI (1547-1553) succeeded him to the throne. Because he was but a nine year old child, his uncle, the Duke of Somerset, was made regent. Somerset and his government were supportive of the Reformation. Changes were allowed to be made in the doctrine and form of worship in the Church of England. In 1549, Parliament passed the *Act of Uniformity* which made the use of the *Book of Common Prayer* mandatory in the services of the Church. It is also called the *First Prayer Book of Edward VI*. A communion table took the place of the altar, and the preaching of the Word was honored. A new creed was formulated by Thomas Cranmer, the first Protestant archbishop of Canterbury. With the help of other theologians, including John Knox, the Church of England adopted the *Forty-two Articles*. All of these reforms moved the Church of England away from the Church of Rome.

"BLOODY MARY"

But the Reformed measures were to be challenged. When he was only sixteen years old, Edward died unexpectedly of tuberculosis (1553). His half-sister Mary ascended to the throne of England. Mary

Mary continued to persecute the Protestants until the day of her death, November 17, 1558. She had needlessly destroyed the lives of over three hundred people by causing them to be burned at the stake. She is worthy of her graceless name, "Bloody Mary."

HOPE SPRINGS ETERNAL

The death of Mary brought her half sister, Elizabeth, to the throne of England. Elizabeth I (ruled, 1558-1603) was sympathetic to the Protestant position. Persecution came to an end, as did the threat of a Spanish invasion. Elizabeth would remain single and rule alone. More importantly, she would allow religious reforms to take place. For example, despite strong opposition, Parliament passed a second *Supremacy Act* on April 29, 1559, making the sovereign of the Land the head of the Church of England. Then, once more, the government rejected all papal authority. The *Second Prayer Book of Edward VI* was revised. Finally, after a slight change was made in 1563, the *Forty-two Articles*, which are basically Lutheran in point of view, were reduced in number to *Thirty-nine Articles* and adopted. All of these provisions are known as the *Elizabethan Settlement*. The pope had hoped that Elizabeth would return to the fold. When she did not, her papal excommunication was decreed in 1570.

Elizabeth's reign was not without religious conflict. The Puritans opposed the Queen's propensity for liturgy, and she opposed their demand for the removal of bishops, which in theory was a direct challenge to a hereditary monarch. "No bishop, no king," she reasoned.

of God as they understand it should be done, regardless of how we might label their general position.

In the Catholic Church, prior to the official Reformation period that broke out in Germany under the influence of Martin Luther, there were sincere reformers in various countries. In Spain, there was Ximenes, a Franciscan monk, who desperately wanted the Church to become better and more pure.

Ximenes ministered during the dark days of the reign of Queen Isabella I (1451-1504) and her husband Ferdinand II of Aragon, who sponsored the Inquisition. While the Inquisition itself was cruelty incarnate, through the reform work of Ximenes, a part of the Church knew something about spiritual renewal--a generation before Martin Luther began the Reformation in Germany.

Initially placed in charge of several monasteries because of his special organizational and leadership skills, Ximenes began to correct blatant spiritual abuses such as the buying of Church offices. By attacking the papal sale of indulgences, he earned the enmity of the pope. However, Ximenes was protected by Queen Isabella, and he was able to continue his work. He enforced strict discipline in the monasteries under his care. New schools were established for the study of theology, so that the people could have an educated clergy. High moral standards were demanded of the priests. Any individual who did not comply with an ethical code of conduct was removed from office.

While Ximenes brought about external change, essential internal concerns that involved the heart of the Church were not challenged. Like

First established by Gregory IX (pope, 1227-1241), the purpose of the Inquisition (*inquirere*: Inquisition) was to inquire into the spread of teachings which were officially opposed to the faith of the Church. All Catholics suspected of heresy could be called before the local tribunal, where punishment could be rendered. It was sincerely believed that spiritual infidelity had to be corrected in order for the soul to be saved. By original design, the Inquisition was not to be a means to impose the Christian faith upon Jews, Muslims, or non-Catholics at large. Rather, the Inquisition was to be used to secure the salvation, coercion and punishment of the disciples of Christ. In the sixteenth century, the Inquisition found ardent supporters to protect the Catholic faith, especially in Italy and Spain. Cardinal Giovanni Caraffa, Ignatius Loyola, and Charles V united to urge the restoration of the Inquisition. Pope Paul III agreed (1542) and appointed Caraffa, with five other cardinals, to reorganize the Inquisition. Authority was to be granted to specific clergy throughout the Christian world, to do whatever was necessary to keep souls in the Church. The Inquisitors, Local and General, were usually selected from among the members of the Franciscan and Dominican Orders, with the latter being preferred for their alleged knowledge of Scripture. Specific rules were established:

1. When the faith is in question, there must be no delay, but on the slightest suspicion rigorous measures must be taken with all speed.
2. No consideration is to be shown to any prince or prelate, however high his station.
3. Extreme severity is rather to be exercised against those who attempt

vowed, "I would gather the wood to burn him." No one doubted the truthfulness of the statement. And so, the bones of Church members were broken. Limbs were stretched. The most barbaric methods of torture the depraved minds of men could conceive were used. Blood flowed freely.

By the grace of God, Paul IV died after only four years of an unrighteous rule. Rome celebrated his death with four days of uninhibited joy. Crowds torn down the statue of the pope, dragged it through the streets, and threw it into the Tiber River. The buildings of the Inquisition were burned, the prisoners set free, and all documents were destroyed.

THE COUNCIL OF TRENT

While members of the Inquisition were doing deeds of unspeakable darkness in the name of the Light of the World (John 1:4-8), in a little city in the mountains of northern Italy called Trent, a Church council was meeting. Paul III (pope, 1534-1549) had initially summoned the council, which would meet sporadically from 1545 to 1563. Twenty-five sessions would be held. The purpose of the Council was to reflect the Protestant initiative, and formulate a confession of faith. A catechism was also adopted. When its work was completed, some obvious Church abuses were corrected by the Council, but the supremacy of the papacy, and the whole system of salvation by works, still stood as foundational truths. In addition, the Council embraced the validity of believing that the seven sacraments could bestow merit on the Christian. Furthermore,

Netherlands the saints fell victim to the Spanish Inquisition. More than 18,000 were slaughtered.

Charles was able to viciously suppress the work of the Protestants until he suffered a political setback. One of his closest supporters, Maurice of Saxony, turned against him. Charles could have been captured and held a prisoner, but he was allowed to escape. When asked why he let the king flee, Maurice said, "I did not have a cage good enough for such a fine bird."

By 1555, Charles was forced to sign the *Peace of Augsburg*. The hurting was halted. According to the terms of the treaty, each prince of a territory would have the right to choose whether his kingdom would be Lutheran or Catholic. In this choice, the common people would have no voice. They would have to accept the religion of their ruler.

On September 28, 1556, Charles V, Emperor of Germany, king of Spain, and lord of the Netherlands made his way to Spain, where he would remain until his death on September 21, 1558. It did not help the cause of the Catholic Church that Charles was becoming senile. Perhaps some taint of insanity was inherited from his mother's blood.

In the final years of life, Charles was without mercy. He recommended vicious penalties to "cut out the root" of heresy. He regretted more than ever having let Luther escape him at Worms. By royal command, no woman was to be allowed within two bowshots of the monastery walls where he was staying, which was a monastery in name only. Charles had turned it into a palace. Changing his will, Charles ordered that 30,000 Masses be said for him after his death. Such

and Church martyrdom. At last she told everyone she was going to become a nun. Four years later Teresa had become a beautiful young woman with many admirers. It was only natural that she fall in love with one of them, but then Teresa became afraid. Her heart was divided between the world and the Church, and a choice had to be made. At age sixteen, Teresa became an Augustinian nun.

As the years passed, Teresa grew disappointed with the external behavior of those she found in the convents. Her own spiritual life was filled with visions of heaven. On one occasion, Teresa thought an "exceedingly beautiful angel" pierced her heart several times with "a long dart of gold," tipped with fire. "So real was the pain that I was forced to moan aloud, yet it was so surpassingly sweet that I would not wish to be delivered from it. No delight of life can give more content. As the angel withdrew the dart, he left me all burning with a great love of God." Such visions would continue throughout her life.

Teresa wanted others to know spiritual joy. But in order for that to happen, reform had to take place. A new convent had to be established with behavior conducive to Christian conduct. Despite opposition, Teresa would know success. In 1562, on a narrow street in Avila, the new convent of St. Joseph was opened. Eventually Teresa would establish seventeen convents, all of which would be obedient to the strict, Carmelite rule which emphasized asceticism, self-discipline, and prayer, in a loving and cheerful manner.

A gifted administrator and writer of mystical experiences, Teresa published her *Autobiography* in 1562. Respected in life, Teresa was

was performed to set the bones straight. This procedure was more successful, but it left one leg shorter than the other. A long, tortuous period of convalescence began.

During this time, Ignatius asked for books to read. He was given a copy of the *Life of Christ* by Ludolfus. A powerful spiritual awakening took place in the heart of Ignatius. One day Ignatius rose from his bed of affliction, knelt, and dedicated his life to being a soldier unto death of Christ, the Virgin Mary, and the Church.

While the spiritual journeys of Ignatius took him to many parts of the world, he chose to exist as an extreme ascetic. The once handsome, wealthy, and attractive aristocrat abused his body, to the point that his hair fell out, his beard was unkempt, his face became haggard, and his clothes rotted off his back. There was an intensity about the man that attracted others. He believed he knew how to advance the cause of Christ: individuals must become soldiers of the Cross through rigid discipline and holy obedience.

For Ignatius, this meant slavish subservience to the Church. He and his followers would do whatever task the Church asked, no matter how menial or humiliating it might be. Out of this vision for spiritual soldiers came a core group of committed Catholics. They were formally recognized by Paul III (pope, 1534-1549) when he issued a papal bull establishing the *Regimini militantis ecclesiae*, "For the rule of the Church Militant", the Society of Jesus (the Jesuits), September 27, 1540. Valuing not only holy obedience but also education, the Jesuits sent its dedicated missionaries to Europe, India, China, Japan, and the New

Inquisition in Goa, and using governmental policies to pressure people into becoming Catholics. However, Francis has also been praised for a life of devotion to the Church, resulting in the bringing of over 700,000 people into the Catholic Church. Believing that the good he did outweighed the bad, the Catholic church canonized him in 1622.

Because each of these people contributed greatly to the Catholic cause, Church unity would be enhanced. The Council of Trent also helped to bring an end to further Catholic divisions--by establishing a sense of unity with a creed, a catechism, and a sense of stability.

A FRAGMENTED FAITH

Meanwhile, the Protestant community was not so united. It continued to fragment for a number of reasons, none of them noble.

1. One major cause for Protestant division was the lack of a central government with ecclesiastical control. The movement was not helped by its own teaching in this matter. The centralization of power in the Church or State was held suspect. While the privileges of the universal priesthood of the believer were exalted, in practical terms, this teaching served to undermine the authority of ministers in the local assembly, and the power of the corporate Church.

2. Another difficulty was that in some nations, a class division arose. When Martin Luther took a firm stand against the populace in the Peasant's War of 1525, the lower classes felt betrayed. Many in this segment of society turned against Luther and the Reformation, and

there was a constant emphasis upon sin, salvation, sanctification, and eternal damnation. It was just easier not to have to think so much about so many serious topics. It was easier to be a Catholic.

4. The Protestant movement fragmented even more when its own foundational doctrine was abused. The essential teaching of the Reformation was that "justification is by faith alone apart from human works or merits." A careless thinker might assume that good works are not associated with salvation. If that is true, then it does not matter how one lives. Therefore, why not live life as one pleases while singing, "Free from the Law, O happy condition; sin as you please for there is remission!"

By embracing a system of salvation built upon "easy believism", people persuaded themselves that sin was not something to be taken seriously. Grace and love would cover a multitude of sin. The Catholic Church was quick to point out that a belief in salvation apart from works would tend to justify a life of unrestrained liberty. In addition to the abuse of doctrine, the division of doctrine brought a disruption of fellowship. Lutherans did not feel that they could have open fellowship with Calvinists.

5. Finally, geography played a role in dividing the Protestant Church. While France, Scotland, and The Netherlands enjoyed a common unity by embracing the creeds of Calvinism, they were geographically apart. Physical fellowship among the various churches was difficult to achieve because of natural barriers.

the Church of England near the beginning of the reign of Queen Elizabeth (1558-1603), as established by the *Act of Supremacy* and the *Act of Uniformity*. In a cautious manner, the first act defined the authority of the State in the Church, while the second established the required use of the *Book of Common Prayer*.

In 1558, when Elizabeth succeeded "Bloody Mary" Tudor (1516-1558) to the throne of England, she discovered that many Protestants had returned from religious exile enamored with the concepts advocated by the great French reformer, John Calvin (1509-1564).

By using the Acts of Supremacy and Uniformity, the new Queen sought to avoid any more Church controversy. But her desires were not realized. There were those who wanted to see the Church of England completely divested of any reflections from Rome. Specific demands were being made by the Puritans: a sincere and spiritually-minded pastor, able to preach, was to be placed in every parish; there were to be no distinguishing clerical garments; no one should kneel at the Lord's Supper; rings were not to be exchanged at weddings; and the use of signing of the Cross at baptism must cease (the Roman Catholic movement of the hand in the shape of a cross).

These acts were objected to because of the symbolism associated with them. The clerical garments reminded the Puritans of the priests in the Catholic Church--and of the power they once wielded. The kneeling at communion was considered to be an acceptance of the Catholic belief of the physical presence of Christ as taught in the doctrine of transubstantiation. The exchanging of rings at weddings reminded the

wanted to be holy. They wanted a renewed emphasis upon strict morality. Going to the theater, playing cards, and dancing were frowned upon and preached against. Honoring the Sabbath was mandatory. There should to be a distinct separation between Church and State.

THOMAS CARTWRIGHT

One prominent leader of the Puritan movement was Thomas Cartwright (b. 1535). A graduate of Cambridge, Cartwright spoke out openly against corruption in the Catholic Church. As a result, he was driven from his teaching position at St. John's College when the Catholic Queen, Mary Tudor, ascended the throne in 1553.

As Cartwright exposed moral and doctrinal corruption in the Catholic Church, so he spoke against spiritual pollution in the Church of England, to the dismay of the Protestant Queen, Elizabeth. The reward for his honesty is that Cartwright was removed from the teaching profession to which he had returned. He was decreed guilty of declaring that the Church of England had forsaken certain practices of the New Testament, and was banished from the country.

While living as a religious exile in Geneva, Switzerland, Cartwright was able to meet Theodore Beza, the Protestant leader who had replaced John Calvin upon his death. Desiring to return to England, Cartwright went home, but found he could not stay; he would not keep silent. After issuing a pamphlet, *Admonition to the Parliament* (1572), alleging there to be unworthy officials in the Church of England, Cartwright was once more compelled to leave the country.

almost forty years after the death of Queen Elizabeth (d. 1603), the Puritans were persecuted directly and indirectly. There was public ridicule and private slander. The Puritans were subject to fines and imprisonments. Perhaps it was only natural that they allied themselves with those who politically opposed King Charles I (1600-1649). The Puritans longed for a legal forum to alter their harsh treatment, and advance their own agenda. In 1640, they found what their heart's desired. In that year the "Long Parliament" met, after an eleven year absence of convening. The Parliament was so named because it was determined not to disband, even if the Crown commanded its dismissal.

In the Long Parliament, the Presbyterian Puritans found themselves in the majority. They realized that they were now in a position to take revenge on past injustices. Two leading opponents of the Puritans had been the Earl of Strafford and William Laud. The king had made Laud bishop of London in 1628 and archbishop of Canterbury in 1633. Under his leadership, many Puritans fled to America. Once the Puritans gained political power, Strafford and Laud were brought to trial, condemned, and executed--by beheading.

KING CHARLES I

Meanwhile, relations between Parliament and King Charles continued to deteriorate. It was inevitable that there be tension because Charles, the younger son of King James I, believed in the concept of "the divine right of kings." This world view held that God Himself made kings and not men. Therefore, while men and Parliaments might give

the king, and supporting the side of Parliament, were shopkeepers, small farmers, and entrepreneurs. These opponents of the Crown became known as Roundheads, because they cut their hair very short--the shape of the round head could be seen.

When the hostilities began, the king's forces were victorious for a very simple reason: the general population was not trained in the art of war. A wealthy farmer, elected to the House of Commons in 1628, said plainly that, "A set of poor tapsters [those who repaired pots and pans] and town apprentices cannot fight men of honor successfully." Oliver Cromwell (1599-1658) was right. The army raised by Parliament to fight the forces of the king, needed to be trained in a professional manner. Perhaps Cromwell could help, and he would.

Cromwell began by forming a new regiment, the Ironsides. The men who served in this regiment were never defeated on the field of battle. Seriously devout in their personal life, they did not swear or drink, and they charged their enemies singing psalms. Later, an army of twenty-one thousand men, patterned after the Ironsides, was created. The New Model Army also consisted of God-fearing soldiers who sang psalms, studied the Bible, and prayed when they were not fighting.

Supported by the Scots, the Ironsides defeated the king's army at Marston Moor (1644), and at Naseby (1645). Charles was compelled to surrender in 1646. However, ever the politician, while in custody Charles led the Scots to believe that, if they joined his side and invaded England, he would support their desire for a Presbyterian form of Church government. The Scots believed the word of the king and, on

allowed. The death sentence was pronounced and signed by fifty-nine judges, including Oliver Cromwell.

On January 30, 1649, Charles I walked from St. James Palace to the steps of the high scaffold erected in front of the royal palace of Whitehall in London. Before the great multitude which had gathered to witness the bloody spectacle, Charles was beheaded. The king went to his execution with personal dignity. The dark deed was done with one strike of the sharp ax. The executioner held the severed head up high--the crowd could see the death of their sovereign. One eyewitness wrote, "There was such a groan by the thousands then present, as I never heard before and desire I may never hear again." Later, many more would regret what had been done. Following the demise of Charles I, an alleged autobiography was published, *The Royal Image*, which won him renewed respect posthumously. The time would come when the people of England desired a restored monarchy. Until then, the Great Rebellion would continue. A strong military man would guide the country.

A "LORD PROTECTOR"

With the death of the king, Oliver Cromwell was the undisputed leader of the nation. Though he did refuse to be crowned king, Cromwell was willing to serve as "Lord Protector" of England from 1653 to his death on September 3, 1658. As a national leader, Cromwell made several important contributions. Perhaps the most important one was the establishing of peace in England, Scotland, and Ireland after ten years of violent civil conflict.

While Cromwell contained the zeal of these religious enthusiasts, he did allow members of the Jewish community to live without opposition in England. However, with members of the Catholic faith, and with members of the Anglican Church, Cromwell was not so gracious. Severe restrictions were placed upon their acts of worship.

AN ASSEMBLY OF SAINTS

While the Civil War raged in England between Parliament and the king, changes were made in the Anglican Church. In 1643, the Episcopal form of government was abolished by Parliament. A new structure was requested. It would be formulated by an assembly of one hundred twenty-one clergymen (the "divines") and thirty laymen: 10 members of the House of Lords, and 20 members of the House of Commons. This Westminster Assembly of Divines met at Westminster Abbey in London.

Most of those who were present when the Assembly convened in 1643, were Presbyterian Puritans. Eight Scottish commissioners were allowed to be part of the gathering, in appreciation for their aid in fighting the king. While the Scottish representatives had no official role in the proceedings, their presence remained influential. The Assembly held 1,163 sessions between July 1, 1643, and February 22, 1649. A quorum of 40 members was required.

As work proceeded, a Directory of Worship was prepared to replace the Episcopal prayer book. In addition, a new confession of faith was drafted for the Church of England. This *Westminster Confession* was the

THE RESTORATION AND ITS PERSECUTIONS

The success of the Puritans in reforming the Church of England did not last. When Oliver Cromwell died in 1658, his son Richard, took the reigns of political power. Because Richard did not have the leadership skills or the political stature of his father, he ruled for only two years (1658-1660), and earned the humiliating nickname "Tumble Down Dick." Richard's demise paved the way for Charles II of the House of Stuart to be restored to the English throne of his father (Charles I) in 1660.

As the restored Stuart king of England, Charles II (1660-1685) issued a general pardon to all who had fought against his father in the great Civil War, but he did not mean it. By May, 1662, Parliament was once more controlled by Anglican members, sympathetic to the Episcopal Church. It passed a new Act of Uniformity, and printed a new Prayer Book, reversing the changes made by the previous, more Puritan, Parliament. The new laws were called the Clarendon Code after the politician who proposed them. One measure of the Clarendon Code was an *Act of Uniformity* (1662), which required all clergy to give 'their unfeigned consent and assent' to everything that was in the *Book of Common Prayer*. Any form of Church service, other than that officially prescribed therein, was prohibited.

When over 2,000 Presbyterian ministers of the Gospel could not in good conscience subscribe to the *Act of Uniformity*, they were driven

pamphlet was a tract against the Quakers called, *Some Gospel Truths Opened*. This was followed by, *A Vindication of Some Gospel Truths Opened*. His third work was on the parable of the rich man and Lazarus entitled, *Sighs from Hell, or the Groans of a Damned Soul* (1658).

Bunyan continued to write and to preach as a *Non-conformist*--someone outside the official structure of the Church of England. In 1660 official persecution against the Non-conformists was renewed. Bunyan, caught up in the new cycle of violence, was arrested and imprisoned. As stressful as the circumstances were, his imprisonment was not as severe as it could have been. There were no prohibitions on visitors, and there were periods of parole.

While in prison Bunyan wrote his spiritual autobiography *Grace Abounding to the Chief of Sinners*. This was followed in 1663 with *Christian Behavior*. *The Holy City* (1665) came next to reveal the symbolism of the heavenly city described in Revelation. Bunyan's greatest work, *Pilgrim's Progress*, was published in 1678.

As a prolific writer, all of the works of Bunyan were designed to help build-up the Christian's faith. In August of 1688, Bunyan rode through a heavy rain on his way to London. Within a few days, he developed a violent fever and died. He was buried in Bunhill Fields, London.

Another Puritan, a man with unusual intellectual and literary gifts, was John Milton (b. 1608). As a young man, Milton enjoyed an exceptional education, with the opportunity to travel widely. In addition to English, Milton was fluent in Latin, Italian, Greek, Hebrew, and

between ambivalence and Cautionism. On his deathbed in 1685, the king finally professed faith in the doctrines of the Romans Catholic Church. His brother James II ascended the throne without any moments of uncertainty. James II was a devout Catholic with a religious and political agenda of returning England to Catholicism. He found an ally in this objective in Louis XIV, king of France.

In the providence of God, William III (1650-1702) of the Netherlands emerged as a protector of the Protestant faith against the Catholic king, Louis XIV of France. His wife, Mary (b. 1662), was the daughter of the Catholic English king, James II. In fear and anguish, English Protestants appealed for help to William III of Orange, governor of the Netherlands (1672-1702). He readily responded. At the head of an army, William crossed the sea from Holland in 1668, and defeated the forces of James--who was forced into exile. William and Mary were crowned king and queen of England. William would reign from 1689-1702. Mary, recognized as a British joint sovereign, died in 1694.

In 1669, James made an earnest attempt to regain the English throne. Support was found in southern Ireland when he landed there with a French army. The people in northern Ireland were Protestant, and chose to unite with William as "Orangemen" (an informal title which continues to this day). In 1690, the decisive battle of the Boyne took place. King James II, who had been watching the battle from a discrete distance, saw his army defeated, and he fled to France. William's victory allowed Holland, England, and America to continue to embrace the Protestant faith.

Articles 6 to 8 affirm the Scriptures as containing "all things necessary to salvation". The ancient creeds are "to be received and believed: for they may be proved by most certain warrants of Holy Scripture."

Articles 9 to 18 deal with the subject of personal religion. The orthodox doctrine of the Reformation is presented concerning free-will, grace, justification, predestination, and good works.

Articles 19 to 36 are concerned with the nature, constitution, structure, order, and authority of the Church. The sacraments are discussed. There is total rejection of purgatory.

In Article 28 the Catholic view of the Lord's Supper is renounced, as well as the Zwinglian interpretation. The doctrine is insisted upon that there is a real partaking of Christ, whose body is received in a heavenly and a spiritual manner by faith.

Articles 37 to 39 concern the national Church and its relation to the State. It is in this section that member churches of the Anglican community have had to make the most changes, in order to conform with changing political realities.

THE PURITAN LEGACY

While the Puritans were not able to hold onto parliament or eliminate the state church permanently, they were such men of God in their personal lives, many of them were enabled by the Lord to write clear, deep, and blessed Christian books. In the last 50 years, Banner of Truth Press has begun to republish these, and in turn the books have stimulated

Owen was educated in the classics and theology before being ordained a minister in the Anglican Church. Dissatisfied with the changes mandated by Archbishop William Laud, Owen left that structure to become a leading theologian of the Congregational churches. When civil war broke out in the nation, Oliver Cromwell made Owen his chaplain during his military campaigns in Ireland and Scotland (1649-1651). A prolific writer and scholar, some of his greatest works are *The Display of Arminianism* (1642), *Doctrine of Justification by Faith* (1677), and *The Death of Deaths in the Death of Christ*.

THOMAS MANTON (1620-1677). In 1640 at the age of twenty, Thomas Manton was ordained deacon in the Anglican Church by the bishop of Exeter, even though the official minimum age was twenty-three. His life would be spent serving the Lord. Manton knew great success as a public orator as crowds gathered to hear him preach. But he also knew suffering through imprisonment (six months) after departing from the State Church. With others Manton drew up the *Fundamentals of Religion* (1658)--all the while trying to reach an accommodation with the bishops. His many Puritan works include commentaries on *James* (1651) and *Jude* (1658). Thomas Manton was a beloved minister of the Gospel and respected by conformists and non-conformists alike.

STEVEN CHARNOCK (1628-1680). Charnock was acknowledged during his lifetime to be a Puritan preacher of sincere convictions, wisdom, and great learning. His fame as a theologian was widely appreciated and manifested in his various works: *A Discourse on Divine Providence*; *Discourses on Christ Crucified*; *Discourses on*

Armed struggles began in Bohemia, after years of verbal conflict between Catholics and Calvinistic Protestants. In 1618 the Bohemians rejected the rule of the newly elected Catholic Emperor Ferdinand II (1578-1637), and elected the Protestant Calvinist, Elector Frederick V (1596-1632) of Germany. The predictable result was open civil war.

The Thirty Years' War can be divided into four distinct parts. In Part I (1618-1623), the Catholic armies were victorious over the Protestant forces in Bohemia, Moravia, and Austria. Frederick was completely defeated at the Battle of White Mountain (1620), deprived of his electorate (1623), and sent into exile until his death. His wife Elizabeth, daughter of James I - king of England, went into exile with him. They had been married in 1613.

In Part II (1623-1629), the battle ground shifted in Europe. Initially led by Christian IV of Denmark, the Catholics again defeated the Protestant armies. On August 26, 1626, at Lutter am Barenberge, Germany, the main body of the Protestant army was routed. Towns and villages were pillaged in the aftermath.

In Part III (1630-1632), the various Catholic coalitions disintegrated. This allowed the zealous Lutheran, Gustavus Adolphus of Sweden, the "Lion of the North" to lead the Protestant forces to victory. He gave his life in the effort.

In Part IV (1632-1648), the war engaged all of Europe, as nation after nation struggled for power and political advantages.

Finally, the war was brought to an end by the *Peace of Westphalia*, signed at Munster on October 24, 1648. Switzerland and the Dutch

what will be the fruit thereof.

Besides Walter Mildmay, there were other men under the early Stuarts to influence English Puritanism, such as William Perkins (1558-1602). His conversion to Christ came by a chance remark. One day as he was walking down the streets of Cambridge, he overheard a woman warn her child to "beware of drunken Perkins." His heart was smitten with sin by Almighty God. Shortly thereafter "drunken Perkins" could be found preaching the Gospel of redeeming grace. He gave up the bottle for the Bible. In the years that followed, multitudes heard him gladly. He has been called "the Calvin of England."

Richard Sibbes (1577-1635) was another Cambridge Puritan who was used in a mighty way by God. Crowds gathered to hear him preach. Someone wrote,

*Of this blest man, let this just praise be given,
Heaven was in him, before he was in heaven.*

As people gathered to hear the Gospel, none presented it more clearly than Thomas Goodwin (1600-1679). Goodwin came to faith when he was nineteen years old. One day the Spirit of the Lord moved him to ride on horseback 35 miles, from Cambridge to Dedham, Essex, to listen to the preaching of the Puritan John Rogers, whereupon he was converted. Rogers was preaching against the sin of neglecting the Word of God. Suddenly, he began to personify the Lord. Another Puritan, John Howe (1630-1705) describes the scene and the sermon.

"Well, I have trusted you so long with my Bible: [preached Rogers] you have slight it; it lies in such and such houses all

theology. Graduated in 1572 from Corpus Christi College, Cambridge, Browne taught school. When he began to preach near Cambridge, Browne was confronted by Anglican Church officials. Refusing to accept an episcopal license, he and Robert Harrison established a separatist congregation in Norwich. This bold adventure brought persecution. Browne was put in prison.

After being released, he and a large portion of his congregation fled to Middleburg in The Netherlands (1582) to avoid future acts of religious hostility. It was in Middleburg that Browne wrote *A Treatise of Reformation without Tarrying for Any*. In this work, Browne argued that the authority of civil magistrates did not extend to doctrine, worship, or discipline in the Church. Jesus Christ rules over His people; and not the pope, or the bishops, nor the king of England. The resurrected Christ guides His flock, through the power of the Holy Spirit, and the Word of Truth as contained in the Scriptures.

While many others began to find some of Browne's arguments persuasive, he personally did not have the courage to continue to live out the implications of his own initial convictions. He returned to England in 1585 because his congregation had become disruptive and divisive. While remaining sympathetic to the Puritan cause, by 1591 Browne was willing to become the rector of a local parish church. He had found a way in his own heart to be reconciled to the Church of England. Browne lived in relative obscurity until he was arrested for striking a policeman. He died in prison.

While Browne did not finally follow the practices of the principles he

removal of specific clergymen who still embraced practices that were associated with Catholicism.

James decided to call a Church conference (1604) to discuss the issues involved. Bishops and Puritans gathered to debate in Hampton Court, London. The king, acting as chairman, threatened to "make the Puritans conform or else harr[y] them out of the land". The proceedings came to a sudden halt when one of the Puritans used an unfortunate word. He referred to the gathering as a 'Synod,' a word associated with Presbyterianism. James I broke out in anger.

"If," he said, "you aim at a Scottish Presbytery, it agrees as well with a monarchy as God and the devil! No bishop, no king." The Church conference was over. The King correctly perceived that if the presbyters could replace bishops, he himself could soon be driven off the throne by popular demand.

Following the Conference, three hundred Puritan ministers were soon driven from the Church of England. One good thing did come of the Hampton Court conference: a decision to begin the translation on a new English Bible. The King wanted the popular Geneva Bible to be replaced because it had marginal notes, written by Separatists and Independents, which opposed the best interest of the monarchy. In 1611 the Authorized Version was published.

There were two Addresses placed in the forefront of the Authorized Version. The first Address honored King James I and Queen Elizabeth I, who is spoken of as "that bright Occidental [western] Star". The king is referred to as the "most dread Sovereign, which Almighty God, the

became the leader of a Separatist congregation in Gainsborough. The Lord blessed and soon a second congregation was meeting in the home of William Brewster at Scrooby. In 1604 James Robinson, also a former minister of the Church of England, became the pastor of the people in Scrooby.

While the Scrooby congregation was growing, the Gainsborough assembly knew the pains of persecution. In 1607 the people, still led by John Smyth, sought religious refuge in Amsterdam. In 1609 the Scrooby congregation, under the combined leadership of Robinson and Brewster, relocated in Leyden in The Netherlands.

The peace that the Separatists enjoyed in The Netherlands allowed time for spiritual growth, and the formulation of far-reaching evangelistic objectives. A portion of the Gainsborough congregation felt led of the Lord to return to England in either 1611 or 1612, and established the first permanent Baptist Church in England. The Baptist movement would continue to grow. By 1644, seven congregations could be identified as "Baptistic." By 1649 John Myles and Thomas Proud could be sent forth by the London Baptists to preach the Gospel in Wales.

DISTINCTIVE BAPTIST BELIEFS

One of the reasons for the growth of Baptist congregations was the movement's distinctives. The Baptists did not recognize sacraments per se, as did many other Christians. They believed in two ordinances, the Lord's Supper, and the baptism of professing believers. Early Baptists

We are often told that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Now, our reply to this is, that, on the other hand, our opponents limit it: we do not. The Arminians say, 'Christ died for all men.' Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say, 'No, certainly not.' We ask them the next question. 'Did Christ die so as to secure the salvation of any man in particular?' 'No. [You say that] Christ has died that any man may be saved if [he does this or that ...], and then follows certain conditions of salvation. Now, who is it that limits the death of Christ? Why, you. You say that Christ did not die so as infallibly to secure the salvation of anybody. We beg your pardon, when you say we limit Christ's death; we say, 'No, my dear sir, it is you that do it.' We say Christ so died that he infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it."

In political matters, the Baptists believed in a separation between Church and State. Though the king and Parliament had legitimate powers, they had no power over Church matters. During the Civil Wars and the *Interregnum* (1630-1660), between King Charles I and Parliament, the concept of a separation between Church and State caused many people to join the Congregationalists in general, and the Baptist movement in particular.

government, and desire different modes of baptism, the cardinal doctrines which are essential to salvation must be embraced, lest there be a falling away from the truth into error, false teaching, heresy, and eternal judgment. The historic creeds of Christendom summarize the biblical boundaries, beyond which orthodox Christians dare not go. Unfortunately, within the Church, professing Christians have come in to break through biblical boundaries. When one generation begins by challenging Christianity's historic beliefs, then later generations will go further by denying them.

CHANGING THE FAITH

One person that changed the historic beliefs of many within the Protestant Church, was James (Jacobus) Arminius. Arminius was born in The Netherlands at Oudewater, near Utrecht (1560). His father died around the time of his birth. Then, in the early years of childhood, the Spaniards came and destroyed his hometown. His family perished. Kind Dutch neighbors took Arminius into their home and provided for his needs.

Recognized as a capable student, Arminius was enrolled as the twelfth student at the new University of Leyden (1576). Here, for the first time on public record, he used his Latinized name, Jacobus Arminius, instead of his given name at birth, Jacob Harmenszoon. As expected, Arminius enjoyed academic excellence.

After completing his studies at Leyden, Arminius continued his education at the Geneva Academy (1582), which was headed by

Heidelberg Catechism. Accusations of departing from the faith would continue to follow him until his death in 1609.

During his life, Arminius had asked for a Church council to be called to discuss afresh the concepts of predestination, election, and reprobation. Nine years after his death, such a council was finally held.

THE SYNOD OF DORT

When the Synod of Dort met, from November 13, 1618 to May 9, 1619, delegates from the Reformed Churches in The Netherlands, England, Germany, and Switzerland attended. The teachings of Arminius were considered, but they were unanimously rejected and condemned. The established Calvinistic Reformed doctrines were affirmed in the *Canons of Dort*.

Those who defend Jacobus Arminius from the condemnation of the Synod of Dort, make a distinction between the man and the message his followers manifested. It is a valid point. The views of Arminius were never systematically set forth until the year following his death, when his followers issued a declaration called *The Remonstrance* (1610).

It is doubtful that Arminius himself would have openly endorsed the positions that have become associated with his name. His thinking was more subtle. His language was more cautious. The writings of Arminius himself are so carefully worded that Moses Stuart (1831) found it possible to argue that Arminius was not an Arminian (ie, that Arminius would not hold to the modern views associated with his name). However, in the end, the charge is valid that Arminius had an indirect

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| 1. Election is unconditional. | 1. Election and condemnation are conditioned upon the foreseen faith or unbelief of man, not upon the sovereign choice of Almighty God. |
| 2. The atonement is limited to the elect. A definite redemption was made. | 2. The atonement was made for all, but only believers enjoy its benefits. |
| 3. Man is depraved as far as any ability to have a part in his salvation, or to merit the merits of Christ. | 3. Man, unaided by the Holy Spirit, is unable to come to God. However, the will of man is involved in salvation. |
| 4. Grace is irresistible. | 4. Grace can be resisted. |
| 5. The saints will persevere in the faith, being kept by the power of God. Their salvation is certain. | 5. The doctrine of the final perseverance of all the converted is still open to discussion. At least, Christians can "backslide" into not only occasional sin, but even lifestyles of habitual sin -and still be saved on the basis of their 'decision to receive Christ'. |

the Bible, which guides conduct, is a closed book unless the mind is illuminated by the Spirit. The good news is that the Spirit has something to work with, because within each person is something that tells him what is right and what is wrong. That something in the soul will draw the heart from the false to the true, from the low to the high, and from the impure to the pure. That something is "Christ's Light" or divine illumination. Christ's Light gives illumination to the mind and heart. It also gives life and power, peace and joy. Here is the "Seed of God."

While disregarding all existing churches, creeds, and doctrine, while showing little appreciation for formal theological training or professional ministers, and while rejecting all outward sacraments, George Fox presented his views to the Christian community. He found a following. In 1654 there were sixty Quakers. Four years later there were thirty-thousand Quakers. Many people were attracted to a simple way of worshipping. Others welcomed meditation instead of formal study. Still others, who had lost respect for professional ministers, believed that their own opinions really were equally valid on religious matters.

Those who followed Fox were called *Quakers*. The origin of this term is uncertain. It may be that the term arose on an occasion in court at Derby in 1650. Fox had been convicted for blasphemy. When the judge spoke a word of ridicule, Fox responded by exhorting the magistrate to "tremble at the Word of the Lord." Another possibility is that the term *Quaker* was a name of derision. The opponents of Fox discovered that he and his followers "quaked" with emotion in their plain meetinghouses when they thought they had been visited by God. Whatever the origin of

was attracted to the Quakers, who stressed the work of the Holy Spirit. It was exciting for them to be told that the revelation of the "Inner Light" was superior to the Holy Scriptures, though not contrary to it. It was thrilling for some to hear that the Holy Spirit speaks to all--so that special Scriptural training and ordained ministers of the Gospel were not necessary to personal growth or spiritual understanding of the Bible. It was revolutionary to consider the concept that formal worship might be an abomination to the Lord. It was daring to reject the sacraments, and renounce oaths, while refusing to serve in the military. The Quakers promoted mysticism, as did the Swedish scientist Emmanuel Swedenborg (1688-1772), whose followers founded the New Jerusalem Church.

As a man of science, Swedenborg was recognized as one of the leading thinkers of his day. Many wonderful inventions resulted from his research--including the design for a submarine and for a machine which could fly. Though brilliant in physics, music, astronomy, and natural history, Swedenborg would best be remembered for his interest in religion. In 1743, Swedenborg insisted that he was able to communicate with the souls of the departed spirits and with the angelic hosts. He claimed that he had been shown the secrets of the universe. Such alleged superior knowledge led him to spiritualize the Bible (note 1 Cor. 8:1). The things he then taught had similarities to Gnosticism, an early heresy in the Church (see Part 1, chapter 3, page 36).

The basic teaching of Gnosticism [*gnosis*, knowledge] was that

John who had known Jesus, John who had touched Him, John who had leaned upon His breast and heard the thumping of the heart of heaven, was grieved with those who taught that Jesus only appeared to be human. He declared that anyone who denied that Jesus was come in the flesh was moved by the spirit of Anti-Christ (1 John 4:3). Emmanuel Swedenborg denied that Jesus was truly God in the flesh.

He was hostile not only to the doctrine of the Trinity, but also to the doctrine of salvation by grace through faith alone. Swedenborg believed that God imputed righteousness to individuals according to His own sovereign choice, including those who have never repented of their sins. Armed with such mystical musings, the followers of Emmanuel Swedenborg were able to establish churches in Sweden, England, Germany, and America.

REACTION TO RATIONALIZATION OF ROMAN THEOLOGY

Inside the Church of Rome there was also a reaction to the sterile rationalization of the Christian life. A mystical movement arose known as Quietism, which taught that God will visit with any person whose soul is fully surrendered to Him. If the heart is passive, there will be an imputation of the divine light from God. When the heavenly visitation comes, the soul will enjoy an intimate communion with God. Three leading writers of Quietism were: Michael Molinos (1640-1697), a Spanish theologian; Madame Guyon (1648-1717) of France; and Francis Fenelon (1651-1715), a French minister and archbishop.

matters of religion, when the pope speaks in an official capacity (*ex cathedra*), he cannot err. Prior to this the Catholic Church theologians had always insisted that general councils are supreme over the popes.

The strengthening of the papal power was needed because of such novel teaching as the one introduced in 1854 by Pius IX (pope, 1846-1878). Pius proclaimed the dogma of the Immaculate Conception of the Virgin Mary. The belief that Mary was free of original sin (cp. Rom. 3:10, 3:23; 6:23), did not originate with Pius. However, he used this pronouncement, also inspired by the Jesuits, to challenge the nineteenth century spirit of skepticism.

In November, 1950, the power to speak *ex cathedra* (Lat., 'from the chair'), was again put to use when Pius XII (pope, 1939-1958) proclaimed the Assumption of Mary to be a true Catholic doctrine. Devout followers of the Catholic faith would be taught to believe that Mary did not die. Rather, her body and soul were taken up to heaven in the same manner as that of Jesus Christ (Acts 1:9). No scriptural evidence can be offered for this teaching.

LUTHERAN PIETISM

Mysticism came to the Lutheran Church in the seventeenth century in the form of Pietism. It would not remain in the Lutheran Church, but would cross cultural, language, and political boundaries to influence many facets of Christendom including the Puritans. Cotton Mather, for example, carried on correspondence from America with Pietist leaders in Europe.

converted. Open drunkenness and immorality was not censured in the assembly of the saints. After reading a copy of *True Christianity* by the German mystic Johann Arndt, Spener knew that there had to be a better way to live out the ethics of the kingdom of heaven.

August Francke (1663-1727) agreed. After being truly converted to Christ in 1687, at the age of twenty-four, Francke joined the Pietist movement. Interested in education, he founded a university at Halle (Germany) to be a center of Pietism. As a man of enormous energy, and with great organizational skills, Francke established a school for poor children (1695). He also raised up a home for orphans. All of this, and more, was done without personal wealth. Francke believed that his heavenly Father could supply all of his needs through the power of prayer. Francke was right. In miraculous ways, God opened the windows of heaven and poured out a blessing. Money came from every part of Germany when Francke and others prayed.

THE UNITY OF THE BRETHREN

While new religious movements continued to emerge, old ones managed to find new spiritual life--illustrated in the Hussites. Despite severe persecution, the followers of John Huss (d. 1415) of Bohemia (today the Slovak Republic) survived. In 1457 they had embraced the name *Unitas Fratrum* ("Unity of the Brethren"). During the early days of the Reformation led by Martin Luther, the "Bohemian Brethren," as they were commonly called, enjoyed a membership of 200,000, and met to worship in over four-hundred churches. However, during the Counter

Berthelsdorf estate. Two families arrived in 1722. Five years later, several hundred Brethren had gathered to live in a community which they called Herrnhut, the "Lord's Lodge."

Caught up in the religious excitement which he witnessed on his own property, Zinzendorf resigned all civil duties to live in the midst of the Brethren. Taking advantage of his legal training, Zinzendorf was able to guide the emerging community in establishing spiritual rules of conduct without violating any of the civil laws of Saxony. The Lord blessed and the community of saints grew larger. When people arrived from the province of Moravia, located next to Bohemia, a new name was given to the community, the Moravians. Officially, the Moravian Church was formally organized on August 13, 1727 following a communion service at Herrnhut. The power of the Holy Spirit was present in a special way.

As a guiding influence in the assembly of the Brethren, Zinzendorf manifested both spiritual strength and weakness. His love for Christ gave way at times to thoughts of the Lord that tended to be very sentimental. But Zinzendorf taught believers to be faithful soldiers of the Cross. Christians were to go forth and conquer the nations of the world by making disciples (Matt. 28:19-20). Missionaries were sent to Africa, Asia, Greenland, Lapland, and North America. One faithful servant in North America was David Zeisberger. For sixty-three years he ministered to the American Indians. Such dedication is precious. And so it was that the Moravians, under the spiritual guidance of the Pietist Count Nikolaus Ludwig Von Zinzendorf, fanned the flames of Protestant missionary work.

come short of the glory of God" (Rom. 3:23). As it is written, there is none righteous, no not one" (Rom. 3:10; Psa. 14:1-3). As a result of sin, each person has received the penalty of sin which is physical death in time, and spiritual death in eternity. "For the wage of sin is death" (Rom. 6:23; cp. Rev. 20:6). That is the bad news. The "good news," the Gospel, is that there is hope. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Paul teaches that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). So there is a way of salvation. It has been graciously provided in the Person and work of Jesus Christ at Calvary. Individuals can be saved from the power and the pollution of sin. Those who are guilty can yet be declared righteous in the eyes of the law. Individuals can still be justified in the sight of God by faith.

2. **Question.** What is justifying faith?

Answer. True justifying faith consists in three things:

- (1) Self-renunciation. Faith is going out of one's self, being taken off from our own merits, and seeing we have no righteousness of our own. "Not having mine own righteousness" (Phil. 3:9).
- (2) Reliance. The soul casts itself upon Jesus Christ; faith rests on Christ's person. Faith believes the promise; but that which faith rests upon in the promise is the Person of Christ: therefore the spouse is said to "lean upon her Beloved" (Song 8:5). Faith is described to be "believing on the name of the Son of God" (1 Jn 3:23), that is, on His

world God did not speak a word, but in working faith He puts forth His arm (Luke 1:51). The Spirit's working faith is called "The exceeding greatness of God's power." What a power was put forth in raising Christ from the grave, when such a tombstone lay upon Him as "the sins of all the world"!--yet He was raised up by the Spirit. The same power is put forth by the Spirit of God in working faith. The Spirit irradiates the mind, and subdues the will. The will is like a garrison, which holds out against God: the Spirit with sweet violence conquers, or rather changes it; making the sinner willing to have Christ upon any terms; to be ruled by Him as well as saved by Him.

Editorial Observation. While many talk about the free will of man, the Bible teaches about the *freed* will of man. The natural man is born with his will enslaved to sin. He is "dead in trespasses and sins" (Eph. 2:1). The will of the natural man is enslaved to "the lusts of the flesh" (Eph. 2:3). Jesus Christ must come and set the captive free in a sovereign way (Matt. 1:21; Luke 4:18) so that it can be said for all eternity that the soul is born again (John 23:3), "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). While some may boast of free will, the heart of the redeemed glories in the free grace of a free Gospel of our great God and our Savior, Jesus Christ (2 Pet. 1:1), who has *freed* the wicked heart from the power and pollution of sin.

It is imperative that each person examine themselves to see if they are within the sphere of true saving faith (2 Cor. 13:5). It is possible to be religious, but not regenerated. It is possible to be baptized, without ever having truly believed on the Lord Jesus Christ for salvation and the

questioned Eve (Gen. 3:1).

The most private manuscripts containing the true thoughts of Laelius were passed on to his nephew Faustus, who was studying theology at Basel, in Switzerland. More bold than his uncle, Faustus went to Poland and, in 1579, began to publish heretical views on the Trinity. In 1605, the *Racovian Catechism* was published in Rakow, Poland. In this document, the deity of Christ was denied. Jesus was declared to be a good man, but only a man. His death at Calvary could not, and did not, atone for the sins of anyone. Nor is man enslaved to sin and unable to do good. The disciples of Faustus Socinus were so filled with spiritual defiance against the Lord Jesus Christ that they inscribed on their leader's tomb a taunt: "Lofty Babylon lies prostrate. Luther destroyed its roof, Calvin its walls, but Socinus its foundations." The meaning was clear. The Catholic Church in particular and Christianity in general had found a formidable enemy of the Cross (Phil. 3:18).

THE UGLINESS OF UNITARIANISM

Those in England who decided to embrace Socinianism were known as Unitarians. As faithless followers of Christ were to be found in the Catholic Church (Jude 1:4), so such men were found in the Episcopal Church of England. Theophilus Lindsey cleverly argued with Anglican Church officials that subscription to the doctrinal statement, the *Thirty-nine Articles*, should not be mandatory for ministers. He piously pretended that fidelity to the Bible should be the only criteria of doctrinal purity. In this way, ministers who secretly embraced Socinian

be a payday, someday, for men like Laetus and Faustus Socinus, and Theophilus Lindsey--who helped to destroy in many the Gospel of redeeming grace (2 Cor. 5:10).

THE MESSAGE OF TWO METHODISTS

"The best of all, God is with us" - John Wesley

While the Enemy sowed tares in the Lord's vineyard (Matt. 13:24,25), the Gospel continued to triumph, though not always in a predictable manner. The great orthodox doctrines of grace were not valued by all within the Church. Arminian theology emerged to exert a mighty influence over nations, especially in England and America. Two great champions of this theology were John and Charles Wesley. John Wesley was the fifteenth child born to Samuel Wesley and his remarkable wife Susanna Annesley. Charles, next to last, was the eighteenth to be born.

Reared in a godly home, John (b. 1703) had a sense of destiny fostered by a fire in 1709. Late one night, his father's parsonage at Epworth began to burn. John was literally snatched from the blazing inferno by a neighbor who stood on the shoulders of another man to rescue the seven year old child. John's mother told him often that he was "a brand plucked from the burning." He had been spared to serve the Savior.

For John, coming to know Christ in a personal way would not prove easy. Despite an excellent education, and diligent involvement with the Holy Club he and Charles started at Oxford, John did not know anything

had preached over 40,000 sermons to tens of thousands in the open air. He had published 5,000 works, and established a religious following numbering 79,000 in England and 40,000 in America. Though small in stature, five feet three inches tall, at one hundred twenty-eight pounds, Wesley was strong in the Spirit of the Lord. He once said, "I look upon all the world as my parish." With his brilliant organizational skills, the "Father of the Methodists" gave the world the enduring message of redeeming love, as did his brother Charles.

Charles Wesley (1707-1788) used music to illuminate the divine message John preached so well. Of the 6,500 hymns which he composed, the Church still sings many of them--such as *O for a Thousand Tongues: "O for a thousand tongues to sing My great Redeemer's praise; The glories of my God and King, The triumphs of His grace."* Charles turned down a worldly fortune to gain the greater glory and crown of eternal life. He is rightly remembered as the "Poet of the Evangelical Revival."

SELECTED DATES IN THE LIFE OF JOHN WESLEY

- 1703 Birth of John Wesley (Charles 1707)
- 1709 Rescued from a fire at Epworth Rectory
- 1720 Admitted to Oxford
- 1727 Is assistant pastor of Wroote, Lincs
- 1729 Returns to Oxford, assumes leadership of Holy Club
- 1735 His father, Samuel, dies. John and Charles leave for America
- 1737 An unsuccessful romance with Sophy Hopkey, leaves America

Do all the good you can, By all the means you can, In all the ways you can, In all the places you can, At all the times you can, To all the people you can, As long as ever you can!

THE VERY INTERESTING EDWARD IRVING

While the Anglican Church struggled with its response to the Methodists, independent movements continued to multiply with dramatic distinctives among themselves. One of the more interesting groups was led by Edward Irving, a former Presbyterian minister.

Irving was born on August 4, 1792, in Annan, Scotland. Blessed with natural intelligence, Irving entered Edinburgh University when he was thirteen years old. He received a Master of Arts degree in April, 1809, at age sixteen, and was licensed as a Presbyterian minister at age twenty-three. After serving four years as assistant pastor in Glasgow, in 1822 and thirty years old, Irving became pastor of the Caledonian (Presbyterian) Chapel at Hatton Garden in London. His fame as a great orator spread throughout the entire region.

While enjoying a popular public ministry, Irving was aware that there was a revival of interest in *pre-millennialism*. This system of belief teaches that Jesus Christ will one day return to earth to set up a kingdom in Jerusalem which will last a thousand years (a millennium). From a rebuilt Temple, Christ will sit on the ancient throne of David and rule the nations of the world.

His own interest in pre-millennialism led Irving to the discovery of

One such meeting was held in the home of J.B. Cardale, the leader of the delegation to Scotland. There was a measure of success as the first known case of speaking in tongues in London was recorded. The person who spoke in tongues on April 20, 1831, was Cardale's wife. According to the interpretation given, this is what she said: "The Lord will speak to His people, the Lord hasteneth His Coming, the Lord cometh." Excitement of the imminent coming of Christ was enhanced. There is no record that the "spirit" by which Mrs. Cardale spoke and prophesied was ever tested (cp. 1 John 4:1 with 1 Cor. 14:34).

In places where the teaching of Irving was embraced, speaking in tongues and prophesying became regular features. Tongues were spoken in the Regent Square Church until concerned Trustees of the Church filed a formal complaint against Irving with the Presbytery of London. A trial was deemed necessary. On April 26, 1832, the first ecclesiastical trial of Edward Irving began. Irving was found guilty of violating the order of services allowed by the Presbyterian structure, and was removed from his church.

On Sunday morning, May 6, 1832, the Trustees locked Irving and a large part of the congregation out of the building. Undaunted, Irving and his people began to meet in a building in Gray's Inn Road thereby creating The Catholic Apostolic Church. After some time, twelve members of his "church" were formally recognized as "apostles." These were believed to be instruments of the Holy Spirit with all the authority of the Twelve ordained by Christ. The last of these latter day apostles

astonished to discover that authority students had come to the same conclusion: speaking with other tongues was the indisputable proof that the blessing of Pentecost had come. This, of course, was in spite of the fact that Augustine, Luther, Calvin, Whitefield, Wesley, Spurgeon, and the host of others had not in 1900 years reached any such conclusion! The young people began actively to seek a 'baptism' with the Holy Spirit manifested by speaking in tongues.

On January 1, 1901 the group found what it was seeking; something happened. Miss Agnes Ozman began to speak in tongues, after Parham had laid hands on her. Soon, other students began to speak in tongues also, and Parham joined them. The modern Pentecostal revival had begun; and from this beginning has circled the globe! But is it of God? If it were to be real, its practice would have to match the scriptures. But a careful study of Acts 2, 8, 10, 11, 19, and 1 Cor. 12-14 will find no parallel between that which prevails in the modern movement and the Word of Truth. Moreover, the Word points to a diminishing of emphasis of tongues throughout Acts, where it was a manifestation of the Spirit for that period only, while the New Testament scriptures were being compiled. Any who are involved with the movement are earnestly entreated: *please* carefully study the scriptures mentioned above. Seek Christ in humility, and the Spirit will teach the heart and mind through His Word.

THE IMPECCABILITY OF CHRIST

- justice to either the Scriptures or to the person of Christ. It is a matter of record that once the concept is embraced that Jesus could sin, the temptation comes to teach and believe that He did sin.
6. Historically, the church has argued that Jesus was free, both from hereditary depravity, and from actual sin. This is shown:
 - a. by His never offering a sacrifice.
 - b. by His never praying for forgiveness. Jesus frequently went up to the Temple, but He never offered a sacrifice. He prayed "Father, forgive them" (Luke 23:34); but He never prayed "Father, forgive Me."
 - c. by His teaching that all but He needed the new birth. Jesus said "Ye must be born again" (John 3:7); but the words indicated that He personally had no such need. Jesus not only yielded to God's will when made known to Him, but He sought it: "I seek not mine own will, but the will of Him that sent me" (John 5:30). It was not personal experience of sin, but perfect resistance to it that made Jesus fit to deliver us from sin.
 - d. by His challenging all to convict Him of a single sin. "therefore also that *holy* thing which shall be born of thee shall be called the Son of God" (Luke 1:35). "Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?" (John 8:46). "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me" (John 14:30). There was not the slightest evil inclination upon which His temptations could lay hold.
 7. But if in Christ there was no sin, or tendency to sin, how could He

- between the human and the divine natures.
9. The sinlessness of Christ is clearly testified to in the following passages:
 - Luke 1:35 "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."
 - John 8:46 "Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?"
 - John 14:30 "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me."
 - 2 Cor. 5:21 "For he hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him."
 - Heb. 4:15 "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."
 - Heb. 9:14 "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"
 - 1 Pet. 2:22 "Who did no sin, neither was guile found in his mouth."
 - 1 John 3:5 "And ye know that He was manifested to take away our sins; and in Him is no sin."
 10. While Christ was made to be sin judicially, yet ethically He was free from both hereditary depravity and actual sin.
 11. Part of the problem for those who do not embrace the impeccability

men to be saved (Luke 14:23). Both suffered bodily attacks for the cause of Christ. Once Whitefield was stoned until nearly dead. Wesley had rotten fruit thrown upon him. Both were dynamic preachers. Both had a zeal for the salvation of souls. Whitefield, in particular, was very intense and impassioned in his preaching. One observer wrote, "I could hardly bear such unreserved use of tears." Whitefield defended the tears by saying, "You blame me for weeping, but how can I help it when you will not weep for yourselves, though your immortal souls are on the verge of destruction?"

Despite the similarities, Wesley and Whitefield were radically different in theology. Wesley was an *Arminian*, while Whitefield embraced Puritan *Calvinism*, considered by most the orthodox faith of the Reformation up until that time. In March, 1739, Wesley decided to attack the Calvinistic position of grace. He first preached and then published a sermon entitled "*Free Grace.*" Wesley justified his actions as being the will of God on the basis of having cast lots (cp. Acts 1:26 with Prov. 16:33), a practice which he later renounced. In December 1740, George Whitefield graciously but firmly responded to John Wesley in a thirty-one page pamphlet (*available from the publisher*).

While the theological debate continued, so did the parallel work of winning souls to Christ. Wesley's "United Societies" brought many people into the kingdom of heaven, as did Whitefield's "Calvinistic Methodist" societies. By 1755 the two brothers in Christ had reached "an agreement to differ."

Neither His personal presence nor His revelations were needed, because God had so ordained the universe that it operated according to established natural laws.

Deism argued that, like a well organized time clock, the universe is a mechanism that functions on its own. God had "wound it up" and left it to run by itself. Therefore, logically, miracles are to be denied and theological concepts, like the atoning work of Christ and the regenerating work of the Holy Spirit, are to be rejected. The Bible is not unique and the supernatural is silly superstition. All that is needed is for the *lumen naturae*, the light of nature, to function. The light of nature is reason. Man must rely solely upon his own reason!

Lord Herbert of Cherbury (1583-1648), "the father of Deism," found other influential men to advance the basic tenets of Deism. One was Matthew Trindal, author of *Christianity as Old as the Creation; or the Gospel a Republication of the Religion of Nature* (1730). This work has often been called "the Deist's Bible." The word soon spread and a receptive audience was found in France, Germany, The Netherlands, and America.

With Deism, the hearts of people who wanted to reject the Lord and His anointed (Psa. 2:1-4), could still maintain the semblance of being religious--for Deism taught its own version of ethical behavior. The morality of Deism is one that is practical, not spiritual. For example, Benjamin Franklin said that, "Honesty is the best policy." By this Franklin meant that people should be honest because it is practical--and it *pays* to be honest. This type of thinking is far different from the

(1473-1543) revealed that the earth revolved around the sun which is the true center of the galaxy, the faith of multitudes was undermined. Christians had been taught for centuries that the earth (and therefore man) was the center of the universe. If the Church could be wrong on this important point, perhaps it was wrong on other things as well. The Church would have been wiser to teach that God is the center of the universe (Acts 17:28).

Esteem for Deism was enhanced when Galileo (1546-1642) turned his telescope on the heavens and supported the view of Copernicus regarding the solar system. Then, Descartes (1596-1650) and Isaac Newton (1642-1727) advanced the theory of a universe governed by natural law. Francis Bacon (1561-1626) developed the so called "scientific method"--demanding facts not faith, observation and repetition, not subjective religion.

The irony in the discovery of many of the major scientific facts is that they came because of historic Christian beliefs. Isaac Newton was a devout Christian. He began his scientific investigations because he believed that the God of the Universe was logical and could be known. What the deists dared to do was to take Christian discoveries of truth and reinterpret them so that the creature, not the Creator, was glorified. When carnal knowledge dismissed God, and then united itself to what the senses could determine and discern, the result was a rationalistic, naturalistic, materialistic understanding of life. Divine revelation was made subordinate to human reason (cp. Col. 2:8).

4. *The emergence of a new social philosophy.* According to John

THREE PARTIES OF ANGLICANS (mid-1700s - mid-1800s)

In the midst of the conflict (Eph. 6:12), the Church of Jesus Christ was not united. The assembly of the saints was not prepared for the tidal way of spiritual destruction that swept over it in the form of Deism. The fragmentation of the Christian community is reflected in part by the threefold division discovered in the Anglican Church (cp. 1 Cor. 1:10-13).

1. One part of this Church wanted to maintain the principles and practices which had been produced by the Reformation. There was a genuine love for and appreciation of the Calvinistic doctrines of sovereign grace. Those who embraced these beliefs wanted to remain in the Anglican Church and form the "*Low Church*" or *Evangelical* party.

2. When it appeared that the influence of the Evangelical party was gaining too much ground, a number of church leaders became concerned. It was felt that a way had to be found to preserve a more traditional religious heritage (stemming from the rituals of Catholicism), and so the "*High Church*" party emerged.

However, things did not go according to plan. Instead of remaining a natural bridge between the Protestants and the Catholics, the High Church party within the Anglican structure found many members wanting to return to Catholicism. People were being carried away by the rhetoric of such men as John Keble, who preached a memorable sermon in Oxford called "*The National Apostasy*." A new movement, the Oxford

In this atmosphere, John Glas began to redefine the orthodox idea about saving faith. He was a minister of the Church of Scotland near Dundee in the 1720s, and a Calvinist. But he became uneasy about requiring ministers to accept documents such as *The Westminster Confession*. He believed it was sufficient for a man to say that he 'believed' the scriptures, but not to submit to the 'words of men'. And he began to redefine 'saving faith' in terms of the intellect only: to 'believe' with the mind. [The *Confession* often makes use of the word "trust" in its full meaning: putting faith into full active dependency upon God.] For these teachings, he was deposed by the Church of Scotland in 1733, and formed an Independent church of his own.

His son-in-law was Robert Sandeman, who much more aggressively promoted these new views. He reacted to Wesley and Whitefield's emphasis on repentance, will, and the corresponding emotions. He disdained Isaac Watts, Philip Doddridge, Thomas Boston, and Ralph Erskine--notable Puritans of the time. He regarded John Wesley as "the most dangerous man that had ever appeared in the Church!" By the 1780s in both Scotland and England, there were many churches teaching this view, which had come to be called *Sandemanianism*. Archibald Maclean, a former member of Glas' church, had spread it among the Baptist churches in Wales also.

Sandemanianism caused great trouble in the regions where it was taught, but was adequately dealt with at the time by Daniel Rowland, William Williams, Andrew Fuller, and Thomas Scot. However, it is important today for its significant influence on a very large part of the

mind only ; whereas in fact the scripture uses "heart" to refer to the center of personality--the mind, will, and emotions--as in Acts 8:37. And the scriptures repeatedly point to a submitting of man's will to God, as in John 5:38-40, Matt. 6:10, 7:21, 1 Peter 4:2, 1 John 2:17. Finally, William Williams summarized it well: "Love is the greatest thing in religion, and if that is forgotten nothing can take place."

[This synopsis and all quotations are from *The Puritans* by D. M. Lloyd-Jones, 1987, The Banner of Truth Trust, pp. 170-190.]

THE PLYMOUTH BRETHREN

Another group to emerge during this time of reaction against the sterility in the Anglican Church was *The Brethren*. The Brethren enjoyed a natural leader in the person of John Nelson Darby, who had been a minister near Plymouth, England.

John Darby was born on November 18, 1800, in London England. He entered Trinity College (Dublin, Ireland) in 1815 when he was fourteen. Four years later Darby was graduated with a law degree. Turning to religion, Darby became a deacon in the Anglican church (1825). In 1826 he was ordained a priest and served in that capacity in County Wicklow, located south of Dublin. Concerned with the formality of the official services he was called upon to conduct, Darby began to hold informal home worship services. Out of these gatherings came the Brethren movement. Faith in Christ and love to the brethren was declared to be the only holy bond of spiritual union.

While that claim was made, there were other things which certainly

Children (taken from 1 Thess. 4:16) was to be a separate phase of the Second Coming of the Lord, preceding Christ's actual return. In fact, it was to be another coming of Christ.

[Note: In opposition to this, one should consider the Scriptural statements: Jesus Christ returns the second time for *all* who believe (Heb. 9:28), and Christians will be caught up to meet (greet) the Lord in the air. Such a greeting of the coming Christ is only proper. The word for "meet" is *apantesis* and means a friendly encounter. This word is used in Matthew 25:1:6 and Acts 28:14-16. In both places the concept is that people went out to "meet" someone in order to escort that person to the very place they were coming to. Christians will one day rise to meet the coming King of kings as He returns the second time for all who believe.]

Darby's view of a "rapture" of the Church has been integrated with the *pre-millennial* interpretation of the end-times: Christ returns to establish a literal earthly kingdom, where He rules for a literal thousand years. This is an alternative interpretation to the one second coming in judgment embodied in the two historic views: 1) *post-millennial*--Christ establishes and rules the kingdoms of the earth through His presence in the hearts of leaders who are Christians, then He returns in judgment at the end, and 2) *ammillennial*--or better, realized or fulfilled millennial according to promise: Christ's kingdom is in the hearts of men, and He returns in judgment at the end.

The solution to the dilemma between a new system of belief and the historic interpretations of the Scriptures was, for Darby, very simple.

Xavier ministered in Goa, India (1542-1543) before going to Japan, where his work gained many converts for Catholicism. In 1552, while seeking entrance into mainland China, Xavier died.

More converts flowed into the Catholic Church through Spanish missionaries working in the Philippines, South and Central America, and Mexico. In Canada, French speaking Jesuit priests established a Catholic Church in the province of Quebec before moving into the region of the Great Lakes. From there, missions were established along the Mississippi all the way down to Louisiana. Then, spreading East and West, the Catholic Church founded missions in Florida, and along the coastline of California.

Undergirding the missionary activity of the Catholic Church was a fundamental desire to keep as much of Christendom as possible under the authority of the bishop of Rome, and thus under a centralized papal control. To that end, new missionary efforts took place in Ceylon, Japan, India, China, Korea, Cuba, Africa, Mongolia, Australia, the islands of the Pacific, and in North America.

The Protestants also went forth into all the world, and with the Gospel. Led by individuals such as the German Pietist August Francke (1663-1727), those who had a heart for the souls of men went forth into the fields that are white unto harvest (John 4:35). Christian Schwartz labored for Christ in India from 1750 until his death in 1798. The Baptists found a missionary champion with world vision in William Carey (1761-1834). Ministering for twenty years in India, Carey and his family faced years of poverty. Carey was challenged by frequent bouts

he did can only be revealed in eternity. When his journey on earth was drawing to an end, Carey felt he had done so little for the cause of Christ. Inscribed on the stone slab of his tomb is this simple epitaph: "*A wretched, poor, and helpless worm, on Thy kind arms I fall.*" The Lord is always pleased with such faith and humility (Heb. 10:38, 11:1; Luke 7:9; Matt. 9:29).

THE WORK CONTINUES

William Carey was followed in India by the Anglican Henry Martyn and Alexander Duff from the Church of Scotland. Elsewhere, Samuel Marsden (1764-1838) labored for more than forty years in a pioneer work in Australia, New Zealand, and the islands in the Pacific. The London Missionary Society sent Robert Morrison (1782-1834) to open the doors in China. Robert and Mary Moffat (1795-1883; 1795-1871) and David Livingstone (1813-1873) ministered to souls in darkest Africa, and caused others to want to do the same in life and in death. When Peter Cameron Scott, founder of the Africa Inland Mission, read the inscription on Livingstone's tomb in Westminster Abbey, he was inspired to return to the work. On the tomb were the words of Jesus, "Other sheep I have which are not of this fold; them also I must bring" (John 10:16).

Morrison labored to produce a Chinese dictionary and translation of the Scriptures. The work of later missionaries was made much easier because of his successes. Moffat translated the Bible into the major tribal languages of the natives of South Africa, while Livingstone

and south (about 500 miles) west of the Azores and Cape Verde Islands. All new lands lying east of this Demarcation Line were to be considered the possession of Portugal; all those to the west would belong to Spain. Because the Portuguese were not happy with this decision, in 1494 the Treaty of Tordesillas was signed with a new line of demarcation, sanctioned by Julius II in 1506 (pope, 1503-1513). The new line was about 1,110 miles west of the Cape Verde Islands. In this way Brazil became a Portuguese possession.

With renewed vigor these strongly Catholic nations set out to manifest their presence in new domains. They met with tremendous success. Prior to the founding of any other European colonies, the Spaniards established settlements in Mexico, the West Indies, Central and South America. Before the end of the century, two major universities were flourishing. The University of Mexico was founded in 1551 and the University of Lima in 1557. At Santo Domingo, in 1512, a bishopric was established, with another one in Cuba in 1522.

In 1565 the Spaniards founded St. Augustine, Florida USA, after first driving out some French Protestants who had come there for religious freedom. The admiral of the French fleet, De Coligny, and 141 others were massacred. On each person's body, the Spanish commander attached a placard explaining why they were hung: "Not as Frenchmen but as heretics."

THE PROTESTANT PRESENCE

While the Catholic Church solidified its presence in the New World,

On Sunday, January 21, 1621, led by William Brewster, the Pilgrims conducted their first public worship in a crude structure at New Plymouth. But it would not be the last public service for in the years to come, many more people would arrive in the New World. Up and down the eastern coastline of North America, permanent settlements would be founded.

In 1628 English Puritans established the Massachusetts Bay Colony at Salem, Massachusetts. By 1640 almost 20,000 colonists were living in the vicinity. In the area of religion, most of them wanted to maintain the traditions of the Church of England. However, the Bay colonists were willing to accept the guidance and influence of the Plymouth colonists as to Church government in the New World. As a result, the congregational form of self-government was adopted. Within ten years, 33 assemblies existed in Massachusetts alone.

In other communities, different churches and forms of ecclesiastical government would be preferred:

| | |
|----------------|----------------------------------------------------------------------|
| EPISCOPAL | Jamestown, VA; Salem and Boston, MA; Charleston, SC; Savannah, GA |
| CONGREGATIONAL | Plymouth, MA |
| CATHOLIC | Baltimore and St. Mary, MD; St. Augustine, FL |
| DUTCH REFORMED | Albany and New Amsterdam, NY; Camden, NJ |
| BAPTIST | Providence, RI |
| QUAKER | Philadelphia, PA |

and the Dutch, by 1628 the First Dutch Reformed Church was able to be established under the pastoral leadership of Rev. John Michaelius. It is no small measure of God's great mercy that just four years after the Synod of Dort was held, the doctrines of sovereign grace were being proclaimed in America.

When John Van Mekelenburg arrived in the New Netherlands, his passion for souls led him to learn the language of the Mohawks. He wanted to preach to the death, burial, and resurrection of Christ to the Native Americans. Mekelenburg is considered to be the first Protestant missionary to the Indians.

BIRTH OF THE BAPTISTS

“It is the will and command of God that,... consciences and worship be granted to all men in all nations and countries.” - Roger Williams

The Congregational Church was the Established or State Church in the Massachusetts Bay Colony. But a young English minister arrived in Boston in 1631 who thought this was a mistake. Roger Williams (c. 1603-1683) believed in the separation of Church and State. Though ordained by the Church of England (1629), Williams had been influenced by the thinking of the Puritans on this matter. Others also should be convinced of the wisdom of separating the Church and State. Roger Williams would tell his concerns to the congregation in America.

When Williams finally voiced his views from the pulpit as minister of the Congregational Church in Salem (1634), the opposition was immediate. Called before the General Court (1635), Williams was told

The following summer (June, 1630), Williams was allowed to purchase from the Indians a section of ground at the mouth of the Mohassuck River. When people from Salem discovered this, they journeyed to be with their beloved but disgraced minister. The town of Providence was founded. Going to England, Roger Williams was able to secure a charter for the Providence Plantation, thereby establishing a new colony called Rhode Island (1643). The charter was reaffirmed in 1651.

Williams served as president of the colony (1654-1657). Meanwhile, the Bay Colony tried to destroy the seeds of discussion that Roger Williams had sown. Of particular concern was the teaching that believer's should be baptised as adults, following an open confession of an inward work of grace. In 1644 a law was passed which associated his ideas, in a negative way, with the Anabaptist movement of Europe. "For as much as experience has plentifully and often proved that since the first arising of the Ana-Baptists, about a hundred years since, they have been incendiaries of commonwealth and the infectors of persons in main matters, and the troublers of churches in all places where they have been, and that they who have held the baptizing of infants unlawful have usually held other errors or heresies together therewith..." Therewith, there were to be no more re-baptisms (adult immersions upon public profession of faith)!

While laws were being passed in the Bay Colony to try to reverse the teaching of Roger Williams, in Providence the church was being firmly established. Mr. Holliman, a former member of the Salem congregation,

bestowed two precious principles to posterity. In America there would be the separation of Church and State, and there would be freedom of worship.

CATHOLICISM IN THE COLONIES

In 1632, King Charles I of England gave two gifts to George Calvert, a recent convert to Catholicism. The first was a title, Lord Baltimore. The second gift to George Calvert and his descendants was the territory around Chesapeake Bay. In gratitude for his generosity, Lord Baltimore named the territory "Maryland" after Mary, the king's wife.

Soon after receiving his gifts, George Calvert died. He was succeeded by his son Cecil Calvert. Assuming the title left by his father, this second Lord Baltimore initiated the settlement of the territory his family had received. He was responsible for establishing the first settlement in the colony which he named St. Mary in honor of the mother of Christ.

In the process of settling the colony, Lord Baltimore faced a practical problem. Not many Catholics in England wanted to make the difficult journey to Maryland. Protestants were willing to face the difficulties, provided there would be freedom of religion. As a matter of political expediency if not personal conviction, Lord Baltimore agreed to allow freedom of religion. The only exception would be for those who denied the Trinity. If such a person were found in the colony, they would face death and the forfeiture of their property.

In 1649, at the request of Lord Baltimore, the Maryland Assembly

was no stopping their presence, no matter how the colonies tried. Laws were passed in 1661 by the Massachusetts colony preventing Quakers from entering. Any Quaker that returned after being banished faced the penalty of death. Still, the Quakers continued to come to America until finally, their quiet, courageous spirit found a resting place in 1681--when Pennsylvania was granted to William Penn. Peace and safety came to those who wanted all men to be Friends.

RELIGIOUS DIVERSITY

As William Penn welcomed Quakers to Pennsylvania, so he welcomed all other religious groups as well--Lutherans, Moravians, and Mennonites found a haven of rest in 'The Keystone State'. The first German Reformed Church was established in 1710 at Germantown, ten miles north of Philadelphia. Germantown itself had been settled in 1683 when thirteen German Mennonite families came to America. Later, a large number of Swiss Mennonites settled in Lancaster County. When the Swiss Reformed settlers arrived in the area, they were welcomed, as were the German Lutherans.

Then there were the German Baptists, who first appeared in 1719. Partly in humor, the other colonists gave them the name Dunkers, which comes from the German word *tunken*, meaning "to dip." The Dunkers were able to organize a church in 1723. In many ways the Dunkers were like the Quakers and the Mennonites. They dressed in a simple manner and practiced a congregational form of church government. Like the Mennonites they practiced a threefold immersion in the name of the

Presbyterian ministers in the New World to embrace without reservations the *Westminster Confession*. Presbyterian beliefs and practices were to influence in many important ways the development of the country.

Because the Methodist movement did not start in earnest in England until 1739, Methodism was a little slow in showing itself in America. The Methodists arrived first in the person of Philip Embury in 1766. Then came Robert Strawbridge who ministered in Maryland. In 1771 John Wesley made the fortunate decision to send Francis Ashbury (1745-1816) over from England to advance the cause of Christ. Before his death, Ashbury was able to see the Methodist Church in America grow from 15,000 in 1771 to over 200,000. He traveled about 4,000 miles a year on horseback, and preached over 20,000 sermons in his lifetime. Revival fires followed Ashbury and other Methodist ministers.

And so it was that, in a wonderful way, America proved people of different persuasions could live, work and worship in the same country, without plunging society into religious civil wars. The established State churches gradually gave way to true religious freedom. At one time, these State churches had included the following:

- | | |
|-----------------|----------------------------------------------------------------------------------------------------------------|
| ANGLICAN | Georgia, Virginia, North Carolina, South Carolina, Maryland, New York City and the surrounding counties. |
| CONGREGATIONAL | Massachusetts, Maine, Connecticut, and New Hampshire. |
| NO STATE CHURCH | New Jersey, Pennsylvania, Delaware, |

an established religion demands. There were many people who did not belong to any church due to the westward movement of the frontier. The number of churches needed could not keep pace with the growing population moving west.

- *Philosophical societies* arose to challenge formal religion and hinder the establishing of a state church. John Locke in his *Letters on Toleration* (1689-1706) argued persuasively for the separation of church and state, as did men like Thomas Jefferson. When given the opportunity, they wove their religious biases into the fabric of the documents they wrote on behalf of the country.

- *The Anglican Church* offended many when the Society for the Propagation of the Gospel agitated for the appointment of a bishop. There was great resentment from the Congregational and Presbyterian churches, who had come to America to escape this very thing in England. If the English Parliament could appoint a bishop, if Parliament could establish a religion in the colonies, then it could also impose excessive taxes and pass other repressive laws against people who were looking for more freedoms, not more legislation.

One by one, all the colonies, territories, and states passed legislation separating the state from the church. The Congregational Church was the last to be separated from the state. This happened in New Hampshire in 1817, in Connecticut in 1818, and in Massachusetts in 1833.

Frelinghuysen arrived in America to pastor a Dutch Reformed Church in New Jersey located along the Raritan River (c.1720-1747). The need for a personal relationship with the living Lord was emphasized. The truth was proclaimed that a genuine Christian has a converted heart--evidenced by conviction of sin, repentance, and renewal by the Holy Spirit. Frelinghuysen insisted that converts show some evidence of salvation prior to receiving Communion. He addressed his congregation in plain words: "Much loved hearers, who have so often been at the Lord's table, do you know that the unconverted may not approach? Have you with the utmost care examined whether you be born again?... Reflect, therefore, upon... and remember, that though morally and outwardly religious, if you still be unregenerate and destitute of spiritual life, you have no warrant for an approach to the table of grace." God honored the faithful proclamation of His Word and the administration of Church discipline. A sense of spiritual renewal began to spread beyond the valley of the Raritan.

As the Lord used Theodore Frelinghuysen, so He poured out His Spirit upon other ministers of the Gospel--such as William Tennent, a minister of a Presbyterian assembly in Neshaminy, Pennsylvania (c. 1727). The father of four sons, Tennent had built a log cabin on his land to be used as a schoolhouse. His objective was to train his sons for the work of the ministry. When other men heard of Tennent's "Log College", as the humble structure became known, they asked to be trained as well. At least fifteen students received instructions in Latin,

heard the sermons. A tremendous change came over the town and Church. A sense of the presence of God prevailed in the community. Hardly a person could be found, regardless of their age, who was not concerned about the way of salvation. Before the year was out, three hundred precious souls professed to be converted.

The revival fires continued to spread in various parts of New England. By 1740, mass conversions were being reported. Between 25,000 and 50,000 new members were added to the churches out of a total population of 300,000.

Physical manifestations of strong emotions often attended the Church services. When Edwards preached at Enfield, Connecticut, on July 8, 1741, he had to pause while the people wept and cried out in terror upon hearing about "*Sinners in the Hands of an Angry God*" (his famous sermon, available from the publisher). The religious awakening could not be attributed to any theatrics on the part of Edwards. One observer wrote, "He scarcely gestured or even moved; and he made no attempt by the elegance of his style, or the beauty of his pictures, to gratify the taste, and fascinate the imagination." What Edwards did do was to convince his audience "with overwhelming weight of argument, and with such intensity of feeling."

GEORGE WHITEFIELD

While Edwards was limited in his ability to travel and preach, George Whitefield was not. Born in Gloucester, England, December 16, 1714, Whitefield grew up working in the family tavern. Recognized as a

sufferings and self-denials, as so many glorious means which exalted them to such a crown. Hark! Methinks I hear them chanting their everlasting hallelujahs, and spending an eternal day in echoing forth triumphant songs of joy. And do you not long, my brethren, to join this heavenly choir?" When Whitefield died on September 30, 1770 in Newburyport, Massachusetts, his body was laid to rest under the pulpit of the Old South Presbyterian Church.

Almost as suddenly as it came, the revival fire burned out. Between 1744-1748 Edwards himself lamented that his own Church in Northampton appeared to be once more spiritually dead. Not a single soul was converted to Christ in all that time. Edwards believed that one cause for the spiritual decline was blatant unbelief among the clergy represented in Boston by the minister Charles Chauncy. Congregational ministers in New England and Reformed ministers in New York argued over the value of the revival. Even the Presbyterians seemed to be confused as to how the sensational revival should be viewed. These "Old Lights", as the clergymen became known, first grieved (Eph. 4:30) and then quenched (1 Thess. 5:19) the Spirit of God. It is a biblical truth that God will not stay where He is not wanted (Ezek. 10:1-22).

DO IT AGAIN, LORD, DO IT AGAIN!

By the year 1800, many Christians knew that another spiritual revival was needed in America. Atheistic books like *The Age Of Reason*, written by Thomas Paine, had led a generation to boldly dismiss the Christian faith. There were terrible consequences. Timothy Dwight, the grandson

thinkers and moral reformers in England and America. It is an irony that Thomas Jefferson could write "that all men are created equal" while being a slave owner. Though the Founding Fathers of America fought for political and personal freedoms, most managed to avoid setting their own slaves free.

In a spirit of compromise between conflicting ideas, provision had been made at the Constitutional Convention in Philadelphia that the slave trade would come to an end, but not before 1808. Georgia and the Carolinas would have it no other way. Those who wanted slavery to end would have to wait. What is shameful is that the enslaving of other humans was prolonged and justified by many professing Christians on biblical grounds. In the words of one Baptist minister, slavery existed "as an institution of God."

Specific arguments were made in defense of this "Peculiar Institution," as it was euphemistically called in the South. Abraham, the "father of faith," owned slaves without being reprimanded by the Lord (Gen. 21:9-10). The same was true of other patriarchs. The Ten Commandments mention slavery twice without condemnation (Ex. 20:10,17). Slavery was prevalent in the ancient world, yet Jesus never spoke against it, and other such arguments.

But there is one passage in the New Testament that no slave trader could ever preach from in defense of the indefensible. The passage is 1 Timothy 1:10. In this text, "slave traders" (lit. men-stealers) are specifically condemned. They are listed among those who are not righteous. The word translated "men-stealers" in the Authorized Version

minister wrote, "We have heard from different parts the glad tidings of the outpourings of the Spirit, and of times of refreshing from the presence of the Lord... From the east, from the west, and from the south, have these joyful tidings reached our ears." God had not forgotten His people. The work of Edwards and Wesley and Whitefield was emerging once more. Unlike the First Great Awakening, this second season of spiritual vitality would last longer (c. 1791-1835), and come in distinct phases both West and East.

In the West great spiritual attention became focused on the camp meetings conducted by the Presbyterian minister James McGready (c. 1762-1817). After years of fearless preaching to rugged pioneer families, the manifestation of God fell like fire from heaven on McGready's preaching (note 2 Chron. 7:1). It all began in June, 1800. Almost five hundred people had gathered from the three congregations McGready pastored in Muddy River, Red River, and Gasper River in Logan County, Kentucky. The camp meeting was to last for several days. On the final day "a mighty effusion of [God's] Spirit" came upon the people, "and the floor was soon covered with the slain; their screams for mercy pierced the heavens."

Excited by the events, McGready and five ministers who had joined him planned for a camp meeting to be held in July at Gasper River. They were not prepared for what happened next. No one was. As many as 8,000 people showed up. Some had traveled as far as 100 miles to attend. Services were held for three days. McGready recalled what happened. "The power of God seemed to shake the whole assembly.

A CONTRAST OF TWO CHRISTIAN EVANGELISTS

"Holiness to the Lord seemed to be inscribed on all the exercises of my mind." - Charles G. Finney

One popular Connecticut minister in the early years of the 1800s was Asahel Nettleton (1783-1844). The Lord honored his work with as many as 30,000 converts. His meetings were characterized by a quiet and solemn dignity, and thus were in great contrast to a more dynamic personality named Charles Grandison Finney (1792-1875), a man whom Nettleton would severely criticize. Beginning in the town of Western, NY, in October 1825, Finney began one of the most extensive evangelistic campaigns that America had ever seen. Great crowds gathered to hear him preach in Wilmington, Philadelphia, New York City, Rochester, and many other places. A multitude of new professions were made. As the fame of Finney grew so did the criticism surrounding his "new" methods. The new methods included praying for the salvation of people by name, permitting women to pray and give their personal testimonies, inviting people to come forward at meetings, encouraging Church members to invite their friends and neighbors in the community, and holding special services for several days and even weeks.

In addition to different techniques of evangelism, Finney also introduced new theological concepts. Of particular importance was his view that revival was not a miraculous act of God but a simple use of human 'techniques'. If people did the right things, revival was certain to come. His thoughts were published in *Lectures on Revival of Religion*

earth between March 21, 1843 and March 21, 1844. When the Lord did not appear according to schedule (note Acts 1:7), William Miller, the leader of the sect, reset the date for October 22, 1844. Those who trusted him as a student of the Bible were disappointed. Some were outraged. Others who had watched the sad spectacle of date setting, openly mocked (2 Pet. 3:3-4).

Besides having to deal with the wide dissemination of false prophecies, Americans had other worries. On October 10, 1857 the New York stock market crashed. A financial panic occurred as businesses everywhere shut down. Major money institutions like the Bank of Pennsylvania in Philadelphia failed. Other banks soon closed. Railroads derailed into bankruptcy. Financial chaos was everywhere and a civil war seemed imminent over state's rights, slavery, and other questions. Concern for the state of the nation and the sterility of the Church caused an outpouring of prayer by individual Christians. In 1857 Jeremiah Lanphier, a 48-year-old businessman, began to hold noon prayer meetings at North Dutch Church on Fulton Street in New York.

Soon record crowds were gathering to pray. Within six months 10,000 people were gathering daily for prayer throughout the state of New York. The New York Times reported that the popular pastor, Dr. Henry Ward Beecher was leading 3,000 people in daily devotions at the Burton Theater. As the news traveled, other major cities such as Philadelphia, Albany, Boston, Chicago, began to hold similar noon-day prayer meetings. The rules were simple: 1) a meeting was to begin and end on time, 2) no one should speak or pray for very long, five minutes

Christmas Evans (1763-1838), another Welsh preacher that enjoyed a season of dynamic preaching with heavenly power. Christmas Evans was known as the “Welsh Bunyan,” for he could make the large audiences roar with laughter and then move them to break forth into tears of repentance.

The renewed interest in the things of God generated during revival, was given a solid foundation in the work of such men as Robert Louis Dabney (1820-1898). Born in Virginia, Dabney was graduated from Union Theological Seminary in Virginia in 1846. A strong leader in the Presbyterian church, Dabney fought to preserve conservative doctrinal orthodoxy against the attempts of James Woodrow of Columbia Seminary and others to revise it. Dabney also defended the Southern position in the Civil War. His major works included *Defense of Virginia and the South* (1867) and *Syllabus and Notes of the Course of Systematic and Polemic Theology* (1871).

produced two very influential cultic leaders, William Miller and Joseph Smith.

William Miller (1782-1849) was born in Pittsfield, Massachusetts. He was a farmer in New York, and then a captain during the War of 1812. In 1816, he was converted from Deism and started to study the Bible. Of particular interest to Miller were the prophetic passages of Daniel and Revelation. After fourteen years of study, he was convinced that he knew the approximate time and date of the Lord's Second Coming [Advent]. To Miller, it was simple: the 2300 days of Daniel 8:14 were counted as year-days, starting in 457 BC. If properly calculated, the Lord would return within twelve months of March, 1843.

Having been licensed to preach by a Baptist church in 1833, Miller began to share his views in public congregations. When his messages were well received by an excited, if biblically uninformed, listening audience, Miller published (1836) his thoughts under the title *Evidence from Scripture and History of the Second Coming of Christ, about the Year 1843*. When the Lord did not return by March, 1844, Miller recalculated his figures--and showed that the Lord would return on October 22, 1844. But there was no Advent on that date either.

Despite being discredited by these failed predictions, William Miller was able to keep followers. He organized them into a "church" in 1845, and served as their first president. Unity lasted only until 1846, when a division took place. One part, led by Mrs. Ellen G. White, began to call themselves the Seventh-Day Adventists. The separation took place over

In 1846, when a portion of the Adventist movement separated from the main body, Ellen G. White emerged as a modern day prophetess. Of particular concern to ministers of the historic Christian faith were her new teachings in specific areas: the atonement; Satan being a sin-bearer; Christ having a sinful, fallen nature; soul-sleep; and the Sabbath.

In the movement to find a following of her own, Mrs. White began to deny the biblical doctrine of the atoning sacrifice of Christ as the only means of salvation. Said Mrs. White, "The ministration of the priests throughout the year in the first apartment of the sanctuary [*Ed.*: which is in heaven, not on earth] ...represents the work of ministration upon which Christ entered at His ascension... For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record" (from *The Great Controversy*).

Conservative ministers were shocked at such new doctrines. Is it really possible that sins can be pardoned and yet still be on the books (note Rom. 5:1-2; 8:1)? Mrs. White was not through denying the finality of the work of Christ on the Cross even though Christ had cried out "It is finished!" (cp. John 19:30). Again, Mrs. White wrote: "As in typical service [*Ed.*: i.e. the Old Testament sacrifices] there was a work of atonement at the close of the year, so before Christ's work of redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when

In another area, Mrs. White declared that Satan was a joint sinner, and the vicarious substitute of the sinner. According to Mrs. White, "When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who in the execution of the judgment must bear the final penalty. The scapegoat was sent into a land not inhabited, never to come again into the Congregation of Israel. So will Satan be forever banished from the presence of God and His people and he will be blotted from existence in the final destruction of sin and the sinner" (from *The Great Controversy*). Not only is the doctrine of justification by faith set aside by this teaching, but Satan's vicarious suffering in bearing away the sins of the people of God into a land of utter annihilation replaces the substitutionary work of Christ at Calvary (see 2 Pet. 2:1). Any number of scriptures refute a Satanic work of co-redemption by speaking of the precious blood of Christ and what He accomplished (Lev. 17:11; 1 Pet. 1:19; 1 Pet. 2:24; Col. 1:20; Eph. 2:13; John 3:18; Rom. 8:1; Rom. 3:24; 1 Jn. 1:7).

A third doctrine which Mrs. White and her followers advocated by departing from the historic Christian faith was that Jesus had a fallen, sinful nature. "The idea that Christ was born of an immaculate or sinless mother [*Ed.*: this is Catholic doctrine, not an evangelical Protestant doctrine], inherited no tendencies to sin, and for this reason did not sin, removes Him from the realm of a fallen world, and from the very place where help is needed. On His human side, Christ inherited just what

of humanity. The theory of eternal punishment is one of the false doctrines that constitute the wine of the abominations of Babylon." With this teaching Mrs. White dismissed all the passages in the Bible which teach otherwise. Paul said in 2 Corinthians 5:6 "Being of good cheer, therefore always and knowing that being at home in the body, we are away from home from the Lord" (literal translation; see also Luke 16:19-31; Matt. 23:43).

Another area of concern is Mrs. White's teaching on the Sabbath. Mrs. White claimed that she had a vision in which she was taken to heaven and shown the sanctuary and its appointments. Jesus himself raised the cover of the ark, and she beheld the tables of stone on which the ten commandments were written. Mrs. White was amazed as she saw the Fourth Commandment in the very center of the ten precepts, with a soft halo of light encircling it. Mrs. White began to teach that Christians, being still under the Law of Moses, are bound to keep the "least of its precepts," and therefore must keep the Sabbath. It was soon argued that in AD 364, at the Council of Laodicea, the Roman Catholic Church changed the Sabbath (on the Seventh day) to Sunday (the First day). Neither the Scriptures nor history will bear such assertions out.

WHY THE JEWISH SABBATH SHOULD NOT BE OBSERVED

Compiled from the Writings of J. Oswald Sanders

1. Sabbath keeping was enjoined only on Israel, to whom alone it was given as a sign from God (Ex. 31:13, 17), and as a memorial of their Egyptian bondage and God's deliverance (Deut. 5:12-15).

Sabbath days (a Sabbath day, KJV), which are a shadow of things to come" (Col. 2:16,17). The Seventh Day Adventists regard this reference as applying to the extra ceremonial Sabbaths and not the weekly Sabbath. But it would be impossible for a Jew to use the term "Sabbaths" by itself if he intended to exclude the weekly Sabbath. None of the letters to the Gentile Christians contains any reference to the Sabbath, except to say that it is abolished.

6. In reality, instead of resulting in salvation, the keeping of the Sabbath results in its keeper coming under a curse (c.f. Num. 15:32-36 with Gal. 3:10).
7. The Council of Jerusalem refused to impose any legal observance upon Gentile believers other than abstinence from food offered to idols, things strangled, and blood (Acts 25:28,29).
8. The observance of "days and months and times and years" was denounced by Paul as legalism which is alien to the Gospel (Gal. 4:10-11).
9. Reasons for observing the First Day (Sunday) for worship. We observe the Lord's Day, the first day of the week, not because we must, but because we may--out of love for Him, and not from legal constraint.
 - a. It was on the first day that Jesus rose from the dead (John 20:1).
 - b. It was foreshadowed in the Feast of Firstfruits (Lev. 23:15-16), a festival which typified the resurrection of the Lord, which was followed after fifty days by the Feast of Pentecost, typical of the descent of the Holy Spirit.

covenant with them? If not, does not the curse rather than the blessing of God rest on them?

***The Story of
Joseph Smith
and Mormonism***

"No Man Knows My History"

JOSEPH SMITH AND HIS BOOK

Ellen G. White was not the only person in America having visions. So was the elusive Mr. Smith. At the young age of 38, Joseph Smith, first president of the Church of Jesus Christ of Latter Day Saints, died from the guns of assassins. In his death, Joseph Smith became a martyr for his cause and a man of mystique. In just a few short years he had established one of the most unusual cults of all.

Smith was born December 23, 1805 in Sharon, Windsor County, Vermont, the fourth of ten children. He was destined to be reared in ignorance and poverty under the guidance of a superstitious father who liked to search for buried treasure. When Joseph was ten the family moved to Palmyra, New York where pious controversy was present. Later, Smith would testify that the religious arguments greatly troubled him. He wondered which church to join. He claimed that one night, God

spectacles.

One very remarkable result of the translation of the "reformed-Egyptian" plates by Smith is that large portions give a faithful rendering of the Bible in the *King James Version* (1611)! The practical problem of course is that the "translation" contains modern phrases and ideas that would not have been know to its alleged author in AD 420.

As entertaining as this notion is, more probable is the fact that the manuscript which Smith, Harris, and Cowdery worked with was really a historical novel written by Solomon Spaulding, a Presbyterian minister who died at Conneaut, Ohio in 1816 before the novel could be published. There is evidence that the novel was discovered by a Sidney Rigdon in the printing office of Patterson and Lamdin of Pittsburgh, PA. Rigdon may have wanted to publish it for financial gain. What is more certain is that in Joseph Smith a ready accomplice was found who had the imagination to add passages of Scripture to the text. Also added were theories from the tales of the Italian mystic, Abbot Joachim of Flora (d. 1202), founder of a religious sect in the thirteenth century called The Order of Flora. From the ancient title of Joachim's main works, printed posthumously, *The Everlasting Gospel* (1254), came a new phrase to be applied to the Mormon "revelation."

Following the publication of *The Book of Mormon*, Smith humbly referred to himself as "seer, translator, prophet, apostle of Jesus Christ, and elder of the Church." In this spirit (which hardly reflected Christ's meekness and lowliness), on April 6, 1830 he formally founded the Church of Jesus Christ of Latter Day Saints. Six members were present

that he would run for president of the United States.

When a group of local residents, joined by dissatisfied Mormons, printed accounts which ridiculed his presidential ambitions, denounced polygamy, and were critical of his leadership, Smith ordered the presses to be destroyed, which was done by militant Mormons. On the charge of destruction of property, Smith was arrested--as were his brother Hyrum and John Taylor. The three men were placed in a jail in Carthage, Illinois. The confinement was neither safe nor secure. On June 27, 1844, a mob broke into the prison and killed both Hyrum and Joseph Smith. John Taylor survived the assassins to become the third president of the Latter-Day Saint's Church.

While Mormons regarded Joseph Smith as a prophet of God who restored the true church, those within the true Christian Church regarded him as a false prophet, who denied or changed the major teachings of Christ, while living a shameful and licentious life based on plural "marriages." Though Smith publicly acknowledged only one wife, Emma Hale (m. 1827), who bore him nine children, his polygamous wives numbered as many as twenty-four. When Emma objected to her husband's immoral behavior, Smith responded by giving her a revelation from God: "And let Mine handmaid, Emma Smith, receive all those that have been given unto My servant Joseph, and who are virtuous and pure before Me" (*Doctrines and Covenants*, Sect. 132). Emma was not amused, nor did she ever recognize any other woman as being legally married to Joseph Smith.

Three works set forth Mormon beliefs and practices: *The Book of*

they are born into this world, all were born in the pre-mortal existence as the spirit children of the Father. [Ed.: i.e., God the Father, an exalted man, with His heavenly wife (or wives) produces spirit children. What humans provide are bodies for the pre-existing spirits produced by a heavenly sexual union.]

Jesus Christ is not the eternal God, very God of very God. Rather, He is the first begotten of the spirit children of the Father (*Doctrine and Covenants* 93:21-23).

Jesus, after His resurrection appeared to people in North America (*The Book of Mormon*, Ether 3:14,16; 2 Nehpi 11:7-11; Ether 12:39).

Mormonism teaches that through Joseph Smith alone, the perfect knowledge of Jesus Christ was returned to the earth. With the restoration of the Gospel of Christ through the Prophet Smith came the true and holy priesthood of God--the authority from God to administer in the ordinances of salvation.

THE WAY WEST

The premature death of Joseph Smith brought forth a capable but ruthless leader in the person of Brigham Young. His ruthlessness would be manifested in the Mountain Meadow Massacre (1857). When a group of immigrants on their way from Arkansas to California would not unite with the Mormons, they were kept from leaving by being slaughtered. In 1877, Mormon John D. Lee was executed for his part in the massacre.

One of the first things Young did following the death of Joseph Smith, was to continue to try and convince the public that Smith and the

CHARLES TAZE RUSSELL

Like Ellen G. White, "Pastor" Charles Taze Russell was influenced by the teachings of William Miller, one of the originators of the Second Adventist movement. Russell was born in Allegheny, Pennsylvania on February 16, 1852. Though religiously inclined, by the age of seventeen Russell was a skeptic. Of particular concern to him was the biblical doctrine of hell. Russell hated the very thought of a place of eternal torment. He wanted nothing to do with a God who would punish souls for all eternity.

In 1870, Russell was exposed to the ministry of Miller. Despite the failure of date setting, Miller was able to give Charles two things he needed: the ability to theologically deny the reality of hell, and a renewed interest in eschatology.

Without being much of an original thinker, Russell managed to build a religious movement by denying the historic doctrines of Christianity. He and his followers of various names (Millennial Dawnists, International Bible Students, Russellites), denied the Trinity, the deity of Christ, His physical resurrection from the dead, the literal second coming, and eternal judgment of the wicked. They taught a second opportunity for all to be saved in the millennium, while insisting on the annihilation of the wicked. The sufficiency of Christ's atonement was ridiculed. Human government was considered to be one of the three allies of Satan. The other two were the teachings of denominational churches, and the suppression of business.

Judge Joseph Franklin Rutherford (1869-1942) emerged as the new leader of the movement. He would revitalize the energy of the movement by making popular the slogan "Millions now living will never die." In 1931 he would rename the ministry Jehovah's Witnesses. Prior to that, Rutherford picked up where Russell left off and began making false predictions. He decided that Armageddon would be in 1918, and then 1925. Hope did not die when both prophecies failed. The Beth Sarim (lit. "house of princes") was purchased in San Diego, California in 1929 to have a place for the coming "princes of the earth" to live. It was believed that the resurrected Old Testament saints would want a nice place to reside, when they arose to take charge of God's new world order. There is no doubt that King David, Samson, and Joseph would have liked the luxury of Beth Sarim.

The predictive impulse did not stop with the death of "Judge" Rutherford. In 1966 Frederick Franz published his *Life Everlasting in the Freedom of the Sons of God*. He taught that "the seventh period of a thousand years of human history will begin in the fall of 1975 CE" (Christian Era). The word was spread that Jesus was coming again. In 1974 many Witnesses believed so much that they sold their homes. Once more a false prophecy had disappointed many.

A TIME FOR TERMINOLOGY

Like all religious organizations, the Jehovah's Witnesses have specific words with special meanings.

AWAKE! is the name of a Watchtower periodical that is used to

JEHOVAH'S WITNESSES VS. THE WORD OF GOD

Doctrine of God

- JW* The doctrine of the Trinity is a doctrine originated by Satan.
- *WOG* Deut. 6:4; Phi. 2:11 cp. John 5:18 cp. Acts 5:3-4, 9.
- JW* Christ was the first created being of Jehovah God.
- *WOG* John 8:58; cf. Rev. 1:7-18 with Isa. 44:6.
- JW* Jesus was really the archangel Michael incarnate.
- *WOG* Hebrews 1:1-14.
- JW* Christ arose from the dead as a spirit person.
- *WOG* Luke 24:39; John 20:20,25,27; 20:1-9.
- JW* The Holy Spirit is not a Person but an active force.
- *WOG* John 14:16-17, 26; Acts 5:3-4.

The Doctrine Of Man

- JW* The soul cannot be separated from the body. When the body dies, the soul dies.
- *WOG* Luke 16:19-31; 23:39-43; 2 Cor. 5:5-8; Phi. 1:19-24.
- JW* Satan originated the concept of the immortality of the soul.
- *WOG* Eccl. 12:7; 2 Cor. 5:1, 6-8.
- JW* Because there is no existence of the soul after death, all Jehovah's Witnesses can be recreated to inhabit His kingdom.

***The Story of
Mary Eddy Baker
and Christian Science***

"No Pain for the People of God"

The Life and Times of Mary Baker: Key Dates

- 1821 Born in New Hampshire, raised a Congregationalist
- 1843 Marries George W. Glover; he dies six months later
- 1853 Marries a dentist, Daniel M. Patterson
- 1862 Meets Phineas Quimby
- 1866 Discovers the 'divine law of life'
- 1873 Divorces her husband on grounds of desertion
- 1875 Forms her first society at Lynn, Massachusetts
- 1875 Publishes her textbook, *Science and Health with Key to the Scriptures*
- 1877 Marries Asa G. Eddy
- 1879 Establishes the Church of Christ, Scientist
- 1892 Organization is moved to Boston where the "Mother Church" founds the Massachusetts Metaphysical College
- 1895 *Manual of the Mother Church* is published
- 1908 At age 87, establishes the *Christian Science Monitor*

MIND OVER MATTER

Without giving him proper credit, Mary first adopted and then transformed the beliefs and practices of Phineas Quimby, after claiming she had been shown by supernatural revelation the Divine Law of Life. The dawning of the Divine Law came to her in 1866. Mary would later claim that she was meditating on Matthew 9:2 when she suddenly experienced complete healing from injuries resulting from a fall. Now it was all very simple. "Nothing is real and eternal; nothing is spirit--but God and His ideal; evil has no reality." There is no sickness or sin, sorrow or death. Deny them and they cease to exist.

Shortly after her cure, Mary opened a healing center where she could openly advocate that the "Principle of all harmonies Mind-action" to be God who is the "Eternal Mind", the source of all being. Mrs. Eddy could also explain that matter does not exist, disease is the product of wrong thoughts or errors of the mortal mind, and spiritual power is found through the teachings of Christian Science.

To guide people through the esoteric maze of nebulous words and phrases she was now articulating, Mrs. Eddy published a "Bible" called *Science and Health with the Key to the Scriptures*. Mrs. Eddy was so pleased with her own writings that she decided to elevate her textbook to a divine status. In 1901 she wrote, "I should blush to write of *Science and Health with the Key to the Scriptures*, as I have, were it of human origin, and I apart from God, its author; but as I was only a scribe echoing the harmonies of heaven in Divine Metaphysics, I cannot be

addicted to drugs for many years before her death, and that she relied upon dentists to help her with her teeth in her own old age.

Anyone listening to these teachings must be warned. The following story is just one example of what is really offered, in the end, as an alternative to the one true Gospel of God. Many years ago a Christian minister named Ivan Panin was sent for by a major in the Canadian army, who was dangerously ill in the hospital. The major had a friend who claimed to have been healed by Christian Science and was encouraging him to try it. The major asked Mr. Panin, "What do you advise?" and was shocked at the answer: "I would advise you to try Christian Science if you are prepared to pay the price." "Price!" the major exclaimed, "what is money in comparison with health, or life itself?" "I did not mean the price in money," replied Mr. Panin; "but you would have to give up the Lord Jesus as your Savior, for 'Science' denies sin, evil, Satan, and sickness as realities--and hence has no atoning blood nor redeeming grace nor assurance of salvation."

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." - Colossians 2:8

And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. - Jude 1:23

Astrology, Baha'ism, Buddhism, Confucianism, and Rosicrucianism, to say nothing of Islamic Fundamentalism.

Because this is true, a way must be found to protect the truth, as well as one's own heart. God has shown the way: to stay close to Him (Isa. 26:3). Knowledge of the Lord through knowledge of God's Word will protect the soul from an eternal separation from the Holy One (Psalm 119:1-176).

As the Scriptures are constantly studied, something else must be done if the heart is to be kept from being led astray. The private life must be kept pure. It can be argued that every false teaching has its origin in moral failure. The basic theology of Joseph Smith, for example, was born of a lustful mind. Polygamy was not an afterthought to this man; it was one of the first thoughts when he realized that people would receive him as a prophet. The true essence of Mormonism, both past and present, cannot be correctly understood apart from the practice of polygamy.

Upon objective examination (John 7:24), the moral character of each of the men and women who have founded a cult or sect often reveals an inordinate amount of sexual licentiousness, pride, a pre-occupation with self, greed, and the need to control others about them. Set aside are the Christian virtues of sanctification involving purity of mind and heart, humility, Christ-consciousness, a spirit of giving, and the desire to serve others. The Word of God and a life of holiness, defined by the Scriptures and lived by the power of the Holy Spirit, serve as the best antidote for

education.

At seventeen, Moody left home to find work with good wages. He went first to Clinton, Massachusetts and found a job in a book store. Dissatisfied, he traveled to Boston where his uncles owned a shoe-store. Perhaps they would give him a job. Moody had determined that someday he would be worth \$100,000.

Willing to do whatever was asked without question, and agreeing to go to Church and not gamble or drink, Moody was given work in the shoe store. Upon discovering that he really was a good salesman, Moody turned even more towards being a successful businessman.

One day a humble Sunday School teacher walked into the store. He was from the church Moody was attending; and he had a question. Did Dwight know if he were saved? Was he sure of going to heaven when he died? Moody was not sure. Before Mr. Edward Kimball left the store that day, he had led Moody to a sure, saving knowledge of Christ (Prov. 11:30).

Recently converted, Moody tried to join the Congregational Church (May, 1856). The Elders of the church were happy that Dwight wanted to be a member but first, he had to pass an oral examination on Christian doctrine. When unable to do that, Moody's membership was delayed until further knowledge could be gained. In the meantime, Moody decided he would move to Chicago. There he would engage in business and begin to make his fortune.

Moody did go to Chicago and he did engage in business. But something else happened. Moody began to win souls to the Savior. The

hymns to the crowds who came to hear Moody preach.

In his preaching Moody stressed three themes: Ruin, Redemption, Regeneration. He spoke of how sin had ruined man, how Christ had redeemed Him, and how the Holy Spirit regenerates the soul so that sins are forgiven and life can be lived with joy and the knowledge of going to heaven after death. Moody spoke in simple language. His warmth and sincerity caused many people to consider the claims of Christ. And the Holy Spirit was pleased to open many hearts.

In addition to preaching the Gospel, Moody opened Christian boarding schools in Northfield, Massachusetts. In 1879 he founded a school for girls, and in 1881 established the Mount Hermon School for boys. In 1886 a Bible Institute was created to train effective Christian workers in a less formal way than seminary training offered.

Bible conferences were held at Northfield beginning in 1880. At these meetings evangelism and holiness of life dominated the messages presented from some of the greatest Christian leaders from all parts of the world. These weeks of spiritual emphasis led to the Student Volunteer Movement in 1886. In the years to come a slogan would inspire many to do the work of an evangelist and go to faraway mission fields: "the evangelization of the world in this generation." It has been estimated that Dwight Lyman Moody, an obscure child from a poor fatherless family, grew up to reach 100 million people while leading a million souls to the Master. The world once saw what God will do with a man fully consecrated to Him.

ANDREW BONAR (1810-1872). A Scottish minister, Bonar left the Church of Scotland in 1843 to help form the Free Church. Burdened for the salvation of the Jews, he labored to see them come to Christ. The author of many scholarly works, Bonar has been a source of blessing for his devotional writings. He is best remembered for the *Memoir and Remains of Robert Murray McCheyne* (1862), and for an edition of the *Letters of Samuel Rutherford*.

ROBERT MURRAY McCHEYNE (1813-1843). Like Andrew Bonar, McCheyne continued to cultivate the Puritan heart through an exemplary life of self-discipline, fervent prayer, Bible study, and careful preparation for powerful preaching. It was said of this Scottish minister that, “He cared for no question unless his Master cared for it; and his main anxiety was to know the mind of Christ.”

A. W. PINK (1886-1952) was born in Nottingham, England in 1886, and born again of the Spirit of God in 1908 at the age of 22. He studied at Moody Bible Institute in Chicago, USA for only six weeks before beginning his pastoral work in Colorado, then in California, Kentucky, and South Carolina, and then to Sydney Australia for a brief period, preaching and teaching. In 1934, at 48 years old, he returned to his native England. In 1940 he took permanent residence in Lewis, Scotland, remaining there 12 years until his death at 66. Most of his works, including *The Attributes of God*, first appeared as articles in his monthly *Studies in the Scriptures* published from 1922 to 1953. Pink was virtually unknown and certainly unappreciated in his day. Independent Bible study convinced him that much of modern

THE GENERAL NEXT TO GOD

“Go for souls and go for the worst!” - William Booth

There was still another movement that arose to challenge the formality of the Anglican Church. William Booth (1829-1912) was a former English Methodist minister who began the Salvation Army in Wales. Men and women who enlisted for service in the Salvation Army followed a soldier of the Cross of Christ, who was willing to go into the lowest dredges of society to win men and women, boy and girls to Jesus Christ. After conducting a successful revival ministry in Cardiff, Wales, Booth began a similar ministry in London (1878). Out of the work came an organization fashioned after the military--with distinguishing rank and job descriptions.

It was not an easy life. There were long days, jeering crowds, and low pay. The General told one graduating class, "I sentence you all to hard labor for the rest of your natural lives." His wife would tell others, "There comes a crisis, a moment when every human soul which enters the kingdom of God has to make its choice of that kingdom in preference to everything else that it holds and owns."

William Booth was an extra-ordinary man. During his life he traveled 5,000,000 miles and preached 60,000 sermons. As a vegetarian, he ate "neither fish, flesh, nor fowl." As a minister of the Gospel he was hungry for nothing but the salvation of souls (note John 4:32,34). Booth wanted to save people not only from the penalty of sin but its pollution as well. He wanted to terminate their hunger, poverty, drunkenness,

same epistle that it was good for me unmarried to remain so.

During the most tumultuous days of an often thankless ministry, Catherine remained faithful to serving Christ, though she admitted it was not always easy. "What a deal there is of going to meetings and getting blessed, and then going away and living just the same, until sometimes we, who are constantly engaged in trying to bring people nearer the heart of God, go away so discouraged that our hearts are almost broken." Still, in the end Catherine would be able to say, "The waters are rising, but so am I. I am not going under, but over."

THE PRINCE OF PREACHERS

Charles Haddon Spurgeon (1834-1892), remains history's most widely read minister of the Gospel, often called the "Prince of Preachers." Converted as a teenager, Spurgeon began to preach shortly thereafter, and by age twenty he had preached over 600 times. In 1854, the New Park Street Church in London, England invited young Spurgeon to be its pastor, to its congregation of 232 members. Thirty-eight years later, at the end of his pastorate, the congregation numbered 5311, making it the largest independent congregation in the world. It has been estimated that Spurgeon preached to over 10,000,000 people during his lifetime. His sermons and books sold into the millions of copies. A pastor's college, an orphanage, and a publishing house, were just some of the ministries associated with his endeavors. But buildings and budgets, numbers and statistics do not tell the story--for Charles Spurgeon's was a life hidden in Christ. Someone once asked Mr.

saving knowledge of the Lord. When the Baptist Union met in October of 1887, the “Down Grade” was the main topic of conversation and concern. Rather than create a schism, Spurgeon resigned from the Baptist Union.

Unfortunately, this action was viewed as a public insult to the Union. Instead of dealing with the issue, Baptist leaders tried to recover their reputation as much as possible. On January 13, 1888, the Council of the Baptist Union passed a resolution known as the “vote of censure.” Since Spurgeon would not give names and supporting evidence, the Council decreed that his charges should not have been made. Spurgeon felt betrayed, but remained resolute on the need to address the main issues. It did not matter that time vindicated Spurgeon’s strong words of warning. The damage had been done; a very good man and a very important warning had been unfortunately diminished.

THE KESWICK CONVENTION

The Keswick Convention began spontaneously in 1875 at Keswick, a village in northern England. Since then the five day meeting has continued in much the same format each July. It has its foundations in the books of W.E. Boardman *The Higher Christian Life* 1859, and Robert Pearsall Smith *Holiness Through Faith* 1870, and his wife Hanna Whitehall Smith *The Christian's Secret of a Happy Life* 1873. In addition, the religious climate in England had a marvelous awakening in the campaigns of D.L. Moody in every major city in 1873 and 1874.

Thus entered the Smiths, the real catalysts. Both were born and bred

pastor at Keswick, Canon T.D. Hanford Dattersley. It was entitled "Union Meetings for the Promotion of Practical Holiness", and was attended by all church affiliations. Great criticism began to pour in on the movement, and adherents had to be ready to be put out of some churches.

Over the years, Keswick has become the centerpiece for the movement of 'Higher Life' teaching. Its original positions speaking of a "second act of consecration", were modified over time to the more biblically-based position: that a complete surrender to Christ as Lord at conversion (the work of God in saving faith that includes repentance from sin and selfishness), proceeds to life-long daily commitment in denying self and serving Christ wholeheartedly, experiencing greater victory over sin's power (ie, no longer slaves to sin). The sequence of teaching at every Keswick Convention is the same--one day for each of: the exceeding sinfulness of sin (and encouragement to its abandonment), God's provision for sin (sin need not be a continual source of defeat), consecration of the Christian (in practical and scriptural holiness*), fullness of the Holy Spirit, Christian service (including missionary responsibility). The Convention has received the support and participation of Theodore Monod, Evan Hopkins, George Macgregor, Elder Cumming, Handley C.G. Moule, Andrew Murray, F.B. Meyer, Donald G. Barnhouse, W. Graham Scroggie, and G. Campbell Morgan. Both Hudson Taylor and Amy Carmichael came from the movement as missionaries.

* ["Holiness as understood by Keswick... is not a withdrawal from

colonial days, America practiced the "Jewish Sabbath" whereby the whole day was given to the Lord and religious activity. In contrast, there was the "Continental Sabbath" of the immigrants (advocated by Calvin)-Sunday morning may be given to church but the rest of the day was for rest and relaxation. Little by little the "Continental Sabbath" came to dominate the way American's worshipped on Sunday. There is an ongoing pressure for populations to move from under-developed to developed countries for economic gain. Every immigrant brings his own culture and beliefs with him. And society, rather than teaching the new arrivals the great truths of Christianity, attempts to integrate, accommodate, and tolerate. In this we lose our push for evangelism, and the sense of the 'absolute truths' of the Bible.

THE CHALLENGE OF EVANGELISM IN THE CITIES

With the rapid rise of city populations due to immigration and industrialization, it was inevitable that overcrowding take place in vast tenement districts. How could the Church personally and effectively minister to those who crowded into apartment buildings of the cities? Many of the new immigrants did not even speak the national language. In the USA in 1867 the Baptist Home Mission Society was established to lead the way in addressing this particular problem. Other denominations followed suit. New programs were devised to bring the Gospel to the tenements.

THE CHALLENGE OF AFFLUENCE

Because of the social crowding and the problems it brought to society, because of the growing affluence of the middle class, because of an increased wealth coming into the Church, it was inevitable that criticism be focused on that institution which proclaimed to be compassionate and caring for the poor and downtrodden. Horace Bushell, a Congregational minister, reminded the Church to pay closer attention to the training of young people in his work, *Christian Nurture*. While caring for others, the Church must care for its own as well.

Since man is both body and soul, conscientious Christians insisted that the Church do something to help society in practical ways. It was argued that local church assemblies and main denominations should consider ways to alleviate slum areas and reduce the cramped, diseased infested conditions of the community. The outworking of these concepts led to the "Institutional Church."

A leading voice of the Institutional Church was the Episcopalian minister William A. Muhlenberg, great grandson of Henry Melchoir Muhlenberg (1711-1787). The latter helped to establish the Lutheran church in America during the colonial period. From 1846 to 1858 William Muhlenberg served as rector of the Church of the Holy Communion in New York City. Through his inspirational guidance several social works of lasting endurance were begun, such as the Sisterhood of the Holy Communion and St. Luke's Hospital.

Following in his example, Thomas K. Beecher, pastor of the First Congregational Church of Elmira, New York, encouraged the community to come to his church for aerobics, lectures, and reading.

forward the teaching of true doctrines. When religious men disavow the necessity of the atonement, they are quite happy to be left with a 'social gospel', in which all men will go to heaven. They focus on the love of God, and ignore the hatred of God toward sin and rebellion. This 'social gospel' of love and good works, without the power of God unto salvation proclaimed in the scriptures, has most unfortunately become the norm in many large denominations such as the Methodist Church and the United Presbyterian Church.

THE CHALLENGE OF SECULAR EDUCATION

In 1925 a bill was passed in the state of Florida requiring daily Bible reading in all public schools and forbidding the teaching of the theory of evolution in public classrooms. Similar legislation was passed in the states of Texas and Tennessee. No one suspected that the stage was being set for one of the great trials of the century.

On Friday, June 10, 1925, at 9 AM, in the quiet community of Dayton, Tennessee (pop. 2,000), Court was convened to consider a challenge to the Butler Bill which the State legislature had passed. The bill stipulated the penalty for any teacher found guilty of the misdemeanor. A fine would be imposed between \$100 and \$500. John Scopes had been charged with deliberately violating the new statute. The American Civil Liberties Union (ACLU) did not believe that Mr. Scopes should pay the penalty the bill imposed. The State of Tennessee disagreed. The "Scopes Monkey Trial", as it soon became known, would become the test case as to whether the statute would be upheld.

THE CHALLENGE OF MODERNISM

Following the Scopes Monkey Trial, the relatively easy acceptance by the general public that evolutionary thinking should be allowed into the classroom is understandable. In part, liberal theologians had prepared the way. Thousands of people were being influenced Sunday after Sunday by liberal theology.

One of Modernism's most popular preachers was Harry Emerson Fosdick (1878-1979). During the 1920s he was an ardent champion of liberalism, which included the concept that the Church of Christ in the twentieth century was outdated. In a 1926 essay, "*What Christian Liberals Are Driving At*," Fosdick argued that, "Not one of its historic statements of faith takes into account any of the masterful ideas which constitute the framework of modern thinking--the inductive method, the new astronomy, natural law, evolution. All these have come since Protestantism arrived." In other words, the Christian Church was "pre-scientific." Upon hearing things like this, and not knowing any better, many Christians were simply embarrassed and accepted the new ideas.

To stand firm against the attacks of the Modernists upon the Bible, there arose the *Fundamentalists*. They attempted to reduce the confusion by articulating the very most basic biblical doctrines which must be adhered to, in order to remain 'Christian'. One such was Presbyterian theologian J. Gresham Machen, who was not embarrassed by the charges of Modernism. He was ready and able to challenge Modernism while defending the historic faith of the Church. Machen wisely pointed

Many were confused. Either America was a Babylon under divine judgment, or America was a modern day Palestine, chosen by God to be the moral leader of the world. Either the Lord's coming was imminent and would happen at any moment, or it was impending and there was much work to do.

There was more confusion, for many Fundamentalists were no longer clear as to what constituted the basics of the Christian faith. In 1910 they had been more clear. In that year a series of small volumes was published with the title *The Fundamentals: A Testimony to the Truth*. Five basic doctrines were set forth:

- The Bible is free from error.
- Christ is Deity, and was born of a virgin.
- Christ died a substitutionary death at Calvary to satisfy the wrath of God against sin.
- Christ arose from the dead on the third day.
- He will come again the second time for all who believe.

These were the fundamentals of the faith. But that was in 1910; by the 1920s there were new concerns. The "Roaring Twenties" made some conservative Christians think that perhaps "standards" should be included in the list of fundamentals of the faith. But if so, which standards? Who would be responsible for drawing-up the list of acceptable moral behavior by which one could be assured of salvation? Also, what about evolution? and war? and the holiness movement? The Fundamentalists had to do a better job of thinking through their own theology.

THE CHURCH FACES THE FUTURE

As the Church of Jesus Christ looks towards the twenty-first century, there are clever foes and formidable challenges that must be faced.

THE CHARISMATIC MOVEMENT

To issue a general warning about the Charismatic movement may appear to be unkind, but there is reason for concern among conservative Christians. For an insightful study of the foundation upon which this movement has been built, attention is directed to *Signs of the Apostles, Observations on Pentecostalism Old and New* by Walter J. Chantry, published by The Banner of Truth Trust, Carlisle, Pennsylvania, 17013. It is sufficient to say that feelings and experiences can take precedence over Scripture in some Charismatic churches (cp. John 15:15 with 2 Tim. 3:16,17). Many Charismatic brethren are willing to follow after modern day 'apostles', exalting men rather than Christ alone. There is a belief that the apostolic gift of being able to perform miracles to create signs and wonders is still valid (study 1 Cor. 12:29,30). Also, it is taught that the manifestation of the filling of the Holy Spirit is demonstrated by speaking in tongues (cp. Luke 1:15; 1:41-42; 1:67-69). Since the extremes of Charismatic theology can redefine many historic Christian concepts and doctrines, careful discernment is required of anyone in this

returns of Christ (cp. Heb. 9:26) and two resurrections (cp. John 9:26). The key is this: the main scriptures regarding the end-times can be interpreted two ways--in either the traditional reformed view, or the dispensational view, depending upon which scriptures are emphasized as primary.

But the dispensational view has quickly led many people into four problems. 1. Because of an impending 'rapture', people tend to disregard their biblical responsibilities to impact society for Christ. 2. And, because of the emphasis on this 'age of grace', and the separation from the Old Testament Law as an invaluable guide to holy living, Dispensationalism encourages people to believe that they are "not under law, but grace,"* and therefore can continue to live life for themselves, seeking their own desires and interests, not seeking first the kingdom of God. This is called *anti-nomianism* (*anti* - against, *nomia* - law). [* Note: Romans 6 demonstrates that 'not under law' points to: not under law as a merit system to earn God's favor regarding salvation.]

3. In addition, most holding the dispensational view have embraced Arminian beliefs emphasizing man's free choice to 'receive Christ', without also recognizing God's sovereign choice in electing them unto salvation (see chapter 12). 4. Finally, many who hold to Dispensationalism will emphasize 'just make a decision for Christ'--receiving Christ as Savior becomes merely an intellectual assent to 'believe', without a corresponding commitment to Christ as Lord. This is more accurately referred to as *Sandemanianism*, which began as a clear departure from the historical faith in the late 1700s (see chapter 15). It

saving grace, by insisting upon a season of mourning and grieving over sin' before one is able to turn from sin to Christ. While the Holy Spirit may bring some through this, the application of the Gospel is in Christ's command to "Come unto Me", without merit or condition. This is the exhortation that must be proclaimed.

Also, in a mistaken zeal for practical purity, some have added long lists of rule-keeping, in order to demonstrate sanctification. But our obedience is always to be motivated by unfeigned love for God in gratitude of heart, as His servants. Rule-keeping only breeds a judgmental heart, and superficiality in love-relationship with Christ.

Finally, in a mistaken interpretation of the sovereignty of God, some have adopted the belief that God will save His chosen (elected) ones, without consideration of the human *means*. This causes some to refuse to evangelize! But man *does* have responsibility to serve Christ with his whole heart; and God *will* sovereignly accomplish His purposes, independently of man's obedience. Both are perfectly true in the economy of God. His ways are high above our understanding.

EASTERN MYSTICISM AND THE NEW AGE

There are strange new religions that the Church of the living God must combat for the souls of men. The Unification Church, Hare Krishna, Zen Buddhism, and Transcendental Meditation were once religions of the Far East. Now, they are attracting the naive and the sophisticated in every nation in the Western world. Christians need to understand the opposition, and the competition that the Church faces,

of sin is out dated .
The Church faces the challenge of helping thoughtful people realize that behind the facade, there is only a bankrupt philosophy that will separate the soul from the Creator. Contrary to the teaching of the New Age, people are not magnificent, and do not have great wisdom within themselves. People are sinful and selfish, and are in desperate need of a Savior.

PRAGMATISM AND THE CHURCH GROWTH MOVEMENT

An interesting question has arisen for the Church at the end of the twentieth century. The question is this: "Can the local church grow, apart from the power of the Holy Spirit." While the question is not really asked that blatantly, in essence that is exactly what is at issue. And the answer for many is a surprising, "YES!" In hundreds of ways, thousands of ministers have now been told that the congregation can grow without having strong Gospel preaching, prayer, and soul-winning efforts. All that is needed is to be *pragmatic*, ie, if a technique works in the world's eyes, then it is good and can be used to attract people. Of course, the techniques that work to attract people in the world, are the techniques of the world: the assembly must identify and target the community it is in, and then "find a need and fill it." With new concepts a flourishing industry has arisen to "build" the church. Today, the Church Growth Movement is well armed with popular music, charts and 'market' surveys, promotions, promises, programs, gimmicks and gadgets, to woo and win the local community. All of this could also be

self-esteem, self becomes a god, hence, not behavior should change even if the behavior involves casual sex or an aberrant lifestyle; values are relative; and there are no absolutes (note Rom. 1:18-32; 3:10; 6:23; 2 Tim. 3:1-7). We are taught to 'love ourselves' before we can love others!

But when Jesus said "love others as you *love yourself*", He was simply using the natural care we take for our bodies and interests, as the measure to love others, not giving a new command to 'love ourselves'. We are told many times in scripture instead that "the first will be last" and to "deny yourself." Self-denial in Christ's power, not self-love, is the key to following Christ. The basic problem with psychology is twofold: 1) it identifies a different problem--others, not personal sin, and 2) it offers a different solution--self-esteem, not Christ. The Church must find a way to disentangle Christianity from the psychological religion, a religion that has managed to intertwine itself with the true Gospel message of Christ's redeeming self-sacrificing love.

THE BATTLE FOR THE BIBLE

In the last 100 years, there has been a relentless attack upon the authority of the Bible itself. If the Bible can be shown to have errors, or to be less than the authoritative Word of God, then man is justified in conforming his life to the commands of the scripture *only partially!* We see that man will do *anything* to avoid submitting his life 100% to God's authority. So today we have those that say the Bible can be *interpreted* in many ways, so that obedience to biblical instruction in righteousness becomes just a matter of personal interpretation! However, the Word of

God intended (yet reflecting their own personalities.)
In the words of C.H. Spurgeon: "However this sacred Book may be treated nowadays, it was not treated... questioningly by the Lord... He continually quoted the law and the prophets... with intense reverence... How much more should we! [Moreover,] the utmost degree of deference and homage is paid to the Old Testament by the writers of the New. We never find an apostle raising a question about the degree of inspiration in this book or that" (from *Metropolitan Tabernacle Pulpit*, vol. 34, no. 2013).

THE SOVEREIGNTY OF GOD

An emphasis on 'man's free will' has caused many believers today to accept a mistaken view of who God is, even without realizing it. Historically, Christians have held that God is both omnipotent (no limit to His power) and sovereign (no limit to His authority), as in Rev. 19:9-- "The Lord God Omnipotent Reigneth". This will be our song in heaven, why should it not also be now? But all the influences mentioned in this chapter have caused the common Christian culture of today to become occupied with personal desires, preferences, and plans. We desire to be 'in control' (a virtue in the world system), and we get frustrated with bad circumstances, even angry! Many now see God as desiring good, but constantly thwarted by sin, to the point that He is only watching, and it is up to us to strive to make things better, using our own strengths (Deism all over again). People say 'He helps us to do good as we see it.' But this view destroys faith, and causes us to look to ourselves.

about their Father's business.

By remembering the faithfulness of God in the past, the Church can face the future with great confidence--despite the many challenges to its creeds and conduct. True disciples of Christ must rise up and follow Him afresh. Individuals of purity and passion are needed just as much as ever, to lead souls out of spiritual darkness into the glorious light of the kingdom of God.

It has been noted by more than one Bible commentator that the book of *Acts* ends rather abruptly. It seems as if the manuscript was left unfinished. Perhaps there is a reason for this; perhaps the last chapter of the 'book of the Acts of the Holy Spirit' has yet to be written. The story of the Church is not yet finished. If the Lord tarries, the Church today will be the next chapter which future generations will read about. Therefore, let us leave a legacy of lasting glory. Let us with the first century saints both...

"continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 41)

and

"go... into all the world, and preach the Gospel to every creature."
(Mark 16:15). Amen!

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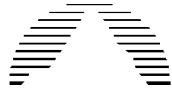
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exact teaching of the Bible on many important issues, and different Protestant denominations were established. And within Protestantism, Arminianism arose as an alternative to the orthodox faith of the Reformation, known today as Calvinism.

Part Four: The Church in the Modern Age 1648 - 1900s is the account of the incredible difficulty man has, when given freedom to study the scriptures, to avoid false doctrines springing out of pride and greed. New religious movements departed from the historic creeds of Christendom, in favor of personal 'revelation' and individual interpretations. Nevertheless, "our God reigns," and there were Great Awakenings as the Holy Spirit revived true Christianity repeatedly, and brought evangelical missions movements worldwide. Though it faces real challenges, the Church Triumphant continues to grow and to be a blessing to the world.



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