

Lecture 1 Supplemental Materials – The Apostolic & Early Church

He Established a Testimony: Psalm 78:1-8

- 1 Give ear, O my people, to my law; Incline your ears to the words of my mouth.
- 2 I will open my mouth in a parable; I will utter dark sayings of old,
- 3 Which we have heard and known, And our fathers have told us.
- 4 We will not hide them from their children, Telling to the generation to come the praises of the LORD, And His strength and His wonderful works that He has done.
- 5 For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;
- 6 That the generation to come might know them, The children who would be born, That they may arise and declare them to their children,
- 7 That they may set their hope in God, And not forget the works of God, But keep His commandments;
- 8 And may not be like their fathers, A stubborn and rebellious generation, A generation that did not set its heart aright, And whose spirit was not faithful to God.

Mentions of Jesus among Ancient Secular Historians

1. The historian Thallus (A.D. 52) mentioned Jesus and the historical events mentioned in the Gospels in a history that is lost, but was quoted by later writers like the Christian Julius Africanus (221).

Thallus made specific mention of the darkness that came upon the whole when Jesus died (Matthew 27:45), and explains it as an eclipse - but an eclipse is impossible when the moon is in the phase required for Passover.

"On the whole world there pressed a most fearful darkness; and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down. This darkness Thallus, in the third book of his *History*, calls, as appears to me without reason, an eclipse of the sun." (Julius Africanus, *The Extant Fragments of the Five Books of the Chronology of Julius Africanus*, XVIII.1; ANF VI, page 136)

2. The letter from the Syrian Mara Bar-Serapion to his son (after A.D. 73) mentions Jesus as a historical figure.

"What advantage did the Athenians gain from putting Socrates to death? Famine and plague came upon them as a judgment for their crime. What advantage did the men of Samos gain from burning Pythagoras? In a moment their land was covered with sand. What advantage did the Jews gain from executing their wise King? It was just after that that their kingdom was abolished. God justly avenged these three wise men: the Athenians died of hunger, the Samians were overwhelmed by the sea; the Jews, ruined and driven from their land, live in complete dispersion. But Socrates did not die for good, he lived on in the teaching of Plato. Pythagoras did not die for good; he lived on in the statue of Hera. Nor did the wise King die for good; he lived on in the teaching which He had given."

3. The Jewish historian Josephus (A.D. 93) wrote about Jesus, and Josephus clearly speaks of Jesus as a historical person - Josephus also confirms the historicity of many New Testament events.

"Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works - a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so name from him, are not extinct at this day." (*Antiquities of the Jews*, Book 18, chapter 3, paragraph 3)

Some say that early Christians corrupted this quotation to their own advantage. But when Origen cited Josephus in 250 AD and when Eusebius quoted Josephus in 324 AD, this is *exactly* how the quotation read. Josephus also made specific mention of John the Baptist and James the Just (Jesus' half brother).

4. Lucian was a Roman comedian who wrote about Christians in the second century.

[Jesus was] “. . . the man who was crucified in Palestine because he introduced this new cult into the world . . . Furthermore, their first lawgiver persuaded them that they were all brothers of one another after they have transgressed once for all by denying the Greek gods and by worshipping that crucified sophist himself and living under his laws.” (Lucian, *The Passing Peregruis*)

5. The Jewish rabbinical writings after the destruction of Jerusalem (the Mishna) several times mention Jesus as a historical figure (A.D. 135-300).

This is from the Talmud: “On the eve of Passover Yeshua was hanged. For forty days before the execution took place, a herald went forth and cried, ‘he is going forth to be stoned because he has practiced sorcery and enticed Israel to apostasy. Anyone who can say anything in his favour, let him come forward and plead on his behalf.’ But since nothing was brought forward in his favour he was hanged on the eve of the Passover.” (*The Babylonian Talmud*, Sanhedrin, 43a).

6. When Justin Martyr wrote to a Jew name Trypho in A.D. 147, he could confidently say:

“You Jews knew that Jesus was risen from the dead, and ascended into heaven, as the prophecies did foretell was to happen.” (*Dialogue with Trypho*)

7. About A.D. 150, Justin Martyr made reference to documents which he believed to be in the archives at Rome - Pilate's report back to the emperor about what happened with this one named Jesus.

“ ‘They pierced my hands and my feet’ are a description of the nails that were fixed in His hands and His feet on the cross; and after He was crucified, those who crucified Him cast lots for His garments, and divided them among themselves; and that these things were so, you may learn from the ‘Acts’ which were recorded under Pontius Pilate . . . That He performed these miracles you may easily be satisfied from the ‘Acts’ of Pontius Pilate.” (Justin Martyr, *Apology*, 1.48)

Conclusion:

“Some writers may toy with the fancy of a ‘Christ-myth’, but they do not do so on the grounds of historical evidence. The historicity of Christ is as axiomatic for an unbiased historian as the historicity of Julius Caesar. It is not historians who propagates the ‘Christ-myth’ theories.” (Historical scholar F.F. Bruce)

Persecution in the Apostolic Church

The Roman historian Cornelius Tacitus (A.D. 115) wrote about Nero's persecution of Christians in the time of Nero (A.D. 54-68).

“Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular. **Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, and in Rome an immense multitude was convicted, not so much on the charge of arson as because of their hatred of the human race. Besides being put to death they were made to serve as objects of amusement; they were clad in the hides of beasts and torn to pieces by dogs; others were crucified, others set on fire to serve to illuminate the night when daylight failed.**” (Tacitus, 15:44)

Descriptions of the Meetings of Christians in the Early Church

1. The letter of Pliny the Younger describes for us how Christians met. Pliny was the governor over Bithynia in Asia Minor, some of the territory described in Acts 16:7 and 1 Peter 1:1. He wrote about the year 112.

“On an appointed day the Christians are accustomed to meet at daybreak and recite (or sing) a hymn to Christ, as to a god, and bind themselves by an oath (*sacramentum*) to abstain from theft and robbery, adultery, and breach of faith. After this they depart, and meet again to take food. To find out the truth concerning them I applied torture to two maidservants who were called deaconesses. But I found nothing but a depraved and extravagant superstition.” (Pliny, *Letters*, 10.96)

2. Justin Martyr, writing in his *Apology 1* 65-66, (A.D. 150) gave another description of a church service:

“At the end of the prayers, we greet one another with a kiss. Then the president of the brethren is brought bread and a cup of wine mixed with water; and he takes them, and offers up praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and gives thanks at considerable length for our being counted worthy to receive these things at his hands. When he has concluded the prayers and the thanksgivings, all the people present express their joyful assent by saying Amen. (‘Amen’ means ‘so be it’ in Hebrew) . . . Then those whom we call deacons give to each of those present the bread and wine mixed with water over which the thanksgiving was pronounced, and carry away a portion to those who are absent.”

“We call this food ‘Eucharist,’ which no one is allowed to share unless he or she believes that the things we teach are true, and has been washed with the washing that is for remission of sins and unto a second birth, and is living as Christ has commanded. For we do not receive them as common bread and common drink; but as Jesus Christ our Saviour, having been made flesh by the word of God, had both flesh and blood for our salvation; similarly we have been taught that the food which is blessed by the word of prayer transmitted from him, and by which our blood and flesh are changed and nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs called Gospels composed by them, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when he had given thanks, said, *This do in remembrance of me, this is my body*; and that, in a similar way, having taken the cup and given thanks, he said, *This is my blood*; and gave it to them alone.”

3. Very much like Christians of all ages, Christians in the early church led lives that were both normal and not normal. The *Letter to Diognetus* by an Unknown Christian (150-180) shows this:

"For Christians are not distinguished from the rest of mankind in country or customs. For they do not live somewhere in cities of their own, or use some distinctive language, or practice a peculiar matter of life. Though they . . . follow local customs in dress and food and the rest of their living, their own way of life which they display is wonderful and admittedly strange . . . They take part in everything like citizens, and endure everything like aliens . . . like everyone else they marry, they have children, but not a common bed . . . they remain on earth, but they are citizens of heaven."

Lecture 2 Supplemental Materials – The Early Church

The Apostle's Creed

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit, born of the virgin Mary; Suffered under Pontius Pilate; was crucified, died, and buried; He descended into hell; the third day He arose from the dead. He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from whence He shall come to judge the living and the dead. I believe in the Holy Spirit; the Holy Catholic Church; the communion of the saints; the forgiveness of sins; the resurrection of the body; and the life everlasting, Amen.

Influential Writers of the Early Church

1. Clement of Rome (c.30-c.100)

From *Letter to the Corinthians*: "The Apostles were taught the Gospel for our sakes at the feet of the Lord Jesus Christ; Jesus Christ was sent out from God. Christ is then from God, and the Apostles from Christ. Both therefore issued from the will of God with due order . . . No less did our Apostles know through our Lord Jesus Christ that there would be strife over the dignity of the overseer's office. For this very reason, having received complete foreknowledge, the appointed the aforesaid overseers and deacons, and ordained that at their death their ministry should pass into the hands of other tried men." (From chapters 42 and 44)

2. Hermas (late 1st to early 2nd)

From *The Shepherd*: "After you have made known to them these words, which the Master commanded me to reveal unto you, then shall all their sins which they committed before be forgiven, if they repent with their whole heart and remove doubts from their minds. For the Master has sworn by His glory touching the elect, that if there be more sinning after this day which He has limited, they shall not obtain salvation. For the repentance of the righteous has an end; the days of repentance for all saints are fulfilled; but for the heathen there is repentance unto the last day." (Vision 2, chapter 2)

More from *The Shepherd*: "The Lord therefore being full of compassion and had compassion upon His handiwork, and appointed this repentance, and to me was given the power over this repentance. But I say unto you, said he, that after that great and solemn calling, should any man being sorely tempted of the devil sin, he has one repentance. But if he sin often and repent it is no advantage for him, for hardly shall he live. And I said, 'Sir, I feel that life has come back to me in listening to these commandments; for I know that I shall be saved, if in the future I sin no more.' And he said, 'You will be saved, you and all who keep these commandments.'" (Commandment 4, chapter 3)

3. Polycarp (c.69-160)

From his *Letter to the Philippians*: "Not, brethren, in concession to my own inclination, but because you challenged me, am I writing to you concerning righteousness. For neither have I nor has any other like me the ability to follow hard on the wisdom of the blessed and glorious Paul, who, when he had come among you, in the presence of them of that time, taught accurately and constantly the word of truth and, when absent, wrote to you letters, into which if you examine carefully you will be enabled to be built up into the faith given to you, 'which is the Mother of us all.' (Galatians 4:26)" (Chapter 3)

4. Justin Martyr (c.100-165)

From Justin's *Apology*: "What then? On us who profess to do no evil, and not to hold the above godless doctrines, you make no judicial inquiry; but, impelled by unreasonable passion, and through the instigation of evil demons, you punish us without judgment and reflection." (First Apology, chapter 5)

5. Origen (c.185-c.254)

From Origen's *Philocalia*: "The right way then to read the Scriptures and extract their meaning, so far as we have been able to discover from examining the oracles themselves, appears to be as follows: Solomon in the Proverbs gives a rule respecting the divine doctrines of Scripture to this effect: 'Do thou thrice record them with counsel and knowledge that you may answer with words of truth to those who try you with hard questions.' A man ought then in three ways to record in his own soul the purposes of the Holy Scriptures: that the simple may be edified by, as it were, the *flesh* of Scripture (for thus we designate the primary sense), the more advanced by its *soul*, and the perfect by the spiritual law, which has a shadow of the good things to come . . . As man consists of body, soul and spirit, so, too, does Scripture which has been granted by God for the salvation of men."

Lecture 3 Supplemental Materials – The Montanists

Tertullian (c.160/170 – c.215/220) describes an early church service:

We have now among us a sister whose lot it has been to be favored with sundry gifts of revelation, which she experiences in the Spirit by ecstatic vision amidst the sacred rites of the Lord's Day in the church; she converses with angels, and sometimes even with the Lord; she both sees and hears mysterious communications; some men's hearts she understands, and to those who are in need she distributes remedies. Whether it be in the reading of the Scriptures, or in the chanting of psalms, or in the preaching of sermons, or in the offering up of prayers, in all these religious services matter and opportunity are afforded to her of seeing visions. . . After the people are dismissed at the conclusion of the sacred services, she is in the regular habit of reporting to us whatever things she may have seen in her vision; for all her communications are examined with the most scrupulous care, in order that their truth may be probed. . . the apostle most assuredly foretold [1 Corinthians 12:1-11] that there were to be Spiritual gifts in the Church. (*De Anima*, chapter 9)

Tertullian explains criticism against the Montanists:

It is on this account that the New Prophecies are rejected: not that Montanus and Priscilla and Maximilla preach another God . . . nor that they overturn any particular rule of faith or hope, but that they plainly teach more frequent fasting than marrying. . . They are therefore constantly reproaching us with novelty. (*De Jejunio*, cc. i., ii., x., xiii., xv.)

Hermas (late 1st to early 2nd) on True Prophets

First the man who thinks that he has the Spirit exalts himself and wishes to have the pre-eminence, and straightaway he is heady and shameless and full of talk and conversant among many luxuries and other deceits; and he receives hire for his prophecy, and if he receives not he prophesies not. Can then a divine Spirit receive hire and prophesy? It cannot be that a prophet of God should do this, but the spirit of such prophets is earthly. And then he never at all approaches an assembly of righteous men, but flees from them. And he joins himself to the double-minded and empty, and prophesies unto them in corners, and deceives them by speaking all things emptily according to their lusts; for it is to the empty that he replies. Because an empty vessel set with empty ones is not crushed, but they agree with one another. (*Shepherd*, book II, commandment 11)

Justin Martyr (c.100-165) on the Gift of Prophecy

For the prophetic gifts remain with us, even to the present time. . . Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God. (*Dialogue With Trypho*, 82.1, 88.1)

Irenaus (late second century) on the Gifts of the Spirit in the Early Church

Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform [miracles], so as to promote the welfare of other men, according to the gift each one has received from Him. For some do certainly drive out devils . . . Others have foreknowledge of things to come: they see visions and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what more shall I say? Is it not possible to name the number of gifts which the Church, throughout the whole world, has received from God, in the name of Jesus Christ? (*Against Heresies*, 2.32.4)

Lecture 5 Supplemental Materials – The Development of the Papacy

Emperor Valentinian III, Edict in Support of Papal Authority - July 8, 445:

. . . but in order that not even the least disturbance may arise amongst the churches, or the discipline of religion appear in any instance to be weakened, we decree by this perpetual edict that it shall not be lawful for the bishops of Gaul or of the other provinces, contrary to the ancient custom, to do aught without the authority of the venerable Pope of the Eternal City; and whatsoever the authority of the Apostolic See has enacted, or may hereafter enact, shall be the law for all.

Pope Leo (440-461), on the authority of the Pope, from a sermon

. . . and the blessed Peter, persevering in the strength of the Rock, which he has received, has not abandoned the helm of the Church which he undertook. For he was ordained before the rest in such a way that from his being called the Rock, from his being pronounced the Foundation, from his being constituted the doorkeeper of the kingdom of heaven, from his being seated as the Umpire to bind and loose, whose judgments shall retain their validity in heaven - from all these mystical titles we might know the nature of his association with Christ.

Letter of Gregory VII to Henry IV - December, 1075:

Bishop Gregory, servant of the servants of God, to King Henry, greeting and apostolic benediction – that is, if he be obedient to the apostolic chair as is fitting for a Christian king . . . Since you do confess yourself to be a son of the church it would have been fitting for your royal dignity to look more respectfully upon the master of the church – that is, St. Peter, the chief of the apostles.

Henry IV's reply to Gregory VII – January 24, 1076:

Henry, king not through usurpation but through the holy ordination of God, to Hildebrand, at present not pope but false monk. Such greetings as this you have deserved through your disturbances, inasmuch as there is no area of the church which you have failed to make yourself a partaker of not honor, but confusion, not of blessing but of curses . . .

. . . Thou, therefore, damned by this curse and by the judgment of all our bishops and by our own, descend and relinquish the apostolic chair which you have usurped. Let another ascend the throne of St. Peter, who shall not practice violence under the cover of religion, but shall teach the sound doctrine of St. Peter. I Henry, king by the grace of God, do say unto thee, together with all our bishops: Descend, descend, to be damned throughout the ages.

Promise of Henry IV to offer obedience to the Pope (1076):

Being admonished to do so by the counsel of our faithful ones, I promise to observe in all things the obedience due to the apostolic see and to thee, pope Gregory, and will take care devoutly to correct and to render satisfaction for anything whereby a derogation to the honor of that see, or to your honor, has arisen though us.

Lecture 7 Supplemental Materials – Important People and Writings, the Christian Empire Period

Cyprian (c.200-258) in his letter to the laity of Carthage: “I hear, however, that some of the elders, neither mindful of the Gospel nor considering what the martyrs have written to me, nor reserving to the Bishop the honour due his priesthood and chair, have already begun to communicate with the lapsed and to offer Oblation for them, and to give them the Holy Eucharist; whereas they ought by a due course to attain these.”

Athanasius (c.296-373), in *To the Bishop of Egypt*: “The impiety and godless heresy of the Arians have long been known everywhere and to all; for the period of their existence has not been a short one . . . it is thirty-six years since the latter were pronounced heretics, and they were ejected from the Church by the judgment of the whole Ecumenic Council.”

Augustine (354-430), in *The Spirit and the Letter*: “A man’s free choice avails only to lead him to sin, if the way of truth be hidden from him. And when it is plain to him what he should do and to what he should aspire, even then, unless he feels love and delight in it, he does not perform his duty, nor undertake it, nor attain to the good life. But to the end that we may feel this affection ‘the love of God is shed abroad in our hearts’ not ‘through the free choice which springs from ourselves’ but ‘through the Holy Spirit which has been given to us.’ (Romans 4:5)”

Anselm (1033-1109) in *Why God Became Man*: “So truly therefore do You exist, O Lord my God, that Your non-existence is inconceivable; and with good reason; for if a man’s mind could conceive something better than You, the creature would rise above the Creator and judge Him; which is utterly absurd.”

Aquinas (1225-1274) in *Summa Theologica*: “I reply that man was bound, through sin, in two respects; first, in servitude to sin . . . The devil, by inducing man to sin, had overcome him and therefore man was assigned to the devil as a slave. Secondly, in respect to the incurring of a penalty . . . according to the justice of God . . . Therefore, since the passion of Christ was sufficient and superabundant for the sin of the human race and the penalty incurred, his passion was a kind of ransom, by which we were freed from both these obligations.”

The Prayer of Francis of Assisi

“Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.”

“O Divine Master, grant that I may not so much seek to be consoled, as to console; not so much to be understood as to understand; not so much to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we awaken to eternal life.”

Lecture 8 Supplemental Materials – The Pilgrim Church

Part of a Baptismal Statement of the Paulicans:

The question: “Art thou then able to drink the cup which I am about to drink, or to be baptized with the baptism with which I am about to be baptized?”

The answer: “I take on myself scourgings, imprisonment, tortures, reproaches, crosses, blows, tribulations and all temptations of the world, which our Lord and Intercessor and the Universal and Apostolic Holy Church took upon themselves, and lovingly accepted them. So even do I, an unworthy servant of Jesus Christ, with great love and ready will, take upon myself all these until the hour of my death.”

The inquisitor Reinerius, who died in 1259, left this record:

“Concerning the sects of the ancient heretics, observe, that there have been more than seventy: all of which, except the sects of the Mannichaeans and the Arians and Runcarians and the Leonists which have infected Germany, have through the favor of God, been destroyed. Among all these sects, which either still exist or which have formerly existed, there is not one more pernicious to the Church than that of the Leonists: and this is for three reasons. The first reason is; because it has been of longer continuance, for some say that it has lasted from the time of Sylvester, others, from the time of the Apostles. The second reason is: because it is more general, for there is scarcely any land, in which this sect does not exist. The third reason is; because while all other sects, through the enormity of their blasphemies against God, strike horror into the hearers, this of the Leonists has a great semblance of piety, inasmuch as they live justly before men, and believe every point well respecting God together will all the articles contained in the creed: only they blaspheme the Roman Church and clergy, to which the multitude of the laity are ready enough to give credence.”

A chronicle relates that in 1322 a certain Walther came to Cologne from Mainz. The chronicle says that he was:

“A leader of the Brethren and a dangerous heresiarch, who for many years had remained hidden and had involved many in his dangerous errors, he was seized near Cologne and by a court of justice given over to the fire and burnt. He was a man full of the Devil, more able than any other, constant in his error, clever in his answers, corrupt in faith, and no promises, threats, not even the most terrible tortures could bring him to betray his fellow culprits, of whom there were many. This Lollard, Walther, of Netherland origin, had little knowledge of the Latin language, and wrote the numerous works of his false faith in the German tongue, as he could not do it in the Roman speech, and distributed them very secretly to those whom he had deceived and led astray. As he refused all repentance and recantation, and defended his error most steadfastly, not to say obstinately, he was thrown into the fire and left nothing but his ashes behind.”

Lecture 11 Supplemental Materials – Early Reformers

From Wycliffe's English translation of the Bible

"And he seide, a man hadde twei sones; and the yonger of hem seide to the fadir, Fadir, gyue me the procioun of catel, that fallith to me. And he departide to hem the catel. And not aftir many daies, whanne alle thingis weren gederid togider, the yonger sone wente forth in pilgrymage in to a fer cuntre; and there he watide hise goodis in lyuyng lecherously. And aftir that he hadde endid alle thingis a strong hungre was maad in that cuntre, and he bigan to haue nede. And he wente and drough hym to oon of the citeseyns of that cuntre. And he sente hym into to his toun, to fede swyn. And he coueitide to fille his wombe of the coddis that the hoggies eeten, and no man gaf hym. And he turnede agen to hym silf, and seide, Hou many hirid men in my fadir hous han plente of looues; and Y perische here throrough hungir. Y schal rise vp, and go to my fadir, and Y schal seie to hym, Fadir, Y haue synned in to heuene, and bifor thee; and now Y am not worthi to be clepid thi sone, make me as oon of thin hirid me. Andhe roos vp, and cam to his fadir."

John Huss, from *The Treatise on the Church*

"If he who is to be called Peter's vicar follows in the paths of virtue, we believe that he is his true vicar and the chief pontiff of the church over which he rules. But, if he walks in the opposite paths, then he is the legate of antichrist at variance with Peter and Jesus Christ . . ."

"The words which Christ said to Peter, 'Verily I say unto you whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven,' because of misunderstanding, frighten many Christians so that they are filled with servile fear, while others are deceived by them and grow proud because of the witness of their supposed power. Therefore, the following things are to be laid down: first, that it is not possible for a priest to loose or bind anything, unless such loosing and binding takes place in heaven; second that for the justification of the wicked man there is needed infinite power by which God cleanses from spot and stain and grants grace . . ."

"No pope is the manifest and true successor of Peter, the prince of the apostles, if in morals he lives at variance with the principles of Peter; and if he is avaricious, then is the vicar of Judas, who loved the reward of iniquity and sold Jesus Christ . . ."

Desiderius Erasmus

"It will be pretty to hear their pleas before the great tribunal. One will brag how he mortified his carnal appetite by feeding only upon fish; another will tell of how many days he fasted and what severe penance he imposed upon himself; another will produce on his own behalf as many ceremonies as would load a fleet of merchantmen; another will plead that in threescore years he never so much as touched a piece of money, except he fingered it through a thick pair of gloves; another will testify his humility by producing his sacred hood, so old and nasty that any seaman had rather stand bareheaded on the deck than put it on to defend his ears in the sharpest storms; another will tell his Judge he has lost his voice by singing holy hymns and anthems; and still another, that he has forgotten how to speak by having kept perpetual silence, in obedience to the Psalmist's injunction to take heed lest he should offend with his tongue. But the Saviour will set aside their fine excuses by saying, 'Woe unto you, scribes and Pharisees, hypocrites; verily I know you not.'" (From *In Praise of Folly*)

"I wish that even the weakest woman should read the Gospels – should read the Epistles of Paul; and I wish that they were translated into all languages, so that . . . the farmer should sing portions of them to himself as he follows the plow, that the weaver should hum them to the tune of his shuttle, that the traveler should beguile with their stories the tedium of his journey. All communication of the Christian should be of the Scriptures." (Preface to the edition of the Greek New Testament)

Lecture 12 Supplemental Materials – Martin Luther

“I was a good monk, and I kept to the rule of my order so strictly that I may say that if ever a monk got to heaven by his monkery it was I. All my brothers in the monastery who knew me will bear me out. If I had kept on any longer, I should have killed myself with vigils, prayers, reading, and other work.” (*Commentary on Galatians*)

“I too may say that before I was enlightened by the Gospel, I was a zealous for the papistical laws and traditions of the fathers as ever a man was. I tried hard to live up to every law as best I could. I punished myself with fasting, watching, praying, and other exercises more than all those who today hate and persecute me. I was so much in earnest that I imposed on my body more than it could stand.” (From Luther’s *Commentary on Galatians*)

“I crucified Christ daily in my cloistered life, and blasphemed God by my wrong faith. Outwardly I kept myself chaste, poor, and obedient. I was much given to fasting, watching, praying, saying of masses, and the like. Yet under the cloak of my outward respectability I continually mistrusted, doubted, feared, hated, and blasphemed God. My righteousness was a filthy puddle. Satan loves such saints. They are his darlings, for they quickly destroy their body and soul by depriving them of the blessings of God’s generous gifts.” (*Commentary on Galatians*)

“I tell you I stood in awe of the pope’s authority. To dissent from him I considered a crime worthy of eternal death. I thought of John Huss as a cursed heretic. I counted it a sin even to think of him. I would gladly have furnished the wood to burn him. I would have felt I had done God a real service.” (*Commentary on Galatians*)

“For some years now, I have read through the Bible twice every year. If you picture the Bible to be a mighty tree and every word a little branch, I have shaken every one of these branches because I wanted to know what it was and what it meant.”

“The neglect of Scripture, even by spiritual leaders, is one of the greatest evils in the world. Everything else, arts or literature, is pursued and practiced day and night, and there is no end of labor and effort; but Holy Scripture is neglected as though there were no need of it. Those who condescend to read it want to absorb everything at once. There has never been an art or a book on earth that everyone has so quickly mastered as the Holy Scriptures. But its words are not, as some think, mere literature (*Lesewort*); they are words of life (*Lebewort*), intended not for speculation and fancy but for life and action. By why complain? No one pays any attention to our lament. May Christ our Lord help us by His Spirit to love and honor His holy Word with all our hearts.” (From Luther’s preface to his commentary on Psalm 118)

“My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would satisfy him. Night and day I pondered until I saw the connection between the justice of God and the statement ‘the just shall live by faith.’ Then I grasped the truth that the righteousness of God is that righteousness whereby, through grace and sheer mercy, he justifies us by faith. Therefore I felt myself to be reborn and to have gone through open doors into paradise . . . This passage of Paul became to me a gateway into heaven.”

Lecture 13 Supplemental Materials – The Reformation in Germany

In 1343, the sale of indulgences was endorsed by a church decree (*Corpus Iuris Canonici*)

Now this treasure is not hidden in a napkin nor buried in a field, but he entrusted it to be healthfully dispensed - through blessed Peter, bearer of heaven's keys, and his successors as vicars on earth - to the faithful, for fitting and reasonable causes, now for total, now for partial remission of the temporal punishment of sins . . . And to this heap of treasure the merits of the blessed Mother of God and of all the elect, from the first just man to the last, are known to have supplied their increment.

Some of Luther's 95 Theses:

#26 - The pope does well in giving remission to souls, not by the power of the keys (he has no such power) but through intercession.

#27 - Those who assert that a soul straightway flies out (of purgatory) as a coin tinkles in the collection-box, are preaching an invention of man.

#28 - It is sure that when a coin tinkles greed and avarice are increased; but the intercession of the church is in the will of God.

#36 - Every Christian who is truly contrite has plenary remission both of penance and of guilt as his due, even without a letter of pardon (from the pope).

#45 - Christians are taught that that a man who sees a brother in need and passes him by to give his money for the purchase of a pardon wins for himself not the indulgences of the pope but the indignation of God.

#50 - Christians must be taught that if the pope knew the exactions of the preachers of indulgences he would rather have Saint Peter's basilica reduced to ashes than built with the skin, flesh and bones of his sheep.

#54 - A wrong is done to the word of God when in the same sermon an equal or longer time is devoted to indulgences than to God's word.

#79 - It is blasphemy to say that the cross adorned with the papal arms is as effectual as the cross of Christ.

#82 - They (the laity) ask: Why does not the pope empty purgatory on account of most holy charity and the great need of souls? The most righteous of causes, seeing that he redeems an infinite number of souls on account of sordid money, given for the erection of a basilica, which is a most trivial cause?

#86 - The pope's riches at this day far exceed the wealth of the richest millionaires, cannot he therefore build one single basilica of Saint Peter out of his own money, rather than out of the money of the faithful poor?

#93 - And so farewell to all those prophets who say to Christ's people "the cross, the cross" and there is no cross.

Luther at the Diet of Worms:

"Therefore, Your Most Serene Majesty and Your Lordships, since they seek a simply reply, I will give one that is without horns or teeth, and in this fashion: I believe in neither pope nor councils alone; for it is perfectly well established that they have frequently erred, as well as contradicted themselves. Unless then I shall be convinced by the testimony of the Scriptures or by clear reason, I must be bound by those Scriptures which have been brought forward by me; yes, my conscience has been taken captive by these words of God. I cannot revoke anything, nor do I wish to; since to go against one's conscience is neither safe nor right: here I stand, I cannot do otherwise. God help me. Amen."

Lecture 14 Supplemental Materials – The Reformation beyond Germany

Martin Luther:

“True faith lays hold of Christ and leans on Him alone. Our opponents cannot understand this. In their blindness they cast away the precious pearl. Christ, and hang on to their shabby works.”

From *The Joint Declaration on Justification (Salvation) by Faith*, from a conference of both Roman Catholics and Lutherans in 1999:

“In faith we together hold the conviction that justification is the work of the triune God. The Father sent his Son into the world to save sinners. The foundation and presupposition of justification is the incarnation, death, and resurrection of Christ. Justification thus means that Christ himself is our righteousness, which we share through the Holy Spirit in accord with the will of the Father. Together we confess: By grace alone, in faith in Christ’s saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works.”

Five points of the Remonstrance by the followers of Arminius (1610):

1. Man cannot be saved or choose Christ without the assistance of the Holy Spirit
2. God’s choice of certain individuals to salvation was based on His foreseeing of their response to His call
3. The work of Jesus on the cross made it possible for all men to be saved, but it did not actually save anyone. That work must be coupled with the faith of the individual to work for salvation. The cross is only effective if a person chooses to accept it.
4. The Holy Spirit cannot regenerate us until we believe, and His work of regeneration can be resisted by the individual.
5. For those who believe and are saved, it may be possible that they can lose their salvation by failing to keep up their faith.

The original order of these points, as stated in the Remonstrance, were 2, 3, 1, 4, 5.

Reply of the anti-Arminians at The Synod of Dort (1618-19), responding with five points of their own:

1. Total depravity (inability)
2. Unconditional election
3. Limited (particular) atonement
4. Irresistible grace
5. Perseverance of the saints

Lecture 15 Supplemental Materials – The Anabaptists

Luther's Early Vision of the Church – 1526

“They should sign their names and meet alone in a house somewhere to pray, to read, to baptize, to receive the sacrament, and do other Christian works. According to this order, those who do not lead Christian lives could be known, reprov'd, corrected, cast out, or excommunicated, according to the rule of Christ in Matthew 18:15-17. Here one could also solicit benevolent gifts to be willingly given and distributed to the poor, according to St. Paul's example, 2 Corinthians 9. Here would be no need of much and elaborate singing. Here one could set out a brief and neat order for baptism and the sacrament and center everything on the Word, prayer, and love.”

How Luther saw Karlstadt, from his *Table Talk*:

“Karlstadt opposed me merely out of ambition, for he flattered himself that on earth was not a more learned man than he. And although in his writings he imitated me, yet he played strange tricks with my manner. He wanted to be the great man, and truly I would willingly have left the honor to him, so far as it had not been against God. For, I praise my God, I was never so presumptuous as to think myself wiser than another man.”

“Baptism shall be given to all those who have learned repentance and amendment of life, and who believe truly that their sins are taken away by Christ, and to all those who walk in the resurrection of Jesus Christ, and wish to be buried with Him in death, so that they may be resurrected with Him, and to all those who with this significance request it [baptism] of us and demand it for themselves. This excludes all infant baptism, the highest and chief abomination of the pope. In this you have the foundation and testimony of the apostles Matthew 28, Mark 16, Acts 2, 8, 16, 19. This we wish to hold simply, yet firmly and with assurance.” (From The Schleitheim Confession of Faith, prepared at a conference of Anabaptists Swiss Brethren in 1527)

“We are not regenerated because we have been baptized, . . . but we are baptized because we have been regenerated by faith and the Word of God (1 Peter 1:23). Regeneration is not the result of baptism, but baptism the result of regeneration. This can indeed not be controverted by any man, or disproved by the Scriptures.” *Menno Simmons, Anabaptist Leader*

“I know that Luther teaches that faith is present in infants, just as in a believing, sleeping man. To this I reply, first, that if there were such a sleeping faith in little unconscious infants (which however is nothing but human sophistry), it would notwithstanding be improper to baptize such children so long as they would not verbally confess it and show the required fruits. For the holy apostles did not baptize any believers while they were asleep, as we have shown in our former writings . . .”

Menno Simmons, Anabaptist Leader

“However lamentably we may here be persecuted, oppressed, smitten, robbed, burned at the stake, drowned in the water by the hellish Pharaoh and his cruel, unmerciful servants, yet soon shall come the day of our refreshing and all the tears shall be wiped from our eyes and we shall be arrayed in the white silken robes of righteousness, follow the Lamb, and with Abraham, Isaac, and Jacob sit down in the kingdom of God and possess the precious, pleasant land of eternal, imperishable joy. Praise God and lift up your heads, ye who suffer for Jesus' sake; the time is near when ye shall hear, ‘Come ye blessed’ and ye shall rejoice with Him for ever more.” *Menno Simmons, Anabaptist Leader*

Sebastian Franck, Writing in 1531

“The Anabaptists spread so rapidly that their teaching soon covered, as it were, the land. They soon gained a large following, and baptized many thousands, drawing to themselves many sincere souls who had a zeal for God. For they taught nothing but love, faith, and the cross.”

“No one can truly charge me with agreeing with the Münster teaching; on the contrary, for seventeen years, until the present day, I have opposed and striven against it, privately and publicly, by voice and pen. Those who, like the Münster people, refuse the cross of Christ, despise the Lord's Word, and practice earthly lusts under the pretense of right doing, we never will acknowledge as our brethren and sisters.” *Menno Simmons*