Church History



Church History

- Introduction to Church History
- The Ancient Church
- The Rise of Christendom
- The Early Middle Ages
- The Age of Crusades
- The Renaissance
- Conquest and Reformation
- The Age of Enlightenment
- The Age of Revolution
- The Modern Age
- The Postmodern Age

- AD 1st-3rd centuries
- AD 4th-5th centuries
- AD 6th-10th centuries
- AD 11th-13th centuries
- AD 14th-15th centuries
- AD 16th century
- AD 17th-18th centuries
- AD 19th century
- AD 20th century
- AD 21st century

Church History

- Introduction to Church History
- The Ancient Church
- The Rise of Christendom
- The Early Middle Ages
- The Age of Crusades
- The Renaissance
- Conquest and Reformation
 - Martin Luther
 - Conquests of Various Kinds
 - The New Martyrdom of the Church
 - Die Warhet Ist Untödlich
 - Calvinists and Mennonites (part 2)

AD 1st-3rd centuries

AD 4th-5th centuries

AD 6th-10th centuries

AD 11th-13th centuries

AD 14th-15th centuries

AD 16th century



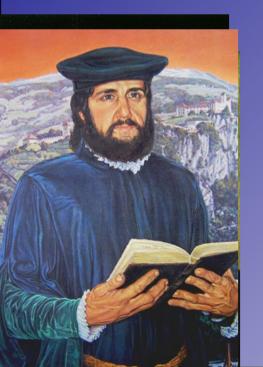
The Reformation nestled into three camps:
Lutheranism
Anabaptism
Calvinism





- Funky little teaching moment—
 Actually, if you include England, it's four camps, but England was basically just appearing a fairly snarky King Henry VIII—its truly Reformed roots wouldn't come for another century

 So think of the spectrum so far—
 - - Lutherans
 - ("We aren't Catholic anymore")
 Church of England
 ("Well, we aren't Roman Catholic anymore")
 - Calvinists ("We need some theological structure here")
 - Anabaptists
 ("Throw it all out and start over from Scripture")





The Reformation nestled into three camps
1533 Jean Calvin was converted
Like Martin Luther, Jean Calvin was trained as
both a theologian and a lawyer
So Calvin strove to apply his lawyer's mind for
intelligent, internally-consistent arguments to
questions of theology





The Reformation nestled into three camps
1533 Jean Calvin was converted
Like Martin Luther, Jean Calvin was trained as both a theologian and a lawyer
Also that same year, Anabaptist pastor Jakob Hutter moved his congregation away from persecution in Tyrolia, and into the relative peace of Moravia (in Austria)
The "Hutterites" preached non-violence and communal living, citing Acts 2:44-47 as a rule of what the church should be like





The Reformation nestled into three camps
1533
1536
Lean Calvin was converted
Calvin published his Institutes
Though he'd only been a Christian for three years, Calvin had been studying theology his whole life, and had a lawyer's keen mind for putting together data into clear arguments
So his Institutes of the Christian Religion became one of the first Reformed systematic theology textbooks, laying out a clear and internally consistent view of the Trinity, sin, the atonement, etc., though not everyone necessarily agreed with him on everything





Funky little teaching moment—
Years later, a group of Dutch Reformers led by Jacob Arminius issued a remonstrance against the core beliefs of Calvinism, claiming that he'd taken several bits of theology too far, and had ignored key Scriptures in the process.
In speaking against Calvinism, the Remonstrants developed an excellent, five-point summary of Calvinism, which is still used even by Calvinists today—usually remembered through the use of the mnemonic acronym, TULIP:

Total depravity
Unconditional predestination
Limited atonement
Irresistible grace
Perseverance of the saints





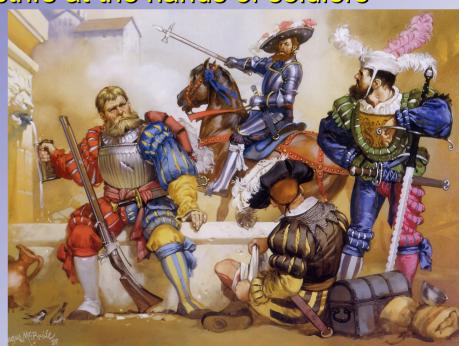
The Reformation nestled into three camps
1533 Jean Calvin was converted
1536 Calvin published his Institutes
Though he'd only been a Christian for three years, Calvin had been studying theology his whole life, and had a lawyer's keen mind for putting together data into clear arguments
So his Institutes of the Christian Religion became one of the first Reformed systematic theology textbooks, laying out a clear and internally consistent view of the Trinity, sin, the atonement, etc., though not everyone necessarily agreed with him on everything
In his introduction, Calvin explained that much of the Impetus for this text was to take a stand against the Catholics who were enamored with outward form and pomp on one hand, and the chaotic Anabaptists on the other





The Reformation nestled into three camps
1533
1536
Lean Calvin was converted
Calvin published his Institutes
That same year, Menno Simons left the
priesthood to begin preaching Anabaptism
He had been born and raised in Friesland,
an area occupied—but not entirely conquered
yet—by the brutal Landsknechte of the Holy
Roman Empire
Thus, Simons grew up knowing constant war,
violence, and strife at the hands of soldiers





The Reformation nestled into three camps
1533 Jean Calvin was converted
1536 Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
He had been born and raised in Friesland, an area occupied—but not entirely conquered yet—by the brutal Landsknechte
Being a good Catholic priest, he had made it a point not to read the Bible during his priestly training, since Rome taught that the Church existed before the Bible—so you must always interpret the Bible through the lens of official, ecclesiastical tradition

(Note: Later in life. Simons wrote about this

(Note: Later in life, Simons wrote about this period saying, "Such a stupid preacher was I, for nearly two years...")





The Reformation nestled into three camps
1533 Jean Calvin was converted
1536 Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
He had been born and raised in Friesland, an area occupied—but not entirely conquered yet—by the brutal Landsknechte
Being a good Catholic priest, he had made it a point not to read the Bible during his priestly training

training

But he felt constantly nagged by doubts
Why does the Church think that the bread and the wine are really flesh and blood?
Why does the Church hate these Anabaptists so much that they would kill and maim them in the name of Christ?

Why—if he truly was a good priest who loved God, as he believed he was—did he feel so guilty about his own drinking and gambling and all of the other things that other priests did so casually?



The Reformation nestled into three camps
1533 Jean Calvin was converted
1536 Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
He had been born and raised in Friesland, an area occupied—but not entirely conquered yet—by the brutal Landsknechte
Being a good Catholic priest, he had made it a point not to read the Bible during his priestly training

training

But he felt constantly nagged by doubts

So he began to read the Scriptures for answers that the Church couldn't give him he was shocked to find that the Bible made no clear mention of transubstantiation (a doctrine which the Church was willing to torture and kill people over)





The Reformation nestled into three camps
1533 Jean Calvin was converted
1536 Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
He had been born and raised in Friesland, an area occupied—but not entirely conquered yet—by the brutal Landsknechte
Being a good Catholic priest, he had made it a point not to read the Bible during his priestly training

training

But he felt constantly nagged by doubts

So he began to read the Scriptures for answers that the Church couldn't give him he was shocked to find that the Bible made no clear mention of transubstantiation

He was shocked to find that the Bible made no clear mention of infant baptism (another doctrine which the Church was willing to torture and kill people over)



The Reformation nestled into three camps
1533 Jean Calvin was converted
1536 Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
He had been born and raised in Friesland, an area occupied—but not entirely conquered yet—by the brutal Landsknechte
Being a good Catholic priest, he had made it a point not to read the Bible during his priestly training

training

But he felt constantly nagged by doubts
So he began to read the Scriptures for answers that the Church couldn't give him
He was shocked to find that the Bible made

no clear mention of transubstantiation

He was shocked to find that the Bible made no clear mention of infant baptism

He was dismayed—but not shocked—to find that the Bible denounced the very actions that he'd been feeling so guilty about doing

But he was shocked that the Church

and his fellow priests didn't care about the Bible's commands for holy living



The Reformation nestled into three camps
1533 Jean Calvin was converted
Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
He had been born and raised in Friesland, an area occupied—but not entirely conquered yet—by the brutal Landsknechte
Being a good Catholic priest, he had made it a point not to read the Bible during his priestly training

training

But he felt constantly nagged by doubts

So he began to read the Scriptures for answers that the Church couldn't give him In 1534, Anabaptists under Jan of Leiden had forcibly taken over the city of Münster to create a safe society for Anabaptists

Jan set himself up as a king, and set up a commune, ruled by Anabaptist beliefs

(NOTE: That may or may not have included polygamy, since the commune-based society was not entirely understood by Jan's enemies, who documented it)



The Reformation nestled into three camps
1533 Jean Calvin was converted
1536 Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
He had been born and raised in Friesland, an area occupied—but not entirely conquered yet—by the brutal Landsknechte
Being a good Catholic priest, he had made it a point not to read the Bible during his priestly

training

But he felt constantly nagged by doubts

So he began to read the Scriptures for answers that the Church couldn't give him In 1534, Anabaptists under Jan of Leiden had forcibly taken over the city of Münster to create a safe society for Anabaptists

Jan set himself up as a king, and set up a commune, ruled by Anabaptist beliefs

(NOTE²: This seemed to prove Calvin's point about Anabaptists having religion without any apparent form," and desperately needing some systematic theology)



The Reformation nestled into three camps
1533 Jean Calvin was converted
Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
He had been born and raised in Friesland, an area occupied—but not entirely conquered yet—by the brutal Landsknechte
Being a good Catholic priest, he had made it a point not to read the Bible during his priestly training

training

But he felt constantly nagged by doubts

So he began to read the Scriptures for answers that the Church couldn't give him In 1534, Anabaptists under Jan of Leiden had forcibly taken over the city of Münster to create a safe society for Anabaptists

Jan set himself up as a king, and set up a commune, ruled by Anabaptist beliefs

In 1535, Simons' brother, Pieter—a follower of Jan's—was killed when the Münsterites invaded Bolsward in an attempt to gain

invaded Bolsward in an attempt to gain more territory



The Reformation nestled into three camps 1533 Jean Calvin was converted

1536 Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
He had been born and raised in Friesland, an area occupied—but not entirely conquered yet—by the brutal Landsknechte
Being a good Catholic priest, he had made it a point not to read the Bible during his priestly training.

training

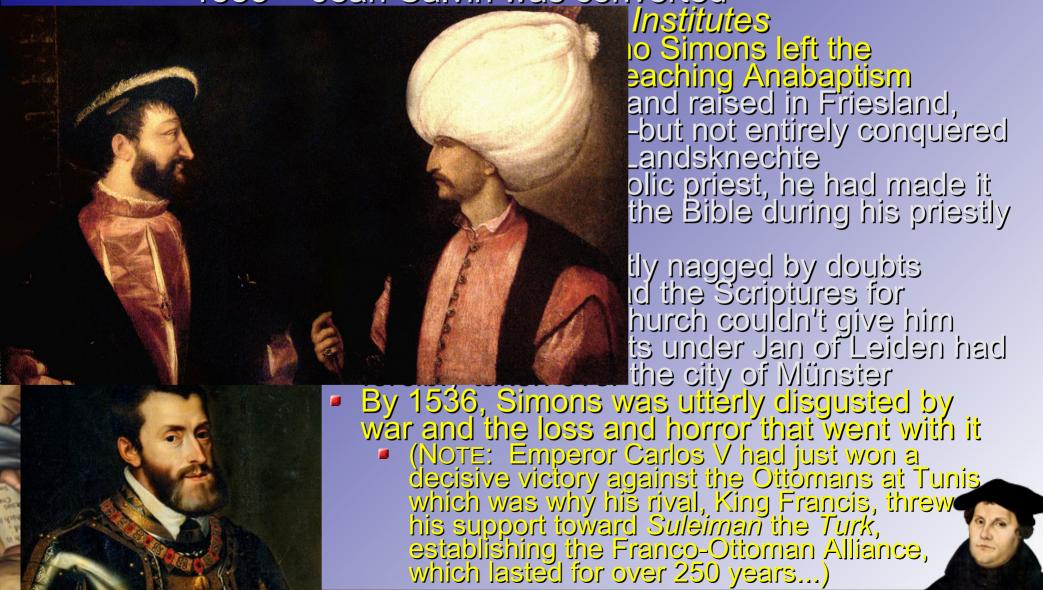
But he felt constantly nagged by doubts

So he began to read the Scriptures for answers that the Church couldn't give him In 1534, Anabaptists under Jan of Leiden had forcibly taken over the city of Münster to create a safe society for Anabaptists

Later that year, Münster was re-taken by the Prince-Bishop Franz von Waldeck, and Jan and his fellow leaders were tortured to death and their corpses hung in public cages and their corpses hung in public cages (which are still on display at Münster's St. Lambert's Church)



The Reformation nestled into three camps 1533 Jean Calvin was converted



The Reformation nestled into three camps
1533 Jean Calvin was converted
1536 Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
He had been born and raised in Friesland, an area occupied—but not entirely conquered yet—by the brutal Landsknechte
Being a good Catholic priest, he had made it a point not to read the Bible during his priestly training

training

But he felt constantly nagged by doubts

So he began to read the Scriptures for answers that the Church couldn't give him In 1534, Anabaptists under Jan of Leiden had forcibly taken over the city of Münster

By 1536, Simons was utterly disgusted by war and the loss and horror that went with it

Simons thus broke down and gave himself to the Lord completely, decrying the growing darkness which seemed to be overtaking the world around him



Funky little teaching moment—

As Menno Simons would later sum up,

"I 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..."

And still later on,

"True evangelical faith is of such a nature that it cannot lie dormant; but manifests itself in all righteousness and works of love; it dies unto flesh and blood; destroys all forbidden lusts and desires; cordially seeks, serves and fears God; clothes the naked; feeds the hungry; consoles the afflicted; shelters the miserable; aids and consoles all the oppressed; returns good for evil; serves those that injure it; prays for those that persecute it; teaches, admonishes and reproves with the Word of the Lord; seeks that which is lost; binds up that which is wounded; heals that which is diseased and saves that which is sound...

The Reformation nestled into three camps
1533 Jean Calvin was converted
1536 Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
Simons found that his copious Bible reading had brought him—against all of his previously held theological positions—to Anabaptism
But he sought to purify Anabaptism from the excesses and chaos of movements like that which had taken over Münster
He established communities grounded in

He established communities grounded in Biblical theology, non-violence, communal sharing, and holy living





Funky little teaching moment—
In fact, "Mennonite" communities had such a reputation for holy living that several Lutheran and Calvinist leaders actually accused them of being works-oriented, since they stressed actually living out what Christ preached

But Simons taught that it wasn't works that saved you at all—as he famously prayed:

"Through the merits of Your blood, we receive the remission of our sins according to the riches of Your grace. Through this blood on the Cross, You reconciled all upon earth and in heaven above.

Therefore, dear Lord, I confess that I have or know no remedy for my sins, no works nor merits, neither baptism nor the Lord's supper (although all sincere Christians use these as a sign of Your Word and hold them in respect), but the precious blood of Your beloved Son alone, which is bestowed upon me by You and has graciously redeemed me, a poor sinner, through mere grace and love, from my former walk."



Funky little teaching moment—
In fact, "Mennonite" communities had such a reputation for holy living that several Lutheran and Calvinist leaders actually accused them of being works-oriented, since they stressed actually living out what Christ preached

But Simons taught that it wasn't works that saved

you at all

Instead, Simons argued that you couldn't really call yourself a genuine Christian if you didn't genuinely desire to live in ways that genuinely honor Christ—it had to be a personal choice of living for Christ, not just an institutional positioning





The Reformation nestled into three camps
1533 Jean Calvin was converted
Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
Simons found that his copious Bible reading had brought him—against his previous assumptions—to Anabaptism

—to Anabaptism

But he sought to purify Anabaptism from the excesses and chaos of movements like that which had taken over Münster

So while Calvinists, Zwinglians, and
Lutherans were trying to curry favor with
secular leaders to protect and promote their
groups, the Mennonites were actively pulling
away from church/state entanglements
In an effort to keep from being "polluted" by an
essentially corrupted world, Mennonite
communities turned inward and attempted to be
consciously independent from any form of local,
secular government overseeing the church



Funky little teaching moment—
Interestingly, that led to some crucial ripple effects that continue to be felt even now, centuries later
First off, that led to Mennonite technology essentially halting its progress in the mid-19th century—not because Mennonites are against technology, but because they don't want to be dependent upon any kinds of outside sources for oil, or gas, or electricity, etc.

Thus, theologically-speaking, to the Mennonites, technology peaked at the moment that you could most efficiently accomplish the most work, without being connected to or dependent on the outside world

(and that would've been right before the Industrial Revolution kicked in... ...which is why they tend to look like they just stepped out of the

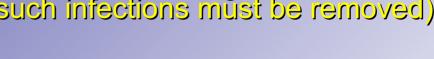
Funky little teaching moment—
Interestingly, that led to some crucial ripple effects that continue to be felt even now, centuries later
First off, that led to Mennonite technology essentially halting its progress in the mid-19th

century

Secondly, their inward, community-based focus subtly altered their ecclesiology

For instance, though Lutheranism, Calvinsim, and Anabaptism all make use of the practice of excommunication, they do it in very different ways, and for very different reasons

Calvin taught that excommunication was to be used to protect doctrine from dangerous heresy (citing 2 Peter 3:16, Philippians 1:15, etc., that false teachers twist the truth, and thus have infected the doctrinal purity of the true church—and citing 1 Corinthians 5:11 that such infections must be removed)







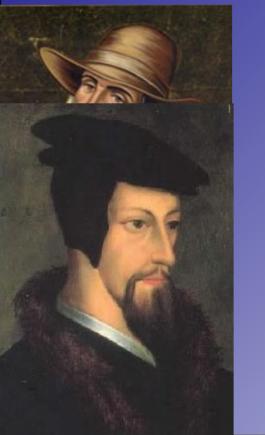
Funky little teaching moment—
Interestingly, that led to some crucial ripple effects that continue to be felt even now, centuries later
First off, that led to Mennonite technology essentially halting its progress in the mid-19th

century

Secondly, their inward, community-based focus subtly aliered their ecclesiology

For instance, though Lutheranism, Calvinsim, and Anabaptism all make use of the practice of excommunication, they do it in very different ways, and for very different reasons

Calvin taught that excommunication was to be used to protect doctrine from dangerous heresy and thus, it should be carried out by the theological leaders of the church, and enforced by the secular leaders, who seek law and order





Funky little teaching moment—
Interestingly, that led to some crucial ripple effects that continue to be felt even now, centuries later
First off, that led to Mennonite technology essentially halting its progress in the mid-19th

century

Secondly, their inward, community-based focus subtly altered their ecclesiology

For instance, though Lutheranism, Calvinsim, and Anabaptism all make use of the practice of excommunication, they do it in very different ways, and for very different reasons

Calvin taught that excommunication was to be used to protect doctrine from dangerous heresy and thus, it should be carried out by the theological leaders of the church, and enforced by the secular leaders, who seek law and order by the secular leaders, who seek law and order used to protect the morality of the community (noting in 1 Corinthians 5 that expulsion should be for moral sins, not theological

should be for moral sins, not theological differences)



Funky little teaching moment—
Interestingly, that led to some crucial ripple effects that continue to be felt even now, centuries later
First off, that led to Mennonite technology essentially halting its progress in the mid-19th

century

Secondly, their inward, community-based focus subtly altered their ecclesiology

For instance, though Lutheranism, Calvinsim, and Anabaptism all make use of the practice of excommunication, they do it in very different ways, and for very different reasons

Calvin taught that excommunication was to be used to protect doctrine from dangerous heresy and thus, it should be carried out by the theological leaders of the church, and enforced by the secular leaders, who seek law and order by the secular leaders, who seek law and order used to protect the morality of the community and thus, it should be carried out by the whole community, acting together as a group

community, acting together as a group
In this way, the community continues its
shared progression toward moral
sanctification and purification in Christ





The Reformation nestled into three camps
1533 Jean Calvin was converted
Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
Simons found that his copious Bible reading had brought him—against his previous assumptions—to Anabaptism
Even as he aged and became crippled
(he frequently signed his works, "Menno the

Lame")





The Reformation nestled into three camps
1533 Jean Calvin was converted
Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
Simons found that his copious Bible reading had brought him—against his previous assumptions—to Anabaptism

Even as he arred and became cricolad. Simons

Even as he aged and became crippled, Simons continued travelling as much as he could (In part because he was constantly on the run from authorities—both religious and secular—who were attempting to eradicate Anabaptism through torture and execution)





The Reformation nestled into three camps
1533 Jean Calvin was converted
Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
Simons found that his copious Bible reading had brought him—against his previous assumptions—to Anabaptism

Even as he arred and became cricolad. Simons

Even as he aged and became crippled, Simons continued travelling as much as he could and preaching his emphasis on living out a Biblical

Christianity

By the time he finally died in 1561, Simons had brought Anabaptism to a stable, systematic theological footing, and elevated the movement to roughly the same level of prominence as Lutheranism and Calvinism





The Reformation nestled into three camps
1533 Jean Calvin was converted
1536 Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
Simons found that his copious Bible reading had brought him—against his previous assumptions—to Anabaptism

Even as he aged and became cricoled. Simons

Even as he aged and became crippled, Simons continued travelling as much as he could and preaching his emphasis on living out a Biblical Christianity
Sadly, in 1536

(the same year that William Tyndale and Jakob Hutter were both burned at the stake for heresy—Tyndale for translating Scripture into English, and Hutter for preaching Anabaptism and nonviolence)



The Reformation nestled into three camps 1533 Jean Calvin was converted

1536
Calvin published his Institutes
That same year, Menno Simons left the priesthood to begin preaching Anabaptism
Simons found that his copious Bible reading had brought him—against his previous assumptions—to Anabaptism

Even as he aged and became crippled, Simons continued travelling as much as he could and preaching his emphasis on living out a Biblical

Christianity
Sadly, in 1536, a very tired and disillusioned
Erasmus finally died in Basel, from dysentery
At the time of his death, he refused to call for a priest, and did not want the Last Rites read over him

As he told his assembled friends, what truly matters is your personal relationship with God—not what some priest might say over you (sincerely or insincerely)
 His final words were "Dear God..." spoken with a gentle smile...

