

2 Martin Luther and John Calvin

Martin Luther (1483-1546)

1. An Augustinian Monk (1505)
2. Professor of Bible at Wittenberg (1512)
3. 95 Theses (October 31, 1517)¹
4. Debate with Johann Eck at Leipzig (1519)
 - a. “On 4 July Luther came into the debate. Eck prodded him with charges of being a ‘Hussite’ and a ‘Bohemian.’ This was tantamount to being labeled a communist in the 1950s, because this area still recalled the numbers of Germans expelled from Bohemia during the Hussite revolt. Luther protested Eck’s charges but finally went to the library and looked up Hus’s teachings. When he returned, he stated that many of the condemned Hussite articles were truly Christian and evangelical, and ought not to be condemned by the church. After a moment of shocked silence, there was uproar. Eck pressed on and got Luther to state that both the papacy and councils may err. This was an immediate triumph for Eck. After this, Karlstadt returned to take up the debate again, but Duke George was anxious to bring the whole thing to a close.” (Lindberg, pp. 86-7)
 - b. Three admissions
 - i.
 - ii.
 - iii.
5. Officially excommunicated (1521)
6. Diet of Worms (April 16, 1521)
 - a. “My conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God, help me.”
7. Translated New Testament into German at Wartburg Castle (1522)
8. Marriage to Katharina von Bora (1523)

¹en.wikisource.org/wiki/95_Theses

9. Peasants' War (1524-1525)

- a. *Against the Murderous, Thieving Hordes of Peasants*: "The peasants have taken upon themselves the burden of three terrible sins against God and man; by this they have merited death in body and soul... they have sworn to be true and faithful, submissive and obedient, to their rulers... now deliberately and violently breaking this oath... they are starting a rebellion, and are violently robbing and plundering monasteries and castles which are not theirs... they have doubly deserved death in body and soul as highwaymen and murderers... they cloak this terrible and horrible sin with the gospel... thus they become the worst blasphemers of God and slanderers of his holy name."

10. Finished translating Old Testament so complete Bible was in German (1534)

11. Believed in the sleep of the dead

John Calvin (1509-1564)

1. Child prodigy (employed by bishop as clerk by age 12)

2. Conversion experience (1533)

- a. "God by a sudden conversion subdued and brought my mind to a teachable frame, which was more hardened in such matters than might have been expected from one at my early period of life. Having thus received some taste and knowledge of true godliness, I was immediately inflamed with so intense a desire to make progress therein, that although I did not altogether leave off other studies, yet I pursued them with less ardour."²

3. Published *Institutes of the Christian Religion* (1536)

4. Geneva: the perfect Reformation city

- a. "So, finally, Calvin agreed to come back. But this time, he got a contract. It was a very good contract—he wrote it himself.

It was called the *Ordonnances ecclésiastiques (Ecclesiastical Ordinances)* of the Church of Geneva, and it was among the most ambitious, comprehensive, and oppressive sets of laws ever to be enacted voluntarily by any community. It was Calvin's old Articles, now made both broader and more specific, written by a man who understood the law thoroughly and had the upper hand. The *Ordinances* of 1541 and their subsequent companion laws...were Calvin's prescription for the perfect society. He intended Geneva to act as standard bearer in the quest for the restoration of the godly life on earth.

...Calvin's reforms worked. Murder, mayhem, prostitution, and general lawlessness were so greatly reduced that the city acquired a reputation as a paragon of piety,

² John Calvin, preface to *Commentary on the Book of Psalms*

sobriety, and hard work. Protestants all over Europe viewed Calvin's Geneva as epitomizing the superiority of reform over the corruption of Catholicism. Geneva, rather than Basel, became the destination for wealthy and educated French religious refugees, and the city's population swelled with the minority emigres.

But order, as it always does, came with a price. The world is wicked, Calvin insisted, and the wicked require discipline. This too was provided for in the *Ordinances*. The most significant element of Calvin's new regime was the enactment of his old plan to establish an official network of spies, a religious secret police. A group of layman approved by Calvin became responsible for ferreting out the sins of the rest of the community and reporting them to the authorities. On a weekly basis, any whose behavior fell short of the required standard were brought to Calvin's attention. The police operated on commission—a portion of any fines assessed as punishment went to them.

The practical result of all of this godly work was the Geneva, which had previously enjoyed its beer and wine, its prostitutes and its gambling, suddenly found itself the Singapore of the sixteenth century. Nathaniel Weiss, a nineteenth-century French freethinker, described Calvin's Geneva:

One burgher smiled while attending a baptism: three days' imprisonment. Another, tired out on a hot summer day, went to sleep during the sermon: prison. Some working men ate pastry at breakfast: three days on bread and water. Two burghers played scuttles: prison...A blind fiddler played a dance: expelled from the city. A girl was caught skating, a widow threw herself on the grave of her husband, a burgher offered his neighbor a pinch of snuff during divine service: they were summoned before the consistory, exhorted and ordered to do penance...A burgher said "Monsieur" Calvin instead of "Maître" Calvin; a couple of peasants, following their ancient custom, talked about business matters coming out of church: prison, prison, prison...Two boatmen had a brawl, in which no one was hurt: executed. Most savagely of all were punished any offenders whose behavior challenged Calvin's political and spiritual infallibility."³

³ Lawrence and Nancy Goldstone, *Out of the Flames*, pp. 146-8

3 Zwingli and the Swiss Brethren

Ulrich Zwingli (1484-1531)

1. “Zwingli’s reputation for biblical preaching led to his nomination for the post of people’s priest at the Great Minster in Zurich in 1518. Detractors raised the issue of Zwingli’s womanizing. Zinwgli responded to the rumor that he had seduced the daughter of an influential citizen by admitting his struggle with sexual temptations but denying both the woman’s ‘purity’ and her father’s influence.

‘Some three years ago I firmly resolved not to touch a woman;...I succeeded poorly in this, however. In Glarus I kept my resolution about six months, in Einsiedeln about a year,...That girl was a ‘virgin’ during the day and a ‘woman’ at night. She was such a ‘day’ virgin, however, that everyone in Einsiedeln knew exactly her role...She had had affairs with many men, finally with me. Or let me say it better: she seduced me with more than flattering words.’

The charge of immorality was finally ineffective since the other priest vying for the post lived openly in concubinage and had six children.

In light of this specific example and the generally widespread practice of priestly concubinage in the late Middle Ages, it is not surprising that one of the first reforms initiated in the Swiss Reformation was the right of the clergy to marry. ...[Only months after the ‘Affair of the Sausages,’ Zwingli, then living with the widow Anna Reinhart, led ten other Swiss priests in a petition to the bishop of Constance *To Allow Priests to Marry, or at Least Wink at their Marriages* (July 1522). The priests signing this petition declared that chastity is a rare gift of God, and that they hadn’t received it. Zwingli married Anna in a public ceremony in 1524 shortly before the birth of their child. In 1525 the Zurich magistrates instituted a marriage ordinance mandating clergy living in concubinage either to end the relationship or to marry.”⁴

2. The following happened in 1519
 - a. Zwingli became leading priest in Zurich
 - b. He preached from his own text rather than the church’s calendar
 - c. He instituted Bible study groups
 - d. He decided everything should be judged by Scripture
 - e. He ministered during the plague
3. 1522 - “Affair of the Sausages”
4. 1523 - public disputation (Zwingli vs. Catholic Representative)
5. 1525 - marriage required for priests/monks w/ concubines
6. 1529 - Marburg Colloquy
7. 1531 - died in battle

The Swiss Brethren

1. Conrad Grebel (1498-1526), a scholarly aristocrat
 - a. 1521 - came to Zurich and studied under Zwingli
 - b. 1522 - experienced conversion
 - c. 1523 - broke with Zwingli over the Mass issue

⁴ Carter Lindberg, *The European Reformations* (Malden, MA: Blackwell Publishing 2006), p. 172.

- i. “He [Zwingli] continued to defend the principle of the sole authority of Scripture; in practice he followed the wishes of the council, thus virtually committing the implementation of reform of the church to the civil government. This was a grievous blow to many of Zwingli’s friends; and, although some of them, including Grebel, may have yearned for a regenerate magistracy, it is at this point that we begin to see the definite indications of withdrawal of those interested in the immediate introduction of New Testament standards.”⁵
 - d. Jan 17, 1525 - publicly debated Zwingli over infant baptism
 - e. Jan 21, 1525 - he baptized George Blaurock and started Anabaptist movement
 - i. “Anabaptist” means “re-baptizer”
 - f. He became a missionary until his death in 1526 of disease.
- 2. Felix Manz (1498-1527), illegitimate son of a priest w/ great education
 - a. 1519 - began following Zwingli
 - b. 1523 - broke with Zwingli over the Mass issue
 - c. Translated Old Testament from Hebrew into common language
 - d. Active in much door-to-door evangelism
 - e. 1527 - became first one martyred by Protestants
- 3. George Blaurock (1491-1529), a priest, not a scholar
 - a. 1524 - came to Zurich
 - b. Large, intimidating man who interrupted church services and took over the pulpit
 - c. 1527 - severely beaten and banished from Zurich
 - d. 1529 - became pastor of a church in Tyrol (western Austria)
 - e. Sept 6, 1529 - burned at the stake
 - f. Hymn he wrote in the last 3 weeks of life
 - i. *Gott, dich will ich loben*
 Lord God, how do I praise Thee
 From hence and evermore,
 That Thou real faith didst give me
 By which I Thee may know.

Forget me not, O Father,
 Be near me evermore;
 Thy Spirit shield and teach me,
 That in afflictions great
 Thy comfort I may ever prove,
 And valiantly may obtain
 The victory in this fight.

⁵ George Williams, *The Radical Reformation* (Kirksville, MO: 2000 Truman University Press), p. 187.

4 Sattler, Münster, and Simons

Anabaptist Distinctives

1. Bible as the standard, not tradition or church hierarchy
2. Discipleship & love (literal obedience to Jesus' Sermon on the Mount)
 - a. Dirk Willems (1569)
3. Separation from the world (especially government)
4. Home fellowships (voluntary church, no infant baptism)
5. Congregational polity

Michael Sattler (1495-1527)

1. 1525
 - a. Left Benedictine monastery
 - b. Married a nun named Margaretha
 - c. Got expelled from Zurich
2. 1526 - became Anabaptist
3. 1527 - major leader in writing Schleithem Confession⁶
 - a. Baptism for those who repent only
 - b. The ban practiced according to Matthew 18:15-17
 - c. Communion for baptized only
 - d. Separation from the world (including government, Catholics, & Protestants)
 - e. Pastors supported and given authority
 - f. The sword not to be used
 - g. Oaths are not to be taken
4. May 21, 1527 - burned at the stake

Articles or Charges against Michael Sattler⁷

1. First, that he and his adherents have acted contrary to the mandate of the Emperor.
2. Secondly, he has taught, held, and believed that the body and blood of Christ are not present in the sacrament.
3. Thirdly, he has taught and believed that infant baptism does not conduce to salvation.
4. Fourthly, they have rejected the sacrament of extreme unction.
5. Fifthly, they have despised and condemned the mother of God and the saints.
6. Sixthly, he has declared that men are not to swear before the authorities.
7. Seventhly, he has commenced a new and unheard of custom in regard to the Lord's Supper, placing the bread and wine on a plate, and eating and drinking the same.
8. Eighthly, he has left the order and married a wife.
9. Ninthly, he has said that if the Turks should invade the country, no resistance ought to be offered them; and if it were right to wage war, he would rather take the field against the Christians than against the Turks; and it is certainly a great matter, to set the greatest enemies of our holy faith against us.

⁶ To read the full Schleithem Confession visit anabaptists.org/history/the-schleithem-confession.html

⁷ Taken from Thieleman J. van Braght, *Martyr's Mirror* (Harrisonburg, VA: Herald Press 1987), pp. 416-418.

Thereupon Michael Sattler requested permission to confer with his brethren and sisters, which was granted him. Having conferred with them for a little while, he began and undauntedly answered thus: "In regard to the articles relating to me and my brethren and sisters, hear this brief answer:

"First, That we have acted contrary to the imperial mandate, we do not admit; for the same says that the Lutheran doctrine and delusion is not to be adhered to, but only the Gospel and Word of God. This we have kept; for I am not aware that we have acted contrary to the Gospel and the Word of God; I appeal to the words of Christ.

"Secondly, That the real body of Christ the Lord is not present in the sacrament, we admit; for the Scripture says: Christ ascended into heaven and, sitteth on the right hand of His heavenly Father whence He shall come to judge the quick and the dead; from which it follows, that if He is in heaven, and not in the bread, He may not be eaten bodily. Mark 16:19; Acts 1:9; Col. 3:1; Acts 10:42; II Tim. 4:1.

"Thirdly, As to baptism we say: Infant baptism is of no avail to salvation; for it is written that we live by faith alone. Again: He that believeth and is baptized shall be saved. Peter likewise says: The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ. Romans 1:17; Mark 16:16; I Pet. 3:21.

"Fourthly, We have not rejected the oil; for it is a creature of God, and what God has made is good and not to be refused; but that the pope, the bishops, monks and priests can make it better, we do not believe; for the pope never made anything good. That of which the epistle of James speaks is not the pope's oil. Gen. 1:11; I Tim. 4:4; James 5:14.

"Fifthly, We have not condemned the mother of God and the saints; for the mother of Christ is to be blessed among all women; for to her was accorded the favor of giving birth to the Saviour of the whole world. But that she is a mediatrix and advocatess, of this the Scriptures know nothing; for she must with us await the judgment. Paul said to Timothy: Christ is our Mediator and Advocate with God. As regards the saints; we say that we who live and believe are the saints; which I prove by the epistles of Paul to the Romans, Corinthians, Ephesians; and in other places where he always writes: To the beloved saints. Hence we that believe are the saints; but those who have died in faith we regard as the blessed. Luke 1:28; Matthew 1:21; I Tim. 2:5; I Cor. 1:2; Eph. 1:1; Rev. 14:13.

"Sixthly, We hold, that we are not to swear before the authorities: For the Lord says: Swear not; but let your communication be, Yea, yea; Nay, nay. Matt. 5:34; James 5:12.

"Seventhly, When God called me to testify of His Word, and I had read Paul, and also considered the unchristian and perilous state in which I was; beholding the pomp, pride, usury, and great whoredom of the monks and priests, I went and took unto me a wife, according to the command of God; for Paul well prophesies concerning this to Timothy: In the latter time it shall come to pass that men shall forbid to marry, and command to abstain from meats which God hath created to be received with thanksgiving. I Cor. 7:2; I Tim. 4:3.

"Eighthly, If the Turks should come, we ought not to resist them; for it is written: Thou shalt not kill. We must not defend ourselves against the Turks and others of our persecutors, but are to beseech God with earnest prayer to repel and resist them. But that I said, that if warring were right, I would

rather take the field against the so-called Christians, who persecute, apprehend and kill pious Christians, than against the Turks, was for this reason: The Turk is a true Turk, knows nothing of the Christian faith; and is a Turk after the flesh; but you, who would be Christians, and who make your boast of Christ, persecute the pious witnesses of Christ, and are Turks after the spirit.

"In conclusion: Ye ministers of God, I admonish you to consider the end for which God has appointed you, to punish the evil, and to defend and protect the pious. Whereas, then, we have not acted contrary to God and the Gospel, you will find that neither I nor my brethren and sisters have offended in word or deed against any authority. Therefore, ye ministers of God, if ye have not heard or read the Word of God, send for the most learned, and for the sacred books of the Bible, of whatsoever language they may be, and let them confer with us in the Word of God; and if they prove to us with the Holy Scriptures, that we err and are in the wrong, we will gladly desist and recant and also willingly suffer the sentence and punishment for that of which we have been accused, but if no error is proven to us, I hope to God, that you will be converted, and receive instruction." Wisd. 6:4; Acts 25:8; Rom. 13:4; Acts 25:11.

Upon this speech the judges laughed and put their heads together, and the town clerk of Ensisheim said:

"O you infamous, desperate villain and monk, shall we dispute with you? The hangman shall dispute with you, I assure you."

Michael said: "God's will be done."

The town clerk said: "It were well if you had never been born."

Michael replied: "God knows what is good."

Town Clerk: "You arch-heretic, you have seduced the pious; if they would only now forsake their error, and accept grace."

Michael: "Grace is with God alone."

One of the prisoners also said: "We must not depart from the truth."

Town Clerk: "You desperate villain and arch-heretic, I tell you if there were no hangman here, I would hang you myself, and think that I had done God service."

Michael: "God will judge aright."

Thereupon the town clerk said a few words to him in Latin, what we do not know.

Michael Sattler answered him Judica.

The town clerk then admonished the judges and said: "He will not cease from this talk today; therefore my Lord Judge, proceed with the sentence; I will commit it to the law."

The judge asked Michael Sattler whether he also committed it to the law.

He replied: "Ye ministers of God, I am not sent to judge the Word of God; we are sent to bear witness of it, and, hence, cannot consent to any law, since we have no command from God concerning it; but if we can not be discharged from the law, we are ready to suffer for the Word of God whatever sufferings are, or may be imposed upon us all for the sake of the faith in Christ Jesus our Saviour, as long as we have breath within us; unless we be dissuaded from it by the Scriptures."

The town clerk said: "The hangman shall convince you; he shall dispute with you, arch-heretic."

Michael: "I appeal to the Scriptures."

Then the judges arose, and went into another room, where they remained for an hour and a half, and determined on the sentence. Matt. 6:10; John 16:2; I Cor. 4:5; John 1:8; Job 27:3; Acts 25:11.

In the meantime, some in the room treated Michael Sattler most unmercifully, heaping reproach upon him. One of them said: "What have you in expectation for yourself and the others, that you have so seduced them?" With this, he also drew forth a sword which lay upon the table, saying: "See, with this shall they dispute with thee." But Michael did not answer upon a single word concerning his person, but willingly endured it all. One of the prisoners said: "We must not cast pearls before swine." Matt. 27:14; 7:6.

Being also asked, why he had not remained a lord in the convent, Michael answered: "According to the flesh I was a lord; but it is better so." He did not say more than what is recorded here, and this he spoke fearlessly.

The judges having returned to the room, the sentence was read. It was as follows: "In the case of the Governor of his Imperial Majesty versus Michael Sattler, judgment is passed, that Michael Sattler shall be delivered to the executioner, who shall lead him to the place of execution, and cut out his tongue; then throw him upon a wagon, and there tear his body twice with red hot tongs; and after he has been brought without the gate, he shall be pinched five times in the same manner."

After this had been done in the manner prescribed, he was burned to ashes as a heretic. His fellow brethren were executed with the sword, and the sisters drowned. His wife, also, after being subjected to many entreaties, admonitions and threats, under which she remained very steadfast, was drowned a few days afterwards. Done the 21st day of May, A. D. 1527.

Münster

- Melchior Hoffman (1495-1543)
 - o Preached about the end of the world in 1533
 - o Followers called Melchiorites
- 1532 - many Melchiorites go to Münster
- 1534 - Jan Matthys (1500-1534) proclaims Münster "New Jerusalem"
- John of Leiden (1509-1536) took over after Matthys died
 - o Proclaimed himself king
 - o Instituted polygamy
 - o Established communism
- 1535 - city retaken by expelled bishop and Catholic army

- People associated Anabaptists with Münster and fiercely persecuted them, fearing that they may try to take over another city

Menno Simons (1496-1561)

- 1515 - became a priest
- Never read the Bible out of fear it would adversely influence him
- 1526 - questioned transubstantiation
- 1531 - started studying infant baptism
- 1535 - conversion precipitated by his brother who died at Münster
 - o He “prayed to God with sighs and tears that He would give to me, a sorrowing sinner, the gift of His grace, create within me a clean heart, and graciously through the merits of the crimson blood of Christ, He would graciously forgive my unclean walk and unprofitable life”
- 1536 - left priesthood and became Anabaptist
- 1537 - ordained as Anabaptist pastor by Obbe Phillips
- 1544 - Anabaptists in Netherlands referred to as Mennonites

5 Unitarian Trailblazers

Claude of Savoy (Claudius Aliodus) (1500?-1560?)

- Itinerant preacher
- 1534 - exiled from Basel and Bern
- 1534 - Henry Bullinger (1504-1575), Zwingli's successor in Zurich, wrote a defense of the dual natures' doctrine to refute Claude's teachings.
- Claude's confession of faith:
 "The Lord thy God is one.' Whence then are there two others? particularly since it is written [Rom. 11:34]: "Who hath been his counselor?" That man alone, whom Mary conceived and brought forth, is called Jesus, which is proved [by Luke 1:31 -32]: "Behold thou wilt conceive and bring forth a son and thou shalt call his name Jesus; and he will be called great and the Son of the Most High." Who therefore is so holy, so great, who is called the Son of God, but he who was conceived in the womb of the Virgin and born?

Therefore a Christian should acknowledge none other to be the Son of God than him whom Scripture so declares. Behold, the same man, the first born of Mary, is called the Savior and not some divinity of Christ. He is declared to have saved us by his blood, not by his divinity. For this reason he himself says of himself [John 6:54]: "who eats my flesh and drinks my blood has eternal life." He does not say. "who eats my deity." Therefore I am not held to eat the deity of Christ but rather his flesh and to drink his blood.

They blaspheme therefore who say of the Virgin that she is the Mother of God, for she did not bear God but Christ. If heaven and earth cannot contain God, how much the less the womb of a woman? In any case, if Jesus were thus divided into God and Man, the Virgin would not be the Mother of Christ, but only of a part of him.

Observe also the expression "this day" [I have begotten thee: Ps. 2:7; Acts 13:33; Heb. 1:5; 5:5], which indicates a definite time. He was not, therefore, begotten eternally of the Father, as they [the orthodox] falsely imagine. But when came the fullness of time he sent his Son made of woman. Therefore he is precisely called the Son of God, who is made of woman.

The Father gives testimony concerning him [cf. Matt. 3:17]: "This is my Son with whom I am well pleased." Concerning whom is this said, unless it be about him who had been baptized? For surely the divinity of Christ is not said to have been baptized, but only the man was shown forth. Again [John 1:29]: "Behold the Lamb who taketh away the sins of the world." In that he is said to be a Lamb, nothing of deity is included, but exactly what is appropriate for sacrifice. It is also sufficiently shown, by the declaration [Heb. 2:16]: "he took not on him (*assumpsit*) the nature of angels, but he took on the seed of Abraham" that the Father, wishing to reconcile the world to himself, willed to do this by a creature and by blood, and not by any divinity. But the Father was in him through the plenitude of the Spirit reconciling himself to the world. It is not said that he assumed some divinity of the Son, which had existed from eternity, but only the seed of Abraham.

I confess, however, that Jesus Christ is God in that manner in which he himself said that he was. If he [in John 10:35] called those gods, to whom the Word of God came, how much more is he

God, whom the Father sanctified, who received the Holy Spirit above his fellows [Heb. 1:9], so that all might receive it through him from the Father.

I believe in God, the Father Almighty, the Creator of heaven and earth, and that he alone was from eternity; and in Jesus Christ, his only Son, our Lord, who was conceived of the Holy Spirit and born of a Virgin, and at a given time, but therefore precisely not from eternity. Therefore I believe also in the Spirit, but not in God the Holy Spirit. In short, I do not believe that three persons are one God, but I know that they are three men (*homines*). Three persons are three men, and not one God.⁸

- 1535 - stayed a month in Wittenberg trying to convert Luther
- 1536-39 - served as preacher in Thonon (on Lake Geneva)
- 1550 - preached in Memmingen, making many converts though impoverished and limping

Adam Pastor (1510-1560?)

- Had been a priest prior to his conversion
- 1533 - joined Anabaptists
- Beliefs
 - o Christ did not exist as the Son of God before coming into the world
 - o Christ was divine only in the sense that God dwelt in him
 - o Christ was only human though he bore God's word
- 1543/5 - ordained as elder by Simons
- Actively preached at Düsseldorf
- 1547 - excommunicated by Dirk Philips (Simons concurred)
- 1552 - met at Lübeck with Simons to discuss deity of Christ
- 1552 - published *Unterscheit tusschen rechte unde valsche leer* (Difference between correct and false doctrine)
- Pastor's ideas may have made it up to Krakow in Poland

Michael Servetus (1511-1553)

- Born in Aragon, Spain
- 1528-1529 - went to University of Toulouse to study law
- 1529 - went with his patron John of Quintana to the coronation of the emperor Charles V at Bologna as an aide
 - o Servetus wrote, "As concerning Christ it is said, 'On their hands they will bear thee up, lest thou strike thy foot against a stone,' so the Pope for this reason has himself carried by others. He does not touch the ground with his feet, lest his holiness be polluted—to be carried on the shoulders of men and thus to make himself to be adorned on earth as God, which no one so impious has dared to be from the foundations of the world. With these very eyes we have seen him borne in pomp on the necks of princes making with his hand the sign of the cross and adored in the open streets by all the people on bended knee; so that those who were able to kiss his feet or slippers counted themselves more fortunate than the rest, and declared that they had obtained many indulgences, and that on his account the infernal pains would be remitted for many years. O vilest of all beasts, most brazen of harlots!"⁹

⁸ George Williams, *The Radical Reformation* (Kirksville, MO: 2000 Truman University Press), pp. 470-2.

⁹ Williams, 55-6.

- *On the Errors of the Trinity* (June 1531 printed by John Setzer in Hagenau, outside Strassbourg)
- Town council of Strassbourg ordered Servetus to leave or be punished
- 1532 - this hostility inspired Servetus to write *Dialogues on the Trinity*
- By age 20, he was hunted in Spain, banished from Strasbourg and Basel, and severely criticized in Wittenberg
 - o “When I began, such was the blindness of the world that I was sought up and down to be snatched to my death. Terrified on this account and fleeing into exile, for many years I lurked among strangers in sore grief of mind. Knowing that I was young, powerless and without polish of style, I almost gave up the whole cause, for I was not yet sufficiently trained...O most clement Jesus, I invoke thee again as divine witness that on this account I delayed and also because of the imminent persecution, so that with Jonah I longed rather to flee to the sea or to one of the New Isles.”¹⁰
- 1536 - went to University of Paris to study medicine
- 1542 - published one-volume edition of the Bible
- 1545 - published seven-volume Pagnini Bible
 - o “He enjoyed a tranquil and respected life, engaging in covert theological speculation and writing, but outwardly conforming to the Roman Church. He would later justify his Nicodemism by appealing to the willingness of Paul himself to conform to outward Jewish practices in the Temple when in Jerusalem (Acts 21:26).”¹¹
- 1546 - sent Calvin a draft of his unfinished book, *Restitution of Christianity*
 - o Calvin wrote Farel, “Servetus has just sent me, together with his letters, a long volume of his ravings. If I consent, he will come here, but I will not give my word; for, should he come, if my authority is of any avail, I will not suffer him to get out alive.”¹²
- 1553 - published *Restitution of Christianity*
- Arrested by Inquisition in France, but escaped on April 7, 1553
- Arrested by Protestants in Geneva
- Trial: accused subverting social order, leading a dissolute life, affinity with Jews and Turks
- October 26, 1553: court found Servetus guilty of Antitrinitarianism and Anabaptism and sentenced to be burned at the stake
- October 27, 1553: executed outside city walls
 - o Last words, “O Jesus, Son of the eternal God, have mercy on me!”
 - o Still would not say, “O Jesus, eternal Son of God, have mercy on me!”

¹⁰ Williams, 403.

¹¹ Williams 926.

¹² Williams 927.

6 The Socinian Movement

“Not only psychopannychism but also Antitrinitarianism was to find its fullest ecclesial expression in Polish Socinianism and Hungarian Unitarianism. The leaders of these two parallel and closely interrelated movements...were Italians or palpably dependent upon Italians.”¹³

Italian Roots

- Marsiglio Ficino (Marsilio Ficino) (1433-1499)
 - o Subordinated Son to Father
 - o “Made bold to translate *Verbum* as *sermo*, thereby sloughing off the philosophically freighted conception of Christ as the Eternal Word (*Logos, Verbum*), as the Mind and Instrument of God, and substituting the idea of Christ as merely the voice of God. Although Ficino, basing his thought allegedly on Paul, wrote of approaching the preached *sermo* with the same reverence as the eucharistic *corpus*, he had started a train of thought that would equate the Word with the prophetic *vox* of the Old Testament, and even with rational *meditation* and literary *scripta*, and which would inevitably render philosophically difficult the received formulation of the Logos-Son as consubstantial with the Father.”¹⁴
- 1540s - Vicenza Society
 - o Vicenza is a city in Italy that had a strong unitarian church
 - o Fled and ended up all over Europe in Moravia and Switzerland
- Lelio Sozzini (1525-1562)
 - o Part of the Vicenza Society, a leader
 - o Visited Poland in 1551
- Fausto Sozzini (1539-1604)
 - o Went to Poland and Hungary and worked with unitarians there
 - o In 17th c., people started calling the Polish brethren “Socinians”

Polish Brethren (1565-1658)

- Also called Minor Reformed Church of Poland and Socinians by outsiders, but called themselves “brethren” or “Christians”
- Peter Gonesius (1525?-1573)
 - o Studied at University of Padua in northern Italy and graduated with a doctorate in philosophy
 - o 1556 - Synod of Secemin: excommunicated for non-Trinitarian beliefs
 - o Became the leader of the Ecclesia Minor in Poland along with Marcin Czechowic
- Georg Schomann (1530-1591)
 - o Left a letter to children and grandchildren (a kind of will)
 - “If you want to find out these things yourselves, there is my second catechism which I compiled from Holy Scripture privately for you. It explains about the Most High God the Father and the Lord Jesus Christ, man, only begotten Son of God our Lord, who are to be worshipped in spirit and in truth...May your understanding of God be that which we have from the prophets of Israel and not after the fashion of the Lutherans and Papists.”¹⁵

¹³ George Williams, *The Radical Reformation* (Kirksville, MO: 2000 Truman University Press), p. 70.

¹⁴ Williams, p. 71

¹⁵ Alan Eyre, *The Protesters* (Worcester, UK: Billing & Sons 1985), p. 117.

- In 1574, a little work, *Confession of Faith of the Congregation Assembled in Poland* (thought to be Schonmann's work)
 - "The little and afflicted flock in Poland, which is baptized in the name of Jesus of Nazareth, sends greeting to all those who thirst after eternal salvation; praying most earnestly that grace and peace may be shed upon them by the one supreme God and Father, through his only begotten Son, our Lord Jesus Christ, who was crucified..."

Jesus, our mediator before the throne of God is a man, who was formerly promised to the fathers by the prophets, and in later days was born of the seed of David, and whom God, his Father, 'has made Lord and Christ,' by whom he created the new world, to the end that, after the supreme God, we should believe in him, adore and invoke him, hear his voice, imitate his example, and find in him rest to our souls."¹⁶
- 1579 - Fausto Sozzini joined the church but never became a full member
- The Racovian Academy (1602-1638)
 - Had at its height 1,000 students
 - Had about 300 churches
 - 1605 - Racovian Catechism
 - written by F. Sozzini's grandson Andrzej Wiszowaty (Andreas Wissowatius) (1608-1678) and Joachim Stegmann (1595-1633)
 - By the "Brethren in Poland and Lithuania who confess one God the Father"
 - Reprinted as late as 1818, brought back into print by Spirit & Truth Fellowship International in late 20th
- Persecution
 - In 1611 in Warsaw, Jan Tyshkovich executed for refusing to swear by the triune God
 - Catherine Vogel burned at the stake
 - 1638: students from the Racovian Academy stoned a cross and Jesuits shut it down
- 1650s war and expulsion
 - 1658, King Casimir
 - "In the name of the Lord, Amen. We, Jan Casimir, by the grace of God King of Poland...Although the public law always forbade the Nowochrzzcency (Anabaptist) sect to exist and propagate in our dominions, yet by some fatal misfortune the said sect, which rejects the pre-eternity of the Son of God, began not long since to spread in our dominions. We do ordain...that if anyone of this kind is found who dares or attempts to profess, spread, or preach this sect, or to protect or support it or its advocates, shall without delay be capitally punished...Yet, desiring to show our clemency, if any such person is found who will not renounce this sect, we allow him three years in order to sell his property, etc. During this time, however, he is forbidden to perform any exercises of this sect or to take part in any public offices, subject to the penalties above..."¹⁷
 - July 20, 1658 - Polish Parliament expelled Brethren,
 - "The toleration granted to dissenters from the church does not legally extend to unitarians whom they call anabaptists, this being a new heresy. Therefore

¹⁶ Eyre, pp. 117-8.

¹⁷ Eyre, p. 126.

all who within such a limited time will not embrace the Roman Catholic religion shall be banished out of Poland; allowing however, two years to sell their estates, whether real or personal.”¹⁸

- Anonymous response to this edict:
 - “The charge is that we are enemies of the pre-eternity of the Son of God, that we deprive him of this. But we attribute to the Son of God whatever Holy Writ clearly attributes to him. In the most excellent and the fullest way that can be conceived and that can be, he is truly the only begotten Son of God the Father, with a name that is exalted above every name. If we cannot reconcile the pre-eternal generation of both the Father and the Son, if we cannot comprehend how they can both be co-eternal, both begetter and begotten, if these things pass our understanding, if we do not see how they agree, is this a crime to be paid for by death?

Our case is one of steadfastness of faith in God, of escape from papal superstition and tyranny, and, in general, the desire for a good conscience. We refuse to desert to the enemy, choosing the command of God rather than the inventions of men, Christ rather than the Pope. Our conscience is good, bound to no wickedness, crime or disgrace, dangerous to no one, friendly to all, proved by an endeavor to lead a blameless life, simply devoted to the one God and the oracle of God”

So, as we go into exile, no sure and safe home presents itself. Shut out of our land, we find almost the whole world closed against us. We have no way to support ourselves in exile. Our property is left behind. Our money was seized by soldiers or consumed as we led our wandering life. Our estates and farms are left behind ruined, wasted, and despoiled, ravaged by fire and sword. The frightful prospect of an unjust exile drove many of the more wealthy to defection. They professed themselves ready to die, but with wives and children they could not bring themselves to incur the hazard of the most wretched poverty. Those who had the greater abundance deserted Christ; those who had the more courage followed him. For those certainly desert Christ who abandon conscience. Rather than abandon that, we have determined to give up all else.”¹⁹

- Great migration began to Prussia, Silesia, Moravia, Russia, Transylvania, Netherlands, and even England.
- 1665-1668 - Andreas Wissowatius got the *Library of the Polish Brethren called Unitarians* printed in Amsterdam
 - First volume included the writings of Fausto Sozzini, which is why the Polish Brethren were later called “Socinians”
 - John Locke, Voltaire, and Isaac Newton later owned copies of this library

Transylvanian Unitarians

- Ferenc David (1510?-1579)
 - Studied in Wittenberg and Frankfurt, then became Calvinist bishop

¹⁸ Eyre, p. 127.

¹⁹ Eyre, p. 127.

- Appointed court preacher to John Sigismund Zapolya
- 1565 - doubted the Trinity b/c of no scriptural basis for personality of the holy spirit
- 1566 - began preaching the one God
- Appealed to Parliament
- John Sigismund Zapolya (1540-1571)
 1. Promoted religious toleration
 2. 1568 - John issued the Edict of Torda, promoting religious freedom
 3. Sigismund was the first and only Unitarian king in history
- 1568 - David founded Unitarian Church of Transylvania
- 12 point confession: "We believe
 1. In one almighty God;
 2. In Jesus Christ, son of God by the virgin Mary;
 3. In one holy spirit, the power of God;
 4. In one holy Christian church;
 5. That kings and magistrates are ordained of God;
 6. In holy baptism in water: by it we are initiated into Christ, become an effective member of the church, and declare our profession in Christ and desire to amend our ways;
 7. That the communion of the supper is a remembrance of Christ;
 8. The human race we believe to be 'under sin,' but we can be justified by the grace of God. Through that grace we receive remission of sins;
 9. Faith involves keeping the commandments of Christ;
 10. We look for the glorious advent of our savior Christ;
 11. We believe in the resurrection of the body, both of the just and the unjust;
 12. We believe that the faithful will be granted to be with Christ and to sit down with him wherever his throne will be. There shall be eternal happiness and we shall be ever with the Lord."²⁰
- 1571 - Stephen Bathory, a Roman Catholic, succeeded John Sigismund
- 1572 - David denied need to invoke Jesus in prayer
- David was tried and imprisoned
- 1579 - died in prison
- Early on, the church had 425 parishes
- 1658 - many refugees from Poland joined
- Adrzej Wiszowaty Jr. (Andreas Wissowatius Jr.) (1690?-1740?), great-great grandson of Fausto Sozzini came and taught at the Unitarian College in Cluj in the 1730s
- Mihaly Lombard de Szentabraham (1683-1758)
 - Hungarian Unitarian bishop who bolstered the movement during a period of decline
 - 1720 - became director of John Sigismund Unitarian Academy while Wissowatius was there teaching
 - Wrote statement of belief called *Summa Universae Theologiae Christianae secundum Unitarios* (published posthumously in 1782)
- The Unitarian Church of Transylvania survives today
 - Based in Cluj, Transylvania, Romania
 - Runs a section of the Protestant Theological Institute of Cluj
 - Runs the John Sigismund Unitarian Academy (founded in 1554)
 - In 2002, there were 66,846 Romanian citizens of Unitarian faith

²⁰ Eyre, p. 129.

- Church officials say the number is between 80,000 and 100,000
- In 2006, there were 141 congregations in Romania and 110 Unitarian priests (mostly in Transylvania)

7 Reformations on the Continent

Germany

- Philipp Melanchthon (1497-1560): systematic theologian of Lutheran movement
- 1521 - Diet of Worms: edict outlawed Luther and followers
- 1526 - Diet of Speyer suspended the edict of Worms
- 1529 - Diet of Speyer re-enacted the edict of Worms
- 1530 - Diet of Augsburg
 - o Lutherans presented Augsburg Confession (written by Melanchthon)
 - o Johann Eck prepared a confutation against the Augsburg Confession
 - o Charles demanded Lutherans sign this refutation
- 1531 - Schmalkaldic League
 - o 1532 - Emperor called a truce at Nuremberg that lasted a decade
 - o 1546-7 - First Schmalkaldic War
 - o 1552 - Second Schmalkaldic War
- 1555 - Peace of Augsburg
 - o *Cuius regio, eius religio*: whose region, his religion

Scandinavia (Norway, Sweden, Denmark)

- All of Scandinavia ultimately became Lutheran during the 16th c.
- Monarchs converted to the faith
- 1527 - Gustav Vasa (1496-1560), king of Sweden split with Rome
 - o King took possession of all church property
 - o Subjected clergy to civil law
 - o Declared all churches to preach “the pure Word of God”

Netherlands

- Anabaptist movement was popular
- Spanish government (Philip II) harshly persecuted Protestants in the Netherlands
- 1560s - Dutch Reformed Church dominated

France

- French Protestants were called Huguenots
- Francis I (r. 1515-1547) initially was tolerant, owing to humanist tendencies until 1534
- 1534: Affair of the Placards stirred Catholics against Protestants
- 1562-1698: French Wars of Religion were civil wars
 - o “The parish pulpits of Paris taught hatred of heretics and suspicion of those—including the magistracy and monarchy—who allowed their continuing existence. Catholic preachers goaded people into a frenzy of fear and hatred of the religious and moral depravity of the ‘Deformed’ that would undermine royal efforts for toleration and produce deadly fruit. ...For over the next 30 years Huguenots and Catholics murdered and assassinated each other with increasing barbarity.”²¹
- 1572: St. Bartholomew’s Day massacre
 - o Marriage between Marguerite of Valois and Henry of Navarre brought many prominent people into Paris

²¹ Carter Lindberg, *The European Reformations* (Malden, MA: Blackwell Publishing, 2006), p. 290.

- August 24th King Charles IX (1550-1574) had gates of Paris locked
 - “The streets were covered with dead bodies, the rivers stained, the doors and gates of the palace bespattered with blood. Wagon loads of corpses, men, women, girls, even infants, were thrown into the Seine, while streams of blood ran in many quarters of the city...One little girl was bathed in the blood of her butchered father and mother, and threatened with the same fate if she ever became a Huguenot”²²
- They slaughtered about 6,000 people in Paris and 20,000 total throughout France
- Henry IV (1553-1610), himself a Huguenot, became king with the words “Paris is worth a mass”
 - 1598 - Edict of Nantes allowed for religious toleration
- 1685 - Edict of Fontainebleau issued by Louis XIV (1638-1715)
 - revoked Edict of Nantes (toleration) and outlawed Protestantism
- 1789 - Edict of Versailles signed by Louis XVI (1754-1793)
 - An edict of tolerance for Calvinists (Huguenots), Lutherans, and Jews
 - Paved the way for the Declaration of the Rights of Man and of the Citizen in 1789

The Thirty Years’ War (1618-1648)

- 1617 - Emperor Matthias had his cousin, the Jesuit trained Ferdinand of Styria, elected king
- 1618 - Four Catholic lords came to Prague and were thrown out a 3rd story window
- 1619 - Bohemia rejected Ferdinand and declared their own king
- 1630 - Gustavus Adolphus of Sweden (r. 1611-1632) entered war to expand Swedish possessions around the Baltic
- Johann Georg of Saxony (r. 1611-1656) switched sides from emperor to Gustavus Adolphus, and by 1632 they pushed the emperor back.
- By 1635, they were ready to negotiate for peace, but then the French entered the war causing the war to drag on for 13 more years.
 - *Raison d’etat* (reasons of state): The state's survival is an end in itself.
- Effects of war
 - Famine, plague, deforestation, devastation, between 1/3 and 1/2 of population died
 - Some people stopped practicing religion at this time
- Peace of Westphalia (1648): Ended the 30 years war and had a lasting peace
 - Innocent X called the treaty “null, void, invalid, iniquitous, unjust, damnable, reprobate, inane, empty of meaning and effect for all times.”
 - States now act in their own interests, not in that of the pope or any other church.
 - Legal recognition of Calvinism alongside Lutheranism and Roman Catholicism
 - Everyone recognized peace of Augsburg of 1555
 - Each prince determines religion of his own state (RC, Lutheran, Calvinist)
 - Granted toleration for those who wanted to practice their faith in a principality of another faith during allotted hours in private

²² Lindberg, p. 292.

Appendix: The Augsburg Confession

The Augsburg Confession consists of 28 articles presented by Lutheran princes and representatives of "free cities" at the Diet of Augsburg that set forward what the Lutherans believed, taught, and confessed in positive (theses) and negative (antitheses) statements. The theses are 21 Chief Articles of Faith describing the normative principles of Christian faith held by the Lutherans; the antitheses are seven statements describing what they viewed as abuses of the Christian faith present in the Roman church.²³

Article	Title	Description
I	God	Lutherans believe in the Triune God and reject other interpretations regarding the nature of God.
II	Original Sin	Lutherans believe that the nature of man is sinful, described as being without fear of God, without trust of God, and with concupiscence. Sin is redeemed through Baptism the resurrection of Jesus Christ.
III	The Son of God	Lutherans believe in the incarnation, that is the union of the fully human with the fully divine in the person of Jesus. Jesus Christ alone brings about the reconciliation of humanity with God.
IV	Justification By Faith	Man cannot be justified before God through our own abilities; we are wholly reliant on Jesus Christ for reconciliation with God. (This is often described as the one article by which the "Lutheran church stands or falls".)
V	The Office of Preaching	Lutherans believe that to ensure that the gospel of Jesus Christ is proclaimed throughout the world, Christ has established His office of the holy ministry.
VI	Of The New Obedience	Lutherans believe that good deeds of Christians are the fruits of faith and salvation, not a price paid for them.
VII	Of The Church	Lutherans believe that there is one holy catholic church, and it is found wherever the gospel is preached in its truth and purity and the sacraments are administered according to the gospel.
VIII	What The Church Is	Despite what hypocrisy may exist in the church (and among men), the Word and the Sacraments are always valid because they are instituted by Christ, no matter what the sins may be of the one who administers them.
IX	Of Baptism	Lutherans believe that Baptism is necessary, and that through Baptism is offered the grace of God. Children are baptized as an offering to them of God's grace.
X	Of the Lord's Supper	Lutherans believe that Christ's body and blood is truly present in, with, and under the bread and wine of the sacrament and reject those that teach otherwise.

²³ Summary chart taken from Wikipedia on 2/25/2014 (http://en.wikipedia.org/wiki/Augsburg_Confession)

XI	Of Confession	Lutherans believe that private absolution should remain in the church, though a believer does not need to enumerate all of his sins as it is impossible for a man to enumerate all of the sins for which he should be forgiven.
XII	Of Repentance	Repentance comes in two parts: in contrition for sins committed according to the Law and through faith offered through the Gospel. A believer can never be free from sin nor live outside of the grace of God.
XIII	Of the Use of the Sacraments	The Sacraments (Baptism and the Eucharist) are physical manifestations of God's Word and His commitment to us. The Sacraments are never just physical elements but have God's word and promises bound to them.
XIV	Of Ecclesiastical Order	Lutherans allow only those who are "rightly called" to administer the Sacraments.
XV	Of Ecclesiastical Usages	Lutherans believe that church holidays, calendars, and festivals are useful for religious observance, but that observance and ritual are not necessary for salvation. Human traditions (such as observances, fasts, distinctions in eating meats) that are taught as a way to "merit" grace work in opposition to the Gospel.
XVI	Of Civil Affairs	Secular governments and vocations are considered to be part of God's natural orders; Christians are free to serve in government and the military and to engage in the business and vocations of the world. Laws are to be followed unless they are commandments to sin.
XVII	Of Christ's Return to Judgment	Lutherans believe that Christ will return to raise the dead and judge the world; the godly will be given everlasting joy, and the ungodly will be "tormented without end." This article rejects notions of a millennial kingdom before the resurrection of the dead.
XVIII	Of Free Will	Lutherans believe that we have free will in the realm of "civil righteousness" (or "things subject to reason"), but that we do not have free will in "spiritual righteousness." In other words, we are free to choose and act in every regard <i>except</i> for the choice of salvation. Faith is not the work of men, but of the Holy Spirit.
XIX	Of the Cause of Sin	Lutherans believe that sin is caused not by God but by "the will of the wicked," turning away from God.
XX	Of Good Works	The Lutheran notion of justification by faith does not somehow condemn good works; faith causes them to do good works as a sign of our justification (or salvation), not a requirement for salvation.
XXI	Of the Worship of the Saints	Lutherans keep the saints, not as saviors or intercessors to God, but rather as examples and inspirations to our own faith and life.

Abuses corrected

Article	Title	Description
XXII	Of Both Kinds In The Sacrament (Eucharist)	It is proper to offer communicants the consecrated bread <i>and</i> wine, not just the bread.
XXIII	Of the Marriage of Priests	Lutherans permit their clergy to enter the institution of marriage, for the reasons that the early Church bishops were married, that God blesses marriage as an order of creation, and because marriage and procreation is the natural outlet for human sexual desire.
XXIV	Of the Mass	Lutherans retain the practice of the Mass, but only as a public gathering for the purposes of community worship and the receiving of the Eucharist. Lutherans reject the practice of using the Mass as a "work" for both salvation and worldly (monetary) gain.
XXV	Of Confession	Lutherans uphold the need for confession and absolution, but reject the notion that Confession should induce guilt or anxiety to the Christian. Absolution is offered for all sin, not just sins that can be recounted in a confession, as it is impossible for a man to know all of his transgressions.
XXVI	Of the Distinction of Meats	Human traditions that hold fasting and special observances with dietary restrictions as a means of gaining the favor of God are contrary to the gospel. While fasting and other practices are useful spiritual practices, they do not justify man nor offer salvation.
XXVII	Of Monastic Vows	Man cannot achieve purity in community or isolation from the rest of the world, and perfection cannot be attained by any vow taken or actions of man alone.
XXVIII	Of Ecclesiastical Power	The only power given to priests or bishops is the power offered through Scripture to preach, teach, and administer the Sacraments. The powers given to the clergy in issues of government or the military are granted and respected only through civil means; they are not civil rulers of governments and the military by divine right.

8 Christianity in East Asia

Early Christianity (1st Century)

- Christianity spreads in Arabia, Persia, India.

Nestorian Schism (431)

- Nestorius was bishop of Constantinople (present day Istanbul, Turkey).
- Disagreement over unity vs. separation of human and divine natures in Christ.
- Disagreement over title of Mary: *theotokos* (“God-bearer”) vs. *Christotokos* (“Christ-bearer”).
- Nestorius accused of heresy, excommunicated, and exiled to Egypt.
- 17 other bishops also excommunicated.
- Nestorian view of Christ accepted by Church of the East (Nestorian Church).

The Church of the East (~431 to Present)

- Also called the Nestorian Church.
- Split from the western church as a result of the Nestorian Schism.
- Main power base was in Persia (present day Iran).
- Spread east into India, Nepal, Mongolia, China.
- Height of power c. 700-1000. During this time, it was the largest and possibly most populous church in the world, more powerful than the Catholic church.
- Islam founded by Muhammad in early 7th century.
- Church of the East collapses under Muslim persecution and war, almost extinct by 1500.
- Survives today in very small “Assyrian Church of the East” in U.S. and groups active in Iraq, Syria, etc.

Early Christianity in China (7th Century)

- Aluoben was a Nestorian Christian from Persia.
- Led the first mission to China in 635.
- Emperor Tang Taizong calls Christianity “religion of light,” commands that it be spread throughout China.
- Oldest church in China is in Xi’an, dates to 640, still standing today.
- Nestorian Monument erected in 781 to celebrate Chinese Christianity.
- “Jesus Sutras”: Early Chinese Christian texts discovered in a cave in Dunhuang. Recently translated into English.
- Persecution in later dynasties diminished Christianity in China.

Christianity in Japan: Francis Xavier (active 1541-1552)

- Jesuit missionary from Portugal.
- Wins converts in Africa, India, Indonesia.
- Meets Anjiro, an exiled samurai, in Indonesia.
- Travels to Japan with Anjiro aboard a pirate ship.
- Third European to go to Japan and first to learn Japanese.
- Preached in Japan 3 years but won few converts due to cultural barriers.
- Christianity in Japan grew rapidly c. 1550-1600.

The Tokugawa Shogunate (1600-1868)

- Shoguns (warlords) ruled Japan for almost 300 years.
- They hated foreigners and persecuted Christians.
- February 5, 1597: 26 Christians crucified in Nagasaki.
- 1632: 55 Christians crucified.

The Meiji Restoration (1868)

- Emperor Meiji restores the rule of the emperor.
- Modernizes Japan with western technology.
- Establishes a democratically elected parliament (Diet of Japan).
- 1895: Emperor Meiji allows religious freedom in Japan.
- 100,000 Christians counted in Nagasaki, even after 300 years of persecution.

Japan in World War II (1937-1945)

- Shinto (worship of nature spirits and the emperor) becomes state religion.
- Christians refuse to worship the emperor.
- August 9, 1945: U.S. drops atomic bomb near a cathedral in the Urakami district of Nagasaki, an area almost 100% Christian. 70,000 people killed.

Christianity in Japan Today

- Only 1% of Japanese are Christian. Most are atheist/agnostic.
- Total religious freedom exists, but very few missionaries are in Japan.

Christianity in China: The Early Catholic Missions (13th-18th Centuries)

- Marco Polo goes to China in 1271 and was the first European to go to China.
- First Catholic missionaries arrive shortly after Polo in late 1200s.
- Many from the Jesuit (Society of Jesus) order of the Catholic Church.

Matteo Ricci (active 1582-1610)

- An Italian Jesuit missionary to China. Wins many converts.
- Speaks Chinese fluently, wears Chinese dress, understands Chinese culture.
- Rites Controversy: Ricci accused of condoning ancestor worship by accepting Confucian “rites” ceremony.
- Debate continues in the Catholic Church until 1742, when Pope Benedict XIV condemns Chinese rites and forbids further discussion.
- Jesuit missions end by early 1800s.

The Taiping Rebellion (1850-1864)

- Started by false prophet Hong Xiuquan.
- Claims to be the Son of God and gains a massive following.
- Declares independence from China and founds the Taiping or “Heavenly Kingdom of Great Peace.”
- Civil war kills 20 million, one of the deadliest wars in history.
- Severely damages Christianity’s reputation in China even to this day.

Hudson Taylor (active 1853-1905)

- Most famous Protestant missionary to China.
- Arrives during the Taiping Rebellion.
- Speaks Chinese fluently, wears Chinese dress, understands Chinese culture.
- Finds the China Inland Mission which wins 18,000 converts and builds many churches and 125 schools.

The Opium Wars (1539-1860)

- British merchants sell opium in China in violation of Chinese law.
- Opium addiction decimates the Chinese economy.
- Chinese military tries to force the British out but suffers a humiliating defeat.
- British burn Summer Palace and seize control of Hong Kong.

The Boxer Rebellion (1899-1901)

- Secret society of the Boxers or “Righteous and Harmonious Fists” attacks foreigners and Christians in China in response to the Opium Wars.
- 200 missionaries and 32,000 Chinese Christians are killed.
- Hudson Taylor loses missionaries and responds with radical forgiveness.
- Hostage crisis in Beijing when Boxers seize international embassies.
- Eight-nation alliance (U.S., Japan, and 6 European) joins to defeat Boxers.

World War II and the Communist Revolution (1927-1949)

- War between pro-republic (nationalist) and pro-communist forces.
- Japanese invade China during the middle of this civil war.
- 32 million Chinese killed.

The Cultural Revolution (1966-1976)

- A movement to change the entire culture of China.
- Mao Zedong wants to destroy the 4 Olds: old customs, culture, habits, ideas.
- All religions suffer terrible persecution. Churches are destroyed, and Christians are imprisoned, sent to labor camps, or executed.
- At least 100 million persecuted, and at least 1 million killed.

Christianity in China Today

- 100 million Christians in China.
- Much more freedom and access to the Bible than previously in history.
- Religious freedom allowed, but public evangelism prohibited.
- Only government-approved churches are legal.
- Many Chinese Christians meet in illegal home fellowships.

9 Reformations in Britain

Henry VIII (1491-1547)

- Wives, Heirs
 - o Catherine of Aragon (m. 1503), mother of Mary Tudor
 - o The Great Issue: could not divorce her to marry mistress Ann Bolin
 - o 1534: Act of Supremacy (Henry declared "Supreme Head" of the church)
 - o Ann Bolin (m. 1533), mother of Elizabeth
 - o Other wives:
 - Jane Seymour (m. 1536), mother of Edward
 - Anne of Cleves (m. 1540)
 - Catherine Howard (m. 1540)
 - Catherine Parr (m. 1543)
- Religious Policies
 - o Ostensibly Catholic, apart from his great issue (Cardinal Wolsey)
 - o Dissolution of monasteries and shrines
 - o 200 hangings of people who resisted Henry's royal assertions as head of the church
 - o Six Articles (1539) affirmed traditional Catholic understandings of
 - Transubstantiation, no cup for laity during communion, chastity for clergy, private Masses, confession

William Tyndale (1495-1536)

- Languages: Greek, Latin, French, German, Spanish, Italian, English
- 1521 - ordained a Catholic priest
- 1522 - he was called before John Bell—chancellor of the diocese of Worcester but was released
 - o "We were better to be without God's laws than the pope's." Master Tyndale, hearing this, full of godly zeal and not bearing that blasphemous saying, replied, "I defy the pope, and all his laws;" and added, "If God spared my life, ere many years I will cause a boy that driveth the plough to know more of the Scripture than thou doest."
- 1523 - he went to Bishop Cuthbert Tunstall to ask permission to translate the Scriptures
- 1524 - he fled England to the continent possibly to study at Wittenberg (12 years a fugitive)
- 1525 - he finished the NT
- 1526 - the NT was printed in Worms and Antwerp
- 1526 - Tunstall had as many copies as he could find publicly burned
- 1529 - Cardinal Wolsey condemned Tyndale as a heretic
- 1530 - he finished the Torah (Gen-Deut)
- 1530 - he wrote *The Practice of the Prelates*, opposing Henry VIII's divorce as unscriptural
- 1531 - he finished Jonah
- 1534 - a new edition of the NT published (thoroughly revised)
- 1535 - Henry Philips gained Tyndale's trust and friendship and betrayed him to the authorities.
 - o Letter from Tyndale to overseer of the castle in September: "I believe, most excellent Sir, that you are not unacquainted with the decision reached concerning me. On which account, I beseech your lordship, even by the Lord Jesus, that if I am to pass the winter here, to urge upon the lord commissary, if he will deign, to send me from my goods in his keeping a warmer cap, for I suffer greatly from cold in the head, being troubled with a continual catarrh, which is aggravated in this prison vault. A warmer coat also, for that which I have is very thin. Also cloth for repairing my leggings. My overcoat is worn out;

the shirts also are worn out. He has a woolen shirt of mine, if he will please send it. I have also with him leggings of heavier cloth for overwear. He likewise has warmer nightcaps: I also ask for leave to use a lamp in the evening, for it is tiresome to sit alone in the dark.

But above all, I beg and entreat your clemency earnestly to intercede with the lord commissary, that he would deign to allow me the use of my Hebrew Bible, Hebrew Grammar, and Hebrew Lexicon, and that I might employ my time with that study. Thus likewise may you obtain what you most desire, saving that it further the salvation of your soul. But if, before the end of winter, a different decision be reached concerning me, I shall be patient, and submit to the will of God to the glory of the grace of Jesus Christ my Lord, whose spirit may ever direct your heart. Amen.”

- 1536 - Tied to a stake, strangled by executioner, and then burned
 - o Last words: “Lord open the king of England’s eyes”
 - o Three years later, the King and archbishop signed off on Coverdale’s Bible

Edward VI (r. 1547-1553)

- Council ruled in his name since he was never of age
- Supported more Protestant teachings
 - o Allowed printing of Protestant propaganda
 - o Protestant literature exploded
 - o Book of Common Prayer (1549, 1552)
 - o 42 Articles (1553): English confession similar to Augsburg Confession of Luther
 - o Abolished clerical celibacy
 - o Abolished Mass (Thomas Cranmer was behind this)

Mary Tudor (r. 1553-1558)

- Tried to re-establish Catholicism
- People fled to the continent
 - o Geneva Bible 1560
- Executed 282 Protestants (hence, the name bloody Mary)
- John Foxe’s *Acts and Monuments* (known as *Foxe’s Book of Martyrs*) documents many of these and was written during this time
- Married Philip II, king of Spain (undermined popular support)

Elizabeth (r. 1558-1603)

- Raised Protestant (like her mother)
- Started religious reforms immediately
 - o Act of Uniformity (1559): reestablished Church of England
 - o Changed title from “supreme head” to “supreme governor,” which meant the same but was less theologically offensive
 - o *Book of Common Prayer* (1559)
 - o *Thirty-Nine Articles* (a revision of Edward’s *Forty-Two Articles*)
 - o Reformed Position on Lord’s Supper with no real presence
- Moderate religious policy
 - o Executed fewer people in 45 years than Mary did in 5
 - o Calvin (d. 1564) considered Elizabeth’s England as a true reformed church, yet not as pure as one would desire

- *Via Media*: middle way between Lutheran and Reformed, though
 - Puritans were those who wanted to purify the C of E to be more Reformed/Calvinist (believed reformation was not yet complete in England)
 - Wanted more preaching in worship
 - Wanted education/catechetical instruction
 - Wanted to eliminate traditional vestments, postures, gestures, images, and statues in churches

James (r. 1603-1625)

- In the 1610s and 1620s, Arminianism came to England from Holland
 - Jacobus Arminius (1560-1609)
 - 1618-1619 - Synod of Dort condemned Arminius' teachings and defined the 5 points of Calvinism (TULIP) we know today
 - A century later, John Wesley agreed with Arminius, and it is one of the dominant theological systems in the US today b/c of his influence
 - James did not fight against this Arminianism
- Authorized revision of the Bishop's Bible in 1611
 - Intended to counteract popular and anti-monarchical Geneva Bible
 - No marginal notes
- Kings free from restraint (absolute rule) b/c God put them in this position

Charles I (r. 1625-1649)

- Angered the Puritans by marrying a French Catholic, filling vacant bishoprics w/ Arminians, Attacking Calvinism, openly tolerating Catholics at his court, and having clergy wear white gown
- Tried to do everything without involving Parliament (no Parliament from 1629-1640)
- Raised taxes to pay for a war with Scotland
 - Had to call Parliament to session
 - They never disbanded for years (1640-1653)
- 1641 - Presbyterians split from Puritans b/c they want to get rid of bishops
- 1642-1646 - first civil war (between royalists and parliamentarians)
- 1646 - Parliament wins and captures Charles I
- Westminster Confession (1646)
 - Parliament adopts this Calvinist statement instead of 39 articles
- 1647-1649 - tremendous turmoil ended with execution of Charles I, abolition of the monarchy, and abolition of the House of Lords (House of Commons had all power)

Commonwealth (1649-1660)

- 1649-1658 - Oliver Cromwell is primary political leader (called "Lord Protector" 1653-8)
- He was the military leader of parliamentary army
- Cromwell was a Congregationalist
- 1654 - established a state church w/o book of common prayer
 - More tolerant than Presbyterian church of 1646
 - Readmitted Jews to England (first time since 13th c.)
- 1640s-1650s - tolerance allows unprecedented proliferation of radical groups
- Cromwell died of natural causes
- Puritan Parliament
- Sabbath on Sunday (no tennis, no theatre going, etc.)
- Unpopular with population

- Two years later, people restored monarchy to Charles II

Charles II (r. 1660-1685)

- Restored Parliament; persecuted Puritans
- BCP restored: determined C of E's liturgy
- Favored Catholicism, though popular sentiment was against him
- Swear allegiance to the king

James II (r. 1685-88)

- Wanted greater toleration because he was a Catholic

William (r. 1689-1702) & Mary (r. 1689-1694)

- Parliament invites William of Orange (Dutch king) to invade England and take over
- James flees, and William becomes king of England
- King's power henceforth limited by Parliament
- 1689 Toleration Act
 - o Have to accept William & Mary
 - o Have to accept 39 articles
 - o No worries about polity (Episcopalian, Presbyterian, Congregationalist, etc.)

Scotland

- 1559-1560 - reformation occurs in Scotland
 - o Three causes
 - 1) Slow growth of Protestantism in previous decades
 - 2) Dynastic politics and international relations
 - 3) Preaching and insistence of John Knox (1514?-1572)
- 1520s - Protestantism first arrived in Scotland
- 1546 - Cardinal David Beaton persecuted Protestants
- 1547 - John Knox is involved in takeover of St. Andrews Castle in retaliation against Beaton
 - o Captured by French and becomes a galley prisoner for 2 years
- 1549 - Knox released by French and goes to England
- 1552 - objects to prayer book and refused a bishopric during Edward's reign
- 1553 - when Mary came to power, Knox fled to Geneva to spend time with Calvin
- 1555-1556 - Knox visits Scotland and spurs on Protestants
- 1556 - kicked out of Scotland and burned in effigy by Scottish bishops
- 1558 - published radical treatises justifying political resistance to an ungodly ruler
- 1558 - Mary Stuart (Queen of Scots) married French prince Francis II
 - o Caused some people to worry about French takeover of Scotland
- 1559 - Knox came back to Scotland and preached against Catholicism (associated w/ French)
- 1559 - King Henry II of France died along with Francis II, leaving the country in turmoil
- 1560 - Elizabeth sends an army to Scotland, which gives support to Scottish Reformation Parliament to establish Calvinist Protestantism
- 1561 - Mary Stuart returned to Scotland and couldn't change things
 - o She remained a Catholic, and her court was Catholic
 - o But accepted the Protestant order

10 Dissidents in Britain

Puritans

- Robert Browne (1550-1633)
- *Treatise of Reformation without Tarrying for Any, and of the Wickedness of those Preachers which will not Reform...till the Magistrate Command and Compel Them*
- Reformation needed to take place whether or not the king wanted it or not
- Congregationalist rather than Presbyterian
- A group of Dutch Brownists were the ones who came to the New World in 1620s

English Baptists

- Not related to continental Anabaptists
- Founded by John Smyth in 1609, an Englishman from Cambridge who fled to Amsterdam
- General [Arminian] vs. Particular [Calvinist] are two types of Baptists
- Reject role of the state in matters of conscience (church should be independent of the state)
- John Bunyan (1628-88), *Grace Abounding to the Chief of Sinners* (1666)
 - Wrote autobiography *Grace Abounding to Chief of Sinners*
 - *Pilgrim's Progress* (1678), second part appeared in 1684
- Roger Williams (1603?-1683) brought Baptist faith to America

Quakers (“Society of Friends”)

- Founded by George Fox (1624-1691)
- “Inner Light” written in 1647: The word of God is not confined to the Bible but rather came directly to each person (inner light or inner voice)
- He rejected social distinctions, allowed women to preach
- Pacifists and egalitarians (worked against slavery in the US using underground railway)
- No sacraments at all b/c they were physical
- Total silence during meetings until someone is inspired to speak

British Unitarians

- **John Biddle (1615-1662)**, the father of English Unitarianism
 - brilliant man
 - 1634 his anthology he published his translations from classics into English
 - at university he “outran his instructors and became tutor to himself” (*Protesters*, p. 131)
 - 1634 he went to Magdalen Hall at Oxford
 - 1641 he was headmaster of the Crypt Grammar School in Gloucester
 - immersed himself in Scripture for years
 - knew entire NT by heart in English and most in Greek, though about Rev. 4 his memory got fuzzy
 - claimed he never read Socinian literature before coming to his own opinions
 - wrote a pamphlet, *Twelve Arguments against the Deity of the Holy Spirit*
 - 1646 summoned to London’s parliament and imprisoned for 5 years
 - 1648 Publishes two anti-Trinitarian documents
 - *A Confession of Faith Troughing the Holy Trinity According to Scripture*

- *The Testimonies of Irenaeus, Justin Martyr, Tertullian, Novatianus, Theophilus, Origen. As Also of Arnobius, Lactanius, Eusebius, Hilary and Brightman Concerning the One God and the Persons of the Holy Trinity*
 - 1652 Biddle released and remained in London where he found fellowship
 - 1654 Biddle published his *Twofold Catechism*
 - when Oliver Cromwell got in power Biddle was released
 - returned to quiet active work in a church
 - two months later he was imprisoned in Newgate prison
 - remained at St Mary's for 3 years
 - enjoyed 4 years of freedom and wrote to Polish brethren who had just been exiled
 - 1662 arrested again, contracted jail fever and died
 - Sep 22, 1662 Dies-Age 47
- **1658 - Polish Brethren kicked out** by King Casimir
- **1665-8 - *Library of the Polish Brethren Called Unitarians*** published in Amsterdam, Holland
 - Written in Latin so educated English people could read it
- **Daniel Zwicker (1612-1678)**
 - 1658 - published *Irenicum Irenicorum*, an examination of Christian theology before the Nicene Creed, concluding that Christ's divinity was the invention of early heretics
 - George Bull (1634-1710) refuted him in his *Primitive and Apostolic Tradition*
- **The Socinian Controversy (1687-1702)**
 - Lots of anonymous pamphlet literature
 - 1687 (25 years after Biddle's death), Stephen Nye (1648-1719) published *Brief History of the Unitarians also called Socinians* anonymously
 - "The crucial question in the controversy was as to what is meant by one God in three *persons*. When the Unitarians urged that this belief by its own words contradicts itself, some tried to remove the difficulty by explaining that *persons* means just what we usually mean by the word; but the Unitarians replied that this involves belief in three separate Gods.

Others sought to show that *persons* has here a special meaning and simply means three different modes of being or acting; but it was replied that this was the ancient heresy of Sabellianism and that *Christ* means something more than merely God's mode of acting. So the controversy went on, with the Unitarians ever keen to detect any flaw in the reasoning of the orthodox, and ready to press every advantage against them. The controversy ended, the acute stage of it at least, when the authorities of the Church at least seemed to accept an explanation of the Trinity to which the Unitarians could assent with good conscience."²⁴

 - 1689 - Act of Toleration excluded anti-Trinitarian beliefs
 - 1690 - Arthur Bury (1624-1714?) wrote *The Naked Gospel*
 - arguing that we need to free the gospel from latter corruptions

²⁴ Earl Morse Wilbur, *Our Unitarian Heritage*, p. 198 (available online: http://www.miguelservet.org/enlared/our_unitarian_heritage.pdf)

- 1693 William Freke (1662-1744) wrote *Brief but Clear Confutation of the Doctrine of the Trinity* and sent it to both houses of Parliament
 - 1695 -John Smith (1647-1727?) *A designed End to the Socinian Controversy: or a rational and plain Discourse that no other person but the Father of Christ is God Most High*
 - 1695 - Gilbert Clerke (1626-1697?) *Tractatus tres; quorum qui prior Ante-Nicenismus dicitur (trans.? Third Tract about Those Who Spoke before Nicea)*
 - 1695 - John Locke (1632-1704) *The Reasonableness of Christianity*
 - Anyone who admitted the messiahship of Jesus should be considered a Christian
 - Convinced Newton to write his most powerful anti-Trinitarian tract (though it was never published)
 - 1697 - Blasphemy Act confirmed religious intolerance to Unitarians
 - No holding public office, on second offence: no civil rights, imprisoned 3 years
 - 1812 - The Trinitarian Act gave toleration for Unitarian worship
 - 1967 - Blasphemy Act finally repealed
 - 1702 - Thomas Emlyn (1663-1741) *An Humble Inquiry into the Scripture Account of Jesus Christ*, published anonymously
- **Isaac Newton (1642-1727)**
 - Stayed in the closet about his Unitarian beliefs
 - Had 8 Socinian books in his library
 - Wrote a book against the corruption of 1 John 5:7
 - **William Whiston (1667-1752)**
 - Newton's pupil who popularized his ideas
 - Translated Josephus' *Antiquities of the Jews*
 - 1710 - Unitarian beliefs got him expelled from university
 - **Samuel Clarke (1675-1729)**
 - Philosopher (major figure between Locke and Berkeley)
 - 1712 - *The Scripture Doctrine of the Trinity*
 - Part 1: exegesis of NT texts related to the Trinity
 - Part 2: doctrine explained as a set of propositions
 - Part 3: C of E's liturgy examined
 - In all, he referred to 1251 biblical texts
 - **1719 - debate at Salters' Hall** in London over subscribing to a confession
 - Involved Presbyterians, Independents, and Baptists
 - "While Trinitarians were found on both sides, the result of the debate was that by the end of the century, the great majority of English Presbyterian congregations along with most General Baptists became Unitarian."²⁵
 - **1773 - Theophilus Lindsey (1723-1808)** founds first Unitarian congregation at Essex Street Chapel in London

²⁵ Tim Grass, p. 69.

11 Catholicism

Initial Responses to Reformation

- Pope Leo X thought Reformation was just a drunken brawl among German monks
- 1541 Regensburg Colloquy

Inquisition

- started in 12th c. France to combat heresy of Cathars and Waldensians
- The 1578 handbook for inquisitors spelled out the purpose of inquisitorial penalties: "... for punishment does not take place primarily and per se for the correction and good of the person punished, but for the public good in order that others may become terrified and weaned away from the evils they would commit."
- 1821 Inquisition abolished in Portugal; 1834 Inquisition outlawed in Spain
- 1908 Inquisition renamed to The Sacred Congregation of the Holy Office
- 1965 Inquisition renamed to The Congregation for the Doctrine of the Faith (CDF)

Council of Trent (1545-1563)

- response to Protestant movement
- Catholicism after Trent is called Tridentine Catholicism
- 7 sacraments, recognized Apocrypha as canon, Scripture and Tradition determine doctrine
- bishop as pastor of diocese rather than prince of the church: have to live in their diocese, preach regularly, inspect clergy to insure proper teaching, meet regularly at synods
- support of Baroque style of art, music, and architecture
- 1559 Index of Prohibited Books
 - o list had circulated since 1521 in Paris and Louvain
 - o 1966 Index of Prohibited Books abolished
 - o still to this day the word *Imprimatur* (let it be printed) is on approved Catholic books
 - o 2011 imprimatur first applied to iPhone app

Jesuits (Society of Jesus)

- Ignatius of Loyola (1491-1556)
 - o 1521 severely wounded by a cannon ball
 - o 1522 stayed in a cave for a while practicing severe asceticism
 - o 1523 pilgrimage to the holy land
 - o 1524 finished Spiritual Exercises (Ignatian Contemplation)
 - o returned to Spain and preached on street corners
 - o 1528 attended University of Paris and got master's degree
 - o 1534 started Jesuits with 6 companions, taking solemn vows
- 1540 Society of Jesus approved by pope
- Rules of the Order: vows of poverty, chastity, obedience to pope, go anywhere in the world
- Rule 13 "That we may be altogether of the same mind and in conformity ... if [the Church] shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be black."
- Missionary Activity
 - o Francis Xavier (1506-1552) preached in India and had success in Japan
 - o Matteo Ricci (1522-1610) dressed as Confusion scholar, brought Christianity to China
 - o Robert Nobili (1577-1656) brought Christianity to Brahman caste in India

- Alexander de Rhodes (1591-1660) preached in Vietnam

Colonialism

- 1493 Pope Alexander VI awarded colonial rights to Spain and Portugal
- 1519-21 Spain conquers Aztecs; 1531-6 Spain conquers Incas
- treated natives as barbarians and enslaved many
- economic exploitation and conversion of people to Catholicism

Teresa of Avila (1515-1582)

- Spanish mystic: had visions of Christ
- founder of Discalced Carmelites

Sacred Congregation for the Propagation of the Faith (1622)

- Pope Gregory XV founded organization to supervise missionary work
- put international Christians under papal authority
- no longer under authority of kings
- 1627 Pope Urban VIII established a missionary training school

Chinese Rites Controversy

- controversy over veneration of Chinese ancestors
- 1645 Sacred Congregation for the Propagation of the Faith (SCPF) banned it
- 1656 SCPF sided with Jesuits and lifted ban
- 1659 SCPF instructed missionaries to distinguish culture from religion
- 1704 Pope Clement XI condemned Chinese rites and outlawed further discussion
- 1715 Pope Clement XI issues Papal bull officially condemning the rites

French Revolution (1789-1799)

- from monarchical absolutism to constitutional monarchy to a radical republic to five person directory to an eventual dictatorship
- people cried, "Liberté, égalité, fraternité" = "liberty, equality, brotherhood"
- changed relationship of the church to the state
- king became figurehead, nobility lost lands, church lost monasteries
- social revolution against feudal system

Napoleonic Wars (1803-1815)

- wars between France and coalition (England, Austria, Prussia, Russia)
- Pope Pius VI condemned the French Revolution
- Napoleon Bonaparte's general invaded Italy and imprisoned Pope Pius VI
- 1800 Napoleon allowed Pius VI to be buried and tried to bring Catholic Church back to France
- 1801 Napoleon compromised and restored traditional roles to Catholic Church but not its power
- 1804 Pope Pius VII crowned Napoleon emperor at Notre Dame de Paris

Immaculate Conception of Mary (1854)

- 1571 Battle of Lepanto against Ottoman Turks
- 1617 Pope Paul V said Mary was conceived w/o original sin
- 1622 Pope Gregory XV also said Mary was conceived w/o original sin
- 1661 Alexander VII declared Mary's soul was free from original sin
- 1708 Pope Clement XI celebrated Feast of the Immaculate Conception

- 1854 Pope Pius IX proclaimed Immaculate Conception of Mary as dogma

First Vatican Council (1869-70)

- convoked by Pope Pius IX
- three centuries after Council of Trent
- affirmed doctrine of papal infallibility
- respond to rationalism, liberalism, and materialism
- 1870 a group called the Old Catholic Church broke away

Unification of Italy (1870)

- King Victor Emmanuel II of Italy seized most of the Papal States
- Emmanuel II seized Rome and Pope Pius IX became the prisoner in the Vatican

Vatican City (1929)

- declared sovereign nation by Benito Mussolini

Assumption of Mary (1950)

- Pope Pius XII asserted as dogma that Mary having completed the course of her earthly life, was assumed body and soul into heavenly glory

Second Vatican Council (1962-1965)

- Paul VI proclaimed Mary the Mother of the Church
- make teachings clear to a modern world
- allowed use of vernacular languages during mass and sacraments
- caused a breakaway of "traditional Catholics" who wanted to keep the liturgy in Latin

Encyclical *Humane Vitae* (1968)

- Pope Paul VI condemned birth control, abortion, and euthanasia

Liberation Theology (1971)

- coined by Gustavo Gutierrez in his book *A Theology of Liberation*
- Leonard Boff of Brazil, John Sobrino of Spain, Oscar Romero of El Salvador, Juan Luis Segundo of Uruguay
- fight poverty by addressing source, political activism, social justice
- Pope John Paul II and Pope Benedict XVI denounced the movement

Ordination for Men Only (1994)

- affirmed by Pope John Paul II in *Ordinatio Sacerdotalis*

2001 sex abuse cases

- major lawsuits claimed priests sexually abused minors
- some priests resigned, others were defrocked, others jailed
- financial settlements with many victims
- 4% of priests in the US from 1950-2002 had been accused of sexual misconduct

2013 Pope Benedict XVI resigned

- first pope to relinquish office since Pope Gregory XII in 1415
- Pope Francis elected (first Latin American, first Jesuit)

12 Colonials & Methodists

Founding the Colonies

- Catholicism in the Americas
 - o Spanish claims included American west coast, Florida, and much territory in central and South America (Catholic)
 - o French claims included eastern Canada (Quebec) and the territory of Louisiana (Catholic)
 - o 1634 Catholics founded “Mary land”
- 1607 Virginia founded as first English Colony
 - o founded as joint effort by the Virginia Company to make money (Tobacco export)
 - o brought Church of England to New World
- Separatists founded New England
 - o 1620 Plymouth settled (from Brownists who were sojourning in Holland)
 - o 1630 Puritans establish Massachusetts Bay Colony fleeing from Archbishop Laud
 - o 1648 Cambridge Platform: Westminster Confession w/ congregational polity
 - o No religious freedom
 - o 1636 Harvard founded for training of Puritan ministers
 - o 1631 Roger Williams (1603?-1683) arrived
 - o 1639 Williams founds first Baptist church in RI
- 1681 William Penn founded Pennsylvania (Penn’s Forrester)
 - o he was a Quaker who tolerated all monotheists
 - o many people outside of England moved to Pennsylvania including Moravians, Lutherans, German Reformed, Amish

Immorality

- tobacco
 - o 1602 an English doctor wrote *Chimney-Sweepers or a Warning for Tabacconists* warning about health risks
 - o 1604 King James wrote a tract against tobacco
 - o 1617 Virginia exported 10 tons; 1622 30 tons; 1627 250 tons; 1639 1,500 tons; 1688 colonies exported 14,000 tons; 1771 52,000 tons
- rum
 - o 1667 Boston’s first distillery
 - o 1774 Mass had 63 distilleries, producing 2.7 million gallons of rum a year
 - o RI had more than 30 distilleries
 - o colonists preferred rum made in the West Indies so they sold it in Africa and to Indians
- Golden Triangle
 - o molasses bought in New England to make rum
 - o rum sold in Africa to purchase slaves
 - o slaves sold in West Indies to purchase molasses
- slavery
 - o 1619 first Africans came to VA as indentured servants (work for a set time to pay off travel debt)
 - o by 1680 racial slavery
 - o insanely inhumane conditions on slave trader ships
 - Dr. Falconbridge: “The hardships and inconveniences suffered by the Negroes during the passage are scarcely to be enumerated or conceived. They are far

more violently affected by seasickness than the Europeans. It frequently terminates in death, especially among the women.

The exclusion of fresh air is among the most intolerable. Most ships have portholes for air. But whenever the sea is rough and the rain heavy, it becomes necessary to shut these and every other conveyance by which air is admitted. The fresh air being thus excluded, the Negroes' quarters very soon grow intolerably hot. The confined air, rendered noxious by the smell exhaled from their bodies and by being repeatedly breathed, soon produces fevers and diarrhea, which generally cause death to great numbers of them.

... My profession requiring it, I frequently went down among them, till at length their compartments became so extremely hot as to be only sufferable for a very short time.

But the excessive heat was not the only thing that rendered their situation intolerable. The deck, that is, the floor of their quarters, was so covered with blood and excrement which had proceeded from them in consequence of the diarrhea, that it resembled a slaughterhouse. It is not in the power of human imagination to picture a situation more dreadful or more disgusting."²⁶

- treatment widely varied in Colonies, though plantation owners were
- deliberate effort to limit African from exposure to education or Christianity
- treatment of natives
 - had a totally different philosophy of land as something to occupy or use but not to own
 - just imagine if a boat of Indians came to a deserted part of English forest and built a community and then over time more and more ships came, causing them to spread out
 - alcoholism
 - brutal massacres
- 1692 Salem Witch Trials in which 150 were arrested and 19 hung on the charge of witchcraft
- rebellion and vandalism against British (i.e. Boston Tea Party)

Methodists

- John Wesley (1703-1791) grew up Anglican
 - 1736 Wesley travels to Georgia to preach to the natives
 - 1738 converted while listening to a reading from Luther's commentary on Romans
 - "About a quarter before nine, I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation: And an assurance was given me, that he had taken away my sins, even mine, and saved me."²⁷
 - outdoor revival preacher throughout England (preaching to coal miners)
 - methodical approach to Christianity got him the name "Methodist" (75 million today)
 - strongly opposed slavery and the revolution of the colonialists
- Charles Wesley (1707-1788)
 - very close to John, Anglican priest, strongly opposed breach with C of E, hymn writer

Great Awakening (1731-1755)

²⁶ David Bercot, *In God We Don't Trust* (Amberson, PA: Scroll Publishing 2011), pp. 68-70.

²⁷ Timothy Paul Jones, *Christian History Made Easy* (Torrance, CA: Rose Publishing 2009), p. 144.

- George Whitefield (1714-1770)
 - o Anglican Calvinist priest and Methodist (close colleague of Wesley)
 - o Best known preacher in Britain and America in the 18th c.
 - o 1740 preaching tour of the colonies (8 out of 10 heard him)
 - o Benjamin Franklin wrote:
 - “In 1739 arriv’d among us from England the Rev. Mr. Whitefield, who had made himself remarkable there as an itinerant Preacher. He was at first permitted to preach in some of our Churches; but the Clergy taking a Dislike to him, soon refus’d him their Pulpits and he was oblig’d to preach in the Fields. The Multitudes of all Sects and Denominations that attended his Sermons were enormous and it was [a] matter of Speculation to me who was one of the Number, to observe the extraordinary Influence of his Oratory on his Hearers, and how much they admir’d and respected him, notwithstanding his common Abuse of them, by assuring them they were naturally half Beasts and half Devils. It was wonderful to see the Change soon made in the Manners [behavior] of our Inhabitants; from being thoughtless or indifferent about Religion, it seem’d as if all the World were growing Religious; so that one could not walk thro’ the Town in an Evening without Hearing Psalms sung in different Families of every Street.
...
I happened soon after to attend one of his Sermons, in the Course of which I perceived he intended to finish with a Collection, and I silently resolved he should get nothing from me. I had in my Pocket a Handful of Copper Money, three or four silver Dollars, and five Pistoles [Spanish coins] in Gold. As he proceeded I began to soften, and concluded to give the Coppers. Another Stroke of his Oratory made me asham’d of that, and determin’d me to give the Silver; and he finish’d so admirably, that I emptied my Pocket wholly into the Collector’s Dish, Gold and all. (*Autobiography of Benjamin Franklin*)
- Jonathan Edwards (1703-1758)
 - o Reformed theologian thought conversion was primarily emotional not intellectual
 - o 1741 Edwards preached "Sinners in the Hand of an Angry God"
 - “The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes, than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you were suffered to awake again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his

solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell.

O sinner! Consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment

...Therefore, let every one that is out of Christ, now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation. Let every one fly out of Sodom: "Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed."²⁸

- 1734-1735 revival in Northampton
- 1758 President of Princeton University
- Results of Great Awakening
 - 1764 Baptists grew b/c of Great Awakening founded Brown University
 - Split in NE Puritanism between supporters (New Lights) and detractors (Old Calvinists)
 - Abolitionist movement started (including students of Jonathan Edwards)
 - awakening continued until 1750s

Revolution and Separation of Church and State

- Most churches endorsed the revolt
 - stopped preaching revival sermons to endorse revolution
 - The cause of America is the cause of Christ
 - John Witherspoon (1723-1794)
 - preached for resisting tyranny; signed Declaration of Independence
- Some Christians opposed the revolt
 - Anglicans, Methodists, Quakers, and Mennonites
 - many lost their property
- Post War Religious Policy in United States
 - 1785 Virginia Statue of Religious Freedom
 - 1787 Constitution: no religious test for federal offices
 - 1791 Bill of Rights (First Amendment)
 - "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof"
 - Separation of Church and State
 - this phrase does not appear in the Constitution
 - John Locke had gotten this from Polish Socinians (Anabaptists)

²⁸ <http://www.ccel.org/ccel/edwards/sermons.sinners.html>

- Thomas Jefferson:
"Believing with you that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between Church and State." (*Jefferson's Letter to the Danbury Baptists*)
- James Madison
 - We are teaching the world that religion flourishes in greater purity w/o government

13 Losing Faith

“The Holy Spirit did not simply inspire the meaning or sense of the words contained in Scripture, which the prophets and apostles then set forth, expressed, and embellished with their own words by their own will. The Holy Spirit supplied, inspired, and dictated the very words and each and every utterance to the writers.” –Johann Quenstedt (1623-1687)²⁹

“The Hebrew Original of the Old Testament...is, not only in its consonants, but in its vowels—ether the vowel points themselves, or at least the power of the points—not only in its matter, but in its words, inspired of God” –Helvetic Consensus (1675)³⁰

In the 18th c., we have Deism and Pietism.

In the 19th c., we have higher criticism and revivalism.

In the 20th c., we have secularism and Pentecostalism.

Enlightenment³¹ (1650-1890)

- Not an organized movement but widespread current of thought
- Critical of superstition, enthusiasm, fanaticism, and supernaturalism
- Philosophy is no longer the handmaiden of theology but an independent field
- Though in France the Enlightenment was anti-Christian, it was embraced by Christians in other places like England and Germany
- Three phases (according to Alister McGrath)
 - o Demonstrating the rational nature of Christian belief (John Locke’s *The Reasonableness of Christianity*)
 - o Could derive Christian beliefs from reason alone
 - o Reason sits in judgment over revelation
 - 1751 French *Encyclopédie*: multi-volumes covering all human knowledge and written by atheist Denis Diderot (1713-1784) and the *Philosophes*

Deism (17th-18th centuries)

- Revelation, ritual, and traditional practices minimized or written off as superstitious
- Clergy criticized for
 - o Keeping people in bondage
 - o Monopolizing truth using their authority
- Freedom to inquire and religious toleration
- Essence of religion is morality expressed in universal principles
 - o Idea that all religions contained the same basic moral precepts
- 1738: Pope Clement XII denounced Deism
- Thomas Jefferson (1743-1826)
 - o Cut miracles out of the gospels³²

²⁹ Tim Grass, *Modern Church History* (London: SCM Press 2008), p. 9.

³⁰ *ibid.*

³¹ For more information on the Enlightenment consult the Stanford Encyclopedia of Philosophy article at <http://plato.stanford.edu/entries/enlightenment/>

³² “In extracting the pure principles which he taught, we should have to strip off the artificial vestments in which they have been muffled by priests, who have travestied them into various forms, as instruments of riches and

- Benjamin Franklin (1706-1790)

Philosophical Criticisms of Christianity

- 1656 - Baruch Spinoza (1632-1677) excommunicated from Talmud Torah congregation
- 1777 - *Dialogues Concerning Natural Religion* by David Hume (1711-1778)
 - o Only have knowledge of what we directly experience (empiricist)
 - o Cannot determine cause from effect (the world does not point to a creator)
 - o Miracles were made up, based on hearsay, or the result of ignorance of natural laws
- 1781 - *Critique of Pure Reason* by Immanuel Kant (1724-1804)
 - o Can only know things as we experience them, not what they truly are
 - o Can't use reason to prove something external exists
- 1841 - *The Essence of Christianity* by Ludwig Feuerbach (1804-1872)
 - o No transcendent dimension to reality (what you see is what you get)
 - o Religion is just projection of human values
- 1848 - *The Communist Manifesto* by Karl Marx (1818-1883)
 - o Strongly influenced by Feuerbach's theory of alienation
 - o If we change society, beliefs will follow (rather than beliefs creating society)
 - o Marx wrote: "Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people. The abolition of religion as the illusory happiness of the people is the demand for their real happiness. To call on them to give up their illusions about their condition is to call on them to give up a condition that requires illusions." (*Critique of Hegel's Philosophy of Right*)
- 1882 - *The Gay Science* (or "The Joyous Wisdom") by Friedrich Nietzsche (1844-1900)
 - o Since God doesn't exist, we must make up our own system of values.
 - o Will to power is the single driving force
 - o Proclaimed the death of God in his *Parable of the Madman*:
 "Have you not heard of that madman who lit a lantern in the bright morning hours, ran to the market place, and cried incessantly: "I seek God! I seek God!"---As many of those who did not believe in God were standing around just then, he provoked much laughter. Has he got lost? asked one. Did he lose his way like a child? asked another. Or is he hiding? Is he afraid of us? Has he gone on a voyage? Emigrated? ---Thus they yelled and laughed.

The madman jumped into their midst and pierced them with his eyes. "Whither is God?" he cried; "I will tell you. We have killed him---you and I. All of us are his murderers. But how did we do this? How could we drink up the sea? Who gave us the sponge to wipe away the entire horizon? What were we doing when we unchained this earth from its

power to themselves. We must dismiss the Platonists and Plotinists, the Stagyrtes and Gamalielites, the Eclectics, the Gnostics and Scholastics, their essences and emanations, their logos and demiurges, aeons and daemons, male and female, with a long train of ... or, shall I say at once, of nonsense. We must reduce our volume to the simple evangelists, select, even from them, the very words only of Jesus, paring off the amphibologisms into which they have been led, by forgetting often, or not understanding, what had fallen from him, by giving their own misconceptions as his dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently his, and which is as easily distinguishable as diamonds in a dunghill. The result is an octavo of forty-six pages, of pure and unsophisticated doctrines." (Letter to John Adams: October 13, 1813)

sun? Whither is it moving now? Whither are we moving? Away from all suns? Are we not plunging continually? Backward, sideward, forward, in all directions? Is there still any up or down? Are we not straying, as through an infinite nothing? Do we not feel the breath of empty space? Has it not become colder? Is not night continually closing in on us? Do we not need to light lanterns in the morning? Do we hear nothing as yet of the noise of the gravediggers who are burying God? Do we smell nothing as yet of the divine decomposition? Gods, too, decompose. God is dead. God remains dead. And we have killed him.

"How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to clean ourselves? What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it? There has never been a greater deed; and whoever is born after us---for the sake of this deed he will belong to a higher history than all history hitherto."

Here the madman fell silent and looked again at his listeners; and they, too, were silent and stared at him in astonishment. At last he threw his lantern on the ground, and it broke into pieces and went out. "I have come too early," he said then; "my time is not yet. This tremendous event is still on its way, still wandering; it has not yet reached the ears of men."

Biblical Criticisms

- 1670 - *Theological Political Treatise* by Baruch Spinoza (1632-1677)
 - o Rejected Moses as author of Torah; said Bible has contradictions
- 1678 - *Critical History of the Old Testament* by French priest Richard Simon (1638-1712)
 - o Father of biblical criticism; proposed multiple authors for Pentateuch
- 1774 - G.E. Lessing (1729-1781) popularized ideas of H.S. Reimarus (1694-1768)
 - o Argued for a source behind the synoptic gospels
 - o Scholarship's purpose is to reconstruct the historical Jesus
- 1827 - Heinrich Paulus published *The Life of Jesus*
 - o Did not believe in miracles; explained Jesus' miracles away
- 1835 - David Friedrich Strauss (1808-1874) published *The Life of Jesus Critically Examined*
 - o Examined every story in the Gospels (1500 pages)
 - o Gospels as myth rather than history
- 1840s - Tübingen School flourishes under leadership of Ferdinand Christian Baur (1792-1860)
 - o Two early forms of Christianity fought for supremacy: Jewish (James & Peter) vs. Hellenistic (Paul); he dated NT documents based on how they fit into his theory
- 1859 - Charles Darwin (1809-1882), an agnostic, publishes *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*
 - o Proposed theory that different species came about by means of minor changes and natural selection; his theory required earth to be much older than Bible implied
 - o Social Darwinism: apply biological concepts of "survival of the fittest" to society
- 1878 - Documentary Hypothesis of Julius Wellhausen (1844-1918)
 - o Moses did not write first five books; rather, they were written by four authors (J, E, D, & P) and were woven together by a later redactor.
 - o Application of evolutionary thinking to the Bible

- 1881 - William Robertson brought Wellhausen's idea into the *Encyclopedia Britannica*
 - o Caused huge controversy; lost his professorial chair for heresy
- 1890s - History of Religions School (*Religionsgeschichtliche Schule*)
 - o Tried to find parallels to other religions in history to disprove uniqueness of the Bible
- 1906 - Albert Schweitzer (1875-1965) published *The Quest for the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede*
 - o Accused questers of remaking Jesus in their own image
 - o Jesus as apocalyptic prophet who thought kingdom was about to come

A Response: Fight Them (Using Their Own Weapons)

- 1695 - John Locke published *The Reasonableness of Christianity*
 - o Used Enlightenment thinking to prove Christianity true
- 1736 - English Bishop Joseph Butler (1692-1752) published *Analogy of Religion Natural and Revealed, to the Constitution and Course of Nature*
 - o Used probabilistic reasoning to convince Deists to come back to the faith
- 1802 - William Paley (1743-1805) published *Natural Theology; or, Evidences of the Existence and Attributes of the Deity*
 - o Watchmaker argument (universe is ordered so there must be an "Orderer")
- 1874 - Charles Hodge published *What is Darwinism?*
 - o President of Princeton Theological Seminary said Darwinism was just atheism
 - o Defender of biblical infallibility
- 1887 - Benjamin B. Warfield (1851-1921) became president of Princeton Theological Seminary
 - o Defender of inerrancy; emphasized authoritative view of Bible

Another Response: Join Them (Liberal Protestant Theology)

- Rethink Christianity in light of modern thought
- Romanticism (1800-1850)
 - o A reaction against Enlightenment thought (scientific rationalism and reductionism)
 - o Focused on emotion, beauty, imagination, intuition, and limits of reason
- 1822 - F.D.E. Schleiermacher (1768-1834) publishes *The Christian Faith according to the Principles of the Protestant Church*
 - o Drew on Kant's rejection of natural theology and focused on interior aspects of Christianity (experience not doctrine or ethics; subjective not objective)
 - o Reduced religion to a "feeling of absolute dependence" (universal to all humanity)
 - o Salvation is entering into Christ's perfect God-consciousness
- 1852 - Albrecht Ritschl (1822-1889) taught faith based on value judgments, not facts about Jesus
 - o Kingdom of God as community of brotherly love; focus on Jesus' ethics not miracles
- 1886 - Adolf Harnack (1851-1930) began publishing his *History of Dogma*
 - o Essence of Christianity: fatherhood of God, brotherhood of man, worth of each soul, love rather than law
- 1917 - Walter Rauschenbusch (1861-1918) wrote *A Theology for the Social Gospel*
 - o American Baptist, influential in Social Gospel Movement

Universities in America

- Wealthy businessmen poured money into universities both old and new (Ezra Cornell, John Hopkins, Cornelius Vanderbilt, Leland Stanford, James Duke, and John D. Rockefeller)
- 1839 - 51 of the 54 university presidents were clergymen.
- From 1870 only 2% attended; by 1930 it was 12%

- 1865 - Andrew Dickinson White, first president of Cornell, said purpose was to “afford an asylum for Science—where truth shall be sought for truth’s sake, where it shall not be the main purpose of the Faculty to stretch or cut science exactly to fit ‘Revealed Religion’”³³
- 1886 - Harvard no longer requires students to go to chapel

Fundamentalist Movement

- 1910 - Booklets called *The Fundamentals: A Testimony to the Truth* start circulating.
 - o Contained 100 articles by leading Christian conservatives including B. B. Warfield, James Orr, H.C.G. Moule, and C.I. Scofield
- Rejected modernist theologians and liberal theology and embraced the following fundamentals
 - o Inerrancy of the Bible, verbal inspiration; deity of Christ; virgin birth; Christ was sinless; substitutionary atonement; bodily resurrection; ascension; bodily second coming; sin is real; God’s grace as source of salvation; church is God’s institution
- 1922 - Harry Emerson Fosdick (1878-1969) preached the sermon “Shall the Fundamentalists Win?” at NYC First Presbyterian Church
- 1925 - Scopes Monkey Trial in Dayton, Tennessee
- 1929 - J. Gresham Machen (1881-1937) led conservative withdrawal from Princeton and founding of Westminster Theological Seminary in Pennsylvania.
- 1932 - General Association of Regular Baptists formed from Northern Baptist Convention
- 1937 - Presbyterians split: Orthodox Presbyterian Church and the Bible Presbyterian Church

Unitarians

- 1774 - Theophilus Lindsey (1723-1808) left the C of E and founded first Unitarian church in England (Essex Street Chapel in London).
- 1782 - Joseph Priestly (1733-1804) published *An History of the Corruptions of Christianity*
 - o Rationalist: rejected personal devil & demons; thought birth narratives as later additions; believed Christ mistakenly interpreted Old Testament in some places
 - o 1792 - He immigrated to America.
 - o 1796 - First Unitarian Church of Philadelphia by founders directly encouraged by Priestly
- 1785 - James Freeman, a Unitarian, became the minister of King's Chapel in Boston
 - o First Anglican Church in New England and the first Unitarian Church in America
- 1805 - Harvard gets its first Unitarian president, Henry Ware (1764-1845).
 - o James Freeman became a Unitarian because he had encountered ideas of Clarke and Priestly while at Harvard.
 - o Harvard College became training ground for Unitarian ministers.
- 1806 - Conservatives at Harvard split and formed Andover Theological Seminary.
- 1819 - William Ellery Channing (1780-1842) preached a sermon called “Unitarian Christianity” in Baltimore.
 - o Channing is noted for: publicly preached against the Trinity; preached against limited atonement; Scripture not authoritative; rationalistic natural religion
- 1825 - American Unitarian Association founded to link all Unitarian churches under one banner
- By 1850s, most congregational churches had split (in most cases Unitarians were the majority).
- 1836 - Ralph Waldo Emerson (1803-1882) wrote an essay called *Nature*.
- 1850s - Critique of American slavery
- 1961 - Combined Unitarians with Universalists (between 200,000 and 600,00 today)

³³ Mark A. Noll, *A History of Christianity in the United States and Canada* (Grand Rapids: Eerdmans 2003), p. 366.

14 Missionaries & Adventists

Pietism (late 17th c. to 20th c.)

- Movement within Reformed and Lutheran countries (happened during Enlightenment)
- 1675 - Philipp Jakob Spener (1635-1705) published *Pious Desires*
 1. The earnest and thorough study of the Bible in private meetings
 2. Laity should share in the spiritual government of the Church
 3. Knowledge of Christianity must be attended by the practice
 4. A sympathetic and kindly treatment of Christians of other groups
 5. Universities should give more prominence to the devotional life
 6. Rather than pleasing rhetoric, preach to implant Christianity in the inner man
- Emphasized inner life and conversion
- Millennialism (Pietists had millennialist leanings)
- Continued baptizing infants but de-emphasized it in favor of conversion experience
- Halle in Saxony established as center of Pietism

Moravians (*Unitas Fratrum*)

- Descendants of the 15th c. Hussites; persecuted during 30 years war in Bohemia
- In late 17th c., they went to Poland; 18th c. they went to Saxony
- 1722 - Count Nikolaus Ludwig von Zinzendorf (1700-1760), a Pietist who attended school at Halle (godson to Spener) gave the Moravians land which became the community of Herrnhut
- 1731 - Some Moravians went to the coronation of the King of Denmark.
- 1732 - Johann Leonhard Dober (1706-1766) chose David Nitschmann (1695-1772) as his travelling companion; petitioned the Danish government for passage to St. Thomas in Virgin Islands
 - o Teaching them about God and how to read and write
- In less than a century, the Pietist Moravians sent 300 missionaries throughout the world and baptized some 3,000 converts.
- Moravian motto: "In essentials, unity; in nonessentials, liberty; and in all things, love"
- Today, around 825,000 members worldwide (largest concentration is in Tanzania)

Modern Missions

- 1792 - William Carey (1761-1834) published *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*
 - o Used the best available geographic and ethnographic data to map and count the number of people who had never heard the gospel
 - o "It is inconsistent for ministers to please themselves with thoughts of a numerous auditory, cordial friends, a civilized country, legal protection, affluence, splendor, or even a competency. The flights, and hatred of men, and even pretended friends, gloomy prisons, and tortures, the society of barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger, and thirst, nakedness, weariness, and painfulness, hard work, and but little worldly encouragement should rather be the objects of their expectation. Thus the apostles acted, in the primitive times, and endured hardness, as good soldiers of Jesus Christ; and though we living in a civilized country where Christianity is protected by law, are not called to suffer these things while we continue here, yet I question whether all are justified in staying here, while so many are perishing without means of grace in other lands."

- Missionary in India
 - By time of his death, he translated the NT into 24 of India's native languages.
- 1799 - Church Mission Society founded in England
 - Active all over the world, including the Middle East
- 1812 - American Board of Commissioners for Foreign Missions
- 1865 - Hudson Taylor founded China Inland Mission (now Overseas Missionary Fellowship).
 - Hudson (1832-1905) and Maria Taylor (1837-1870) went to China in 1860.
 - Wore Chinese clothing and spoke Chinese at home (offended other missionaries)
- 1886 - Student Volunteer Movement founded by Arthur Tappan Pierson (1837-1911)
 - Often sent at great personal sacrifice; knew 80% died within two years
- 1910 - Edinburgh Missionary Conference
 - Reviewed state of evangelism, Bible translation, church support, indigenous leadership
 - Emphasis on self-governing, self-supporting, self-propagating
- 1942 - Wycliffe Bible Translators (now Wycliffe Global Alliance) founded by William Cameron Townsend (1896-1982)
 - Focus on translating Bible into native languages; have completed 700+ translations
 - 6,900+ languages spoken in the world³⁴; 1,294 languages have whole NT; 513 languages have whole Bible

Camp Meetings and the Second Great Awakening (1790-1840s)

- 1801 - Cane Ridge Revival (August 6-12) in Kentucky
- Barton Stone (1772-1844) expected maybe 10,000, and 20,000 people came.
- Revival meetings of this type continued for 30 years.
- Reaction against skepticism, deism, and rational Christianity
- Charles Finney (1792-1875)
 - Revival preacher (dynamic); favored social reforms for women and African Americans; reason-centered optimism characterized Finney's preaching
 - Pressured people not to leave meeting until they were sure of salvation

Church of Christ

- 1804 - Barton W. Stone left the Presbyterian Church.
 - Determined Bible alone as guide
 - 1807 - started believers' baptism
- 1811 - Alexander Campbell (1788-1866) founded a congregation.
 - Unity could be achieved only if all returned to NT as sole guide
- 1832 - Stone's movement merged w/ the Campbellites.
 - Principles: restorationists; plural leadership; weekly communion; autonomy of local congregations; unity of all believers; Bible as sole authority in religious matters
- 1849 - Disagree over missionary society (no mention in NT)
- 1859 - Disagree over musical instruments in worship
- 42,000 congregations with 5,062,074 people (Church of Christ)

William Miller (1782-1849)

- Father of Adventism who studied prophecies of Daniel and used day-year method
- 1822 - He predicted Christ would come by 1843 (made public in 1831).
- From 1840 onward, Miller's movement transformed into a national campaign.

³⁴ <http://www.wycliffe.org/about/statistics.aspx>

- Between 50,000 and 100,000 people believed his prediction of Christ's return.
- Set date for second coming between March 21, 1843 and March 21, 1844
 - o At a camp meeting, a man named Samuel Snow presented the date Oct 22, 1844
- 1844 - Great Disappointment occurred on October 22. (Christ did not come back.)
- 1845 - Albany Conference
 - o Millerites wanted to determine future of the movement
 - o After this meeting, they call themselves "Adventists" or "Second Adventists."

Advent Christian Church

- 1861 - Formed; grew rapidly but declined in the 20th century
- Conditional immortality; annihilationism; focus on 2nd advent; some do not believe in the Trinity
- In 2002, they had 302 churches with 25,277 members.

Seventh-day Adventist Church

- 1863 - Ellen G. White (1827-1915) became leader of Seventh Day Adventists.
 - o Gave Miller's predictions a spiritual interpretation
 - o Claimed 2,000 visions from 1844 onwards
 - o Sabbath keeping; food laws (J.H. Kellogg and Sylvester Graham were Adventists)
- In 2011, they had 17,210,000 members (not counting children).

Christadelphians

- 1844 - John Thomas (1805-1871) founded the Christadelphians (brothers of Christ)
- Biblical Unitarian; mortal emergence, closed communion, non-devil
- *Protesters* by Alan Eyre is Christadelphian
- Estimated 60,000 Christadelphians in 120 countries world-wide

Church of God Seventh Day

- 1863 - Founded after split with White's group in 1858 (before they became SDAs)
- Sabbatarian like SDAs
- 1999 - They had 185 churches with 11,000 members.

Church of God General Conference

- After the Great Disappointment of 1844, people still believed in 2nd coming to establish kingdom
- Joseph Marsh (1726-1811)
 - o Editor of Millerite papers (part of Millerite movement)
 - o Stopped associating with Miller after Albany Conference of 1845
 - o Believed: second advent; to establish kingdom on earth during millennium; restitution of all things; establish throne of David; send Jews forth to nations as missionaries; bring judgment on unjust; reward righteous; biblical Unitarian; conditionalist; name should be "Church of God"
- Benjamin Wilson (1817-1900)
 - o Had contact with Marsh as well as with John Thomas (Christadelphian founder)
 - o 1864: translated *Emphatic Diaglott* – the earliest interlinear published in America
 - o Printed that Jews would return to their ancestral homeland
- First national conference attempts in 1869, 1888, 1889, 1910
- 1921 (official founding date): stressed importance of local congregations
- Beliefs:
 - o The oneness of God (1 Cor. 8:6)

- That the Holy Spirit is God's power (Acts 1:8)
- Jesus Christ is God's only begotten Son (Matt. 16:16) and is our Mediator (1 Tim. 2:5)
- The Bible is the inspired Word of God (2 Tim. 3:16)
- The mortality of man (Job 4:17; Psa. 146:4)
- The near return of Christ (Acts 1:11), and life only through him (Col. 3:3)
- The literal resurrection of the dead (John 5:28, 29)
- The immortalization of those in Christ (1 Cor. 15:53, 54)
- The destruction of the wicked (Rev. 21:8)
- The final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32)
- The church to be joint heirs with Christ (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13)
- The "restitution of all things which God hath spoken by the mouth of His holy prophets since the world began" (Acts 3:21)
- It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation (Heb. 12:14)
- Congregational polity
- Lord's Harvest International active in Africa (147 congregations), Russia, India, Pakistan, Canada, Haiti, Mexico, Peru, Uruguay, Korea, and US
- Atlanta Bible College in McDonough, GA

Jehovah's Witnesses

- 1884 - Charles Taze Russell (1852-1916) founds Zion's Watch Tower Tract Society
 - Close connections to Millerite movement; embraced nearness of the end
- 1909: moved to Brooklyn
- J.F. Rutherford (1869-1942) took over movement
- 1876 - Russell's interpretations spread through magazine *Zion's Watchtower* and 7 volume work *Studies in the Scriptures* (1886-1917)
- Nonparticipation in government, politics, warfare
- 1931 - Renamed to Jehovah's Witnesses
- Distinctives: no blood transfusion; only true organization with which God is working; pacifists; Unitarian with pre-existence; New World Bible Translation
- 2008 - The JWs had around 7,000,000 members

Mormons (Church of Jesus Christ of Latter Day Saints)

- Made in America religion: optimistic, pragmatic, activist, adventuring
- 1830 - Joseph Smith (1805-1844) published *Book of Mormon*
 - Started in "burned-over district" of New York (western area)
 - Fiercely opposed by surrounding society b/c of polygamy and exclusivism
 - 1844 - Smith killed by mob at Nauvoo, IL
- Brigham Young (1801-1877) led after Smith
 - 1847: established center in Salt Lake City in Utah
- 1890 - Banned polygamy
- 1896 - United States allowed Utah to join
- More than 15 million today (in America, 2%)
- Fiercely evangelistic (every male encouraged to go on 2-year missionary trip)

15 Twentieth Century American Christianity

Christian Science (a.k.a. Church of Christ, Scientist) (85,000)

- 1866 - Mary Baker Eddy (1821-1910) experienced healing from back pain after studying the Gospels and devoted her life to studying healing
- 1875 - published findings in *Science and Health*
- early 20th century had major growth but declined towards the end

Evangelicals/Born Again Christians (similar to fundamentalists, but different focus)

- National Association of Evangelicals³⁵ defines an evangelical as someone who believes in
 - o The need for everyone to have a “born again” experience
 - o The engagement in missionary and social reform efforts
 - o The obedience to the Bible as ultimate authority
 - o Sacrifice of Christ on the cross as a central focus

Plymouth Brethren (1 million)

- 1827 meeting in Dublin, Ireland by John Nelson Darby (1800-1882)
- Father of dispensationalism including pre-tribulational rapture
 - o Dallas Theological Seminary’s Professor Dr. Chafer’s 1948 *Systematic Theology*
 - o C.I. Scofield Bible’s 1909 Study Bible
 - o E.W. Bullinger’s 1909 Companion Bible (finished in 1922)
 - o Hal Lindsey’s 1970 *Late Great Planet Earth* (a Dallas Theological Seminary graduate)
 - o Tim LaHaye and Jerry Jenkins’ 1995 *Left Behind* 12-part series
- Met together in the name of the Lord without reference to a denomination
- 1831 - first meeting held in England at Plymouth; 1845 - assembly at Plymouth had 1,000 people
- Distinctives
 - o Avoidance of traditional symbols (no crosses, unembellished rooms, no stained glass)
 - o No membership, what matters is who is written in the Lamb’s book of life in heaven
 - o No clergy, but they have elders and sometimes support a “full-time worker”
 - o Weekly communion as a separate meeting from worship service (Quaker feel)

Pentecostals (279 million)

- Holiness Movement
 - o Asa Mahan (1799-1889), Charles Finney (1792-1875), Phoebe Palmer (1807-1874)
 - o 1881 - Church of God (Anderson, Indiana) founded (currently 1.2 million)
 - o 1895 - Church of the Nazarene founded (currently 2 million)
- Charles Parham (1873-1922), a holiness preacher, formulated the doctrine of “initial evidence”
 - o 1901 - During a service, a woman asked for prayer and the laying on hands to be filled with the holy spirit and started speaking in tongues.
- William Seymour (1870-1922)
 - o One of Parham’s students, an African American
 - o 1906 - Seymour went to LA and ignited the Azusa Street Revival, which lasted until 1915
 - o People came from all over to see/experience tongues, including Europe
- Fit in with Fundamentalists but rejected by them
- Did not like emphasis on rationalism that Fundamentalists had

³⁵ <https://www.nae.net/church-and-faith-partners/what-is-an-evangelical>

- 1913 - Debate over baptism in the name of Father, Son, and holy spirit or in the name of Jesus
- 1916 - Assemblies of God (65 million) adopted Trinitarian formula and evicted all who disagreed
- Oneness Pentecostalism (6 million)
 - o 1914 - Pentecostal Assemblies of the World (1.5 million)
 - o 1945 - United Pentecostal Church International (4 million)

1960-1980 - Jesus Movement or perhaps a 4th Great Awakening³⁶

- Jesus Movement
 - o Hippie counterculture movement (called “Jesus People” or “Jesus Freaks”)
 - o Restorationist theology
 - Wanted to return to lifestyle of early Christians; viewed churches as apostate; return to simple living; belief in miracles, healing, faith, prayer
 - o Strong evangelism and millennialism
 - o Music and music festivals were a huge part of the movement
 - o 1972 - week-long gathering in Dallas, TX attracted 80,000 young people
- Other events and trends during this period include
 - o Mainline Protestant churches lost members and influence while conservative denominations like Southern Baptists and Missouri Synod Lutherans grew
 - o Emphasis on a personal relationship with Jesus
 - o Rise of mega churches; growth of parachurch organizations
 - o Rise of the religious right, political force of conservative Christians
 - o Martin Luther King Jr. (1929-1968), Billy Graham (1918-?), and Pope John Paul II (1920-2005; became pope in 1978)
 - o Growth of non-denominational churches
- Nondenominational evangelicalism (80 million)
 - **Calvary Chapel (25 million)** in 1,000 congregations worldwide
 - o 1965 - Chuck Smith (1927-2013) became pastor of 25 person Foursquare Gospel Church
 - o 1969 - Calvary Chapel became hub of the Jesus Movement
 - o Lonnie Frisbee (1949-1993) joined and coordinated outreach on the beaches
 - o Music was very important (Maranatha Music)
 - o Doctrines
 - Say they stand the middle ground between fundamentalism and Pentecostalism
 - Accept spiritual gifts; Arminian orientation
 - Pretribulationist (dispensational, Darby/Scofield)
 - o Distinctives
 - Expository preaching (verse-by-verse rather than by topic)
 - Agree w/ Pentecostals about 2nd experience of spirit baptism after conversion
 - Believes in gifts of the spirit, but does not allow uninterpreted tongues
 - Strong leadership, “Moses Model” where senior pastors are not challenged
 - **Association of Vineyard Churches (15 million)**
 - o 1975 - Kenn Gulliksen started Vineyard in Hollywood
 - o 1982 - John Wimber took over
 - o Low-key, low-pressure, “come as you are” environment, casual clothing
 - o No membership records or procedures; decentralized organization of local churches

³⁶ The first was 1731-1755 with Johnathon Edwards and George Whitefield; the second was 1790-1840 with camp meetings and revival preachers like Barton Stone and Charles Finney; the third was allegedly 1850-1900 with missionary societies forming and the social gospel movement spreading

- 1994 - Toronto Blessing (disorderly manifestations of the holy spirit)
- **Christian Missionary Alliance** (4 million)
 - 1887 - Rev. Albert Simpson, a Presbyterian clergyman, started it as a missionary society
 - 1919 - Simpson's death precipitated the moving away from Pentecostalism
 - Rejection of tongues as necessary indicator of being filled w/ holy spirit
 - 1965 - churches adopted an established statement of faith and became a denomination
 - Typical evangelical beliefs
 - Prominent people influenced by C&MA
- **Way International** (unknown membership)
 - a non-denomination; Joyful Noise traveled performing underneath giant tents
 - 1941 - Victor Paul Wierwille (1916-1985) ordained by Evangelical and Reformed Church
 - 1947 - The Chimes Hour Youth Caravan on radio; 1955 incorporated as "The Way"
 - Restorationist: claimed God spoke to him audibly that He would teach him the Word of God rightly divided as it had not been known since the first century
 - Classes: strong orientation towards manifesting holy spirit (influence by J.E. Stiles of Assemblies of God and E.W. Bullinger the ultra-dispensationalist)
 - 1970-1995 - The Rock of Ages Festival (5,000 to 20,000 attended)
 - Distinctive doctrines
 - all Christians can and should speak in tongues; biblical unitarian (1975 *Jesus Christ Is Not God*); sleep of the dead until 2nd coming; believe spirit baptism replaced water; once saved - always saved; prosperity of all "believers"
 - Mark and avoid: people in the Way shun someone marked by leadership
 - Should be completely debt free (including car loans, mortgages, school loans)

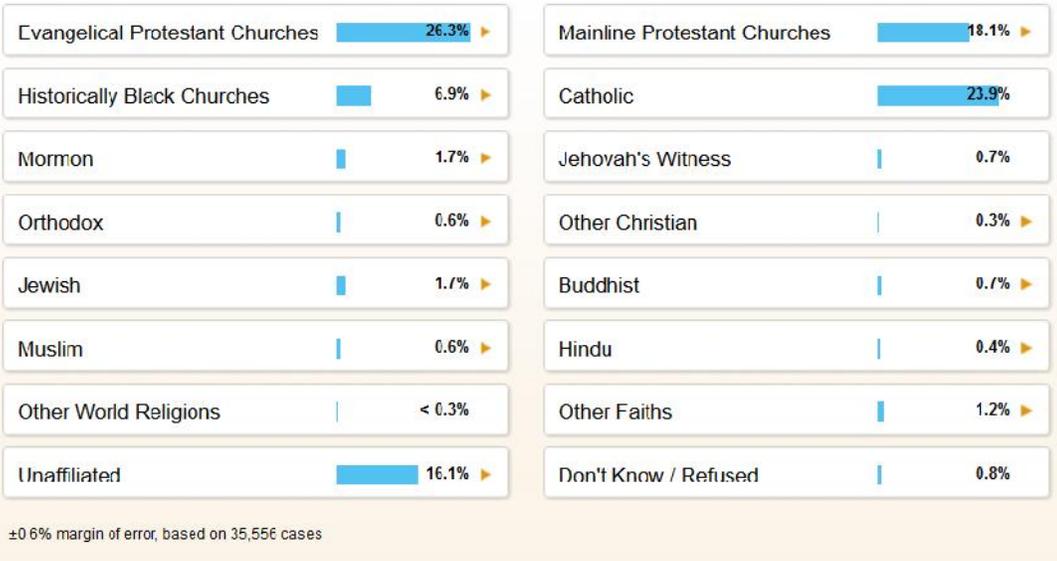
1990s-2000s Culture Wars

- 1991 - James Davison Hunter published *Culture Wars: The Struggle to Define America*
- Hot-button issues polarized along ideology, not religion, ethnicity, class, or political affiliation
 - Issues included abortion, gun politics, separation of church and state, privacy, recreational drug use, homosexuality, and censorship
- Pat Buchanan, ran (and lost) the Republican presidential nomination (to George H.W. Bush) said, "The agenda that Clinton and Clinton would impose on America—abortion on demand, a litmus test for the Supreme Court, homosexual rights, discrimination against religious schools, women in combat—that's change, all right. But it is not the kind of change America wants. It is not the kind of change America needs. And it is not the kind of change we can tolerate in a nation that we still call God's country."
- Especially w/ election of George W. Bush, evangelicals came to be seen as a critical political force

Other 20th Century Groups

- These groups had varying levels of influence in America during the 20th century
- **Worldwide Church of God/ Grace Communion International** (42,000)
 - 1931 - Armstrong ordained by Church of God (Seventh-Day), an Adventist group
 - 1934 - Herbert W. Armstrong founded radio ministry, *Radio Church of God*
 - 1956 - Armstrong published *1975 in Prophecy!*, a booklet predicting the future
 - 1968 - Church official named Worldwide Church of God
 - Distinctive doctrines (under Armstrong)
 - Adventist: sleep of the dead, return of Christ to establish Kingdom on earth
 - Restorationism; only true Church; Sabbatarian, Law of Moses

- Authoritarian, pastors announce someone disfellowshipped during a service
 - People had to pay 3 tithes
 - British Israelism: white Anglo-Saxon peoples of USA, UK, and Western Europe were the descendants of the lost ten tribes of Israel
 - 1986 - Denomination's doctrines changed to be compatible w/ evangelicalism
- **Scientology** (between 100,000 and 8 million)
 - 1953 - Science Fiction author L.Ron Hubbard (1911-1986) founded Church of Scientology
 - 1955 - Hubbard launched "Project Celebrity," making a list of 63 famous people
 - Beliefs
 - People are immortal beings who have forgotten their true nature
 - Need spiritual rehabilitation (called auditing) to re-experience painful events of past to free themselves of ongoing effects
 - Charge a fee for study materials and auditing sessions
- **Moonies/Unification Church**
 - 1954 - Sun Myung Moon (1920-2012) founded group in South Korea
 - 1966 - *Divine Principle* published, held at status of Scripture
 - Beliefs
 - Communication w/ spirits of the deceased
 - Spirits can return to earth and cooperate w/ living people to expiate for sins
 - Moon is the second coming of Christ; he and his wife Hak Ja Han are the true family—the parents of humankind
- **Megachurches** (1,300 in the US; 50 of them exceed 10,000 in weekly attendance)
 - Typically a Protestant church having 2,000 or more people in average weekend
 - There are 3,000 Catholic churches that have 2,000 or more
 - Saddleback Church in Lake Forest, California (12 sites)
 - Rick Warren (Southern Baptist); 38,789 members with 22,055 weekly
 - LifeChurch.tv in Edmond, OK (15 sites)
 - Craig Groeschel (Evangelical Covenant Church); 41,000 weekly attendance
 - Lakewood Church in Houston, Texas (1 site)
 - Joel Osteen (Non-denominational); 43,500 weekly attendance
 - Criticisms: steal people from smaller churches; too much focus on entertainment; corporate business models; millions of dollars of revenue but are tax exempt



Timeline Dates for 500

Lecture 1: Introduction

1377 John Wycliffe's teachings denounced by pope
 1415 Jan Hus burned at the stake
 1439 Johannes Gutenberg invents movable type
 1516 Desiderius Erasmus publishes Greek New Testament

Lecture 2: Luther & Calvin

1505 Martin Luther becomes a monk
 1517 Luther posts 95 theses on Wittenberg church door
 1524-5 Peasants War
 1536 John Calvin publishes *Institutes of the Christian Religion*
 1541 John Calvin returns to Geneva

Lecture 3: Zwingli & the Swiss Brethren

1519 Ulrich Zwingli begins Reformation in Zurich
 1529 Zwingli and Luther part ways over communion
 1523 Conrad Grebel broke with Zwingli
 1525 Founding of first Anabaptist house church
 1527 Felix Manz martyred by Protestants
 1529 George Blaurock burned at the stake

Lecture 4: Sattler, Münster, & Simons

1527 Schleitheim Confession
 1527 Michael Sattler burned at the stake
 1535 Münster captured
 1537 Menno Simons became an Anabaptist
 1544 Anabaptists in Netherlands called Mennonites
 1569 Dirk Willems rescues pursuer

Lecture 5: Unitarian Trailblazers

1535 Claude of Savoy tries to convert Luther to monotheism
 1552 Adam Pastor debates Simons on deity of Christ
 1553 Michael Servetus burned at the stake for disbelieving the Trinity

Lecture 6: The Socinian Movement

1565 Peter Gonesius founds Polish Brethren
 1579 Fausto Sozzini joins Polish Brethren
 1605 Racovian Catechism published
 1658 Polish Brethren expelled
 1668 Andreas Wiszowaty publishes *Library of Polish Brethren Called Unitarians*
 1568 Ferenc David founds Unitarian Church of Transylvania

Lecture 7: Reformations on the Continent

1530 Augsburg Confession by Melancthon
 1555 Peace of Augsburg: prince determines religion
 1572 Huguenots massacred in Paris
 1598 Edict of Nantes tolerates Huguenots
 1685 Edict of Fontainebleau outlaws Huguenots
 1787 Edict of Versailles allows religious toleration in France
 1618-1648 Thirty Years' War

Lecture 8: Christianity in East Asia

1549 Francis Xavier brings Christianity to Japan
 1582 Missionary Matteo Ricci arrives in China
 1597 Persecution of Japanese Christians begins
 1850-1864 Taiping Rebellion in China
 1853 Missionary Hudson Taylor arrives in China
 1895 Emperor Meiji allows religious freedom in Japan
 1897-190 Boxer Rebellion in China, Christians persecuted
 1967-1977 Cultural Revolution in China, Christians persecuted.

Lecture 9: Reformations in Britain

1525 William Tyndales' New Testament
 1534 Henry VIII's Act of Supremacy
 1549 Edward's Book of Common Prayer
 1560 Scotland adopts Calvinism
 1563 Elizabeth's 39 Articles
 1603 Jacobus Arminius at University of Leiden
 1611 James authorizes revision of Bishop's Bible
 1646 Westminster Confession
 1689 Toleration Act of England (excludes non-trinitarians)

Lecture 10: Dissidents in Britain

1609 John Smyth founds Baptists in Amsterdam
 1650 George Fox called a Quaker
 1654 John Biddle publishes *Twofold Catechism*
 1687-1702 Socinian Controversy in England
 1697 Blasphemy Act excludes English Unitarians
 1712 Samuel Clarke publishes *The Scripture Doctrine of the Trinity*
 1773 Theophilus Linsey establishes Unitarian church in London

Lecture 11: Catholicism

1534 Ignatius of Loyola starts Jesuits
 1545 Counter-Reformation Council of Trent begins
 1804 Pope Pius VII crowned Napoleon emperor
 1854 Pope Pius IX dogmatized Mary's Immaculate Conception
 1869 First Vatican Council proclaims papal infallibility
 1929 Benito Mussolini declared Vatican sovereign nation
 1950 Pope Pius XII asserts Assumption of Mary
 1962 Second Vatican Council allows vernacular mass
 1971 Gustavo Gutierrez coins Liberation Theology

Lecture 12: Colonials & Methodists

1607 Virginia founded as first English colony
 1620 Plymouth settled by Brownist Separatists
 1639 Roger Williams founds first Baptist church
 1692 Salem Witch Trials
 1738 John Wesley has conversion experience
 1740 George Whitefield tours the Colonies preaching
 1791 Bill of Rights grants religious freedom

Lecture 13: Losing Faith

1777 David Hume argues against Christianity
 1785 King's Chapel in Boston gets first unitarian minister
 1835 D.F. Strauss publishes *Life of Jesus Critically Examined*
 1859 Charles Darwin's theory of evolution
 1878 Julius Wellhausen's Documentary Hypothesis
 1910 Fundamentalist Movement begins
 1925 Scopes Monkey Trial in Tennessee

Lecture 14: Missionaries & Adventists

1732 Moravians begin missionary work
 1792 William Carey urges conversion of the heathens
 1801 Cane Ridge Revival (Second Great Awakening)
 1830 Joseph Smith published *Book of Mormon*
 1845 Albany, NY meeting initiates Adventist movement
 1886 Student Volunteer Movement founded
 1942 Wycliffe Bible Translators founded

Lecture 15: 20th c. American Christianity

1831 John Nelson Darby founds Plymouth Brethren (dispensationalism)
 1837 Phoebe Palmer founds holiness movement
 1879 Mary Baker Eddy founds first Christian Science church in Boston
 1887 Albert Simpson founded Christian and Missionary Alliance
 1909 C.I. Scofield's Reference Bible promotes dispensationalism
 1922 E.W. Bullinger's Companion Bible promotes dispensationalism
 1906 William Seymour initiates Pentecostalism at Azusa Street Revival
 1916 Assemblies of God founded
 1941 InterVarsity Fellowship begins in the US
 1945 United Pentecostal Church founded (oneness)
 1950 Billy Graham Evangelistic Association founded
 1951 Campus Crusade for Christ founded
 1953 L. Ron Hubbard founded Church of Scientology
 1954 Sun Myung Moon founded Unification Church (Moonies)
 1955 Victor Wierwille founds The Way
 1960-1980 Jesus Movement and awakening
 1963 Martin Luther King Jr's "I Have a Dream"
 1965 Chuck Smith founds Calvary Chapel
 1968 Herbert W. Armstrong founded Worldwide Church of God
 1973 Roe vs. Wade legalized abortion
 1975 Kenn Gulliksen founded Vineyard Movement

1977 James Dobson founds Focus on the Family
1979 Pope John Paul II sparked Solidarity
movement in Poland

1990-2000 Culture Wars
2014 Joel Osteen's Lakewood Church has
weekly attendance of 43,500