

ISLAM AND THE HUNGARIAN CONFESSION OF FAITH – Rev. Professor Dr. F.N. Lee

Let us honour the noble sixteenth- and seventeenth-century Hungarians! For, as Calvinists and more than perhaps any other Christians -- they long and courageously checked the Islamic advance into Eastern Europe. Indeed, that they did -- not only militarily but more especially also theologically.

"The Magyars," according to the great Church Historian Kenneth Scott Latourette,¹ were "invaders from the East.... The Magyars or Hungarians...seem to have been a blend of Finno-Ugrian and Turkish elements.... About 895-896, large bodies of them migrated into the modern Hungary and established permanent colonies."

As even the famous Socialist H.G. Wells admits in his well-known *Outline of History*:² "The Hungarians...did not decide to adopt Christianity until about A.D. 1000. Though they were [then] christianized, they retained their own Turko-Finnic language (Magyar)."

Yet, a mere three centuries after the Magyars entered Hungary, it is clear that it was not England's King Richard the Lion-hearted but rather the Christian Hungarians that led the Sixth Crusade against Islam in 1210-1215 A.D.³ For, as Wells concedes:⁴ "They retained, too, a certain freedom.... Their written Constitution, the *Golden Seal*, dates from 1222, and is an Eastern parallel to the English *Magna Carta* in its limitations of the king's absolute power.... For [the next] three centuries, Hungary...stood out against the Sultan" of the Islamic Turks -- and saved Eastern Europe from being annihilated by those Muslims.

In the sixteenth century, the Muslims ruled parts of China, Russia, the Balkans, Egypt, and Africa. They even besieged Vienna in 1529. But it was largely the Christian Hungarians who then contained them -- at the cost of losing the King of Hungary at the Battle of Mohacs in 1526, and Budapest itself in 1529.

In the *Encyclopaedia of Religious Knowledge*, one reads:⁴ "When the Magyars first crossed the Carpathian range and settled in the plains of the Danube...they were still Heathens. They believed in a greatest god who had created heaven and earth and whom they worshipped.... They had no idols, no temples, no priests.... A century later (972), they became acquainted with Christianity....

:The Roman Church...finally converted the Magyars.... [King] Stephen, afterwards known as St. Stephen of Hungary, changed the constitution from a tribal union to a kingdom, and accomplished the christianization of the people -- travelling from one end of the country to the other, preaching, baptizing, building churches....

"When the Reformation arose in Germany and became known in Hungary through the writings of the Reformers, the Hungarian Church seemed to be singularly well prepared for the encounter. A diet of 1523 decreed that Protestantism should be stamped out; that all Lutherans, and even their abettors, should be seized and burnt.... The [Islamic] Turks occupied one part of the country.... Under such circumstances...the Reformation was allowed to spread."

Especially Calvinism stressed the Trinity, and stoutly opposed the idolatry sinfully practised by both the Eastern-Orthodox and the Roman Churches. As a result, it alone could first resist and later replace Islam in Central Eastern Europe.

By 1453, the Muslims had triumphed at the Fall of Constantinople -- and started subduing Greece. Thereafter, the Turks next subjugated Bulgaria and invaded the Ukraine.

In 1465, the Muslims conquered Herzegovina, and in 1475 they captured the Crimea. That was exactly

eight years before the birth of the great Protestant Reformer, Martin Luther, in Germany -- toward which the Muslims were (then as today) steadily advancing.

Thereafter, the Turks further subjugated Albania (1500), Moldavia (1512), Romania (1516), and Montenegro (1517). Luther was thirty-four when the Protestant Reformation began in 1517. Yet very soon even Belgrade in Serbia fell to the Muslims in 1521, and Bosnia in 1527.

As Latourette records:⁶ "The Ottoman Turks swept on into Europe; reduced Greece and the Balkan Peninsula; conquered much of Hungary; besieged Vienna, and threatened Western Europe.... In the sixteenth century, the Turkish Empire continued to expand. At its height, under Suleiman the Magnificent (1520-1566), it included all of the Balkan Peninsula except rugged Montenegro and a strip of the Dalmatian coast. It reached into Hungary, made the Black Sea a Turkish lake; and embraced Asia Minor, Armenia, Georgia, the Euphrates Valley, Syria, Palestine, Egypt, and the north coast of Africa as far as Morocco. Italy was threatened; and a foothold, temporary as it proved, was obtained in that peninsula....

"The Turkish conquest brought many accessions to Islam.... They were numerous in Albania. They were even more prevalent in Asia Minor. That region, the earliest large area in which Christianity had been the faith of the majority, now became predominantly Moslem.... Many Christian slaves of Moslem masters conformed to the faith of their owners. In the Balkan Peninsula, some of the Bogomils became Moslems.... Systematic and compulsory conversion to Islam was common. Thousands of sons of Christians were torn from their parents, reared as Moslems, and enrolled in the armies. Out of the choicest of these converts, recruits were chosen for the Janizaries -- the picked fighting core of the Turkish forces. Many churches were transformed into mosques."

Latourette continues elsewhere:⁷ "Between A.D. 1500 and A.D. 1800, the losses of Christianity to Islam were greater than the gains from it. The wave of conquest of the Ottoman Turks did not reach its high watermark until after A.D. 1500. The sixteenth century saw the fall of Belgrade, of Rhodes, and of Cyprus to the Turks. It witnessed the Crescent victorious on the field of battle in **Hungary** and at the very gates of Vienna.... Turkish fleets ravaged the shores of the Mediterranean as far west as Spain....

"In 1520, one Sultan ordered all churches turned into mosques and all Christians to become Moslems.... In 1670 several thousand Christian children in Crete were taken from their parents, circumcised, and reared as Moslems.... Among the Serbs, soon after the Turkish conquest, numbers of the nobility went over to Islam -- but until the seventeenth century, the masses continued loyal to the Church. In the course of that century, however, many Christians left the land of their fathers for Hungary.... **Protestants** had little direct contact with **Moslems** in Europe or the Near East. **Only** in Transylvania and **Hungary** did they know them intimately."

The Muslims had swiftly advanced through Hungary toward Austria, Poland, Russia, and even Lithuania. Indeed, after their overwhelming victory against a small number of heroic Hungarians who slowed them down at the Battle of Mohacs in 1526 -- the Muslims next reached Vienna and besieged it in 1529. This prompted Luther one year before Germany's *Augsburg Confession* tried to stop Islam theologically, to write his own tract *The War Against the Turk*. At the outset, he explains why he did so:⁸

"The Popes had never seriously intended to make war on the Turk -- but used the Turkish War as a conjurer's hat, playing around in it and robbing Germany of money by means of indulgences.... It did not please me either that the Christians and the Princes were driven, urged and vexed into attacking the Turk and making war on him -- **before** they amended their own ways and lived like true Christians....

"Enquire of experience, how well we have succeeded hitherto with the Turkish War! We have fought as

'Christians' until we have lost...almost all of Hungary [1525] and much German land besides....

"If it comes to the point of war against the Turk -- we shall arm and prepare, and not hold the Turk too cheap.... The Princes and our Germans do not know or believe the strength and power of the Turk....

"My advice, then, is not to set the armed preparation so low, and not to offer our poor Germans to slaughter...as happened in Hungary." At the Battle of Mohacs in 1526, the brave Hungarians had led an army of no more than 30 000 against more than 100 000 Turks. Those Christian Hungarians lost 20 000 men -- but they bravely helped saved Vienna!

Rev. Professor Dr. William Gray Dixon gives us the following gripping description of those heroic sixteenth-century Hungarian Calvinists:⁹ "Towering high above the Palace and the Prime Minister's residence stands **the fortress of Buda [in Budapest], which for centuries withstood the Mohammedans who threatened to overwhelm the Christian World.** It was known as the 'Key of Christendom'....

"Hungary was among the first of European nations to accept the Reformation, and she accepted it with characteristic enthusiasm.... The earnestness and vigour which distinguished the mediaeval Hungarian Church, were renowned all over Europe... The Magyars were an earnest as well as a lively people, and they responded readily to the earnestness of the Protestant preachers.

"The Fall of Budapest before the Turks in 1526, actually helped the Protestant cause.... Pressed [by the Romanists] to persecute the Protestants, the [Islamic] Pashas refused to condemn until they had first made inquiry. And a short investigation usually sufficed to make patent the fact that while the Romanists worshipped images, the Protestants bowed to the unseen God alone."

No wonder, then, that 'anti-image Calvinism' is the only kind of Christianity which can first stop and later win 'anti-image' Islam! In 1531, the oldest Calvinistic University in the World was established at Debreczin in Hungary.¹⁰ Calvinism swept through the land. It saved Europe from Islam – especially after the Hungarians under Zrinyi successfully withstood the Turkish siege of Szigervár, during which Sultan Soleiman the Magnificent died.

Explained Dixon: "Calvinism also appealed to the political aspirations of the Hungarian people. For here, as elsewhere, it became identified with the cause of national liberty.... For the pure Hungarian, the slogan was: 'The Calvinistic religion; that is, the Magyar religion!'

"By the middle of the sixteenth century, only three families of magnates still adhered to the Pope. The nobility were nearly all Protestant; and the people, in the proportion of about 30 to 1, were attached to the new doctrine" of **Calvinism**.... **The [Hungarian] Reformed Church was the largest Presbyterian Church in Europe.**"

Now in 1541, the Turks had consolidated their hold over most of Hungary -- not only building mosques, but also trying to turn Hungary into a province of Turkey. But the heroic **Hungarians had helped stop the Islamic march northward into Germany and Poland**, and in 1557 they gave the World their **strongly Anti-Unitarian Hungarian Reformed Confession of Faith**.

As the Swiss-American German-Reformed Theologian Rev. Professor Dr. Philip Schaff wrote in his *Creeeds of Christendom*¹¹ "The ***Hungarian Confession*** or ***Confessio Czengerina*** was prepared and adopted at a Reformed Synod held at Czenger in 1557 or 1558, and printed in 1570 at Debreczin. Debreczin is a royal free city...with about fifty thousand inhabitants, and contains the principal Calvinistic college of the kingdom.... (In 1849...the independence of Hungary was there declared – in the **Reformed Church**)....

"It treats, in brief articles or propositions, of the Triune God, of Jesus Christ, the Holy Spirit, the Scripture designations of the Holy Spirit, [and] the rules for explaining the phrases concerning God [etc.].... It is preceded by a strong Biblical argument against the Anti-Trinitarians...who had spread in Transylvania.... This Confession presents some original and vigorous features," especially against Islamic Unitarianism etc. It is by far the greatest Trinitarian Creed ever written, and of great use for the eclectic approach to Islam. Thus it reads:¹²

"*True Confession of Faith* taken from the Word of God and unanimously taken down and handed over at Czenzer. 1) Regarding the one and only God -- He is Father, Son, and Holy Spirit. 2) Regarding the only-begotten Son of God -- from all eternity. 3) Regarding the Holy Spirit -- the one and only and true God and Lord Who has life within Himself. 4) Regarding the words and expressions -- which the Holy Spirit of God uses through the Prophets and Apostles. 5) Regarding the rules -- which explain the expressions used by God. 6) Regarding the Law and the Gospel -- in the Church. 7) Regarding the Customs and Sacraments of the Church -- on Infant Baptism and the Lord's Supper. 8) Regarding Christian liberty in food and drink and clothing -- and the places of ecclesiastical meetings. 9) Regarding God's having no respect to persons -- in that He blesses one and hardens another. 10) Regarding the root cause of sin -- and respecting the Son of God as the Mediator. 11) Regarding the removal of abominable heretics -- and antichrists.

"These unique proofs derived from the Bible about the one and only God, destroy all the endeavours of the Antitrinitarians: 1) There is one and only God -- Jah, Jehovah (*Jeh & v "h, J" O*). Deuteronomy 4 & 5 & 6. 2) The one and only God it is -- Who is El Shaddai (*El Shadday*) -- knowing everything preventively. Genesis 17 & 28 & 31 & 35 and Isaiah 25 & 40 & 41. 3) The one and only God it is -- Who made both Testaments -- and Who is God the Father. Jeremiah 31 and Deuteronomy 5 & 6. 4) The one and only God it is -- Who is of all things the Creator -- and the Maintainer. Isaiah 40 & 43 & 44 and Deuteronomy 4 & 5 & 6 & 32. 5) The one and only God it is -- Who is Scrutinizer of hearts -- and of innards. Jeremiah 10 & 27 and Psalm 7 and Revelation 1 & 2 and Acts 12. 6) The one and only God it is -- Who led forth His people -- out of Egypt. Exodus 5 & 6 & 20 & 32 and Deuteronomy 4 & 5 & 6 & 10 & 30 & 32 and Psalms 78 & 95. 7) The one and only God it is -- Who performed miracles in Egypt -- and Who was tempted, vexed, and challenged in the desert. Psalms 95 & 102 and Exodus 20 & 23 & 32 and Numbers 23 and Deuteronomy 32 and First Corinthians 10.

"But the Son and the Holy Spirit did all these things. Isaiah 63. The Angel of His countenance and the Holy Spirit led them forth; they vexed His Holy Spirit; the one and only God led them forth. Deuteronomy 32. The Son and the Holy Spirit led them forth, and were tempted. First Corinthians 10 and Isaiah 63 and Psalms 68 & 95. The Spirit of Jehovah created heaven. The Spirit of Jehovah is Jah, Jehovah, the God of the Fathers. He entered into the New and the Old Covenant, with the Fathers. Jeremiah 31 and Ezekiel 2 & 3 & 8 & 11 and Hebrews 3 & 4 & 8 & 10.

"The Holy Spirit is called God, and made the Covenant which the Jews broke. The Holy Spirit said: 'I wish to make a New Covenant -- not like the Covenant I made with them when I led them forth.' Thus says the Holy Spirit: 'Do not harden your hearts as your fathers tempted Me in the wilderness!' Hebrews 3 & 4 & 8 & 10. It is to Christ that this is attributed. Romans 14 and First Corinthians 10 and Isaiah 45 & 63. Likewise to the Holy Spirit. Therefore the one and only God Jehovah, [the Father and] the Son and the Holy Spirit, is true and unchangeable....

"1) That which is not the eternal unchangeable Jehovah Who so remains at all times for eternity -- is not 'I am; I was; I shall keep on being' -- is not God.

"2) Cursed be the god *Z"r*! That is the novel, new, recently-originated one -- which was not from all eternity; which did not make everything; which has not been from everlasting. Such is *Nch"r* -- that is:

strange; portrayed outside of the Being of the one God; originated from that which was created. Deuteronomy 6 & 10 & 11 & 30 & 32 and Psalm 81. Such gods shall perish, not keep on being worshipped. Jeremiah 7 & 10 & 23 & 33. The god made from the neighbourhood, which did not make everything, and is not from eternity -- goes under! Deuteronomy. 5 & 10 & 31 and Psalm 81 and Jeremiah 7 & 10.

"3) Cursed and not to be worshipped is that which is not the one and only God, and which did not make everything! But Christ and the Holy Spirit did make everything -- They have hence been worshipped like the Father. Psalm 95 and Ezekiel 2 & 3 & 8 & 11 and Isaiah 45 & 48 & 63 and Job 26 & 27 & 33. So too the Son and the Holy Spirit are not new gods, cursed new gods -- but They are the one and only God, like the Father. If then the Son and the Holy Spirit were not the one and only Jehovah, the Creator and Maintainer -- They could not be worshipped as the true God but would be cursed and new and strange gods, and not be from the Father's Jehovic and eternal Godhead from all eternity but be originating from a temporal beginning. Jeremiah 10 & 23 and Ps. 81.

"Answer to the defamation by opponents [who say that] the Holy Spirit and the Son are not called Jah, God, Jehovah.... Psalm 95:6 is said not only of the Father, and also not only of the Son, [but also of the Holy Spirit] -- where it says: 'Come, let us worship and bow down; let us kneel before the Lord our Maker!'.... This is rightly said in Holy Scripture of the Father and also of the Son. Yet the Apostle in Hebrews 3 and 4 applies it also to the Holy Spirit, together with the Father and the Son. For it is the custom of Scripture, that one and the same statement is displayed for three witnesses.

"Thus the statements: God created; God executed; God was tempted; God performed miracles -- are attributed to the Father, the Son, and the Holy Spirit. See Isaiah 6 & 40 & 43 & 45 & 48 & 63 and Deuteronomy 4:5 & 32 and First Corinthians 8 and John 1 & 5 & 8 & 10 and Job 26 and Hebrews 2 & 3 & 4 and Romans 14.

"For it is the custom of Scripture that it chiefly speaks about the third person in the first and second person -- as in: This is what Jehovah said to me: 'I am Jehovah, the Creator, the Redeemer, El Shaddai; that is how you must speak My words to them: "thus says [the Lord] Jehovah, do not act godlessly against My Law!"' The Apostle hence explains the statement in Hebrews 3 & 4 & 8 & 10: 'Today when you hear His voice, do not harden your hearts like your fathers who tempted Me!' Psalms 78 & 95 & 105 and Numbers 14:23 and First Corinthians 10. And so too this statement: 'This is My Covenant which I wish to make with you' -- regarding the same in the first and third person[s].

"Concerning the first statement, He speaks thus in Hebrews 3: 'Therefore, as the Holy Spirit says, "Today if you hear His voice, do not harden your hearts!"' Here He says the Holy Spirit speaks about those whom the Father led forth from Egypt. Yet it was Jehovah -- the Father, the Son, the Holy Spirit -- who led forth; as in Isaiah 63 and First Corinthians 10 and Exodus 2 & 5 & 6 & 14 & 15 & 32 & 34 and Numbers 4 & 5 & 6 & 32 and Ezekiel 2 & 3 & 8 & 11 and Jeremiah 31.

"When Jehovah blames, it is the Holy Spirit Himself Who speaks. Hebrews 8 & 10 and Jeremiah 31. 'Behold, the days are coming,' as the Holy Spirit testifies. 'This is the Testament which I will make with them' -- says Jehovah. Jeremiah 31.

"In Ezekiel 2 & 3 & 4 & 8 & 11, the same Holy Spirit announces them thus: 'The Spirit of Jehovah came upon me, and He put the Spirit on my feet, and the Spirit said to me: "Behold, I will speak to you; I will send you to the rebellious nations, and you shall speak My words to them and say "This is what Jehovah says".... Look, Ezekiel soon calls the same God Jehovah also 'Spirit' -- and then, directly, 'Jehovah God of Hosts' (יְהוָה אֱלֹהֵינוּ *Ts^ob* אֱלֹהֵינוּ) and Adonai (אֲדֹנָי *A:don*).

Here, also Psalm 95 says this. In Hebrews 3 & 4 & 8 & 10, according to the same peculiarity of the Hebrews, the Spirit says of Himself in the third person: 'Thus says Jehovah.' In the first person, He says: 'I am Jehovah Who led them forth.' 'The Holy Spirit testifies and says: "This is the Testament which I shall make with them," says Jehovah.' First, He says 'Spirit'; then, 'Jehovah.'

"So too in Ezekiel 2 & 3 & 4 & 8: 'The Spirit of Jehovah came upon me; and He, Jehovah, spoke to me, and said: "I am Jehovah Who has led you forth."' First, He calls Himself 'Holy Spirit'; after that, He calls Himself 'Jehovah Adonai' on account of His Being -- 'Holy Spirit' on account of His Property of proceeding from the Father and being sent forth from the Son. He is called Jehovah Adonai on account of His Divine Being which He has in common with the Father.

"Thus in Isaiah 6 & 40 & 43, He is called Jehovah Who sits on the throne Who sends Christ and the Prophets. Yet in the Book of Acts, Paul says this is the Holy Spirit. Thus Jeremiah 31 mentions that Jehovah Lord of Hosts shall make the New Testament and led the Jews forth from Egypt. Yet in Isaiah 40 & 48 & 63 and Hebrews 3 & 10 it is said it is the Holy Spirit Who would make the New Testament over the House of Judah and Who led the Jews forth from Egypt.

"Isaiah 63 says in Hebrew 'ki Hu Elohehu' (*k' H^o > Eloh Eyn*) and that we are 'am wezon jado; hajom bekolo tishmàu ('*m w^ets^o on; hayy em b^eq el & tishm*'). That is to say: 'For He is our God and we are the people and the flock of His hand; today if you hear His voice.' The one is said of Jehovah our God -- referring to God Who is earlier called El Jehovah, our God, our worthy-of-worship Creator. The other is said of the third Person Who follows.... Thus says Jehovah: 'Do not harden your hearts, as in the wilderness in the day of temptation, where your fathers tempted Me and I swore in My wrath that they would not enter in!'

"But look! Above, it is said in the third person: kolo. That is, if you hear the voice of Jehovah the Creator. Here it says the same. It says: 'If you hear the voice of Jehovah' -- of the second Person -- 'do not harden your hearts!'

"Yet thus He speaks about Himself in the first: 'As your fathers tempted and vexed Me in the wilderness, and I swore.' Exodus 4 & 5 & 6 & 13 & 14 and Isaiah 63 and Ezekiel 2 & 3 & 8 & 11 and Jeremiah 31.

"In First Corinthians 10, it is the Holy Spirit who is mentioned as being vexed and challenged: they vexed and challenged His Holy Spirit, and the Holy Spirit caused them to rest. Isaiah 63 and Hebrews 3 & 4 & 10 and Isaiah 1 and Jeremiah 31. In Deuteronomy 4 & 5 & 32 it is said that Jehovah, the one and only God, led forth the Jews; that the one Jehovah cause them to rest; and that Jehovah was vexed. So too in First Corinthians 10.

"In Psalm 68 it is said that Christ led them forth, and that Christ was vexed. So too in Isaiah 63. In Ezekiel 2 & 3 & 8 & 10 & 11 it is said that the Spirit led forth the Jews, and was vexed, and led them forth. So too in Psalm 95.

"In Hebrews 3 & 4, it is said of the Holy Spirit that He was tempted and vexed in the wilderness. For it was not simply the word of David -- 'Do not harden your hearts, as your fathers hardened themselves and tempted Me in the wilderness!' (Psalm 95 and Numbers 14:23). For in First Corinthians 10, it was not David who was tempted. And Hebrews 4 states: 'God appoints a certain day, saying in David..."Today if you will hear His voice, do not harden your hearts!'"

"The One Who, previously above, was called 'the Holy Spirit' -- is, in the fourth chapter [of Hebrews], called 'God' (just as in Psalm 95). Also praises were added to this, which are proper only unto the one and only God. I thus explain these words 'as the Holy Spirit says "Do not harden your hearts like your fathers tempted Me!"' -- from Ezekiel 2 & 3 & 8 & 11 and Isaiah 6 & 63 -- to refer to the Holy Spirit.

"For, if speaking of the Father, He would say 'if they hear His voice (that of the Father) -- do not harden your hearts like they who tempted Him (the Father)!' But He [the Holy Spirit] is speaking mystically, on account of one and the same kind of nature which belongs to Jehovah God, Which I [the Holy Spirit] am together with the Father and Son. Thereby He exhibits one and the same kind of nature, in the Father and the Son and the Holy Spirit."

"That is why He [the Spirit] says, 'If they heed His voice -- just as your fathers did not heed Me.' For the Spirit speaks about Himself directly in the first person and directly in the third person (according to the dominant custom of Scripture). And in the Book of Acts, Peter and the Apostles explain that the Holy Spirit spoke through the mouth of David and the Prophets as the true God Jehovah. Acts 1 & 2 & 3 & 13 & 28 and First Peter 1 & 3 and Second Peter 1."

The *Hungarian Confession* then continues with a "Declaration of the Pastors of the Church of Jesus Christ, presented at Czenger, concerning the one and only God Who is Father and Son and Holy Spirit, grounded upon the explanation of the Hebrew expressions and reliable rules taken from the Word of God." We now present only what it says: "About the one and only God"; "About the Trinity of the one Jehovah"; "About the eternal Father"; "About the Son of God"; and "About the Holy Spirit" -- together with portions of what it says "About the Sacraments"; "About Infant Baptism"; "About the Presence [of God] in the Lord's Supper"; "About Eternity"; and lastly, "About the Mediator" (at the end of the *Confession*).

"About the one and only God." Truly and uprightly, we confess according to Holy Scripture that the true God is unique and the one and only -- the Creator and Maintainer of all things.... He is the Father, Son, and Holy Spirit [Genesis 1:1-3 & 1:26 and Matthew 28:19].

"About the Trinity of the one Jehovah." We believe this one and only God to be the three witnesses in heaven -- Father, Son, and Holy Spirit.... They are three according to their permanent properties and offices of management. Yet these three are also one, of which the Apostle is witness. First John 5.

"About the eternal Father." The Father, according to God's Word, we call 'God' and 'Jehovah.' He has life within Himself. He has no origin; and, throughout, no beginning. From His Being, as the Expression and Outshining of His Glory, He begets His Only-begotten Son -- from all eternity. Through Him, He foreknew and fore-ordained everything from eternity -- and He created and maintains it at [and from] the beginning; and saved the elect through justification, while damning the reprobate [Hebrews 1].

"About the Son of God." We believe that Christ was made the Son of David according to the flesh, in all respects except sin similar to His brothers. We believe and acknowledge that this same Christ was the Word (*Logos*), the only-begotten Son of God the Father. He is the selfsame God and Jehovah as the Father. He was begotten, before all creatures, from the 'mouth' of the All-Highest -- the Outshining of His Glory and the Expression of His Being. Through Him, all things were made -- before creation, at creation, and after creation [John 1].

"He is called the Angel of the Covenant and the Word of God, Who in the fullness of time became flesh. Romans 1 & 8 & 9 and Hebrews 1 & 2 & 3 and Galatians 3 & 4 and Psalm 2 and First Timothy 3 and Romans 3 & 4 & 8 and Hebrews 3 & 8 & 9. He was in the form of God, just like the Father. He humbled Himself and took upon Himself the form of a servant.

"He in His assumed flesh paid the whole ransom or the full value, through the power and force of the eternal Spirit. For it pleased the Father that in Him the entire fullness of His Divinity should dwell bodily, or truly inhabit -- so that through Him all things could once again get repaired. Ephesians 1 and Colossians 1 &

2 and Second Corinthians 5....

"Temporal origin and birth is attributed to this Christ according to the flesh, as a true man similar to his brothers in all things except sin. Nevertheless, throughout, He still had no origin and temporal change, insofar as He is the Only-begotten of the Father Who is in the form of God and Who has life within Himself just like the Father.

"Because He is Jehovah Who proceeds from Jehovah and was send forth from all eternity only through the mystical and indescribable begetting of the Only-begotten of the Father. Matthew 1 & 3 and Luke 1 & 2 & 3 and Romans 1 & 8 & 9 and John 1 & 3 & 8 & 10 and Philipians 2 and Micah 5 and Zachariah 2 & 3 & 10 and Proverbs 8 and Psalm 2....

"About the Holy Spirit. We believe and also acknowledge that the Holy Spirit Who proceeds from the Father and is sent by the Son into the hearts of believers -- is Adonai Jehovah. That is what the Holy Spirit calls Him, in Ezekiel chapters 2 & 3 & 8 & 10. For all praises due to the one and only God, are attributed to Him -- equally as to the Father and the Son.

"First, He is namely called Jehovah Adonai -- God. Psalm 95 and Hebrews 3. Second, He is called Jehovah God or the Almighty God Who fathoms hearts and innards. Third, He is called Creator, Maintainer, Renewer, Sanctifier. Isaiah 6 and First Corinthians 1 & 2 & 3. Fourth, He is the Originator and Distributor of all of the gifts of God. First Corinthians 12 and Galatians 5 & 6 and Ephesians 5 & 6. The fruits of the Holy Spirit are: faith, hope, charity. Romans 3 & 4 & 8 and Galatians 3 & 4. Fifth, He predicted the future, in the Prophets; and chose and sent forth the Apostles according to His All-powerful Fullness. Acts 13.

" These three -- Father, Word, and Spirit -- are One in the Jehovic and eternal Godhead. They are also One in will, counsel, and works -- as is said in John 3 & 5 & 6 & 10 & 14 & 15 & 16. They are also One in being worshipped. For just as God the Father cannot elect, create and sanctify without His Son and Holy Spirit -- so too the Father cannot without the Son and the Holy Spirit be the worthy-of-worship God Jehovah....

"About the Sacraments. Christ is the Amen, the faithful and true Witness, the Truth and the Life. Revelation 1 & 3 and Matthew 18 & 25 and First Corinthians 8 & 10.... He is the everlasting and eternal Son of God, the Only-begotten of the Father." And as the true Witness, He Himself -- also through the Sacraments -- points us to the Triune God [Matthew 28:19].

"About Infant Baptism. We teach that all of the brought-forth children of the Church are not dogs and pigs, and are to be baptized in the name of the Father and the Son and the Holy Spirit [Matthew 18:3-6 & 28:19; First Corinthians 1:16 & 12:3-13; Second Corinthians 13:14; Ephesians 4:4-6; First John 5:6-8; Revelation 1:4 & 4:8 & 7:2-5f & 14:1 & 22:4,15-21]. Romans 5 & 6 and First Corinthians 15 and Colossians 2.... Baptism is taken as the sign of regeneration and inner cleansing which was instituted by Christ in the name of the Father and of the Son and of the Holy Spirit. Matthew 28....

"About the Presence [of God] in the Lord's Supper. We believe that Christ is everywhere present to His elect -- as the Son of God, Jehovah, the Only-begotten of the Father -- insofar as these three [within the Trinity] are one -- that is to say, one God. And this Son of God, **as God**, is mystically and spiritually the Word.... Yet inasmuch as He **as man** is in all things like His brethren, He is thus in His Church in a mystical and spiritual way.... But He is not [now] carnally and locally present as He was -- within His mother, in Judea, in His grace. For He has bodily gone to heaven. He has risen; He is not here [nor in the elements at His Table]; and He must remain in heaven until the day of judgment. Acts 3....

"About Eternity. 'Eternal' is used in different ways. First, in relation to God, as often as it is ascribed

to God the Father and the Son and the Holy Spirit, it means uninterrupted continuation -- without beginning, end, and change. You, Jehovah, inhabit eternity; You, Jehovah, are God unto eternity. Isaiah 9 and 57.

"Secondly, it is taken to describe Christ as the Son -- and His unending nature, power and activities of [only-]begottenness. As in Proverbs 8...: 'From the beginning, before all things, He was brought forth.' Micah 5 -- 'His goings-forth have been from of old; from everlasting.' Isaiah 9 -- Christ is the Son of God, 'the mighty God, the everlasting Father.' He is the Originator of the everlasting Covenant, of the Testament of salvation -- the Ground of righteousness and of everlasting life. Hebrews 1 & 9 & 13. He is the Angel of the Covenant..., the Son of God, the Sacrifice, the Only-begotten from the unending eternal Father of eternal action, the everlasting salvation, the eternal life... He is also the First Cause.... He is called the eternal and everlasting God, just like the Father. Isaiah 9....

"About the Mediator. We confess that Christ the Son of God and of man is wholly according to both of His natures the true Melchizedekian Highpriest -- the King, the Mediator and Saviour, the Redeemer. And on account of these reasons....

"The Mediator is literally called the Only-begotten and immortal Son of God -- that is to say: true God; everlasting life; *viz.* immortal Jehovah, eternal God, greatly to be praised everlastingly; the mighty God Who redeems through His might and power. First Corinthians 1 & 3; Colossians 1; Hebrews 1 & 7 & 9; Zachariah 1 & 3 & 10 & 13 & 14; and Hosea 1 & 2 & 3 & 12.... Therefore those destroy the glory of God and His truth, righteousness and divinity; and they are enemies of peace among men -- who deny that Christ is the Mediator, that is, the Only-begotten Son of God the Father; and also true man. Luke 1 & 2. For it is impossible to consummate the glorification of God in heaven and to fulfil the Law and the Gospel and the redemption and the peace of the elect -- without the Son of God being true God and man, and without Him being true man. Romans 1 & 3; Colossians 1 & 2; Ephesians 1 & 3."

Thus declared the Calvinistic *Hungarian Confession of Faith* in 1557*f.* It was printed in Hungary's Debreczin alias the "Calvinist Rome" in 1570. Eastern Europe was saved from the Turks, and **Islam receded.**

As the *Encyclopaedia Britannica* briefly observes:¹³ "The age...was the blackest in all Hungarian history. The advances of the Turkish army in each campaign, were marked by swaths of smoking hamlets and ruined towns. Its withdrawals were followed by long trains of captives destined for the slave markets of Anatolia, unless they were slaughtered on the way as too much trouble to transport. The fighting and slave raiding, which went on even in times of normal peace, reduced the whole south of the country to a wasteland.... Villages disappeared.... Turkish officials...exploited the wretched cultivators to the maximum....

"Royal Hungary...rebelled...particularly after the Protestant Reformation swept the area, and sought protection from Transylvania which, in the first half of the seventeenth century, achieved a high degree of prosperity.... In the preceding half-century, the Reformation had swept over Hungary, its Magyars adopting the Calvinist form of faith.... The power of the Turks had begun to wane.... Their place in the power-equation was taken by Transylvania, which entered into a half-century of prosperity. [The Calvinistic Reformer] Bocskay died suddenly in 1606.... Gabriel (Gabor) Bethlen" succeeded him. He "was also an enlightened patron of the arts, and a strong defender of Calvinism in central Europe."

We shall let the impartial *Hutchinson's Story of the Nations* in its chapter "The Hungarians" complete the story:¹⁴ "The Reformation had already found adherents in the country before the disaster of Mohacs [1526].... After the dismemberment of the country [by the Islamic Turks], the Reformation made great strides, especially in Transylvania and in the regions occupied by the Turks....

"The siege of Szigetvár [was] one of the famous sieges in history. In 1566, Sultan Soleiman [the

Magnificent]...invaded Hungary at the head of a numerous army. But his progress was stopped short before the small fortress of Szigetvár, which was defended by a small garrison of about three thousand men under the command of Nicholas Zrinyi. The heroic defenders inflicted on the Turks a loss of twenty thousand men, and delayed them for six weeks. When he saw that resistance was no longer possible, Zrinyi made a sortie from the citadel at the head of his remaining men – preferring death to surrender. Soleiman died...and the Turks retired from Hungary....

"The last years of the sixteenth century mark the highest point reached by Protestantism here.... Sigismund Báthory had become Prince of Transylvania in 1581.... He devoted himself to expelling the Turks from Hungary, and proved himself a commander of a very high order. In 1599, he abdicated – in order to enter the Church....

"Gabriel Bethlen, the most able of the Princes of Transylvania, reigned from 1613 to 1629, a period during which Transylvania, as champion of the Magyars and the Protestants, became one of the most powerful states in Europe. He was twice recognized as King of Hungary, and added substantial portions of that country to his dominions. Though a zealous Calvinist, he allowed the Jesuits to print their version of the Scriptures....

"During the first half of the seventeenth century Transylvania, which under a succession of good rulers attained the highest point of its power, became the bulwark of religious and political liberties of all the Magyars.... In 1683, a great Turkish army under Kara Mustapha invaded Austria and laid siege to Vienna. The defeat of the Turks under the walls of Vienna...was the beginning of the wars for the liberation of Hungary from the Turks. In 1686, Buda was [re]captured, and a great part of Hungary and Transylvania was regained."

Frankly, it is today high time to **regain** for Christianity that great part of Christendom previously lost to the Moslem World – and then and thereafter go on to christianize the planet in terms of Christ's Great Commission to the Church (Matthew 28:19). May the Old-Calvinistic and heroic Hungarians and their magnificent Anti-Unitarian *Hungarian Confession of Faith* re-inspire a wayward West in that direction! So onward, Christian soldiers! On, to victory!¹⁵

ENDNOTES

- 1) K.S. Latourette: *A History of the Expansion of Christianity*, Zondervan, Grand Rapids, 1973 rep., 2:170.
- 2) H.G. Wells: *The Outline of History, Being a Plain History of Life and Mankind*, The Waverley Book Company Limited, London, rev. ed., 1925, II:411.
- 3) W. Denton's 'The History of the Crusades and of the Papacy' -- in ed. H.S. Williams's *Historians' History of the World*, The Times, London, 1908, VIII:425 & XXIV:247.
- 4) Wells: *op. cit.*, II:411 & 449 & 458 & 503.
- 5) P. Schaff (ed.): *A Religious Encyclopaedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based on the Real-Encyclopädie of Herzog, Plitt and Hauck*, Funk & Wagnalls Company, New York, 1891, II:1041.
- 6) K.S. Latourette: *A History of Christianity*, Eyre & Spottiswoode Limited, London, 1955, pp. 602 & 614.
- 7) K.S. Latourette: *A History of the Expansion of Christianity*, Zondervan, Grand Rapids, 1973 rep., 3:71f & 76.
- 8) M. Luther: *Works*, Holman, Philadelphia, V:77,79,83f,88f,92f,101f,104,113,115f,120f.
- 9) W.G. Dixon: *The Romance of the Catholic Presbyterian Church*, Board of Religious Education, Presbyterian Church of Australia, Collins St., Melbourne, 1930, pp. 148- 57.
- 10) *Hutchinson's Story of the Nations*, Hutchinson Co. (Publishers) Ltd., London, n.d., circa 1922, p. 1301.
- 11) P. Schaff: *Creeds of Christendom*, Baker, Grand Rapids, 1983 rep. ed., I:591f.
- 12) E.G.A. Böckel: *Die Bekenntnisschriften der evangelisch-reformierten Kirche*, F.A. Brockhaus, Leipzig,

1847, pp. 851-863. The translation of the large portion of the *Hungarian Reformed Confession of Faith* from Böckel's German into English, cited above, is my own – Dr. F.N. Lee.

- 13) *Encyclopaedia Britannica*, Encyclopaedia Britannica Inc., Chicago, 1974, *Micropaedia* V:212 and *Macropaedia* 9:34f.
- 14) See M.V. Dixon's 'The Hungarians' – in *Hutchinson's Story of the Nations*, *op. cit.*, pp. 1322f & 1318.
- 15) Compare the famous hymn *Onward Christian Soldiers!*, words by Sabine Baring-Gould and music by Sir Arthur Sullivan (in *Scottish [Presbyterian] Church Hymnary*, Oxford University Press, 1927, p. 655).