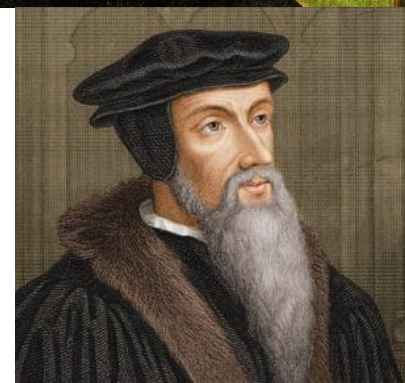




# Review - Church History (100 – 1600)



Summer, 2019

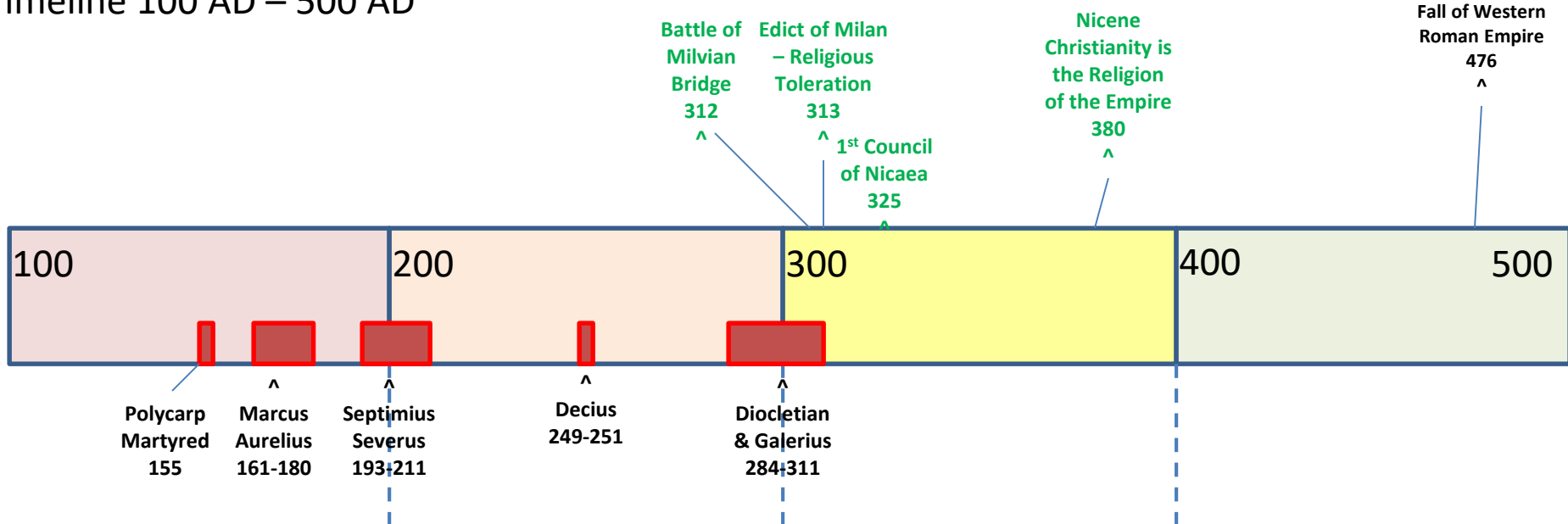
[www.rpchurchmanassas.org/drupal/ChurchHistory16001800](http://www.rpchurchmanassas.org/drupal/ChurchHistory16001800)

# Review – Ancient Church (100-500 AD)

## **Church & State Canon Councils**

# Church & State – Persecution and Adoption

Timeline 100 AD – 500 AD



Emperors

- |   |  |  |   |   |   |   |
|---|--|--|---|---|---|---|
| <ul style="list-style-type: none"> <li>- Trajan</li> <li>- Hadrian</li> <li>- Antoninus Pius</li> <li>- <b>Marcus Aurelius</b> ☠️</li> <li>- Commodus</li> <li>- Pertinax</li> <li>- Didius Julianus</li> </ul> | <ul style="list-style-type: none"> <li>- <b>Septimius Severus</b> ☠️</li> <li>- Caracalla</li> <li>- Macrinus</li> <li>- Elagabalus</li> <li>- Alexander Severus</li> <li>- Maximinus Thrax</li> <li>- Gordian III</li> <li>- Phillipus Arabs</li> <li>- <b>Decius</b> ☠️</li> <li>- Trebonianus Gallus</li> <li>- Aemilius Aemilianus</li> <li>- Valerian ☠️</li> </ul> | <ul style="list-style-type: none"> <li>- Gallienus</li> <li>- Claudius II</li> <li>- Quintillus</li> <li>- Aurelian</li> <li>- Tacitus</li> <li>- Florianus</li> <li>- Probus</li> <li>- Carus</li> <li>- Numerian</li> <li>- Carinus</li> <li>- Diocletian</li> </ul> | <ul style="list-style-type: none"> <li>- Maximian (W)</li> <li>- Constantius I (W)</li> <li>- Severus II (W)</li> <li>- Maxentius (W)</li> <li>- <b>Constantine (W)</b> †</li> <li>- <b>Diocletian (E)</b></li> <li>- <b>Galerius (E)</b> ☠️</li> <li>- <b>Maximinus Daia (E)</b> ☠️</li> <li>- Licinius (E)</li> </ul> | <ul style="list-style-type: none"> <li>- Constantine II</li> <li>- Constans</li> <li>- Constantius II</li> <li>- <b>Julian</b> ☠️</li> <li>- Jovian</li> <li>- Valentinian (W)</li> <li>- Gratian (W)</li> <li>- Valentinian II (W)</li> <li>- Eugenius (W)</li> <li>- Valens (E)</li> <li>- <b>Theodosius (E)</b> †</li> </ul> | <ul style="list-style-type: none"> <li>- Honorius (W)</li> <li>- John (W)</li> <li>- Valentinian III (W)</li> <li>- Petronius Maximus (W)</li> <li>- Avitus (W)</li> <li>- Majorian (W)</li> <li>- Severus III (W)</li> <li>- Anthemius (W)</li> <li>- Alybrius (W)</li> <li>- Glycerius (W)</li> <li>- Julius Nepos (W)</li> <li>- Romulus Augustus (W)</li> </ul> | <ul style="list-style-type: none"> <li>- Arcadius (E)</li> <li>- Theodosius II (E)</li> <li>- Marcian (E)</li> <li>- Leo (E)</li> <li>- Zeno (E)</li> </ul> |
|---|--|--|---|---|---|---|

# Canon - The New Testament

100 AD	200 NT used in the Church at Rome	200 NT used by Origen	300 NT used by Eusebius	400 NT from the Council of Carthage
<p>NT written but not collected and defined as scripture</p> <p>Gospels and Paul's letters quoted by likes of Polycarp and Ignatius</p> <p>Paul's letters collected late in 1<sup>st</sup> Century</p> <p>Matthew, Mark, Luke brought together by 150</p>	<p>Four Gospels</p> <p>Acts</p> <p>Paul's Letters:</p> <ul style="list-style-type: none"> <li>- Romans</li> <li>- I &amp; II Corinthians</li> <li>- Galatians</li> <li>- Ephesians</li> <li>- Philippians</li> <li>- Colossians</li> <li>- I &amp; II Thessalonians</li> <li>- I &amp; II Timothy</li> <li>- Titus</li> <li>- Philemon</li> </ul> <p>James</p> <p>I &amp; II John</p> <p>Jude</p> <p>Revelation of John</p> <p><i>Revelation of Peter</i></p> <p><i>Wisdom of Solomon</i></p> <p>Shepherd of Hermas (private, not public use)</p>	<p>Four Gospels</p> <p>Acts</p> <p>Paul's Letters:</p> <ul style="list-style-type: none"> <li>- Romans</li> <li>- I &amp; II Corinthians</li> <li>- Galatians</li> <li>- Ephesians</li> <li>- Philippians</li> <li>- Colossians</li> <li>- I &amp; II Thessalonians</li> <li>- I &amp; II Timothy</li> <li>- Titus</li> <li>- Philemon</li> </ul> <p>I Peter</p> <p>I John</p> <p>Revelation of John</p> <p><b>Disputed – Hebrews, James, II Peter, II &amp; III John, Jude</b>, The Shepherd of Hermas, Letter of Barnabas, Teaching of Twelve Apostles, Gospel of the Hebrews</p>	<p>Four Gospels</p> <p>Acts</p> <p>Paul's Letters:</p> <ul style="list-style-type: none"> <li>- Romans</li> <li>- I &amp; II Corinthians</li> <li>- Galatians</li> <li>- Ephesians</li> <li>- Philippians</li> <li>- Colossians</li> <li>- I &amp; II Thessalonians</li> <li>- I &amp; II Timothy</li> <li>- Titus</li> <li>- Philemon</li> </ul> <p>I Peter</p> <p>I John</p> <p>Revelation of John (questioned authorship)</p> <p><b>Disputed but well known – James, II Peter, II &amp; III John, Jude</b></p>	<p>Four Gospels</p> <p>Acts</p> <p>Paul's Letters:</p> <ul style="list-style-type: none"> <li>- Romans</li> <li>- I &amp; II Corinthians</li> <li>- Galatians</li> <li>- Ephesians</li> <li>- Philippians</li> <li>- Colossians</li> <li>- I &amp; II Thessalonians</li> <li>- I &amp; II Timothy</li> <li>- Titus</li> <li>- Philemon</li> </ul> <p>Hebrews</p> <p>James</p> <p>I &amp; II Peter</p> <p>I, II, III John</p> <p>Jude</p> <p>Revelation of John</p> <p><b>To be excluded</b> – The Shepherd of Hermas, Letter of Barnabas, Gospel of the Hebrews, Revelation of Peter, Acts of Peter, Didache</p>

II Timothy 3:16 - "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:"

# Ecumenical Church Councils

## Council at Nicaea – 325 AD

### Results

Relationship between Father and Son – Jesus is **one substance (homoousios not homoiousios) with the Father** and **eternal**

Nicene Creed – First Draft

## 1<sup>st</sup> Council at Constantinople – 381 AD

### Results

Confirmation of Nicaea (325 AD) – Jesus is **one substance (homoousios) with the Father** and **eternal**

Christology - Nature of Jesus as **fully God and fully man**.  
Apollinaris refuted.

**Divinity of the Holy Spirit** + divinity of Christ = **formalized doctrine of the Trinity**

The Niceno-Constantinopolitan [Nicene] Creed

... “And I believe in the Holy Spirit, **the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified; who spoke by the prophets**”

Matthew 18:20 – “For where two or three are gathered together in my name, there am I in the midst of them.”

Matthew 3:16,17 – “And **Jesus**, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **Spirit of God** descending like a dove, and lighting upon him: And lo a **voice from heaven, saying, This is my beloved Son**, in whom I am well pleased.”

## Council at Ephesus – 431 AD

### Results

Christology - Nature of Jesus as **fully God and fully man**. Another view (Nestorianism) refuted

**Will, sin, and grace** – Augustine of Hippo’s view that man cannot overcome sin by himself chosen over Pelagius’s view that he can.

## Council at Chalcedon – 451 AD

### Results

Christology - Nature of Jesus as **fully God and fully man**. Another view (Eutyches) refuted



# Review – Medieval Church (500-1500 AD)

**Aftermath of the Fall of Rome**

**Charlemagne**

**Monasticism**

**The Papacy**

**Doctrine**

**Harbingers of the Reformation**

# The Barbarians – Arianism & Paganism

## FRANKS

- Unruly alliance of independent tribes – united somewhat by Meroveus (or Merovech)
- Clovis based on victory in battle is baptized as “orthodox” Christian in 496. Wife was Burgundian Christian princess.
- Merovingians weaken and in 8<sup>th</sup> century are pushed from throne by Pepin (Charlemagne’s dad)

## BURGUNDIANS

- Some Christian influence (see above)
- Conquered by Franks in 534

## ANGLO-SAXONS

- Pagans
- Asked to enter England after Romans leave to defend Roman Britons against tribal incursions from Wales and Scotland
- Rule most of England until 1066

## CELTS

- Pagans
- Christianity comes to Ireland from Roman Britain (St. Patrick)
- Ireland becomes a missionary base to Scotland and Anglo-Saxon England

## VISIGOTHS

- Arian Christians reasonably tolerant of orthodox
- Chaotic – 19/34 kings died of non-combat related violence
- King Recared converts to orthodoxy in ~600 and Arianism disappears
- Rule Spain until it falls to Muslims (711-718)
- Isidore of Seville (*Etymologies*) early 7<sup>th</sup> century

## OSTROGOTHS

- Arian Christians
- Persecuted orthodox Christians, feared a revolt aided by the Eastern Empire
  - Boethius (*The Consolation of Philosophy*) early 6<sup>th</sup> century

## VANDALS

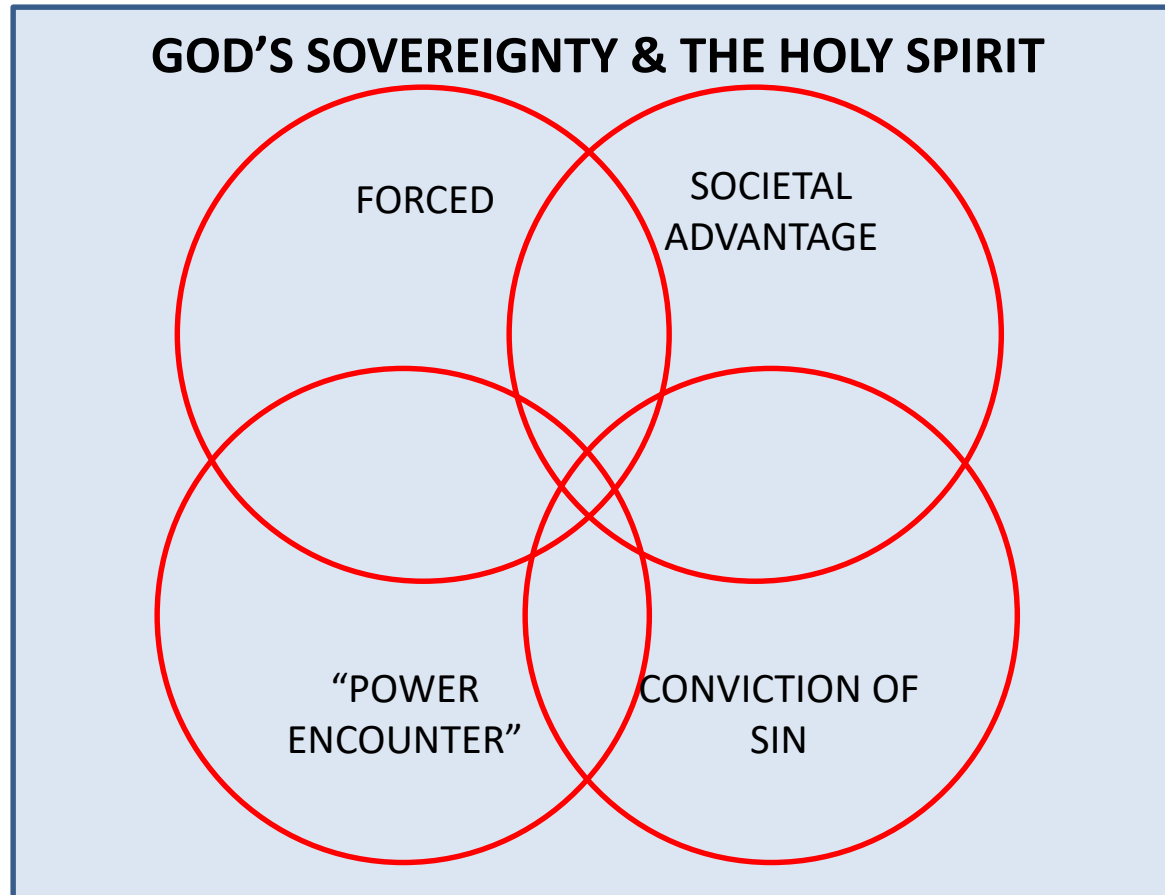
- Arian Christians who persecute orthodox
- Briefly fall to Byzantine Empire (Justinian)
- Fall to Muslims (struggle between orthodox, Arians, and Donatists weakens Christian resistance)

## LOMBARDS (not shown on map)

- Pagan, later partial Arian
- Invade Italy in 568
- Byzantine Empire weak and unable to help defend Roman church
- Enter Pepin, Charlemagne, Holy Roman Empire<sup>7</sup>



# Why did Medieval Pagans and Arians Convert?

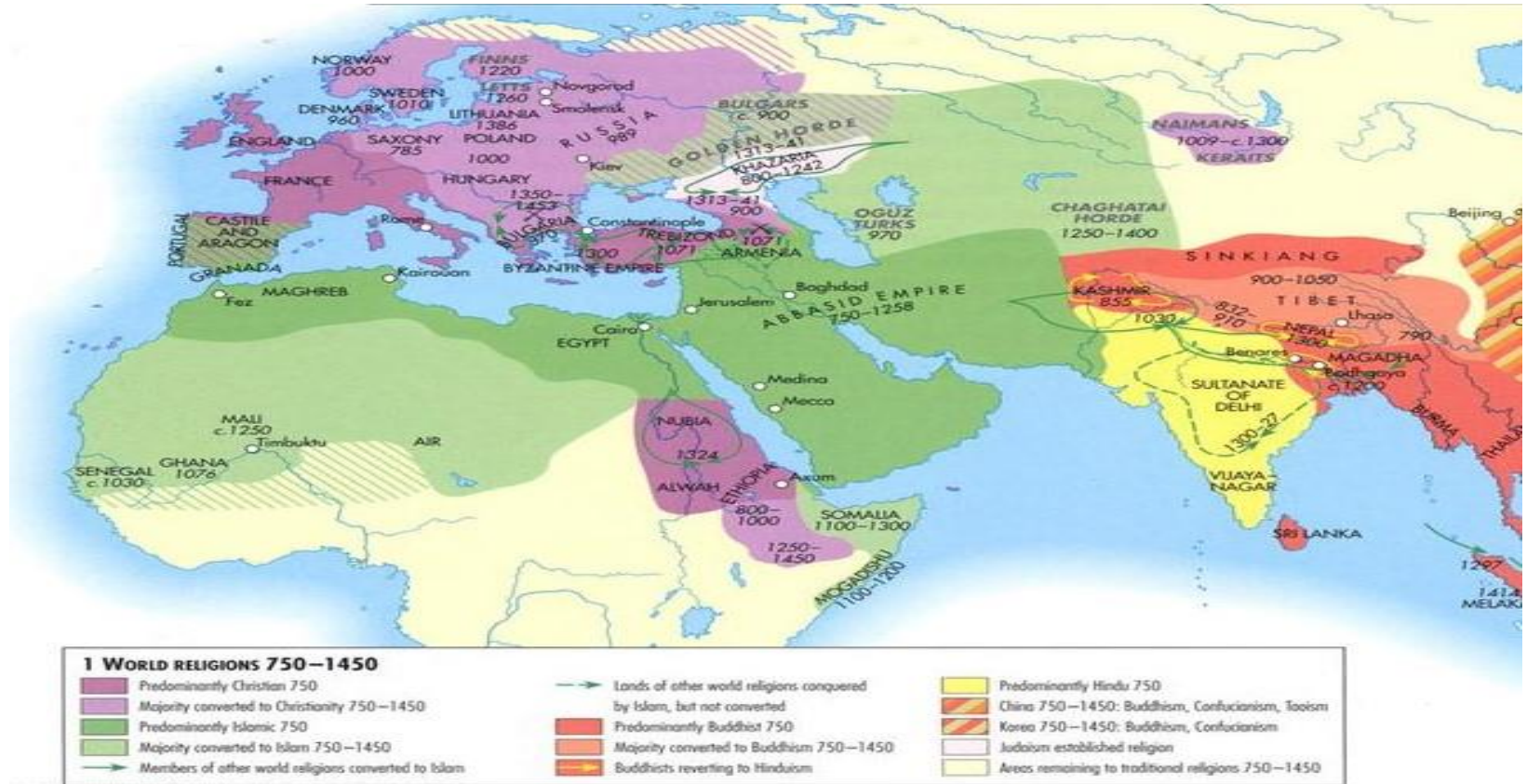


*Mark 9:40-41 - For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*

*Matthew 13:30 - Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*



# Expansion of Christianity



- Major Missionary Centers
  - Rome
  - England and Ireland (after they convert to Christianity)
  - Constantinople
- Charlemagne as Founder of [Christian] Europe

# Carolingian Renaissance

## (Charlemagne lived 747 – 815)

- Charlemagne's rise was assisted significantly by alliance with the Church, Pope, and missionaries from Britain and Ireland
- Charlemagne and successors emphasize uniformity and discipline in education so that the church and government run effectively throughout the empire
  - Latin language, spelling, and writing
  - Church liturgy, church discipline
  - Government documents and processes
- Palace School established in Aachen – capital of the Empire
  - Alcuin of York is headmaster
  - Learners from throughout the continent attended then went home and studied and taught at local monastic and cathedral schools
  - Schools generally copied and studied existing texts as opposed to authoring a lot of new material



*Charlemagne and Alcuin*



*Aachen (reconstruction)*

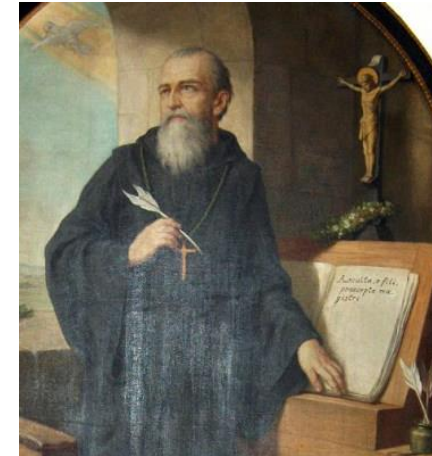
*Proverbs 2:6 - For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.*

*"We have a true shaft of light within the relative cultural darkness of the early Middle Ages"*

*– Steven Osmet*

# Benedict of Nursia (480 – 547)

- Born in Arian, Ostrogothic Italy
- Set out to become a hermit at age 20
- Attracted followers and with them set up monastery at Monte Cassino displacing pagan worship site
  - Sister Scholastica set up community for women there also
- *The Rule of St. Benedict* becomes the standard set of rules for western monasteries until the 12<sup>th</sup> century
  - Obedience to God, the rule, the abbot, other monastic officers, other brothers – No grumbling!
  - Stay busy
    - ❑ Communal prayer at regular times
    - ❑ Manual labor in fields or skilled crafts
    - ❑ Study of Psalms and other readings
  - Regulations for running a monastery
    - ❑ Importance of the monastery abbot
    - ❑ Each monastery as its own cell (i.e., no overriding central authority)



*St. Benedict of Nursia*



*Monte Cassino Abbey  
reconstructed in the 1940s*

*“They should prefer nothing whatsoever to Christ,  
so that he may bring us together to everlasting life!”  
– Ch. 72, The Rule of St. Benedict*

# The Medieval Papacy - Summary

- The ideal attributes of a Medieval Pope
  - Vicar of St. Peter (later Christ)
  - Universal Bishop
  - Temporal Lord

## Report Card

	Vicar of St. Peter Vicar of Christ	Universal Bishop	Temporal Lord
Primitive Age 500-1000	<ul style="list-style-type: none"> <li>- Accepted as Vicar of Peter</li> <li>- Late in period reputation tarnished by repugnant papal behavior</li> </ul>	<ul style="list-style-type: none"> <li>- Limited reach beyond Rome in both West and East</li> </ul>	<ul style="list-style-type: none"> <li>- Minimal power wielded</li> <li>- Nobles control Pope more than Pope controls nobles</li> </ul>
Age of Growth 1050-1300	<ul style="list-style-type: none"> <li>- Vicar of Christ as opposed to Peter</li> <li>- Respect for Papacy generally high</li> </ul>	<ul style="list-style-type: none"> <li>- Influence in West through councils, letters, etc. at a peak</li> <li>- Very little influence in East (East-West schism)</li> </ul>	<ul style="list-style-type: none"> <li>- Impact across the West is at its highest</li> <li>- Papacy acting almost like a “Supreme Court”</li> </ul>
Age of Unrest 1300-1500	<ul style="list-style-type: none"> <li>- Reputation tarnished by Western schism and papal behavior</li> </ul>	<ul style="list-style-type: none"> <li>- Retain influence but significantly impacted by Western schism</li> <li>- Very little influence in East (Eastern schism)</li> </ul>	<ul style="list-style-type: none"> <li>- Emerging nationalism, stronger royalty, and other factors reduce papal influence in temporal affairs</li> </ul>

# Context – Church Doctrine

## WHAT MUST I DO TO BE SAVED?

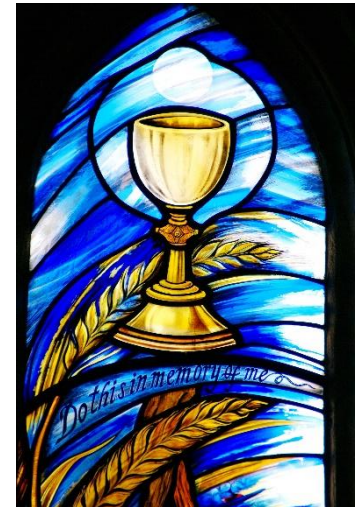
- God's Grace is Imparted through the Seven Sacraments by the Church

- Baptism
- Confirmation
- Eucharist
- **Penance**
- Extreme Unction
- Marriage
- Ordination

} For everyone

Laity only

Priests only

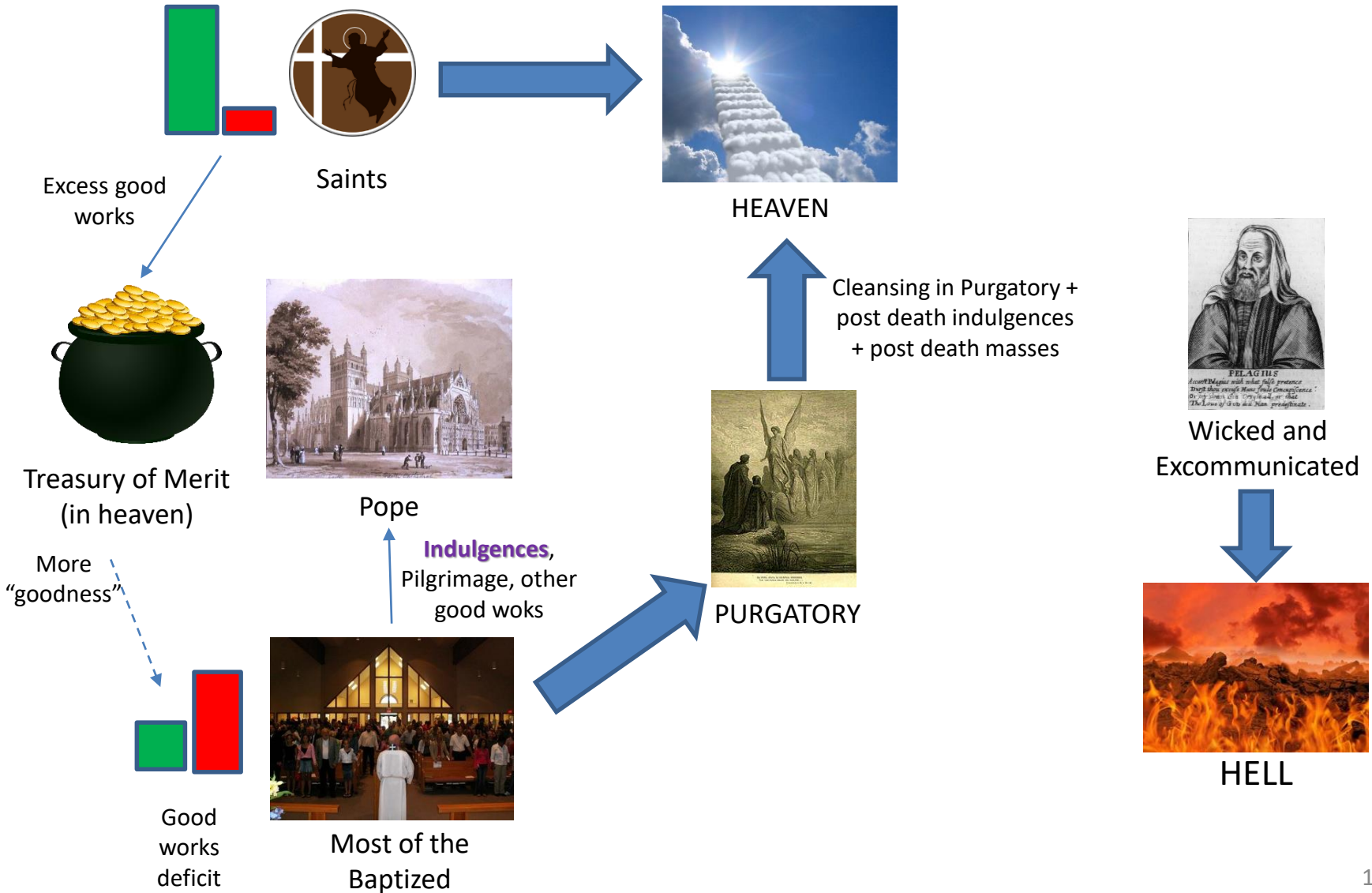


*Acts 16:30-31 - And brought them out, and said, Sirs, **what must I do to be saved?**  
And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*



# Context – Church Doctrine

## INDULGENCES AND THE TREASURY OF MERIT



# Medieval Times - Sneak Previews of the Reformation

- **Peter Waldo** (d. ca. 1218)  
and the Waldensians

- Lyons (France)

- **John Wycliffe** (1320-1384)

- England

- Died peacefully but bones interred, burned, scattered

**Bible authoritative  
over the Pope and  
Church Tradition**

**Mark 7:9-13**

**Bibles to all in the  
common language**

**Joshua 1:8**

**Preach Scripture:  
Sermon vs. Mass  
II Timothy 4:1-2**



Luther Monument Worms, GE

- **Jan Hus** (1369-1415)
  - Bohemia (Czech Republic)
  - Burnt at the stake

- **Girolamo Savonarola**  
(1452-1498)

- Florence, Italy
- Hanged and burned

**Poverty vs.  
worldliness and  
extravagance  
Matthew 6:19-20**

**Indulgences – Bad!  
I John 1:9**

**Grace – Salvation by  
Faith Alone  
Ephesians 2:8-9**



# Review – 16<sup>th</sup> Century Reformation (1500-1600 AD)

**Background**  
**Luther**  
**Denominations**  
**Conflict & Resolution(?)**

# Context – Early Renaissance Church Leadership



**WAR**



**INTRIGUE**



**BRIBERY /  
SIMONY**



**LICENTIOUSNESS**



**MONEY**



**ARMIES  
CATHEDRALS**



*“... that the souls entrusted to the clergy receive great damage, for we are told that the majority of the clergy are living in open concubinage, and that if our justice intervene in order to punish them, they revolt and create a scandal, and that they despise our justice to the point they arm themselves against it.” – Isabella of Castile*

*“ Born Rodrigo de Borja y Borja, Alexander’s [Pope Alexander VI] vices are infamous. He had children both before and after his election to the papacy. His life was so scandalous when he had been a cardinal that he had been rebuked by [Pope] Pius II” – A History of the Popes by Wyatt North Publishing*

# Martin Luther (1483-1546) – Just the Facts



- Born Eisleben, Saxony in 1483
- Initially set out to be a lawyer
- “Stormy” transition from lawyer to Augustinian monk
- School in Wittenberg
- Studies and teaches Bible
- Tetzel and Indulgences
- 95 Theses - Challenges Indulgences (sorta’ OK) and eventually the Authority of the Pope (not OK)
- Excommunicated by the Pope
- Tried (and convicted) by the Emperor
- Briefly In hiding at the Wartburg
- Marriage and family
- Dies in Eisleben in 1546



# Journey to Grace

## The Augustinian Monk - 1505

- “St. Anne if you help me I will become a monk”
- He did and tried hard
- “If ever a monk got to heaven by his monkery it was I”
- Long confessions – whoops I missed something
- “Go out and do something really bad like kill your father and then come back”

## The Ordained Luther’s First Mass - 1507

- Breakdown – Almost dropped the host
- Overwhelmed – nervous – frightened by God
- God is too close, too frightening, too demanding
- Flee – “I do not love God, I hate God”
- Great, now I’ve committed blasphemy, too
- I can’t live up to God’s requirement for righteousness!

## The Tower (Study Room) Experience - 1517

- Studying Romans 1 (again), the light comes on
- The righteousness of God is not God’s **requirement and judgment** for failing to meet his requirements but rather God’s **gift**
- “Thereupon I felt that I had been born again and entered paradise through wide-open doors”

“[I] beat importunately upon Paul at that place [v17] most ardently desiring to know what Saint Paul wanted”

**Romans 1:16-17** - *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. **For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.***

# 16<sup>th</sup> Century Christian Denominations

Topic	Roman Catholic	Lutheran Protestant	Reformed Protestant	Anabaptist Protestant
<b>Persons Studied</b>	Popes, Emperor, Ignatius of Loyola, Teresa of Avila	Luther, Melanchthon	Zwingli, Calvin, Knox	Simons
<b>Authority</b>	Bible (including Apocrypha), Tradition	Bible	Bible	Bible (emphasizing the New Testament)
<b>Salvation</b>	Grace + Works/effort	Grace	Grace	Grace (but works are a strong indicator of grace)
<b>Eucharist</b>	Transubstantiation – Through ritual priest changes bread to Christ’s body	Consubstantiation – No priestly action required but Christ’s body is present	Christ’s spiritual presence (commemorative act)	Remembrance
<b>Liturgy / Worship</b>	Focus on Christ’s sacrifice but sermons improving Formal, priests, garments	Focus on sermon Bible - OK if not prohibited in the Bible	Focus on sermon Bible - OK only if included in the Bible	Focus on sermon (especially NT – e.g., Sermon on the Mount) Disdain for arcane theology
<b>Infant Baptism</b>	Yes	Yes	Yes	No
<b>Church Government</b>	Hierarchical Centralized (Pope, Archbishops, Bishops)	National church oriented, King/Prince influences church – <i>cuius regio, eius religio</i>	Local church oriented - Ruling and Teaching Elders, Deacons	Informal – de-emphasize formal roles, role of church is appointing ministers
<b>Relationship with Civil Government</b>	Still highly intertwined Churches of France & Spain separating from Pope	Co-exist. Church oversees salvation, Civil Government ensures order	Tight integration between church leadership and government at local level (e.g., Geneva)	Government = corrupt Early century – overthrow Late century – separation, flee!
<b>War</b>	Justifiable, especially to put down heresy	Reluctant to get involved	Varies – Zwingli was all in, Calvin very reluctant until conditions in France virtually forced his hand	Many are pacifists



# Denominations by Geography

