

## CONTENTS

### THE ANCIENT CHURCH

|      |  |    |
|------|--|----|
| I.   | Characteristics of the Ancient Church                |    |
| A.   | Early Church Growth.....                             | 1  |
| B.   | Early Church Persecution.....                        | 2  |
| C.   | Heresies.....  | 3  |
| D.   | Asceticism and Monasticism .....                     | 4  |
| E.   | Church Development.....                              | 4  |
| II.  | Key Concept of the Ancient Church: Orthodoxy         |    |
| A.   | Creeds of the Infant Church.....                     | 6  |
| B.   | Councils of the Adolescent Church .....              | 8  |
| III. | Foes of the Ancient Church                           |    |
| A.   | Foes of the Infant Church .....                      | 13 |
| B.   | Foes of the Adolescent Church.....                   | 15 |
| IV.  | Key Figures of the Ancient Church                    |    |
| A.   | Ante-Nicene Church Fathers .....                     | 20 |
| B.   | Post-Nicene Church Fathers .....                     | 23 |
| V.   | Key Writing of the Ancient Church: The New Testament |    |
| A.   | The Canonicity of the New Testament.....             | 26 |
| B.   | The Inspiration of the New Testament.....            | 32 |
| C.   | The Transmission of the New Testament.....           | 32 |
| D.   | The Translations of the New Testament.....           | 33 |

### THE MEDIEVAL CHURCH

|      |  |    |
|------|--|----|
| I.   | Characteristics of the Medieval Church                     |    |
| A.   | The Papacy.....  | 35 |
| B.   | The Great Schism .....                                     | 35 |
| C.   | The Spread of Islam .....                                  | 36 |
| D.   | The Holy Roman Empire.....                                 | 36 |
| E.   | Monastic Orders .....                                      | 37 |
| F.   | The Renaissance.....                                       | 39 |
| G.   | Dissenters.....  | 40 |
| II.  | Key Concepts of the Medieval Church                        |    |
| A.   | The Papacy.....  | 42 |
| B.   | The Reformation.....                                       | 48 |
| III. | Foes of the Medieval Church                                |    |
| A.   | Islam .....  | 53 |
| B.   | Papal Decline .....  | 53 |
| C.   | Foes of the Reformation .....                              | 54 |
| D.   | The Council of Trent.....                                  | 56 |
| E.   | Veneration of the Saints.....                              | 60 |
| IV.  | Key Figures of the Medieval Church                         |    |
| A.   | Monks .....  | 62 |
| B.   | Scholastics .....  | 65 |
| C.   | Reformers.....   | 67 |
| V.   | Key Writing of the Medieval Church: The English Bible..... | 72 |

## THE MODERN CHURCH

|      |  |     |
|------|--|-----|
| I.   | Characteristics of the Modern Church               |     |
| A.   | Religious Wars .....                               | 80  |
| B.   | American Colonization.....                         | 83  |
| C.   | Calvinism vs. Arminianism .....                    | 85  |
| D.   | The Ecumenical Movement.....                       | 88  |
| II.  | Key Concepts of the Modern Church                  |     |
| A.   | Denominations .....                                | 91  |
| B.   | The Great Awakening .....                          | 96  |
| C.   | Missions .....                                     | 97  |
| III. | Foes of the Modern Church                          |     |
| A.   | Deism.....   | 101 |
| B.   | Rationalism .....                                  | 101 |
| C.   | Empiricism.....                                    | 102 |
| D.   | Freemasonry.....                                   | 102 |
| E.   | Unitarianism .....                                 | 102 |
| F.   | Darwinism.....                                     | 103 |
| G.   | Liberalism .....                                   | 103 |
| H.   | Freudianism .....                                  | 106 |
| I.   | Colonialism.....                                   | 107 |
| J.   | Cultism .....                                      | 108 |
| IV.  | Key Figures of the Modern Church                   |     |
| A.   | Missionaries .....                                 | 109 |
| B.   | Theologians.....                                   | 112 |
| C.   | Preachers .....                                    | 114 |
| V.   | Key Writing of the Modern Church: The Modern Bible |     |
| A.   | The Modern Language Bibles .....                   | 119 |
| B.   | The Dissemination of the Bible.....                | 124 |
| C.   | The Translations of the Bible .....                | 124 |
| D.   | Technology and the Bible.....                      | 125 |
| E.   | Summary of the Modern Bible .....                  | 126 |

## SUMMARY OF CHURCH HISTORY

|               |  |     |
|---------------|--|-----|
| I.            | The Progressive Development of Doctrine.....           | 127 |
| II.           | The Pendulum Effect in Church History.....             | 132 |
| Appendix I:   | The Beginning of Roman Catholic Practices .....        | 135 |
| Appendix II:  | The Popes Recognized by the Roman Catholic Church .... | 137 |
| Appendix III: | A Family Tree of Protestant Denominations .....        | 138 |
| Bibliography  | .....  | 139 |
| Index         | .....  | 141 |

## The Ancient Church

### I. Characteristics of the Ancient Church

#### A. Early Church Growth

The growth of the Infant Church was remarkable and assisted by several factors:

##### 1. The Climate of the Roman Empire

- a. There was peace in the Roman Empire.
- b. There was an efficient road system that increased communication throughout the Empire.
- c. There was a common Greek language and culture.
- d. There was the enthusiasm of the cults toward punishment of guilt.
- e. There was the move toward monotheism in reaction to the Greek religion.
- f. There was the spread of the Jewish religion giving proselytism an air of respectability and the synagogues that were established throughout the Empire gave the first missionaries a forum from which to speak.

##### 2. The Openness of the Gentiles

- a. Love and other morale qualities demonstrated by the church was appealing.
- b. The concept of reconciliation with God - a contrast to the pagan religions that made men feel separated from God.
- c. Gentiles had a concept of forgiveness of sin and deliverance from demons, fate and magic. This deliverance from spiritual bondage was a definite felt need for the Gentiles for spiritists abounded during this time.
- d. The attack against idolatry and polytheism found many Gentiles in agreement and willing to hear more.

##### 3. The Character of the Ancient Church

- a. A purity, joy and wholeheartedness of the transformed Christians due to the cleansing of persecution.
- b. The willingness on the part of the Church to sacrifice for the sake of the gospel.
- c. The unity of the Church which transcended the barriers of society, economics, race, education, gender, class, etc.

- d. The belief that the Gospel message was urgent as the return of Christ was near.

"When we no longer see ourselves as dying men preaching to dying men, the absoluteness of the command to evangelize becomes muted, and we draw back before a task which at the best of times is difficult, delicate and very demanding."

- Michael Green, *Evangelism and the Early Church*

- e. The lack of clergy / laity distinctions, resulting in a mobilized church.

"The chief agents in the expansion of Christianity appear not to have been those who made it a profession or made it a major part of their occupation, but men and women who carried on their livelihood in some purely secular manner and spoke of their faith to those they met in this natural fashion."

- Kenneth Scott Latourette

## B. Early Church Persecution

1. How could a Christian hold down a job if it required swearing an oath to Caesar as God?
2. Could a Christian teach a curriculum if it required instilling respect for pagan deities?
3. Could a Christian enjoy his leisure time watching the brutal gladiatorial sports?
4. Persecution arising from misunderstanding of Christianity:
  - a. Misunderstanding of the Lord's Supper
  - b. Misunderstanding of the terms "brothers" and "sisters"
  - c. Tacitus: "[Christians] were hated by the populace for their crimes" and "[Christians] were both guilty of and deserving the severest penalties."
5. "Persecution against minorities is most rampant during times of hardship."

- Jeremy Jackson in *No Other Foundation*, page 46.

## C. Heresies

1. **Docetism** (second century): Taught that Christ was not a real man and his humanity and suffering was imaginary.
2. **Marcion** (second century): Taught the God of the Old Testament was more evil than the God of the New Testament, that Christ's birth and death were only an appearance, and formed his own version of the canon.
3. **Montanism** (second century): Taught the immediate return of Christ, the validity of new revelation and ecstatic utterances.
4. **Gnosticism** (second century): Taught that matter is evil, that Christ's body was an illusion, and that Gnostics possessed a unique higher insight.
5. **Manicheism** (third century): Taught dualism, or the absolute power of evil versus the absolute power of good. They taught Christ's body was an illusion, believed the apostles corrupted Christ's teaching and that Mani (215 - 277) revealed it in a pure form.
6. **Dynamic Monarchianism** (third century): Taught Jesus became Christ at His baptism and was adopted by the Father after His death.
7. **Sabellianism** (third century): Taught God is one person who revealed Himself in three ways at points in time, Father, Son and Holy Spirit.
8. **Arianism** (fourth century): Taught that Christ was the first created being.
9. **Donatism** (fourth century): Taught that the visible church consisted of all Christians and that it was the only true church.
10. **Apollinarianism** (fourth century): Taught that Christ had no human spirit, and fused the divine and human natures of Christ into one.
11. **Eutychianism** (fourth century): Taught that Christ had one nature as the human nature of Christ was absorbed into the divine nature.
12. **Monophysitism** (fourth century): Taught Christ had one nature and denied the human nature of Christ.
13. **Pneumatomachism** (fourth century): Taught the Holy Spirit is a created being.
14. **Pelagianism** (fifth century): Taught that man was able to take the steps toward salvation by his own efforts, apart from God's special grace.
15. **Nestorianism** (fifth century): Taught that Christ was two persons, human and divine.
16. **Monothelitism** (sixth century): Taught that Christ had no human will, just one divine will.

## D. Asceticism and Monasticism

1. Asceticism, or the practice of strict self-denial, was a problem even in the New Testament era in Colosse (Colossians 2:23). This reclusion became more popular and organized as the church developed.
2. As ascetics secluded themselves from the world, they formed communities, known as monasteries. **Antony of Egypt**, an early Egyptian hermit (c. 251 - 356), is generally regarded as the founder of Christian monasticism. According to his biography by Athanasius, he withdrew into absolute solitude to a mountain where he did not see another person for twenty years. Gradually a number of disciples surrounded him, known as Antonians, where they gave special attention to overcoming temptation.
3. **Pachomius** (290 - 346), a soldier who converted from paganism, gave organization to monasticism. He began with a small group of adherents and taught the necessity of complete obedience to superiors, and complete community ownership of property. By his death thousands of monks were involved in his monasteries.
4. **Basil the Great** (c. 330 - 379) gave monasticism structure by writing *Asceticon* for monks, or 55 Great Rules (monastic regulations) and 313 Little Rules (practical answers to questions). Basil added the element of Christian service to monasticism.
5. **Benedict of Nursia** (c. 480 - c. 547) established a monastery at Monte Cassino where he drew up his Rule. This rule added stability for monks, who were now bound to one monastery for life. The Benedictine Rule opposed the extreme ascetic practices of some monks and created an environment where men could pursue the service of God through a more balanced life of labor, reading, prayer and worship. It became the standard for European monasticism.

## E. Church Development

## 1. Church Development in the Infant Church

As time went on, the church structure became more formal and the church was viewed as not only the depository of the truth but the dispenser of truth.

- a. Early church fathers as well as the NT envisioned a plurality of church leadership.
- b. **Ignatius** first eluded to a shift from plurality to a singular leader or bishop. He was the first to employ the term "catholic" also. His consolidation of the church around a singular man is found in his instruction, "It is not lawful apart from the bishop either to baptize or to hold a love-feast."
- c. Possible reasons for this move to a singular leadership of a bishop were persecution, which may have endeared people to one leader, and a desire to preserve truth, in which one person may have taken prominence.

- d. **Irenaeus** added powers to the bishop by attributing to bishops a special gift of grace for the custody of the truth. These bishops were not merely the head of a local church, but were over a group of congregations. They were also defining truth for the church. The bishops were related to the universal church and were succeeded in office by other bishops. The succession of truth had become the succession of truthful men.
  - e. **Cyprian** of Carthage, a disciple of Irenaeus, further developed this idea of succession of bishops by linking them originally to the apostles. Elders had come to be seen as sacrificing priests. He taught that all bishops were equal although by the middle of the third century the bishop of Rome was becoming primary.
  - f. This autonomous federation of bishops defined truth. Since there is no salvation without truth, there was no salvation apart from the church.
2. Church Development in the Adolescent Church
- a. **Augustine** (354 - 430)
    - 1) Augustine accepted Cyprian's idea of apostolic succession of bishops with all being equal.
    - 2) Augustine believed in a visible and invisible church, with salvation only in the church, but many were baptized in the church not being saved.
    - 3) During the time of Augustine in the late fourth and early fifth century, bishops in the metropolitan centers had gained power over the bishops in the country. Particularly the bishops of Rome, Alexandria, Antioch, Constantinople and Jerusalem were honored and referred to as Patriarchs.
  - b. **Gregory I (the Great)** (540 - 604)
    - 1) Gregory I extended the power of the bishop of Rome, but he did not take the title of pope. Yet the shift away from a federation of bishops was all but complete under Gregory.
    - 2) He conceived of the Eucharist as a transubstantiation by stressing an actual change of the elements, although not conveying grace.
    - 3) He developed and solidified the doctrine of purgatory, noting, "Many sins can be remitted in this world, but many in the world to come."
    - 4) He brought ritualism into the church through chants and a stress on miracles. His accommodation of superstition paved the way for future perversions in the church.
    - 5) Gregory sought to soften Augustine's theology of grace and predestination to make it more appealing to popular faith.

## II. Key Concept of the Ancient Church: Orthodoxy

### A. Creeds of the Infant Church

#### 1. Background

- a. The idea of a church council to decide controversial issues dates back to Acts 15 and the council of Jerusalem over the issue of Gentile and the Law.
- b. The ancient church encountered the task of defending Christianity from doctrinal attack. This defense was undertaken on an individual basis during the persecution of the infant church and added a corporate dimension after state approval of Christianity.

#### 2. Early Creeds of the Infant Church

a. **Ignatius** of Antioch (c. 107):

“Be deaf, therefore, whenever anyone speaks to you apart from Jesus Christ, who is of the stock of David, who is of Mary, who was truly born, ate and drank, was truly persecuted under Pontius Pilate, was truly crucified and died in the sight of beings of heaven, of earth and the underworld, who was also truly raised from the dead.”

b. **Profession of the Presbyters of Smyrna** (c. 180):

“We also know in truth one God, we know Christ, we know the Son, suffering as he suffered, dying as he died, and risen on the third day, and abiding at the right hand of the Father, and coming to judge the living and the dead. And in saying this we say what has been handed down to us.”

c. **Irenaeus** (c. 190):

“[The Church believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and His [future] manifestation from heaven in the glory of the Father.”



d. **Tertullian** (c. 200):

“We however as always, the more so now as better equipped through the Paraclete, that leader into all truth, believe (as these do) in one only God, yet subject to this dispensation (which is our word for “economy”) that the one only God has also a Son, his Word who has proceeded from himself, by whom all things were made and without whom nothing has been made: that this [Son] was sent by the Father into the virgin and was born of her both man and God, son of man and Son of God, and was named Jesus Christ: that he suffered, died, and was buried, according to the scriptures, and, having been raised up by the Father and taken back into heaven, sits at the right hand of the Father and will come to judge the quick and the dead: and that thereafter he, according to his promise, sent from the Father the Holy Spirit the Paraclete, the sanctifier of the faith of those who believe in the Father and the Son and the Holy Spirit.”

## 3. The Apostles’ Creed

The Apostles’ Creed, according to legend, was composed by the apostles on the tenth day after the ascension under the inspiration of the Holy Spirit. The legend added prestige to this creed but its validity as stated is doubtful. The creed does have a legitimate claim to being from the apostles, in that all of its articles are found in theological statements from around 100 A.D.

The Apostles’ Creed (c. 400)

I believe in God the Father almighty, creator 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, dead and buried.

He descended to hell, on the third day rose again from the dead, ascended to heaven, sits at the right hand of God the Father almighty, thence He will come to judge the living and the dead;

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Amen.

## B. Councils of the Adolescent Church

### 1. The First Ecumenical Council

- a. The **Council of Nicaea (325)** was called by emperor **Constantine** to settle the dispute over the Arian controversy and restore unity. The Arians said that the Son was created, while **Athanasius (c. 295 - 373)** maintained that He was generated from the essence of the Father. The Arians held that the Son was not of the same essence or substance as the Father.
- b. The middle party was under the leadership of church historian **Eusebius of Caesarea**, who proposed the following statement or creed:

We believe in one God, the Father All Governing, Creator, of everything visible and invisible. And in one Lord Jesus Christ, the Word of God, God from God, Light from Light, Life from Life, the only-begotten Son, the first born of all creation, begotten of the Father before all time, by whom also everything came into being, who for our salvation became incarnate and lived among men. He suffered, and rose the third day, and ascended to the Father, and will come again in glory to judge the living and the dead. We believe also in one Holy Spirit.

- c. In this statement, Eusebius conceded the question of whether Jesus was God to Athanasius, but stopped short of agreeing that Jesus was of the same essence as the Father. Eusebius suggested “similar substance” rather than of the same essence.
- d. After much debate, the emperor Constantine weighed in support of Athanasius and the following statement, from 318 church fathers, was developed.

#### The Creed of Nicaea (325)

We believe in one God, the Father All Governing, creator of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, begotten of the Father as only begotten, that is, from the essence of the Father, God from God, Light from Light, true God from true God, begotten not created, of the same essence as the Father, through whom all things came into being, both in heaven and in earth; Who for us men and for our salvation came down and was incarnate, becoming human. He suffered and the third day he rose, and ascended into the heavens. And he will come to judge both the living and the dead. And [we believe] in the Holy Spirit.

But, those who say, Once he was not, or he was not before his generation, or he came to be out of nothing, or who assert that he, the Son of God, is of a different hypostasis or ousia, or that he is a creature, or changeable, or mutable, the Catholic and Apostolic Church anathematizes them.

- e. The Creed of Nicaea was unequivocal in understanding Christ as God and not a created being. Yet, this was not the end of the controversy. Athanasius was victorious but dissatisfied with the settlement coming from the influence of the emperor. He would have rather the opposition be convinced by the strength of his arguments. As it stood, a change in emperor might change the doctrine.
  - f. The aftermath of the Council of Nicaea proved to validate Athanasius' concerns. There was ambiguity in the way bishops understood the creed they had signed. Arius himself eventually signed the creed, but with private additions. The emperor ordered Athanasius, now the bishop of Alexandria, to restore Arius. When Athanasius refused he was exiled by Constantine in 335 until the emperor's death in 337. He would be exiled a total of five times in his life. The Western church was loyal to the Council of Nicaea. When Athanasius was banished from the East, he was received with open arms in the West.
  - g. The Eastern Church was controlled by a few Arian bishops with the majority of bishops in the East being semi-Arian, or believing that the essence of the Son is "like" that of the Father. They believed there needed to be a clearer distinction between the Father and the Son and taught that the Son was generated by an act of the Father's will.
  - h. Various councils were convened to reconcile the East/West dispute. The Arians and the semi-Arians became increasingly at odds and at the Council of Sirmium (357) a final attempt was made to unite all parties. The end result was the Arians drove the semi-Arians into the Nicene camp.
  - i. At this time the three **Cappadocians, Basil the Great**, Basil's younger brother, **Gregory of Nyssa** and Basil's close friend, **Gregory of Nazianzus** further clarified the doctrine of the Trinity by upholding the Nicene doctrine of the Trinity being the same essence or nature but yet in three persons. This clarification of three Persons of the Godhead but one nature freed the Nicene doctrine from attacks of Sabellianism or Modalism. They also opposed the Arian doctrine that the Holy Spirit was the first created being produced by the Son. They affirmed with Athanasius the Divine essence of the Holy Spirit.
2. The Second Ecumenical Council
- a. The **Council of Constantinople (381)** met with 150 church fathers to settle the Arian controversy and approved the Nicene Creed:

The Creed of Constantinople (381)

We believe in one God, the Father All Governing, creator of heaven and earth, of all things visible and invisible;

And in one Lord Jesus Christ, the only begotten Son of God, begotten from the Father before all time, Light from Light, true God from true God, begotten not created, of the same essence as the father, through Whom all things came into being, Who for us men and because of our salvation came down from heaven, and was incarnate by the Holy Spirit and the Virgin Mary and became human.

He was crucified for us under Pontius Pilate, and suffered and was buried, and rose on the third day, according to the Scriptures, and ascended to heaven, and sits on the right hand of the Father, and will come again with glory to judge the living and dead. His Kingdom shall have no end.

And in the Holy Spirit, the Lord and life-giver, Who proceeds from the Father, Who is worshipped and glorified together with the Father and Son, Who spoke through the prophets; and in one, holy, catholic, and apostolic Church. We confess one baptism for the remission of sins. We look forward to the resurrection of the dead and the life of the world to come. Amen.

- b. This creed proved lacking in two points regarding the Holy Spirit:
  - 1) The Holy Spirit was not directly asserted to be the same essence as the Father.
  - 2) The relationship between the Holy Spirit, the Father and Son was not defined.
- c. The Western church generally agreed that the Holy Spirit proceeds from the Father and the Son. The Synod of Toledo in 589 affirmed this, but was never adopted in the East. This was one of the major causes of the final split between the Greek (Eastern) and Latin (Western) churches in 1054.

### 3. The Third Ecumenical Council

- a. At issue at the **Council of Ephesus (431)** was whether the term “mother of God” could be applied to the Virgin Mary, the condemnation of **Nestorius**, who believed that Christ was God and man in two persons, and Pelagianism.
- b. This council was called by emperor **Theodosius II**. The following events demonstrate the turbulent character of this council:
  - 1) On June 7, 431 the council was convened by **Cyril of Alexandria**.
  - 2) On June 22 Nestorius was condemned.
  - 3) On June 26 the Eastern bishops arrived.
  - 4) The Eastern bishops hold their own council to condemn Cyril.
  - 5) Theodosius II annuls the premature decisions of Cyril and his council.
  - 6) The delegation from Rome arrives.
  - 7) On July 10-11 the Romans and Cyril’s half of the council condemn Nestorius.
  - 8) In August Theodosius orders the bishops home, deposing Cyril and Nestorius and ordering their arrest. Cyril escapes to Alexandria.
- c. When the dust settled, the Council of Ephesus proved to be the least doctrinally significant of the early Ecumenical Councils.
- d. Note: There was a second Council of Ephesus, infamously known as the **Robber Synod**. It occurred in 449 and through manipulation sought to exonerate **Eutyches** and compromise orthodoxy. **Leo I** immediately denounced this council, giving it the label by which it has been known.

#### 4. The Fourth Ecumenical Council

- a. Nicaea and Constantinople settled the issue as to whether Christ was truly God, but the question of the person of Christ remained. In what sense is he truly man and God?
- b. The question of the union of the humanity of Christ and the divinity of Christ was addressed at the **Council of Chalcedon (451)**, called by Eastern emperor Marcian, with over 500 bishops attending. It was held in response to the disunity in the church over the **Nestorian** and **Eutychian** heresies.
- c. Nestorianism taught that Christ was incarnate in two persons, human and divine. Eutychianism held that Christ was incarnate in only one nature. Both were defeated in the following creed, which has remained the measure of orthodoxy for the person of Christ:

#### The Definition of Chalcedon (451)

Following, then, the holy fathers, we unite in teaching all men to confess the one and only Son, our Lord Jesus Christ. This selfsame one is perfect both in deity and also in human-ness; this selfsame one is also actually God and actually man, with a rational soul and a body. He is of the same reality as God as far as his deity is concerned and of the same reality as we are ourselves as far as his human-ness is concerned; thus like us in all respects, sin only excepted. Before time began he was begotten of the Father, in respect of his deity, and now in these "last days," for us and on behalf of our salvation, this selfsame one was born of Mary the virgin, who is God-bearer in respect of his human-ness.

[We also teach] that we apprehend this one and only Christ--Son, Lord, only-begotten--in two natures; [and we do this] without confusing the two natures, without transmuting one nature into the other, without dividing them into two separate categories, without contrasting them according to area or function. The distinctiveness of each nature is not nullified by the union. Instead, the "properties" of each nature are conserved and both natures concur in one "person" and in one essence. They are not divided or cut into two persons, but are together the one and only and only-begotten Logos of God, the Lord Jesus Christ. Thus have the prophets of old testified; thus the Lord Jesus Christ himself taught us; thus the Symbol of the Fathers has handed down to us.

## 5. The Fifth Ecumenical Council

- a. The Council of Chalcedon did not put an end to the Christological disputes. The next great council was the **Second Council of Constantinople (553)**, which was called by emperor Justinian to further clarify the issue of the human and divine natures of Christ.
- b. Part of the conclusion of this council is as follows:

### The Second Council of Constantinople (553)

If anyone does not confess that the Father and the Son and the Holy Spirit are one nature or essence [reality], one power or authority, worshipped as a Trinity of the same essence [reality], one deity in three persons, let him be anathema. For there is one God and Father, of whom are all things, and one Lord Jesus Christ, through whom are all things, and one Holy Spirit, in whom are all things.

If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinarius, Nestorius, Eutyches and Origen, together with their impious, godless writings, and all the other heretics already condemned and anathematized by the holy catholic and apostolic Church, and by the aforementioned four Holy Synods and all those who have held and hold or who in their godlessness persist in holding to the end the same opinion as those heretics just mentioned; let him be anathema.

### C. Questions for consideration:

1. What are a few controversial theological issues today?
2. Would a church council be helpful to solve any of these issues today?
3. If you do see a church council as helpful, why is no one organizing it?
4. What is good about creed statements and what is bad about them?
5. Should we write creeds for today's issues?
6. Should we use the creeds of the past in liturgy?

### III. Foes of the Ancient Church

#### A. Foes of the Infant Church

##### 1. Nero (67)

Nero opened such atrocities against Christians that even the Romans were sympathetic. The most notable was ordering Rome set on fire, which burned for nine days, and then charging Christians with the crime.

**Peter** and **Paul** were the victims of this great persecution.

##### 2. Domitian (95)

Christians were falsely charged with indecent meetings, a rebellious spirit, of murdering children and of being cannibals. They were routinely charged with causing famine or earthquakes. Emperor worship developed under Domitian and in court defendants were punished if they refused to renounce their belief in Christ.

A distinguished martyr of this period was **Timothy**, disciple of Paul and bishop of Ephesus. Timothy met a procession of pagan idol worshippers in Ephesus and reproved them for their idolatry. The pagans responded by beating him so that he died two days later.

Also during this time the apostle **John** was boiled in oil and afterwards banished to the island of Patmos.

##### 3. Trajan (108)

Trajan continued the persecutions and issued a formal decree in 112 that Christians should not be sought out but if brought before the magistracy they should be punished. This official support of persecution allowed the persecutions to grow.

**Ignatius**, bishop of Antioch, suffered severely unto death after boldly proclaiming Christ before the emperor.

##### 4. Marcus Aurelius Antoninus Verus (162)

A fourth persecution began particularly in parts of Asia and France. The worst persecution was in Lyons where torture was extended even to servants of wealthy Christians to force them to accuse their masters.

**Polycarp**, bishop of Smyrna, was martyred during this period. He uttered these memorable words, "I have served Christ of eighty-six years and He has done me no wrong. How can I blaspheme my King?"

## 5. Severus (192)

Severus had been attended to by a Christian when very sick and was therefore sympathetic to Christianity. Yet the multitudes prevailed in their hatred of Christians. **Irenaeus**, the bishop of Lyons, was beheaded in 202, because of his zeal for Christ.

## 6. Maximus (235)

Persecution again was raised under Maximus, particularly in Cappadocia where a great effort was made to eliminate Christians.

## 7. Decius (249)

In jealous response to his predecessor Philip, who was deemed a Christian, and in response to the amazing growth of Christianity, Decius attempted to completely destroy the Christian faith throughout the empire. The Romans were aggressive in the persecution and martyrs were innumerable.

## 8. Valerian (257)

Valerian governed with moderation until an Egyptian magician, named Macriamus, persuaded him to persecute Christians. Under Valerian, **Cyprian** of Carthage was beheaded in 258 and 300 men were put to death at one time for not sacrificing to Jupiter.

## 9. Diocletian (286)

Diocletian showed favor to Christians as the outset of his reign, but this soon turned as an entire legion of soldiers, 6,666 men were put to death by the sword for not participating in a sacrifice in 286. The first British martyr, **Alban**, was beheaded in 287. The venerable Bede states that Alban's executioner suddenly became converted and was beheaded as well.

## 10. Galerius (304)

In 303, the persecutions increased dramatically under the persuasion of Diocletian's adopted son, Galerius. In 304, Diocletian became ill and Galerius, led the brutality. Galerius was extremely cruel and his tyranny was fuel by his hatred of Christians. In addition, church buildings were destroyed and copies of the New Testament were burned.



## B. Foes of the Adolescent Church

### 1. **Arius** (d. 336)

#### a. Arius' Background and Beliefs

Arius had been trained at Antioch and was a presbyter at Alexandria. He believed God was one and that Jesus a created being. He wrote, "The Father existed before the Son. There was a time when the Son did not exist. Therefore, the Son was created by the Father. Therefore, although the Son was the highest of all creatures, he was not the essence of God."

#### b. Arius' Banishment

In 318, Arius, accused **Alexander**, the bishop of Alexandria, of Sabellianism (the view that the Father, Son and Holy Spirit were merely roles or modes assumed by God). Alexander was guilty of no more than imprecise language, but Arius was ardently emphasizing the oneness of God.

Arius was called on by Alexander and others to confess the doctrine of the Deity of Christ, but he was unwilling. The emperor Constantine attempted to dismiss the dispute as "of a truly insignificant character," because he was more concerned about the unity of his empire than the unity of the Godhead.

Yet the controversy raged and Constantine convened the Council of Nicaea in 325, which defended orthodoxy and excommunicated Arius.

Yet the cunning Arius within two years had deceived Constantine into thinking he was orthodox at heart. **Athanasius**, now bishop of Alexandria opposed Constantine's order to receive Arius back to Alexandria and Arius returned to Constantinople, where died in 336.

Arianism persisted until its final condemnation at the Council of Constantinople in 381.

### 2. **Donatus** (d.350)

#### a. Donatus' Background and Beliefs

Donatus was the bishop of Carthage from 313 to 347 who founded a schismatic church named after him. He taught that in order for the sacraments to be valid the priest had to be holy and in proper standing with the church.

To Donatus the church was a visible society of the elect separate from the world. To worship the emperor or surrender a Bible to Roman persecutors was to be a heretic or traitor. Any who had done so were forever outside the visible church unless they were rebaptized, thus saved once again. Augustine and the church accepted traitors as they did any other backsliders. They were welcome upon proper penance as prescribed by their bishop. Donatists saw themselves as the only true church.

### b. Donatus' Banishment

While Donatus died around 350, his movement continued to grow. Its arrogance moved beyond the theological realm and into the physical as Donatists participated in the failed revolt of Firmus against Rome and organized a band of terrorists. Donatism survived until the seventh century Muslim conquest of North Africa.

The most significant result of Donatism was it solidified the church as one universal, catholic church. **Augustine** taught that the unity of the church is love and where there is not love and holiness there is no church. Furthermore, where there is no church and no love and no truth, there is no salvation. Separation from the church therefore is a renunciation of love and union with the church that is essential for salvation. Therefore Donatists, who separated themselves, were unsaved.

Also, the doctrine of apostolic succession, where the ministry of the apostles is continued uninterrupted through the bishops, was emphasized. This further solidified the church as an institution.

### 3. Apollinarius (d. 390)

#### a. Apollinarius' Background and Beliefs

Apollinarius was a Syrian theologian who in 361 became bishop of Laodicea. He served during the Arian controversy and was an ardent defender that the second person of the Trinity was truly God.

However, Apollinarius rejected the view that the incarnation of Christ brought together a complete divinity with a complete humanity. He argued that Christ was God in fleshly form, but not also possessing a human spirit. For Apollinarius a human spirit would have made Christ sinful. As the Arian heresy centered on the full identification of Christ with God, the Apollinarian heresy centered on the full identification of Christ with man.

#### b. Apollinarius' Banishment

Church fathers argued against Apollinarius on three grounds:

- 1) The Scripture taught that Christ assumed all that is human, without sin. It is not necessary to reject the spirit to preserve the sinlessness of Christ.
- 2) If Christ was without a spirit, he would not be human.
- 3) Any part of man that Christ had not assumed, he had not healed. If Christ was not fully man the fullness redemption and his atoning death is denied.

Apollinarianism was condemned in several church councils, first in the Council of Alexandria (362), then Rome (376), then at the Council of Constantinople (381), and finally at the Council of Chalcedon (451). Apollinarius died in 390 still affirming his heretical view. His following, quite large at his death, barely survived him. Within a few years they returned to the church or drifted into Monophysitism, believing that Christ had only one nature.

#### 4. **Pelagius** (d. After 418)

##### a. Pelagius' Background and Beliefs

Pelagius was a Celtic monk, born in Britain who moved to Rome in about 380. He was impressive in his appearance and education. As time went on in Rome, Pelagius became distressed by the apathetic Christians and believed the reason for their spiritual state was Augustine's teaching of man's nature and God's grace, which asserted man's inability to achieve salvation apart from God's grace.

In particular, Pelagius' divergent theology was as follows:

- 1) He believed there was absolutely no original sin, or sin which passes by generation, and which man must bear punishment. Therefore, according to Pelagius, man is born in the same moral nature as Adam was created.
- 2) He believed all men have free will, and are capable of good or evil.
- 3) He believed God's grace was seen in giving man free will, that by our free will we choose to believe in God and advance in holiness. He denied God's special grace to enable a person to believe in God. God's general grace to all is acquired through human merit.
- 4) Pelagius believed God's predestination is based on the quality of life God foresees men will lead.
- 5) Pelagius believed that sinless perfection was possible after baptism.
- 6) He particularly objected to the prayer of **Augustine** in his *Confessions*, "Give what thou commandest -- and command what Thou wilt."

##### b. Pelagius' Banishment

Pelagius penned an exposition on Paul's epistles in 405, explaining his views. In 409 he moved to Africa and finally was able to meet Augustine in 412 in Carthage.

Augustine mounted an attack against Pelagius in *On Nature and Grace* in 415 and *On the Freedom of the Will* in 416. Two synods were convened at Jerusalem and Lydda in 415 to address the conflict, but in both Pelagius was acquitted. His acquittal was due to his friendship with John of Jerusalem, his great knowledge, and the unfamiliarity of the East with the issues or Augustine's writings.

Augustine had Pelagius condemned at local synods at Carthage and Mileve, which prompted Innocent I, bishop of Rome, to resolve this East-West dispute. In 417, Innocent condemned Pelagius, but his untimely death led to more uncertainty until 418 when a council met at Carthage agree with Innocent.

Pelagius was universally condemned by the church at the Third Ecumenical Council in Ephesus (431). An agreement was reached when Bishop Celestine of Rome supported the condemnation of Nestorius (the controversy in the Eastern church) and Bishop Cyril of Alexandria supported the condemnation of Pelagius.

## 5. Nestorius (d. 451)

### a. Nestorius' Background and Beliefs

Nestorius was a bishop in Constantinople who zealously spoke against heresies such as Arianism, Apollinarianism, etc., but also attacked anyone who used the term "mother of God" to refer to Mary. He would accept "Christ-bearer" or "Man-bearer" but in the term "bearer of God" he saw a confusion of the divine and human in Christ. Nestorius believed Christ was fully man and fully God, but that these were not united in one person.

He stated, "Man has not born the godhead, for that which is born of flesh is flesh...A creature has not born the Creator, but she bore a man."

How could any human give the divine nature to Christ? But Mary did not conceive the deity of Christ, it was implanted. No woman conceives the soul of an infant. The woman is said to be the mother of the whole child, although we know technically that it is impossible. Therefore, calling Mary the "God-bearer" is not invalid.

### b. Nestorius' Banishment

**Cyril**, the Bishop of Alexandria, was the principal opponent of Nestorius. This conflict was fueled by Nestorius' combative character and Cyril's council at Alexandria in 430 which condemned Nestorius.

The Council of Ephesus in 431 condemned Nestorius. He was sent away to a monastery in Antioch then later to Petra and then to Libya. He lived past the Council of Chalcedon (451), in which he believed his own doctrine was vindicated, although the Definition of Chalcedon calls Mary "the God-bearer." Nestorius maintain that he just could not fully explain his doctrine.

Nestorianism exists today in the Persian or Assyrian Church, located in Iraq, Syria and Iran.

Was Nestorius really a heretic? Or was he condemned for his lack of tact, his lack of words, and Cyril's political ambition?

## 6. **Eutyches** (d. 454)

### a. Eutyches' Background and Beliefs

Eutyches was an abbot of an important monastery near Constantinople. The condemnation of Nestorianism at Ephesus in 431 set the stage for the Eutyches' teaching that Christ was not only one person, but also only one nature.

### b. Eutyches' Banishment

**Flavian**, bishop of Constantinople, had Eutyches' doctrine condemned by a local synod and then appealed to other bishops for support. This set up an opportunity for Dioscurus, who succeeded Cyril as bishop of Alexandria, to make Alexandria the dominant church in the East.

Dioscurus chaired the infamous Robbers Synod at Ephesus in 449 which approved Eutyches. Flavian was so poorly treated that it may have contributed to his death a few days later. In reality, Dioscurus was to learn that the brink of victory became disaster for himself and Alexandria.

**Leo I**, the bishop of Rome, supported orthodoxy and Constantinople and denounced the synod (giving it the name Robbers Synod). This support led to the condemnation of Eutyches and Dioscurus at the Council of Chalcedon (451).

Leo provided such strong opposition for two probable reasons:

- 1) In spite of the historic relationship between the churches of Alexandria and Rome, Eutyches' teaching was very similar to Apollinarianism, which had already been condemned. Flavian was correct in opposing Alexandria.
- 2) Leo's rival church was not only Constantinople (called the New Rome) but also Alexandria. If Constantinople prevailed over Alexandria, only Rome would be unblemished theologically. Antioch and Constantinople were discredited over Nestorianism and Alexandria over Eutychianism.

Eutyches is considered to be the father of **Monophysitism**, or Christ having only one nature. Nothing more is known of Eutyches beyond his exile in 451. Monophysitism continued as a controversy in the medieval church and exists today with the Coptic Church in Egypt.

### C. Questions for consideration:

1. What are the foes from outside the church today?
2. What are the foes from inside the church today?
3. Which of these foes do you think present the greatest threat to the church today?
4. How well is the church of Christ responding to these foes?
5. In the early church, which foes damaged the church more, those from outside or those from inside? Is the same true today?

#### IV. Key Figures of the Ancient Church

##### A. Ante-Nicene Church Fathers

###### 1. **Ignatius** (c. 70 - c. 110)

Ignatius was a bishop of Antioch, in Syria. He was not only close to the apostles chronologically, but he was similar in thought. His letters, written to churches as he traveled to his martyrdom in Rome, reveal a strong commitment to Christ, and emphasize the physical facts of Christ's death burial and resurrection.

Ignatius is significant because his letters reveal the rapid development of the episcopal structure of a single ruling bishop in every city except Rome. He coined the term "catholic" (universal) to describe the church and to show the interrelationship between churches. Ignatius opposed the **Ebionite** heresy, which demanded the keeping of the Jewish regulations as the way of salvation. He taught that to affirm Christ meant rejecting Jewish practices. Christians must worship on the Lord's Day, rather than on the Jewish Sabbath.

Ignatius looked forward to his death with these words written to Polycarp, "Let the fire, the gallows, the wild beasts, the breaking of bone, the pulling asunder of members, the bruising of my whole body, and the torments of the devil and hell itself come upon me, so that I may win Christ Jesus!"

###### 2. **Polycarp** (c. 70 - 156)

Polycarp, the bishop of Smyrna, was born of a Christian family and a disciple of John. During his life he opposed heretics, calling Marcion "the first-born of Satan," and championed the apostolic tradition.

His only surviving work is a letter to the Philippians in which he responded to a request for Ignatius' letters. In his letter he quotes or alludes to thirteen of the New Testament books, which attests to their canonicity.

The church of Smyrna wrote *The Martyrdom of Polycarp* to the church of Philomelium to describe Polycarp's death. The civil authorities exhorted Polycarp to renounce his faith, to which he dramatically replied "I have served Christ eighty-six years and He has done me no wrong. How can I blaspheme my King who saved me?"

Polycarp was sent to burn at the stake, where he prayed and sang praises to God. Although in the midst of the flames, he remained alive and was struck with spears until death. Twelve of his companions were soon after martyred.

###### 3. **Justin Martyr** (c. 100 - 165)

Justin Martyr was an early defender of the Christian faith. He was born a Gentile and studied philosophy until he was converted by an elderly man in 132. For a time he taught Christian philosophy in Ephesus but in 135 he moved to Rome where he trained apologists to defend Christianity against misrepresentation and ridicule. He attempted to show how Christianity was superior to Greek philosophy.

Three of his works are still extant: *First Apology* (c. 152) in which he argues that Christ is the full revelation of God and saves man by his death and resurrection; *Second Apology* (c. 153), much shorter than the first and opposes the unjust persecution of Christians; and *Dialogue with Trypho*, a discussion with a Jewish rabbi about the superiority of Christianity over Judaism.

It is in Justin's writings that we first see the teaching that Mary by her obedience reversed the effects of Eve's disobedience. Also, he is the first to describe the worship of the early Christian church and gave evidence to the emerging canon of the New Testament.

#### 4. **Irenaeus** (c. 177 - c. 202)

Irenaeus was the bishop of Lyons in southern France, one of the most important early Christian writers. In his *Against Heresies* Irenaeus gave his statements of faith to refute Valentinus, a Gnostic, and Marcion, a heretic. Through this work we can see that he believed the following:

- a. The first four Gospels were canonical.
- b. The New Testament was Scripture along with the Old Testament.
- c. The future earthly millennial kingdom at the second coming of Christ.
- d. Apostolic succession, or the faith transmitted through a successive line on bishops.
- e. The recapitulation theory of the atonement of Christ. That is that Christ traced the steps of Adam and through obedience restored what Adam lost.
- f. The Virgin Mary is the obedient Eve.

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

Origen was a theologian from Alexandria. He was one of the first to set forth a systematic statement of faith and one of the first Bible commentators. His study was vast and he wrote numerous books, many of which have been lost. He was even called to instruct the emperor's mother.

His life and teachings are filled with controversy. He was an ascetic who early in life, according to the historian Eusebius, took Matthew 19:12 literally and castrated himself. After years as a layman, he was improperly ordained a priest by the bishop in Caesarea, under the protest of his own bishop in Alexandria. His teachings were problematic; by some he was respected and by others he was denounced.

His understanding of Scripture was rooted in his allegorical method of interpretation. His allegorical interpretation was foundational to the rise of Amillennialism, or the denial of the future earthly reign of Christ. This departure from the literal method also gave way to contradictions in his teachings and some of the following doctrines:

- a. Origen believed in the Ransom-to-Satan view of the atonement, that Christ's death was a payment to Satan.
- b. He believed in universalism, in that all beings would one day be restored by God's grace, including the devil and his angels.
- c. He believed that souls who had erred in a former life were placed on earth in human bodies as part of a purifying process.
- d. While some of his writings affirm a Trinitarian view of God, other times he spoke of the Son and Holy Spirit as being subordinate.
- e. He believed punishment for sin was not judicial and complete at the cross, but was continuous and disciplinary.

Origen was condemned by some synods, such as the Council of Constantinople in 553. **Jerome** called him the second great teacher of the church after the apostle Paul, yet later in life denounced him. Origen died as a result of the Decian persecution.

Was Origen a church father or a church foe? There has been a movement in modern scholarship to rehabilitate Origen and to distinguish his doctrines from those of his followers. There is no doubt however that Origen's hermeneutic and doctrinal errors caused the church a great deal of harm.

## 6. **Cyprian** (c. 200 - 258)

Cyprian was the son of wealthy parents and became a Christian at the late age of about 46. Two years later he was named bishop of Carthage, the largest church in Africa.

During the persecution of emperor Decius (250 - 251), Cyprian hid out (a move for which he was criticized). After the persecution, he insisted those who had "lapsed", or made sacrifices to pagan gods, perform severe penance to atone for their apostasy. His position on this issue was a source of controversy, and he convened two synods of African bishops to resolve the issue in his favor. However, another persecution in 252 stalled the debate.

Cyprian next engaged **Stephen**, the bishop of Rome on the validity of baptisms performed by the Novationists, a rival group of Christians who formed separate churches after the persecutions because they believed that no one who had "lapsed" should be admitted back into the church. Stephen argued for acceptance of their baptisms, Cyprian against acceptance and in favor of rebaptizing.

For the first time, a bishop of Rome used his reputation as successor to the apostle Peter to claim authority over other bishops. Cyprian argued for the equal authority of bishops and called attention to Peter's submission to Paul in Galatians 2. Stephen threatened to excommunicate Cyprian but his martyrdom in 257 under emperor Valerian brought a premature end to the conflict. Stephen's position against rebaptism prevailed when Augustine supported it against the Donatists (405 - 411).

Cyprian was also arrested in the persecution under Valerian, banished, found guilty of sacrilege against the Roman gods and beheaded.



## 7. **Tertullian** (c. 160 - c. 220)

Tertullian was an African moralist, apologist and theologian. He is known largely through his writings, as thirty-one of his Latin works remain.

After being trained in law he was converted. His most notable contribution to the church was his work on the doctrine of the Trinity. He taught the Godhead is three persons in one substance, taught the divine and human natures of Christ and man's original sin. He laid important groundwork for later conclusions at Nicaea (325) and Chalcedon (451).

However, his life concluded in disrepute as Tertullian left the catholic church around 206 and joined with **Montanism**, a prophetic movement that practiced tongues speaking and awaited the imminent return of Christ. Augustine writes that Tertullian later abandoned Montanism and founded the Tertullianists.

## B. Post-Nicene Church Fathers

### 1. **Athanasius** (c. 296 - 373)

Athanasius did more than anyone else to bring the triumph of the orthodoxy doctrine of the deity of Christ over **Arianism**. He devoted 45 years of his life to the battle and suffered five exiles over a total of seventeen years of hiding and fleeing.

After participating in the Council of Nicaea in 325, Athanasius was named the bishop of Alexandria in 328 at the age of 33. He saw Arianism continue to plague the church and took a firm stand by opposing the emperor who ordered the church at Alexandria to restore Arius. The church refused and Athanasius was exiled. During exile, Athanasius was received by the western church and his teaching solidified the West against Arianism.

In addition to opposing Arianism, Athanasius shape monasticism through his book, *The Life of Antony*, which made the desert hermit monk's life an example for the church.

### 2. **John Chrysostom** (c. 350 - 407)

Born in Antioch and schooled in philosophy, logic and law, Chrysostom turned to asceticism until its rigors depleted his health. He then became a priest in Antioch, combining sound exegesis with practical applications. In his most famous series of sermons, He guided the church in Antioch through a civil tax revolt in 387. He also took responsibility for correcting local abuses of the clerical office.

Chrysostom was appointed bishop of Constantinople in 397. Unwilling to accept, he was taken there by capture in 398. He responded with dismay over the morality and greed of the church leaders in Constantinople. He fearlessly upheld righteousness and was exiled. He finally died in 407 in transit to a more remote place of exile.

The Protestant reformers would later regard Chrysostom as a church father second only to Augustine, because he opposed allegorical interpretation and sought the exact, literal meaning of the text.

### 3. **Jerome** (331 - 420)

Jerome grew up in Rome and after his baptism at age twenty, he embarked on a twenty year pilgrimage covering the entire empire. He spent his final thirty-five years engaged in biblical scholarship and in translating the Bible into Latin.

During his travels he developed a lifelong attraction to monasticism. He spent a total of several years in desert isolation. He also enjoyed the training of a number of men, including Gregory of Nazianzus in Constantinople. Jerome settled in Bethlehem in 386. His most important work was completed when he finished his New Testament translation in 398 and his Old Testament translation in 405.

Jerome also resisted Apollinarianism, Pelagianism and later in life turned against the teaching of **Origen** as well. However, some of his monastic interests included legalistic extremes, such as abstinence from normal eating, employment and marriage. His stringent practices led to largely female followers.

### 4. **Ambrose** (c. 339 - 397)

Ambrose was the first Latin church father from a Christian family. He moved up rapidly through the Roman government and was appointed governor of the northern provinces of Italy by age thirty. As governor he came to Milan to resolve conflicts between Christians and Arians. Both claimed him as bishop of Milan although he had not yet been baptized.

As bishop of Milan, Ambrose defended orthodoxy against **Arianism**, he introduced congregational singing and was an effective preacher. His primary writing, *On the Duties of the Church's Servants*, was the first book on Christian ethics.

Ambrose's greatest impact was in the area of the church and the state. In overcoming a struggle against Arian emperors, he developed a strong belief in the church being independent from the state. As a result, the bishops in the West did not become servants of the emperor as became true in the Eastern church.

Ambrose was even able to bring orthodox emperor **Theodosius** under the moral authority of the church. When Theodosius executed thousands in Thessalonica as punishment for a riot, Ambrose threatened to bar him from communion unless he performed public penance, which the emperor indeed followed. Ambrose exercised authority in such matters without the involvement of the bishop of Rome.

### 5. **Augustine** (354 - 430)

Augustine was without a doubt the most influential of the church fathers. He was raised in North Africa by a godly Christian mother, Monica. He was received the best Roman education at Carthage, but abandoned the faith of his mother and in 372 he took a mistress whom he remained with for thirteen years.

Augustine began his quest for truth with **Manichaeism**, a sect which believed in dualism, or the absolute power of evil versus the absolute power of good. Augustine abandoned the Manichaeans after nine years.

He became a Christian in 386 through reading Romans 13:14 and was baptized by **Ambrose**, bishop of Milan in 387. In 396 Augustine became the bishop of Hippo, where he remained until his death. Augustine's importance can be seen in the following:

- a. *Confessions*, his autobiography and best known work, was a self-examination before God and gave the church a biblical understanding of man in light of the grace of God.
- b. Augustine's major theological work, *On the Trinity*, he gave an orthodox treatment of the doctrine of God's nature in unity as three Persons.
- c. Augustine wrote *Epistle 137*, a letter to a pagan intellectual on the incarnation. This taught the doctrine of the Person of Christ: one person in two natures, divine and human, without confusing the two natures. This letter later impacted the Council of Chalcedon (451) in its statements.
- d. Augustine established the doctrine of the church in his writings against **Donatism**. He taught there was only one church in Christ, which was not pure but included "wheat and tares" which would grow together until judgment. Also, he taught the power of the gospel, the validity of baptism and the Lord's Supper were consistent in spite of the moral character of the person who delivers it.
- e. In 410, barbarian King Alaric entered and sacked Rome. Christians had claimed that God would protect the empire if the emperor was Christian. The pagan blamed Christianity for the disaster, which prompted Augustine to write his twenty-two volume *City of God*. The work was a biblical approach to history: God began the events in creation, controls them by his will, and at the second coming will bring all events to a just end.
- f. From 412 to the end of his life, Augustine wrote thirteen works against **Pelagius**, who exalted man and criticized Augustine's view of God's grace. In these works Augustine affirmed the following:
  - 1) Adam had immortality before the fall.
  - 2) Original sin is transmitted from Adam to his descendants.
  - 3) Infants need baptism and remission of sins.
  - 4) The grace of God is sovereign, and man's will does not overcome God's will.
  - 5) Every good work of man is the gift of the grace of God.
  - 6) Perfectionism is not reached in this life.

During the last months of Augustine's life, the Vandals overtook Hippo. They had destroyed Roman North Africa and the outward evidence of Christianity. Augustine ended his life preaching to refugees and had the gold vessels of the church melted down to give aid to the many that came.

## V. Key Writing of the Ancient Church: The New Testament

We have seen the Ancient Church under substantial attack from heresy and false teachers. The church responded to heresy in three progressive ways:

- The development of the doctrine of apostolic succession
- The development of the Roman creeds
- The development of the New Testament canon

### A. The Canonicity of the New Testament

#### 1. The Definition of Canonicity

The root meaning for canon is from *Κανον* - “measuring rod” or “ruler.” From the literal term “ruler,” the word came to mean a standard for anything. The first usage of the word “canon” to refer to the Bible came at about 350, with Athanasius.

The canon of the Bible is the normative writings or authoritative Scripture. There is no other normative or authoritative revelation other than the Bible. Revelation in creation is only general revelation.

#### 2. The Determination of the New Testament Canon

The common mistake in understanding how a book was considered to be canonical is to confuse determination and recognition.

- a. A book is not canonical because man deemed it to be a part of the canon. A book is canonical because God inspired it, not because man decided it.
- b. A book is not canonical because it is valuable or inspiring. It is valuable or inspiring because it is canonical. There are many inspiring books that are not part of the canon.
- c. A book is not canonical because of widespread Christian usage. This confuses the cause (inspired by God) with the result (used by the church). If this were the test of canonicity, then *Pilgrim's Progress* would be part of the Scripture.
- d. **Inspiration determines canonicity.** God determines canonicity; man discovers canonicity. Books receive canonicity from God and recognition from the people of God.

This view is likewise held by the Roman Catholic Church, which pronounced in **Vatican I** that the books of the Bible are “sacred and canonical, not because, having been carefully composed by mere human industry, they were afterwards approved by her authority...but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church herself.”

**Summary:** Man discovered the canon which God had determined. God gave us the canon, man recognized this fact. The authority of the Scriptures, therefore, is not founded on the authority of the church but the church is founded on the authority of the Scriptures.

### 3. The Promise of the New Testament Canon

- a. Jesus promised “all truth” to the apostles (John 14:26; John 16:13).
- b. The apostles claimed this promise (Acts 1:1; Eph. 2:20; Acts 2:42).
- c. The apostolic church recognized their authority (Acts 8; Acts 15).

### 4. The Principles of the New Testament Canon

The primary test for the New Testament canon was **apostolic authority**. Was the book written by an apostle or by a close associate, with apostolic approval? Not merely apostolic authorship, but apostolic approval.

There are a few confirmations that accompany apostolic authority:

- a. Was it confirmed by an act of God (Heb. 2:3-4; John 3:2; Acts 2:22)?
- b. Does it tell the truth about God (Deut. 18:22; Galatians 1:8)?
- c. Does it have the power of God (Hebrews 4:12)?
- d. Was it accepted by the people of God to whom it was first given (1 Thessalonians 2:13; Daniel 9:2; 2 Peter 3:15)?

### 5. The Problems with the New Testament Canon

- a. Books accepted by all (Homologoumena)

Twenty New Testament books were accepted by all, while seven “disputed books” were questioned. Philemon, 1 Peter and 1 John were more omitted than disputed.

- b. Books rejected by all (Pseudepigrapha)

These books are heretical, exaggerated frauds from the second through fourth centuries. By the ninth century, Photius listed about 280 of these books and more have since been discovered. Some of the more famous are *the Gospel of Thomas* (a Gnostic view of Jesus’ childhood miracles) and *the Acts of Peter* (which contains the account of Peter’s crucifixion upside down). The Roman Catholic Church never considered these books to be canonical but some doctrine can be traced to these writings, mostly regarding Mary.

The Pseudepigrapha gives us insight into some of the traditions of the early church, the heresies of the church and the drive toward asceticism. They show a desire for information about Jesus and the apostles beyond the New Testament and the attempt to defend error in the name of apostolic authority.

## c. Books accepted by some (New Testament Apocrypha)

These books sometimes appeared in local church canons and in minor Bible translations, were sometimes used in church worship services as homilies, were sometimes included in copies of the New Testament and were sometimes quoted by church fathers. These include:

- 1) The *Epistle of Barnabas* (c. 70 - 79). It is similar to the book of Hebrews but is more allegorical and mystical. It is quoted as Scripture by Origen and Clement of Alexandria. It is found in the Sinaitic manuscript (c. 340).
- 2) The *Epistle to the Corinthians* (c. 96). Written by Clement of Rome, it was read publicly at Corinth according to Dionysius of Corinth (160 - 180). It is found in the Alexandrian manuscript of the New Testament (c. 450).
- 3) The *Shepherd of Hermas* (c. 115 - 140) is the most popular of the noncanonical books. Its content is dramatical allegory teaching purity and repentance. It is quoted as inspired by Irenaeus and Origen. It is found in the Sinaitic manuscript and in some Latin translations.
- 4) The *Didache* (c. 100 - 120) gives us insight into the views of the early church. It is a bridge from the New Testament to the church fathers in such doctrines as baptism. The shift from baptism by immersion to baptism by pouring may be alluded to in *Didache* 7:1-4. Clement of Alexandria lists it as a sacred writing.
- 5) The *Revelation of Peter* (c. 150) depicts vivid pictures of heaven and hell.
- 6) The *Gospel According to the Hebrews* (c. 65 - 100) is the earliest noncanonical gospel. Only fragments of it have survived in writings of some church fathers.
- 7) The *Epistle of Polycarp to the Philippians* (c. 108) borrows from content and style of the New Testament, particularly from Paul's epistle to the Philippians.

These books were ultimately rejected for the following reasons:

- 1) While it is clear that some of the church fathers considered some of these books canonical, the testimony of the church in general as well as the final councils reveals their judgment to be faulty. They never enjoyed anything more than temporary and local recognition.
- 2) The best of these books only achieved semicanonical status, as an appendix to a manuscript or a mention in a table of contents.
- 3) No major canon or church council included them as inspired by God.
- 4) These books were not written by apostles or with their close association, under apostolic authority.

These books give us insight into the early church, and provide early evidence of New Testament books. They show the rise of false teaching, like allegorical interpretation in the *Epistle of Barnabas* or baptismal regeneration in the *Shepherd of Hermas*.

## d. Books rejected by some (Antilegomena)

- 1) Hebrews was questioned because it was written by an anonymous author. In the East it was considered Pauline and was readily received. The West was not certain of its authorship and was reluctant to accept it.
- 2) James was questioned because of his supposed conflict with Paul on justification by faith.
- 3) No book has been more questioned than 2 Peter. While some claim a dissimilarity of style with 1 Peter, there are close similarities as well. Also, it was highly respected by the Coptic church in Egypt in the third century, it is testified to by Origen, Eusebius, Jerome and Augustine, and it is possibly alluded to in the *Epistle of Barnabas* 15:4.
- 4) II and 3 John were questioned because of their personal nature and limited circulation. The similar style and thought to 1 John testifies to its genuineness.
- 5) Jude was questioned because of its reference to the Book of Enoch in verses 14 and 15 and possibly to the Assumption of Moses in verse 9. However, Paul quotes other extra-Biblical sources (Acts 17:28; 1 Corinthians 15:33; Titus 1:12) without affirming these sources as canonical.
- 6) Revelation was one of the first books to be recognized in the writings of the early church fathers and one of the last to be questioned. It was questioned largely because the book's difficult content and because of an unwillingness on the part of some to accept the book's teaching of a 1,000 year millennium.

With each of these books, once the question of authenticity or genuineness was settled, there was no longer a question of canonicity.

## 6. The Progress of the New Testament Canon

- a. The gospels were written by eyewitnesses (Luke 1:1).
- b. The epistles quote the gospels as Scripture (1 Timothy 5:18).
- c. The apostle Peter accepted Paul's epistles as Scripture (2 Peter 3:15-16).
- d. The first century church read and circulated books (Colossians 4:16; 1 Thessalonians 5:27; 1 Timothy 4:13; Revelation 1:4).
- e. The last book of the New Testament was written before the end of the first century. Revelation was the last book written by an apostle and John was the last apostle alive at the time. Therefore, the warning to not add to the book (Revelation 22:18) refers indirectly to the New Testament canon.
- f. Every New Testament book was quoted as Scripture in the second century, except for 3 John (probably due to its concise length).

- g. The **Muratorian Canon** (c. 160 - 180) represents the first known list of New Testament books. It shows that the writings of the apostles were elevated to the level of the Old Testament. The list is in Latin and is broken off at the beginning and probably at the end. It does not include 1 John, I and 2 Peter, Hebrews and James. It also specifically excludes certain extra-Biblical writings.
- h. **Irenaeus** (c. 177 - c. 202) alluded to all the New Testament books except Jude, 2 Peter, James, Philemon, II and 3 John and Revelation.
- i. The **Syriac** version dates from the third century and its only deletion is Revelation. By the third century there was no debate about the fact of a New Testament canon, only the extent of the canon.
- j. **Origen** (c. 185 - c. 254) made a list of disputed books: Hebrews, 2 Peter, II and 3 John, James, Jude, Epistle of Barnabas, Shepherd of Hermas, Didache and the Gospel of Hebrews.
- k. **Clement of Alexandria** (c. 155 - c. 220) disputed James, 2 Peter and 3 John.
- l. **Eusebius of Caesarea** (c. 265 - c. 339) disputed James, Jude, 2 Peter, II and 3 John.
- m. By the beginning of the fourth century two conclusions had emerged:
  - 1) The rejected books, the Pseudepigrapha, were unacceptable because they were unknown. Most people had never heard of them.
  - 2) The apocryphal writings had become nearly extinct. Few copies remained.
- n. **Athanasius** in a bishop's letter of 365 made a list of inferior books, accepting the New Testament as we know it. He was joined by Epiphanius, bishop of Salamis, Theodore of Mopsuestia, John Chrysostom and Theodoret.
- o. **Gregory of Nazianzus** and **Cyril of Jerusalem** doubted Revelation and Didymus of Alexandria doubted 2 Peter.
- p. The council of Laodicea (363) was a local church gathering which accepted twenty-six New Testament books with the exception of Revelation.
- q. **Jerome** and **Augustine** give several lists affirming the twenty-seven book New Testament. Augustine determined at the Council of Hippo (393) and the Third Synod of Carthage (397) that only the canonical books should be read under the name "divine Scriptures".
- r. The Fourth Synod of Carthage (419) reaffirmed the results of the previous council and appealed to **Innocent I**, the bishop of Rome, for his approval.
- s. All books were accepted by all by the fourth century. However, the issue would continue to surface through the Medieval period until the reformation. **Martin Luther**, in fact, placed James, Hebrews, Jude and Revelation in a lesser position at the end of his German New Testament.



The following chart, from *A General Introduction to the Bible* by Norman Geisler and William Nix, shows the acceptance and usage of New Testament books in the Ancient Church:

## 7. The Perfection of the New Testament Canon

- a. Christ's apostles are the only official channel of His eyewitness teaching (John 15:27; Acts 1:21-22; Hebrews 2:3-4; Luke 1:1-2).
- b. The eyewitness apostles lived only in the first century.
- c. The twenty-seven books of the New Testament are the only apostolically confirmed literature extant about Christ.
- d. If the canon did not close with the apostles, then Christ's promise of teaching them "all truth" was wrong (John 14:26; 16:13).

## B. The Inspiration of the New Testament

Most of the church fathers speak about the inspiration of the Scriptures in general terms. All agreed that the Scriptures were inspired, but they differed in their views as to how the Scriptures were inspired.

Some, like Justin Martyr, held to a **dictation** view of inspiration. He saw the writers as passive, although not unconscious instruments in the control of God; God's pens rather than His penman.

Most, like Irenaeus, John Chrysostom and Augustine held to more of a **dual authorship**, with God inspiring the Word through the individual styles of each author.

Nowhere in the church fathers do we see any evidence that they doubted the inerrancy of the Scripture. The divine origin, the authority and the inerrancy of the Bible were never questioned.

## C. The Transmission of the New Testament

While the original writings of the New Testament have long since perished, it was probably written on the common and most inexpensive vehicle of the time, **papyrus**. Papyrus is a type of paper made from the stem of a papyrus tree, found around the Nile river.

The earliest existing copies of the New Testament are found on papyri. These are hand-written and called manuscripts. The style of writing was slow and difficult as the letters were capital (called uncial), written separately and without punctuation or breaks between words or sentences.

Unfortunately, papyrus rolls survived long periods of time only when placed in unusually protected places. The oldest existing fragment is dated around 135 and contains five verses, John 18:31-33, 37-38. Found in Egypt, it belongs to the John Rylands Library at Manchester, England. By the early second century, these papyrus rolls were made less cumbersome by combining them into a volume, called a codex.

As a result of the persecutions of the infant church, the Scriptures were in jeopardy and not systematically copied. The Diocletian persecution of 302 - 305 ordered the destruction of the Scriptures by fire. Yet twenty-five years later, Constantine ordered the historian Eusebius to prepare fifty copies of the Bible at the imperial expense.

These facts demonstrate why all the papyrus manuscript copies date prior to 325 and contain only portions of the New Testament. By the fourth century **parchment** from animal skin was used as durability became more important and the church could more easily afford this better writing material. This also resulted in a multiplication of manuscripts, typically copied from earlier papyrus manuscripts.

The oldest existing complete manuscript of the New Testament is a parchment which dates from about 340. It is known as Codex Sinaiticus and is now in the British Museum in London.

## D. The Translations of the New Testament

The multitudes in Jerusalem on the day of Pentecost included many different mother tongues. People like these throughout the empire would need the Scriptures in their own language. As time progressed such translations developed.

### 1. The Latin Translation of the New Testament

Without a doubt, **Jerome's Latin Vulgate** was the greatest and most widely used translation of the New Testament for most of church history. The Vulgate was produced in response to several factors:

- a. Under the Roman Empire, the Latin language did not dominate the culture until centuries had passed. Latin was mostly used in the military and business world in Italy. However, as time went on Latin became more common. By the third century Latin succeeded Greek as being the language of the Western church.
- b. By the third century, several Old Latin translations were in circulation. Tertullian and Cyprian used an African based Latin version; Irenaeus and Novatian used a European based Latin version; and Augustine's version of the Latin New Testament was used predominantly in Italy.
- c. In addition to the significant problem of no recognized authoritative Latin text, the texts that did exist were freely copied and recopied, formally and informally. Tertullian, for example, would write one of his many treatises and sometimes quote the African Latin version and sometimes make his own on-the-spot translation of the Greek text into Latin. This only led to more confusion.
- d. Also, multiple heresies had arisen and many based their teaching on their own Bible translation or canon. This problem increased the need for a standard Latin text.

The variety of Old Latin versions led Damasus, the bishop of Rome (366 - 384) to commission Jerome to make a revision in 382. He began the task immediately and finished his New Testament revision of the Old Latin in 398 and his Old Testament translation in 405. He cared little about the Old Testament Apocrypha and reluctantly made a hasty translation of only portions of it before his death. His successors inserted the Old Latin version of the Apocrypha into the Vulgate.

Jerome's Old Testament translation was very controversial. His work was opposed by Augustine and the large majority of church leaders because it was translated directly from the Hebrew Old Testament. Augustine held a popular view that the Greek translation of the Hebrew Old Testament, the Septuagint, was inspired by God and should be used.

However, Jerome's translation prevailed and was pivotal in the history of Bible translation. Jerome's Old Testament translation was not simply a revision of the Old Latin (like his New Testament) but an independent translation establishing the priority of working from the original language.

At the **Council of Trent** (1546 - 1563) the Vulgate was declared the standard text for the church. However, a problem remained. Over time, Jerome's Vulgate was copied and recopied with a total of over eight thousand extant manuscripts. This led to significant variations due to textual errors in copying. A papal commission was established but was unable to solve the problem.

In 1590 Pope Sixtus published his own edition. His successor, Gregory XIV (1590 - 1591) immediately undertook a drastic revision. Gregory's successor, Clement VIII (1592 - 1605) recalled all copies of the Sixtine edition and in 1604 a new version appeared, known today as the **Sixto-Clementine edition**.

## 2. Other Translations of the New Testament

- a. The *Diatessaron* is a harmony of the four Gospels by **Tatian** written in Syriac. It dates from around 170 and was very popular among Syriac speaking Christians.
- b. Several Syriac versions of the Old and New Testament can be traced from as early as the second or third century. The Syriac versions were sometimes used as the text on which other translations were based.
- c. The Bible was translated into several Coptic (old Egyptian) versions dating from the fourth century.
- d. An Ethiopic translation of the New Testament was completed by the seventh century.
- e. Fragments of a Gothic (Germanic) translation date from the fifth and sixth centuries.
- f. An old Armenian translation, probably translated from Syriac, dates to the fifth century.
- g. Several other minor translations were produced after the fifth century, including Georgian, Arabic, Slavonic, etc.

## E. Questions for consideration:

1. How would our church be different if we had only one Bible?
2. What if we could only reproduce it by hand?
3. What if we had no pens and paper?
4. What if our one Bible was being sought out by the government?

## The Medieval Church

### I. Characteristics of the Medieval Church

#### A. The Papacy

With the political and teaching skills of Leo the Great (c. 400 - 461) and the administrative skills of Gregory the Great (c. 540 - 604), the bishop of Rome ascended to power over all other bishops. The Roman Catholic Church traces the papacy back to the apostle Peter. However, Leo I was the first to stress the primacy of the bishop of Rome and not until Gregory I was the primacy of Rome actualized. Although Gregory rejected the title of "Pope" in the sense of domination (bishops in the Ancient Church were sometimes referred to as a pope without meaning supremacy), in practice he was the first pope.

During the Medieval Church, much of history included the popes. Certain popes were strong leaders, heavily involved in politics and unfortunately, many were of less than high moral character. Papal problems became so great that around 1400 the papacy was divided among two and then three different men claiming the title. It was the failure of the papacy that ultimately led to the Protestant Reformation.

#### B. The Great Schism

The Great Schism formally ruptured communion between the Eastern and Western churches in 1054. The churches had become increasingly different culturally and theologically over many centuries. The primary differences which caused the schism were:

1. The Eastern church was under the Byzantine Empire while the Western church was tied to the Holy Roman Empire.
2. The Eastern population spoke Greek and the Western language was Latin.
3. The Eastern church stagnated theologically after the Council of Chalcedon in 451. The Western church changed and grew through controversies and expansion.
4. The Eastern church taught that the Holy Spirit proceeds from the Father. The Western church taught that the Holy Spirit proceeds from the Father and the Son.
5. The Eastern church engaged in a 120 year dispute over the use of icons, or flat images of Christ, Mary or a saint. The East finally permitted icons but prohibited statues. The West on the other hand permitted statues.
6. In the East the lower clergy were permitted to marry but in the West all clergy were required to be celibate.
7. The Eastern church faced Islam with little conversions. The Western church assimilated the Barbarians into the church.

The final split came when Pope Leo IX excommunicated the Patriarch of Constantinople (second in primacy to the pope), **Michael Cerularius** (d. 1059). Cerularius began forcing the Latin churches in Constantinople to use Greek practices and language. When these churches refused in 1052 he closed them down.

The papacy responded by asserting its authority which Cerularius reacted against. Pope Leo IX sent a delegation to Cerularius but the patriarch refused to see them. The papal representatives excommunicated Cerularius, who in turn excommunicated the delegation and anathematized the pope. Thus the division was complete.

### C. The Spread of Islam

Islam was founded by **Muhammad** (c. 570 - 632) in Arabia. During the first century after Muhammad's death, Islam spread rapidly, spreading west to Spain and east to India.

Islam conquered North Africa where many of the Church Fathers originated. The church in Africa all but ceased to exist. When territory fell to Muslim rule it became a definitive boundary for the influence of the church.

Islam conquered the Middle East, which led to the Crusades in 1095 in an attempt by the West to take back the Holy Land. The Western crusaders defeated the Muslims and controlled the land for over one hundred years.

### D. Holy Roman Empire

Charles Martel ("the hammer") led the Franks in repelling the Muslim advance into western Europe at the Battle of Tours in 732. His army seized land and possessions belonging to the church and Charles refused to aid the pope when requested.

After Charles' death, his son Pepin ("the short") became the sole ruler, anointed as King of the Franks by Archbishop Boniface in 752 and Pope Stephen II in 754 in a revival of the Biblical practice recorded of the Davidic monarchy. Pepin defended the papacy against assault and established Papal States from the land of those who had been conquered.

Pepin's son, **Charlemagne** (742 - 814), ruled what is now France and western Germany and other areas from 768 to 814. Considered to be the founder of Europe, he was a gifted administrator, dividing the realm into counties governed by counts. This decentralized political system formed the feudal system.

The pinnacle of Charlemagne's career was his coronation as emperor on Christmas Day, 800, by Leo III. Although Charlemagne owed nothing to the church for his power, he sought the advice of Church leaders and considered himself a loyal son of the Church. He gave freedom to Church personnel and institutions, leading to the Holy Roman Empire which joined church and state and resulted in continuous power struggles.

As the papacy became weakened due to the constant involvement of German overlords, Otto I (912 - 973) extended the influence of the state over the papacy. This control continued until Pope Gregory VII (1073 - 1085) opposed the German King, Henry IV, over Henry's practice of making church appointments, called **lay investiture**.

Gregory believed the role of the papacy was to be a government institution and that Henry was undermining the allegiance that bishops owed to the pope. Gregory warned Henry, Henry deposed Gregory, Gregory excommunicated Henry, Henry returned repentant, Gregory excommunicated Henry again, Henry elected a counter pope against Gregory in 1084. The end result was the papacy was now willing to use excommunication to exert power.

Papal power reached its height when **Innocent III** (1160 - 1216) claimed absolute spiritual authority. He also obtained the right to nominate and oversee the senator who ruled Rome. He expanded papal states and the strength of the papacy following the collapse of German rule in Italy. After Innocent III, popes continued to claim earthly authority as a government but were less and less able to back up their claim. By 1309 the papacy had fallen completely under French domination.

## E. Monastic Orders

As we have seen, the informal asceticism of the many individuals in the early church gradually developed into monasticism, a formally organized congregations. The medieval church saw the formation of the major monastic orders.

### 1. **Benedictines**

The Benedictines were founded by **Benedict of Nursia** in 529 as the first monastic order. They were organized under the Benedictine Rule, or constitution for the order. This rule included the following regulations:

- a. Each monastery was to be economically self-supporting.
- b. There was no superior over the whole order other than the pope.
- c. Each monastery was to be autonomous, unified by a spiritual bond to the same Rule.
- d. Each monastery elected an abbot for life.
- e. Each monk took a vow of poverty, chastity, commitment to the monastery and obedience to the abbot.

The Benedictines were noted for their literary achievements which advanced education during the Middle Ages.

The most well known Benedictines were Gregory the Great, Bede, and Boniface.

There later developed two reformed Benedictine monastic orders:

a. **Cluniacs**

Founded at Cluny in France in 909, this renewal emphasized Biblical scholarship and simple worship.

b. **Cistercians**

This Benedictine order was founded at Citeaux, France in 1098 by Robert of Molesme. It emphasized poverty and the simple life and rejected government monetary assistance. The rapid expansion of this order was due to **Bernard**, the founder and abbot of Clairvaux (1115). By Bernard's death in 1153, he had organized sixty-five monasteries.

## 2. **Augustinians**

In the eleventh and twelfth centuries, the following orders adopted the teachings and monastic rule of Augustine of Hippo: The Augustinian Canons, Augustinian Hermits and Premonstrants.

## 3. **Carthusians**

Founded by Bruno around 1082 in Chartreuse, France, this order lived a strict life of self-denial. They ate no meat, vowed to observe silence, devoted several hours each day to mental prayer and fasted often. Their needs were provided for by a community of laymen. The Carthusians' rigorous life prevented them from becoming a widespread monastic movement.

## 4. **Carmelites**

Founded in 1154 on Mount Carmel in Palestine, this order claimed to trace itself back to Elijah and sought a life of contemplation. Early on the Carmelites practice solitude and silence. This became less stringent and discipline deteriorated among nuns and monks until the sixteenth century.

**Teresa of Avila** (1515 - 1582) reformed the order in 1562 and attracted many followers. She sought to correct the apathy and corruptness by bringing the order under strict discipline and a life of contemplation and mysticism. This reform movement became known as the Discalced (Shoeless) Carmelites. The Carmelites were devoted to Mary and Baby Jesus and fought for the Roman Catholic dogma of the Immaculate Conception.

## 5. **Military Orders**

During the Crusades of the twelfth century, several monastic orders were founded to care for the pilgrims and to protect and defend them by force if necessary. This orders include the **Knights of St. John** or **Hospitallers**, the **Knights Templar** and the **Teutonic Knights**.



## 6. Dominicans

The Dominicans were founded in 1216 by Dominic Guzman in Spain. They were a preaching order which sought to oppose heresy. They published impressive literary works, notably by Thomas Aquinas, and had a zeal for study and missionary work. The Dominicans aroused the hostility of other orders as they were used by popes to detect heresy and their active participation in the **Inquisition**.

## 7. Franciscans

Founded by **Francis of Assisi** (1181 - 1228) in 1209, the Franciscans took a vow of absolute poverty. As the order grew in number, the need for organization led to a debate between those who advocated living according to the teachings of Francis and those who believed moderation was necessary. After hundreds of years of altercations and division, the result of this debate was three orders of Franciscans: the Conventuals (the moderates), the Observants (who sought to live simple lives), and the Capuchins (who also sought poverty but as hermits).

## 8. Jesuits or Society of Jesus

Founded by **Ignatius Loyola** (1491 - 1556) in 1540, the Jesuits were the most missionary order. They established orphanages, relief work and schools. Strict discipline was demanded and total commitment to the Society and to the authority of the pope was required. The Jesuits sought to eradicate the Protestant Reformation and were Catholicism's strongest apologists. Jesuits served around the world, such as **Francis Xavier** (1506 - 1552) in the East Indies and Japan, **Robert De Nobili** (1557 - 1656) in India, and **Matteo Ricci** (1552 - 1610) in China.

## F. Renaissance

The Renaissance was a cultural revival during the fourteenth, fifteenth and sixteenth centuries. It began in Italy with a renewal of interest in ancient Greek classic literature. As it spread to the North it became more religious in nature and had the following affect on the Church:

1. Northern scholars were more interested in the study of the Bible and Church Fathers than in pagan texts. This moved them to be concerned with reforming the Church according to apostolic principles. They were known as "Christian Humanists", including **John Colet** (c. 1466 - 1519), **Thomas More** (1478 - 1535), and **Erasmus** (c. 1466 - 1536). These men opposed Protestants such as Luther, but their emphasis on the Scripture made them forerunners of the Reformation. A famous saying is, "Erasmus laid the egg that Luther hatched."
2. Renaissance values influenced the Roman Church so that by the Reformation, the papal chair had a history of being more interested in church politics than in church piety. The papacy was insensitive to the spiritual needs of the church. Church art, music and architecture were given priority over reform.
3. Many younger humanists turned Protestant, for example, **Ulrich Zwingli** (1484 - 1531), **Philip Melancthon** (1497 - 1560) and **John Calvin** (1509 - 1564).

## G. Dissenters

The following groups were considered heretics by the Church, but actually each served as forerunners to the Protestant Reformation:

### 1. Waldensians

Founded by **Peter Waldo** (c. 1150 - 1218), the Waldensians were marked by obedience to the Gospel and the Sermon on the Mount in particular, rigorous asceticism and the use of a French translation of the Bible rather than the Latin Bible. Waldo sought to be recognized at the Lateran Council III in 1179. The Waldensians' vows of poverty were accepted by Pope Alexander III but their preaching was prohibited except by clerical invitation.

Waldo and his group continued to preach and were condemned by Bellesmains, archbishop of Lyons. The Waldensians were excommunicated as a group by Pope Lucias III in 1184. From this point forward, the Waldensians and the Church became radically separate.

Frequent Waldensian teachings were similar to later Protestant doctrine, such as the rejection of purgatory, refusal to venerate saints and refusal to pray for the dead. Waldensians were not only excommunicated, but imprisoned and even put to death. They eventually joined the Protestant Reformation.

### 2. Lollards

The English followers of **John Wycliffe** (c. 1329 - 1384) were known as Lollards ("a mumblar"). Wycliffe, a foremost Oxford theologian, was the first to translate the entire Bible into English. While he probably did not actually do most of the translation, Wycliffe was the most influential person behind its development.

Called the "Morning Star of the Reformation," Wycliffe boldly questioned papal authority, criticized the sale of indulgences (supposed to have relieved a person's punishment in purgatory), denied the reality of transubstantiation (the doctrine that the bread and wine actually become Christ's body and blood during communion), and criticized church hierarchy. His belief in the authority of the Bible moved him to his revolutionary translation.

Wycliffe was reprov'd by the pope for his teachings but Oxford and many government leaders defended him. This enabled him to complete the English Bible, translated from the Latin Bible. Wycliffe was so influential that in 1428 his body was dug up, burned and thrown into the Swift River.

By 1395 the Lollards had become an organized sect, with ordained ministers, spokesmen in Parliament and much influence among the people. However, in 1401 Parliament passed a statute, *On the Burning of a Heretic*, aimed at the Lollards. Many were persecuted, but many recanted when put on trial. The movement went underground and some extremists sought to overthrow the government. By 1530 the Lollards merged with Protestantism.

### 3. Hussites

**John Hus** (1373 - 1415) was influenced by the writings of John Wycliffe while on the faculty of Prague University in 1401. He was ordained to the priesthood and as an able preacher, he continued in Roman doctrine and was appointed to investigate claims of miracles.

His work in investigating miracles led Hus to attack forged miracles and to urge people not to seek Christ in miraculous signs but in Scripture. In addition, Hus' work in translating Wycliffe's works into Bohemian and his demand for clerical reforms offended many. As a result, he was forbidden by the archbishop to perform any priestly functions in 1408.

When reelected as rector of the University of Prague in 1409, formal charges of the heresy of Wycliffe were made against Hus. Hus continued to preach to large audiences and was excommunicated in 1411. In 1412 Hus opposed the sale of indulgences in Prague and fled the city.

In 1414 Hus was summoned to appear to assist in an ongoing conflict between three men claiming to be pope. He was promised safety by emperor Sigismund and he set out with misgivings. Soon after his arrival, Hus was jailed and interrogated. During his seven month trial, Hus was given little opportunity to defend his teachings from the Scripture.

By the summer of 1415 his trial was made public, but instead of being allowed to explain his teachings, he was only allowed to answer charges falsely made against him. None of the thirty articles against him even correctly stated his teachings. He refused to recant his beliefs on the grounds that he did not hold to what the articles stated. He was declared a heretic, a disciple of Wycliffe, defrocked, handed over to secular authorities and burned at the stake.

Through the Reformation, followers of Hus formed the Moravian church.

H. Question for consideration:

How could the church have avoided being led by corrupt leaders?

## II. Key Concepts of the Medieval Church

### A. The Papacy

#### 1. The Development of the Papacy

Throughout the early Medieval church papal claims remained high, but papal power diminished considerably. The Eastern Church honored the pope but virtually never consulted him unless it was expedient. The East looked to the Patriarch of Constantinople as its leader since he was second only to the pope in Church power.

In the West, the councils of bishops, with kings often presiding over them, ruled various territorial churches. As the papal states were formed under Pepin in the eighth century the popes were burdened with political responsibilities. This damaged their spiritual mission.

In 1059, with modifications made in 1179, a new election law determined that the pope would be elected by the cardinals, who were themselves papal appointees. The pope could now also be chosen from all eligible clergymen, rather than only Roman clergy. Papal decrees replaced ecumenical councils as the means of regulation. The papal court, called curia, was reorganized and massively expanded. These changes culminated with Pope Innocent III (1160 - 1216), who adopted the title of “**vicar [or placeholder] of Christ.**” This set the papacy as having priority over the spiritual and material world.

#### 2. The Division of the Papacy

##### a. The Babylonian Captivity

In an attempt to raise the spiritual level of the papacy, Celestine V, a noted hermit, was elected pope in 1294. His inexperience led Charles II of Naples to control Celestine and appoint twelve cardinals of his choosing. Administratively the Church was in confusion and Celestine, aware of his failings, resigned five months after his election. **Boniface VIII** was elected pope over objections that resignation as pope was impossible. Boniface felt threatened by Celestine and had him imprisoned where he died two years later.

Relations between Boniface and Western rulers Philip IV and Edward I reached a crisis when they claimed the right to tax without the consent of the pope. Boniface issued a decree prohibiting the clergy from paying taxes without papal approval. Also, any ruler issuing such taxes would be automatically excommunicated. In retaliation, Philip forbade the export of money from his realm, thus stopping revenue from France to Rome. Edward withdrew royal protection from the clergy, in effect outlawing them.

In 1301, Boniface issued decrees asserting the power of the pope over all kings, making specific charges against Philip’s government and stating, “it is altogether necessary for salvation that each human creature to be subject to the Roman pontiff.” Philip’s advisors answered this by accusing Boniface of murder, heresy, simony (or selling church pardons, offices, etc.), adultery, schism and keeping a pet demon!

When Boniface died in 1303, Philip persuaded the cardinals to elect a French pope, **Clement V**. Clement was sympathetic to Philip and overturned Pope Boniface VIII's excommunications and decrees. However, he feared Rome and moved the papacy to **Avignon**, France for safety in 1309. Avignon was not only safer but more centrally located, yet the popes never lost a desire to return to Rome, which Gregory XI did in 1377.

This period of approximately seventy years where the recognized pope resided in France rather than Rome has been dubbed **The Babylonian Captivity**, in reference to the seventy year captivity of Judah.

#### b. Papal Schism

Referred to by some as the Great Schism (not to be confused with the split of the Eastern and Western Churches in 1054), the Papal Schism occurred in 1378 under Pope Urban VI. Urban was elected after Gregory's death but four months later the French cardinals declared the election invalid, claiming the Romans had forced them to select an Italian pope. Actually, the French cardinals were alienated by Urban's refusal to restore the papacy to Avignon, by his tactlessness and by his intention to institute reforms.

In September of 1378 the French cardinals elected Clement VII as pope. After three years of dispute, Clement moved to Avignon and the Church had two rival popes, Urban in Rome and Clement in France.

This division lasted until the **Council of Pisa** in 1409, called by the cardinals in an effort to end the schism. This council was not called by either Pope Gregory XII in Rome or by Pope Benedict XIII in Avignon. Both popes initially agreed to participate but when Benedict changed his mind, Gregory backed out also. It had the support of many church leaders but was not completely ecumenical. It furthermore did not have the support of secular rulers to enforce its decrees.

The result of Pisa was that Gregory and Benedict were deposed as heretics and schismatics and the cardinals elected a new pope, Alexander V. Neither Gregory nor Benedict agree to step down as pope and the church was left with three popes instead of two.

The Council of Pisa paved the way for the **Council of Constance** (1414 - 1418). The church recognized that Pisa did not solve the papal problem and an agreement was reached to hold a church-wide council. By 1415 the council reached full attendance and was organized into five nationalities: Italian, German, English, French and Spanish. Each nation received one vote in the casting of ballots to lessen the weight of the Italian clergy.

The conclusion was well accepted: Roman Pope Gregory XII was deposed which he accepted and was named as a cardinal; Conciliar Pope John XXIII was also deposed, which he too accepted as was named as a cardinal; French Pope Benedict XIII was deposed, which he refused and returned to Spain convinced to his death that he was the true pope. The new pope named to end the schism in 1417 was Martin V.

### 3. The Doctrine of the Papacy

The popes did not always actively participate in the formation of all Roman Catholic doctrine. Usually the teachings of Church theologians and the practice of the bishops, priests and monks resulted in Church approval, either officially by the councils or unofficially by lack of opposition. However, two papal doctrines in particular demonstrate a central problem that the Roman Church had of diverting worship from the person of Christ.

#### a. The Iconoclastic Controversy

The **Iconoclastic Controversy** was a dispute over the presence of paintings, mosaics, and statues in churches between 717 and 843. An icon is a flat image of Christ, Mary, or a saint, which receives full veneration. Icons are thought to channel a divine blessing or healing, complete with stories of miracles. An iconoclast (from the Greek word meaning “image-breaker”) was someone who opposed the use of icons by Christians.

Although earlier church councils had prohibited pictures in churches, their usage became widespread between 400 and 600. The claim was that pictures of martyrs would teach the illiterate to follow their good examples.

Leo III became the Byzantine emperor in 717 and in 726 he issued an edict against the use of images in worship. However, when he attempted to remove the honored icon of Christ in Constantinople he was strongly opposed by monks, clergy, patriarch Germanus and John of Damascus. When Leo ordered the destruction of icons in 730, Germanus refused and was deposed. Leo’s motivation was possibly affected by his knowledge of Muslim opposition to images and a desire to control the church.

Pope Gregory II rejected Leo’s legislation as heretical and Gregory’s successor, Pope Gregory III, held two synods at Rome in 731, condemning Leo’s supporters. Leo responded by giving to the patriarch of Constantinople lands in Southern Italy and Greece which were previously controlled by the papacy.

In 753 Byzantine emperor Constantine summoned a council at Hieria with 338 bishops, resulting in the full condemnation of images in the Church. The Seventh Ecumenical Council of Nicaea (787) reversed the decisions at Hieria. Icons were justified by reference to the tradition of the church through quotations from the Church Fathers.

When Leo the Armenian became the Byzantine emperor in 813 he reverted to the policy of Leo III against icons, although opposed by the patriarch of Constantinople, Nicephorus. Leo’s successors, Michael and Theophilus continued the opposition until Theophilus’s widow, Theodora restored the use of icons in 843, thus ending imperial support for Iconoclasm.

The significance of the Iconoclastic Controversy was that it strengthened the influence of the pope in the West; it strengthened the importance of tradition in the Church; and most importantly, it gave official Church support for the development of idol worship.

## b. Transubstantiation

**Transubstantiation** is the Roman Catholic doctrine of the Eucharist, that the bread and wine of the Lord's Supper become actually the physical body and blood of Christ when consecrated by the clergy. The Roman Catholic explanation is to see a distinction between the substance (or true reality) of Christ's body and blood (Mark 14:22: "This is my body"; Mark 14:24: "This is my blood"), and the accidents (or the visible characteristics). Thus the elements appear to be only bread and wine but are truly the body and blood of Christ. In addition, the sincere partaking of these elements obtains grace unto salvation.

Until the third century, men such as Irenaeus and Tertullian believed that Christ was present in the elements but stopped short of teaching transubstantiation. On the other hand, Origen taught the Lord's Supper was simply symbolic. **Gregory of Nyssa** (330 - c.395) is the first person to clearly teach that the elements of bread and wine are transformed and forgiveness obtained. However, when **Augustine** advocated a real presence together with a symbolic sense to the Lord's supper, he clearly opposed it being viewed as a grace-giving method of regeneration. Augustine's teaching slowed the development of the doctrine of transubstantiation down dramatically.

**John of Damascus** (d. 750) taught that by means of consecration the elements are transformed into the actual body and blood of Christ. His influence in the Eastern Church was great. In the West, the doctrine of transubstantiation was first defined by **Paschasius Radbertus**, a Benedictine monk in 831 on the basis of the sixth chapter of John. **Berengar of Tours** (c.1000 - 1088) objected to Radbertus and the idea that Christ's body and blood were being literally eaten and drank. However, Berengar was willing to repeatedly recant his oppositions in the face of persecution and the movement toward transubstantiation continued.

At the **Fourth Lateran Council** (1215), transubstantiation gained official recognition as the teaching of the church. By the end of the Medieval church, the following subtleties of transubstantiation had been added:

- 1) **Concomitance**, or that both the body and blood of Christ are in each element. Therefore, since the wine was forbidden for the congregation at the Council of Constance (1414), the body and blood of Christ were still said to be received in the bread alone.
- 2) **Consecration**, or that the high moment in the Eucharist is not communion with Christ but the change of the elements into the body and blood of Christ.
- 3) **Sacrifice**, or that since the elements are the body and blood of Christ, there is an offering to God for the propitiation of sins. "If anyone says either that the principal fruit of the most holy Eucharist is not the remission of sins, or that other effects do not result from it: let him be anathema" (Canon V of the Council of Trent).
- 4) The consecrated elements, or **host**, may be reserved for later use.
- 5) The elements should be **venerated** as the living Christ.

The **Council of Trent** (1545 - 1563) confirmed these teachings in its thirteenth and twenty-second sessions, adding that the veneration given the consecrated elements is adoration, the same worship that is given God. This, like icons, directs worship away from the person of Christ and onto a representation of Christ.

#### 4. The Delusion of the Papacy

##### a. The Crusades

##### 1) The First Crusade

As we have seen, the Muslims had controlled the Holy Land for hundreds of years. The Seljuk Turks conquered their fellow Muslims and in 1071 defeated a Byzantine army. The Byzantine emperor, as the threat to the empire grew, called on Western princes and the pope to send mercenaries to regain the lost territory.

Pope Urban II responded by proclaiming the first crusade in 1095. At the conclusion of his address the crowd shouted, "God wills it!" which became the battle cry for the movement.

Following Urban's appeal for the holy war, an outpouring of enthusiasm erupted with 5,000 men sent to Constantinople. By 1099 Antioch and Jerusalem had been recaptured from the Turks (who were slaughtered) and four Crusader states had been set up.

The papacy recruited and supported the Crusades by promising tax immunity, indulgences and financial support. Debts were offered to be forgiven and those who died on a Crusade were promised immediate entrance into heaven.

##### 2) The Second Crusade

While some of the Middle East remained in Muslim hands, for many years a balance of power was reached. However, when Edessa, one of the Crusader states fell back to the Muslims, Jerusalem became endangered. Bernard of Clairvaux responded by organizing the Second Crusade in 1147. The Second Crusade ended in military defeat at Damascus.

##### 3) The Third Crusade

In 1187 Saladin, an Islamic leader recaptured Jerusalem. This led to the Third Crusade, called the "Crusade of Kings" because its leaders were Frederick I of Germany, Philip II of France and Richard I ("the Lionheart") of England. Frederick drowned, Philip and Richard quarreled until Philip returned to France, leaving Richard in command.

This Crusade succeeded in reclaiming some of the lost land but Jerusalem remained in control of the Muslims. However, a three year truce was reached and Christian pilgrims were granted free access to Jerusalem.



#### 4) The Fourth Crusade

Attacks by the Muslims continued and Pope Innocent III launched the Fourth Crusade in 1202. The few knights who answered Innocent's call were so poorly financed that they were unable to pay passage charges through Venice. A deal was struck and Venetian financiers persuaded the crusaders to ignore Innocent's mission and instead attack Constantinople.

After conquering Constantinople, the Crusaders set up the Latin Empire of Constantinople and took over the Eastern Church. In spite of the failure to recover the Holy Land, Innocent accepted the Crusade's results in vain hope of uniting Christianity which had been divided for 150 years.

#### 5) Children's Crusade

In 1212 a French boy named Stephen told of receiving a visitation of Christ. He began preaching and exciting children to form bands to go to Jerusalem. They believed God would deliver the city to children since the nobles had been unable to conquer it. Most of these children could not obtain passage to the Holy Land and returned home. Some were captured and sold into slavery in North Africa. This lay participation and discontent is considered to be a forerunner to later doctrinal revolts.

#### 6) Subsequent Crusades

- a) The Fifth Crusade was called by Innocent III at the Fourth Lateran Council in 1215 and was sent to Egypt in 1219.
- b) The Sixth Crusade was led by an excommunicated Frederick II.
- c) The Seventh Crusade was led by Louis IX.

Each of these Crusades failed in its efforts and in 1291 Acre, the last stronghold of Christians in the Middle East, fell. By the thirteenth century, men such as **Raymond Lull** openly questioned the wisdom of military expeditions against Islam. Peace was more and more advocated in place of Crusades.

Not only were no permanent territorial gains made; there was increasing hostility between Eastern and Western churches and among Christians, Jews and Muslims. This hostility even exists to this day with some Muslims.

#### b. The Inquisition

The Medieval Church established a special tribunal for the purpose of combating heresy. The threat of heretical groups led to the Church using secular authority and physical penalties to suppress them.

**Pope Alexander III** was the first to ask princes to prosecute and imprison heretics at the Council of Tours in 1163. He also directed bishops to search for heretics. It was **Pope Gregory IX** who formally organized the procedure for papal inquisitions. He is usually credited with having established the **Inquisition**.

Assisted by aides, an inquisitor would call on a town and encourage those who knew themselves to be heretics to confess. Those who did so were given light penalties. Those who did not confess were brought before a tribunal and encouraged to confess. By 1252 Pope Innocent IV allowed the use of torture to assist the confession.

If the person did not confess, the testimony of two witnesses were sufficient for conviction. The names of the two witnesses was not revealed to the accused until Boniface (d. 1303) changed the policy. Additional safeguards were also provided such as punishment of false witnesses and restrictions on the use of torture.

Yet the accused frequently was assumed to be guilty and if he persistently asserted his innocence he ran the risk of being convicted as a heretic and put to death. He would be handed over to the secular authorities for burning, for the church did not participate in the shedding of blood. Milder punishments were imprisonment, fines and wearing a yellow cross.

Later inquisitions include the Spanish Inquisition, authorized by Pope Sixtus in 1478 but conducted by the secular authorities; the Roman Inquisition, established by Pope Paul III in 1542 to combat witchcraft and the Protestant Reformation; and some Protestants who employed similar methods against those suspected of doctrinal error.

## B. The Reformation

### 1. The Development of the Reformation

The Protestant Reformation actually began in 1517 when **Martin Luther** (1483 - 1548) posted his famous **Ninety-Five Theses** to the door of the castle church in Wittenberg. Yet the Reformation was preceded by many factors which God sovereignly worked together to bring about long needed renewal to the Church:

- a. Politically, national states emerged which challenged the papacy and were willing to divide from Rome if necessary.
- b. Economically, there was a rising middle class who were discontent with remaining exploited by the rulers.
- c. The urban population growth and the recent development of printing technology made the dissemination of information easier.
- d. The Renaissance produced a new era of intellectual expression. There was an unprecedented desire to study the Scriptures and the Church Fathers.
- e. The persistent dissent of the Waldensians, the Lollards and the Hussites over the previous two hundred years sowed the seed of renewal in the Church.
- f. The most significant factor was the decline of the Church leaders and a loss of credibility. Incompetent popes and widespread abuses by the clergy led to an unrelenting longing by many for the Church to be reformed.

Luther had no intention of breaking with the Roman Catholic Church but rather to call attention to the scandalous sale of indulgences by **Johann Tetzel**. Originally indulgences (the remission of all or part of punishment owed to God) were granted during the Crusades for those who participated. When funding was lacking for the Crusades a person could send a knight to the Holy Land in his place. Finally an indulgence was granted for any purpose a pope deemed appropriate. Under Pope Julius II (1503 -1513), an indulgence was granted for contributing to the building of St. Peter's Cathedral in Rome.

The Ninety-Five Theses of Luther emphasized the need for individual repentance rather than priestly confession and that the merits of Christ alone bring forgiveness of sins. Tetzel responded with his own One Hundred and Six Anti-Theses which was the kindle that sparked the debate.

A combination of Roman resistance to change, the nature of the doctrines involved and the atmosphere of the times led to a breach between Luther and the Roman Church. In a debate with former friend **Johann Eck** over (1486 - 1543) in Leipzig in 1519, Luther charged the following:

- a. That Church councils may not only err, but in fact have erred.
- b. That the "power of the keys of the kingdom" (Matthew 16:19) were not given to the pope, but to the church (the congregation of believers).
- c. That the belief in the preeminence of the Roman Church was not necessary for salvation.

Eck boasted that he had triumphed over Luther and Luther left very concerned about the nature of the debate. The debate furnished Luther's enemies with evidence against him.

In 1520, Luther undertook his most important writings on reform:

- a. The *Sermon on the Mass* (April 1520) taught that every believer is a priest.
- b. The *Treatise on Good Works* (May 1520) taught the practical life of faith.
- c. *On the Papacy at Rome* (June 1520) branded the pope as "the real Anti-Christ of whom all the Scripture speaks".
- d. *The Address to the German Nobility* (August 1520) taught the pope does not have power over rulers, denied that the pope was the final interpreter of Scripture and set out a program of church reforms.
- e. *Concerning the Babylonian Captivity* (October 1520) reduced the number of sacraments from seven to two.

In January 1521 Luther was excommunicated. The **Diet of Worms** was called by Charles V, emperor of the Holy Roman Empire of the German Nation. Luther was ordered to appear at the diet and was asked if he still subscribed to his teachings. He refused to recant his views, insisting on the authority of Scripture.

The **Edict of Worms**, May 8, 1521 declared Luther an “outlaw,” along with his followers. At this point the rupture was complete and the lines were clearly drawn between Luther and the Roman Church.

## 2. The Divisions of the Reformation

### a. The Lutheran Church

By 1530 the Lutheran Church had developed. Luther and Philip Melancthon formed the basic Lutheran confession of faith, known as the **Augsburg Confession** (1530). The confession details Lutheran theology and with it brought the threat of war with the Roman Church.

### b. The Reformed Church

The Reformed Church began with **Ulrich Zwingli** (1484 - 1531) who was influenced by Luther and his own study of the Bible. He introduced the reformation to Zurich, Switzerland in late 1518. Zwingli divided with Luther’s theology over the issue of the Lord’s Supper holding that the sacrament was a symbol or memorial of Christ’s death.

Gradually the movement spread to France, where **John Calvin** (1509 - 1564) became its leader. In 1536 Calvin moved to Geneva, Switzerland and published his landmark *Institutes of the Christian Religion*. By the middle of the century, the Reformed Church began to overtake the Lutheran Church in significance and Geneva replaced Wittenberg as the main center of the Protestant world.

Calvinism grew in Scotland under the leadership of **John Knox** (c. 1514 - 1572). Knox established the Church of Scotland under Calvin’s theology through the Scots Confession that was ratified by the Scottish Parliament.

### c. The Church of England

The Church of England was born in 1534 when King Henry VIII used his divorce from Catherine of Aragon as the grounds to free England from papal obedience. The parliament declared Henry “Supreme Head on earth of the Church of England.”

Because this separation was more political and economic than doctrinal, the Church of England retained an essentially Roman Catholic position. **Thomas Cranmer** (1489 - 1556) and **Hugh Latimer** (1485 - 1555) attempted to build upon John Wycliffe’s ministry 150 years earlier but were martyred when Mary Tudor came to power.

### d. The Anabaptists

These groups were the radicals of the Reformation. They received the name “Anabaptist” because they agreed in denouncing the baptism of infants. Generally, these groups were concerned with morality, the authority of Scripture, and the separation of church and state.

The Anabaptists fell into four broad categories:

- 1) The **Rationalists**, whose reform was purely intellectual and not even non-Trinitarian. They are forerunners of Unitarianism.
- 2) The **Spiritualists**, who adopted mysticism and lessened external aspects of the Christian life. This led into Pietism in the next century.
- 3) The **Evangelicals**, who began as an offshoot of Zwingli, took the theology of Luther and Calvin, and adapted believer's baptism, brotherly discipline and the separation of church and state. This is reflected today among Baptists, Mennonite, Free Churches, Brethren, etc.
- 4) The **Revolutionaries**, who were a small minority of Anabaptists convinced about the imminent return of Christ and some were willing to oppose the ungodly with violence. This group gave the movement a poor reputation.

#### e. **The Roman Catholic Church**

The Roman Church saw a Counter-Reformation in response to the Protestant criticisms. Historically, renewal in the Roman Church came through the monastic orders. In 1528 the Capuchins sought to recover the ideals of Francis of Assisi. Several minor orders were created to show that compassionate service was still practiced by the Church.

The **Jesuits** were the most important renewal force. They were recognized by a papal decree in 1540 and in addition to their stated work of serving the poor and evangelizing the heathen, they were a powerful anti-Protestant force.

The Council of Trent (1545 - 1563) was another attempt to reform the Church. It never intended to make concessions to Protestantism. Its goal was to reform Church structure and educate the clergy.

### 3. The Doctrine of the Reformation

While it was the abuses of the clergy that moved Luther to trigger the Reformation in 1517, it was the doctrinal departure from Rome that defined Protestantism. Note in the following summary that the doctrine of Rome is from sixteenth century Catholicism and the doctrine of the reformers would be held to by nearly all the sixteenth century reformers. The reformers based much of their theology on the teachings of Augustine eleven hundred years earlier.

#### a. The Doctrine of the Bible

- 1) The reformers taught *Sola Scriptura*, or Scripture alone as the authority, while Rome taught that tradition was equal in authority with Scripture.
- 2) The Roman Catholic Church accepted the Apocrypha as contained in the Vulgate. In 1546 at Trent the Church anathematized the reformers for not accepting the Apocrypha.

## b. The Doctrine of Man

- 1) The reformers believed man was totally depraved and his guilt was inherited from Adam. The Roman Catholic Church believed man was corrupted and his predisposition to do evil was inherited from Adam.
- 2) The reformers believed man was in bondage to sin. The Roman Catholic Church believed man was free to do spiritual good.

## c. The Doctrine of Salvation

- 1) The reformers believed man's predestination was rooted in God's decrees. The Roman Catholic Church believed man's predestination was rooted in God's foreknowledge concerning man's choice.
- 2) The reformers saw Christ's death as a substitutionary penal sacrifice. The Roman Catholic Church saw Christ's death as the merit for the blessings of salvation, obtained through the sacraments.
- 3) The reformers believed that common grace was given to all but that saving grace was given to the elect. The Roman Catholic Church believed that prevenient grace was given at baptism, enabling man to believe, while efficacious grace cooperated with the will of man enabling him to obey.
- 4) The reformers saw good works as the product of God's grace and were unworthy of any merit themselves. The Roman Catholic Church saw good works as meriting God's grace.
- 5) The reformers saw the grace of God being imparted to the elect by the Holy Spirit. The Catholic Church saw the grace of God being infused at baptism.
- 6) The reformers believed justification was an objective, final, judicial act of God. The Roman Catholic Church believed forgiveness of sins was received at baptism and may be lost by committing mortal sin and regained by penance.

## d. The Doctrine of the Church

- 1) The reformers saw a distinction between the visible and invisible church. The Catholic Church taught that outside the visible church there is no salvation.
- 2) The reformers believed the sacraments were a means of grace only when received by faith. The Roman Catholic Church believed the sacraments conveyed justifying and sanctifying grace in and of themselves.
- 3) The reformers believed that all believers were priests. The Roman Catholic Church believed that certain men were priests who mediated between God and man.
- 4) The reformers rejected transubstantiation. The Roman Catholic Church accepted transubstantiation.

## e. The Doctrine of Last Things

The reformers rejected purgatory. The Roman Catholic Church accepted purgatory.

### III. Foes of the Medieval Church

#### A. Islam

In the Medieval Church, as is true today, where Muslims controlled the land Christianity was endangered. Islam overtook Christian North Africa, Spain and the Middle East within a century of its founding by **Muhammad** in 622. This expansion by conquest continued for several centuries. Christians who remained in Muslim lands were persecuted economically and physically.

Today Islam no longer gains territory by military force but by missionary activity. Their missionary work is heavy in Central and Southern Africa and in the West it is increasing all the time.

#### B. Papal Decline

##### 1. **Gregory I** (c. 540 - 604)

Gregory began the Medieval papacy on the wrong foot by exerting himself as the chief bishop over all others. He also gained political power over Rome which would place the church further into the secular realm. He advocated that the forgiveness of sin included penance, which should be in proportion to the sin. On this doctrine the complex system of penance, purgatory and later indulgences would rest.

Furthermore, Gregory's administrative skill established the organization of the pope over the bishops, who were over the priests, who were over the laity. Gregory thus put into place some of the pillars on which modern Catholicism is built.

##### 2. **Gregory VII** (c. 1021 - 1085)

Assuming the name Hildebrand, meaning "brilliant flame", Gregory sought to reform the Church. Some of the reforms were positive, such as eliminating simony from clerical elections. However, he reaffirmed the supreme authority of papal decrees, he enforced celibacy rules for the major clergy (which in some areas had been disregarded), determined that clergy would only be appointed by Church authority, and sought to gain influence over secular rulers.

##### 3. **Innocent III** (1160 - 1216)

With Innocent the papacy reached its zenith of political dominance. He asserted authority over kings because he believed without political control the progress of Christianity would not reach its ordained goal. Also, he feared that without control over secular rulers their power would overwhelm Christianity. Innocent worked to appoint his choice as emperor and claimed a right to refuse any newly elected emperor. This led him to expel imperial troops from Italy.

While Innocent enjoyed political success, it was his actions concerning church doctrine and practice that were most significant. The high point of his papacy was **Lateran Council IV (1215)**. Issued as decrees, this council's canons formed Medieval Christianity by the following decisions:

- a. It gave the official approval for the doctrine of Transubstantiation.
- b. It gave support for the suppression of heresy which led to the Inquisition.
- c. It made yearly confession and Communion mandatory.
- d. It confirmed the new Franciscan order.
- e. It required distinctive dress for Jews and Muslims.
- f. It condemned the Waldensians.
- g. It ordered the Fifth Crusade.

On a positive note, the council rejected a proposal that regular payments be collected from the entire church to support the papal administration.

#### 4. Renaissance Popes

The popes that followed Innocent III enjoyed the fruit of his ambitions. The best of these popes, such as Urban VI, were involved with buildings and educational projects. The worst of these popes were elected by their family (Alexander IV, Innocent IV), lived an openly immoral life (Alexander VI) and abused church finances (Boniface IX, Leo X).

One example of the abuse of this era was the development of **annates**. In the thirteenth century, when a man was appointed to an ecclesiastical office, the bishop who appointed him claimed the right to his first year's living. In 1305, Clement V claimed the annates from England. In 1319, John XXII claimed the annates from all Christendom, in spite of great protest. The pope sought the money because of the financial stress on the papacy at the time.

#### C. Foes of the Reformation

##### 1. **Johann Tetzel** (c. 1465 - 1519)

A Dominican monk, Tetzel's one claim to fame was his appointment by Pope Leo X in 1517 to collect money for **indulgences** in Germany. Indulgences originally arose as a result of penance. According to the Roman Catholic doctrine of penance, the remission of temporal punishment is granted by God through a priest as certain conditions are met, such as fasting, the recitation of certain prayers, pilgrimages or alms giving. Since the sinner is unable to do sufficient penance to cover all his sins, he is able to draw on the spiritual treasury of the surplus merits of Christ, Mary and the saints. The use of indulgences were usually given to apply to souls in purgatory.

Indulgences were first used as a means of fund raising during the Crusades. By the time of Luther, the main fund raising cause was the extension of St. Peter's Cathedral in Rome. Tetzel's marketing skills were so great that he brought in a healthy supply of money for St. Peter's as well as for the payment of Albert of Hohenzollern's huge debt that he incurred to procure the archbishopric of Mainz.



The following quotation from one of Tetzel's sales pitches shows his skill:

“Don't you hear the voices of your wailing dead parents and others who say, 'Have mercy upon me, have mercy upon me, because we are in severe punishment and pain. From this you could redeem us with a small alms and yet you do not want to do so.' Open your ears as the father says to the son and the mother to the daughter..., 'We created you, fed you, cared for you, and left you our temporal goods. Why then are you so cruel and harsh that you do not want to save us, though it only takes a little? You let us lie in flames so that we only slowly come to the promised glory.' ”

This shameless commercialization provoked Luther's attack. Their dispute was short lived as Tetzel grew so unpopular that he was forced to hide in a Dominican convent at Leipzig for fear of violence. Tetzel died at this convent in 1519.

## 2. **Pope Leo X** (1475 - 1521)

Leo's lavish spending impoverished the papacy so much that he saw indulgences as an important source of revenue. Luther's attack therefore did not receive a warm reception with Leo, who wrote in October of 1518, “We have heard that Martin Luther, a son of perdition, at the suggestion of that cruel enemy of our salvation, the devil, has not blushed to say evil of us and of the said apostolic see, in preaching, or rather in cursing. Now as this not only savours of heresy, but is worthy of severe punishment, and should no longer be borne...”

Leo sought to silence Luther, sending Cardinal Cajetan to confront him in 1518. Luther had become such a public hero that punitive action was difficult. In June of 1520 Leo finally published a papal bull condemning forty-one errors of Luther and threatening him with excommunication. Luther was excommunicated by Leo in the beginning of 1521.

## 3. **Johann Eck** (1486 - 1543)

Eck was a German Catholic scholar who published a tract, *Obelisks*, in 1518 in response to Luther's *Ninety-Five Theses*. Luther responded and a debate was arranged at Leipzig in 1519. The first and third phases of the debate were between Eck and Luther's advocate **Andreas Carlstadt**, who was stunned by Eck's abilities. In the middle phase of the debate, Luther was pressed by Eck into admitting that some of the teachings of the early dissenter Jan Huss were “plainly most Christian and evangelical.” Luther also denied papal authority, which accelerated his condemnation by Rome.

Eck encountered hostility among many Germans who were sympathetic to Luther but he continued to oppose the Reformation throughout his entire life. He defended papal authority in his work *On the Primacy of Peter* (1520), and he wrote a rebuttal of the Lutheran Augsburg Confession in 1530. His *Manual of Commonplaces against Luther*, written in 1525, went through forty-six editions by 1576. Eck, like Leo, had the opportunity to work with Luther for the Reformation but chose to oppose him and thus the Church was divided.

#### D. **The Council of Trent** (1545 - 1563)

The Council of Trent was brought about by the continuing success of the Protestant Reformation. The council was called by **Pope Paul III** in 1537 but was delayed by problems. For example, Charles V of Spain was indifferent to the idea of a council and Francis I of France opposed the council. Paul III tried for another council in 1542 but the war between Charles and Francis prevented its meeting. Finally, after more delays the council convened in December of 1545. The Council of Trent met in three stages.

##### 1. The first stage: 1545 - 1547

The first meeting of the council established the basic ground rule for the meetings. Most importantly, the voting at the council was decided to be by person, rather than by nation. This gave the Italian clergy and therefore the papacy the majority vote.

The first meeting was attended by the fewest people as only thirty-four churchmen were present. Although some Protestants attended, their impact was insignificant. Some of the most important decisions to come out of this first meeting were:

- a. **Tradition** and Scripture were declared to be equal sources of authority. This was easily agreed upon because some of their views had no Scripture but only tradition for support.
- b. The canon of Scripture was expanded to include the **Apocrypha**, including:
  - 1) Tobit
  - 2) Judith
  - 3) The Wisdom of Solomon
  - 4) Ecclesiasticus
  - 5) Baruch (including the Letter of Jeremiah)
  - 6) I Maccabees
  - 7) II Maccabees
  - 8) An addition to Esther
  - 9) Additions to Daniel
    - a) Susanna
    - b) The Song of Three Young Men
    - c) Bel and the Dragon

This canon was based upon the books found in the Latin Vulgate. They were all considered to be equally canonical with the New and Old Testament and of divine authority. This obliterated Jerome's distinction between inspired books and books worthy to be read for edification. Baruch was sorely debated and was admitted because "the Church sometimes uses it in her offices."

- c. Protestant view of **justification** was rejected. This can be seen clearly in several statements published from this first meeting of Trent:
- 1) Canon 9: “If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to co-operate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema.”
  - 2) Canon 19: “If anyone says that nothing besides faith is commanded in the gospel, that other things are indifferent, neither commanded nor forbidden, but free; or that the ten commandments in no way pertain to Christians, let him be anathema.”
  - 3) Canon 24: “If anyone says that the justice received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, let him be anathema.”
  - 4) Canon 27: “If anyone says that there is no mortal sin except that of unbelief, or that grace once received is not lost through any other sin however grievous and enormous except by that of unbelief, let him be anathema.”
  - 5) Canon 30: “If anyone says that after the reception of the grace of justification the guilt is so remitted and the debt of eternal punishment so blotted out to every repentant sinner, that no debt of temporal punishment remains to be discharged either in this world or in purgatory before the gates of heaven can be opened, let him be anathema.”
  - 6) Canon 33: “If anyone says that the Catholic doctrine of justification as set forth by the holy council in the present decree, derogates in some respect from the glory of God or the merits of our Lord Jesus Christ, and does not rather illustrate the truth of our faith and no less the glory of God and of Christ Jesus, let him be anathema.”

The first meeting was suspended after an epidemic broke out and political tension in Europe increased.

## 2. The second stage: 1551 - 1552

The second meeting of the council began in 1551 without the French who were forbidden to attend by Henry II. The Jesuits attended this meeting and even a few Protestants made a brief appearance. The Spanish representatives, led by Charles V sought exert influence over the meeting. This led to a revolt by other princes which brought an end to the meeting.

The result of the second session doctrinally was as follows:

- a. The doctrine of the **Eucharist** was more carefully defined as transubstantiation, specifically to reject the positions of Luther and Zwingli.

- b. That the Eucharist is deserving of **worship**: “There is, therefore, no room for doubt that all the faithful of Christ may, in accordance with a custom always received in the Catholic Church, give to this most holy sacrament in veneration the worship of *latira*, which is due to the true God.”

### 3. The third stage: 1562 - 1563

By the third meeting of the council, called by **Pope Pius IV**, even the faintest hope of reconciliation with Protestantism was gone. One of the reasons for resuming the council was the fear of Pius that France might become Calvinist.

The council met in January of 1562 with 113 clergy present. The results were:

- a. Through sincere and contrite participation in the **Mass**, the satisfaction for sins is obtained: “And inasmuch as in this divine sacrifice which is celebrated in the mass...the holy council teaches that this is truly propitiatory.”
- b. Through the Mass, the satisfaction for sins is obtained for those who are in Purgatory: “Wherefore, according to the tradition of the Apostles, it [the Mass] is rightly offered not only for the sins, punishments, satisfactions and other necessitates of the faithful who are living, but also for those departed in Christ but not yet fully purified.”

### 4. The Results of the Council of Trent

#### a. The Creed of the Council of Trent

The council concluded in December of 1563. In 1564 Pius IV issued a summary of the council’s work, called the Creed of the Council of Trent, or also the “**Tridentine Creed**.” This creed is still in force and is a creedal test to which, upon demand, every faithful Catholic must subscribe:

#### The Creed of the Council of Trent (1564)

I, [NAME], with firm faith believe and profess each and every article contained in the Symbol of faith which the holy Roman Church uses; namely: (Constantinopolitan Creed with Western additions).

I resolutely accept and embrace the apostolic and ecclesiastical traditions and the other practices and regulations of that same Church. In like manner I accept Sacred Scripture according to the meaning which has been held by holy Mother Church and which she now holds. It is her prerogative to pass judgment on the true meaning and interpretation of Sacred Scripture. And I will never accept or interpret it in a manner different from the unanimous agreement of the Fathers.

I also acknowledge that there are truly and properly seven sacraments of the New Law, instituted by Jesus Christ our Lord, and that they are necessary for the salvation of the human race, although it is not necessary for each individual to receive them all.

I acknowledge that the seven sacraments are: baptism, confirmation, Eucharist, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of the seven, baptism, confirmation, and holy orders cannot be repeated without committing a sacrilege. I also accept and acknowledge the customary and approve rites of the Catholic Church in the solemn administration of these sacraments. I embrace and accept each and every article on original sin and justification declared and defined in the most holy Council of Trent.

I likewise profess that in the Mass a true, proper, and propitiatory sacrifice is offered to God on behalf of the living and the dead, and that the body and blood together with the soul and divinity of our Lord Jesus Christ is truly, really, and substantially present in the most holy sacrament of the Eucharist, and that there is a change of the whole substance of the bread into the body, and of the whole substance of the wine into blood; and this change the Catholic Church calls transubstantiation. I also profess that the whole and entire Christ and a true sacrament is received under each separate species.

I firmly hold that there is a purgatory, and that the souls detained there are helped by the prayers of the faithful. I likewise hold that the saints reigning together with Christ should be honored and invoked, that they offer prayers to God on our behalf, and that their relics should be venerated. I firmly assert that images of Christ, of the Mother of God ever Virgin, and of the other saints should be owned and kept, and that due honor and veneration should be given to them. I affirm that the power of indulgences was left in the keeping of the Church by Christ, and that the use of indulgences is very beneficial to Christians.

I acknowledge the holy, Catholic, and apostolic Roman Church as the mother and teacher of all churches; and I promise and swear true obedience to the Roman Pontiff, vicar of Christ and successor of Blessed Peter, Prince of the Apostles.

I unhesitatingly accept and profess all the doctrines (especially those concerning the primacy of the Roman Pontiff and his infallible teaching authority) handed down, defined, and explained by the sacred canons and ecumenical councils and especially those of this most holy Council of Trent (and by the ecumenical Vatican Council). And at the same time I condemn, reject, and anathematize everything that is contrary to those propositions, and all heresies without exception that have been condemned, rejected, and anathematized by the Church. I, [NAME], promise, vow, and swear that, with God's help, I shall most constantly hold and profess this true Catholic faith, outside which no one can be saved and which I now freely profess and truly hold. With the help of God, I shall profess it whole and unblemished to my dying breath; and, to the best of my ability, I shall see to it that my subjects or those entrusted to me by virtue of my office hold it, teach it, and preach it. So help me God and his holy Gospel. [The words in parentheses were inserted into the Tridentine Creed by Pope Pius IX on January 20, 1877].

## b. Censorship

In addition, the Council of Trent produced the **Index of Forbidden Books**. This is a list of books that were prohibited reading for members of the Roman Catholic Church, as certain works were regarded as dangerous to the faith and morals of Catholics. Certain books were denounced (Erasmus' Greek New Testament, for example), and under Pope Paul IV there was a published catalog of forbidden books.

The Council of Trent began a revision of the catalog and unable to finish, they appointed a commission. Pope Pius IV issued a revision in 1564, including ten guidelines for regulating censorship. Revisions to the Index appeared in 1590, 1596, 1664, 1751, 1897, 1900 and 1948. In 1966, Vatican II declared that no further editions of the Index would be issued.

The practice of Roman approval of publications grew along with the Index of Forbidden Books. This approval, called **Imprimatur**, must be given to all books of the clergy or laity dealing with the Bible, doctrine, church history, church law and ethics. Also, all works, regardless of the subject, published by the clergy are required to receive the Imprimatur. The approval is given through a bishop and indicates that the work contains nothing that is in conflict with the church's teachings.

## E. Veneration of the Saints

Veneration of the saints became increasingly popular throughout the Medieval Church. They numbered many, and each had a special relation to a region, town, trade, sickness or need. Children were given the names of saints, memorial days were established for saints and by the time of the Reformation there was a special day of observance for a saint almost every week.

The preoccupation with saints was highlighted by the special place of devotion that **Mary** was given. By the ninth century, the Virgin Mary was seen as the mediator between man and God, praying mercifully to her Son for the sinner. Christ was often portrayed as an angry judge of the world being appeased by the warmth of His mother. **Bernard of Clairvaux** wrote in the twelfth century:

“Dost thou fear the divine Majesty in the Son?  
Wilt thou find an advocate before him?  
Flee to Mary; in her, humanity is pure.  
The son will listen to the Mother, and the Father to the Son.”

In addition, numerous works of art were produced in her honor and many cathedrals built, notably Notre Dame (Our Lady) de Paris, Notre Dame of Amiens and Notre Dame de Chartes, completed in the thirteenth century.

The increasing importance of Mary led to the prominence of her mother, Anne, and the increasing popularity of the **Rosary** as a means of reciting the prayer of “Hail Mary.” Many Confraternities of the Rosary sprang up whose members agreed to pray three rosaries a week for the salvation of other members.

Another way to make the saints more tangible was through **relics**. A relic was the material remains of a saint or any object associated with the saint. The Church was careful about the remains of saints because of the belief that devotion to the relic was important for the faithful. Since the body of the saint once was a temple of the Holy Ghost and since miracles were performed through the body of the saint, there is said to be grounds for veneration.

The Council of Nicaea (787) decreed that no church should be consecrated without relics. In 1084 the Council of Constantinople approved the veneration of relics for the Eastern Church, although it has always been overshadowed by the use of icons. The bodies of martyrs were even dismembered due to the increasing demand for relics.

In the West, however, the dismemberment was less practiced due to a cultural distaste for the practice. However, Frederick the Wise of Saxony is said to have had one of Mary's mother Anne's thumbs in his extensive collection of relics. The collection of relics were limited only by money and creativity, much like stamp collecting today. The Crusades brought back many, often counterfeit, relics from Palestine to Europe.

The **Castle Church at Wittenberg**, where Luther triggered the Reformation, was particularly noted for its collection of relics, including:

- Three pieces of the city where Mary was born.
- One piece of yarn which she had spun.
- One piece of the house in which she lived at age fourteen.
- Two pieces of the veil of Mary which was sprinkled with the blood of Christ.
- One piece of the city where Mary died.
- Five particles of the milk of Mary.
- Six pieces of the grave of Mary.
- Two pieces of earth over the grave of Mary.
- One piece of Jesus' cradle.
- One piece of Jesus' diaper.
- Five pieces of the table on which the Lord held the Last Supper.
- One piece of the bread of which Christ ate with his disciples at the Last Supper.
- One piece of the holy cross.
- Three more pieces of the holy cross.
- Three pieces of the three kinds of wood of the cross of Christ.
- A particularly large piece from the holy cross.
- Seventy-six pieces of holy remains.

All in all the catalogue totals 5,005 pieces!

Rules were later established to govern the trade. Canon law forbade relics to be venerated which have not been authorized by a cardinal or bishop, and the sale of genuine relics for the fabrication of a relic was punished by excommunication. Of course most of the ancient relics were still of dubious origin.

Veneration of relics is instinctive to fallen man and has been associated with many non-Christian religions such as Buddhism. This grew also as pagan converts influenced the Church. It is one more example of a serious depreciation of the worship of God by diverting worship onto other things.

#### IV. Key Figures of the Medieval Church

##### A. Monks

###### 1. **Augustine of Canterbury** (died c. 604)

Augustine was a missionary monk who brought the gospel to the Anglo-Saxons of southern England. He was sent to England, according to the historian Bede, when Pope Gregory I saw Anglo-Saxon boys being sold as slaves in Rome and thought they looked like angels because of their fair complexion. Augustine was sent to convert these pagans to Christ.

After arriving in England, he met with King Ethelbert, who offered Augustine and his party a place to stay. Ethelbert was familiar with Christianity through his Christian wife, Bertha, a princess from the kingdom of the Franks. Conversion of the Anglo-Saxons grew with Ethelbert himself being baptized in 601. This marked the beginning of Greek and Roman influence in northern Europe.

Gregory instructed Augustine to extend the mission throughout England. Augustine supervised the Church of the Savior and the bishopric in Canterbury, which became the center of the Anglican Church.

###### 2. **Bede** (c. 672 - 735)

Born in the far north of England, Bede was given by his parents to a monastery at the age of seven. He spent his entire life at the monastery, from which he became one of the most educated men in Europe. His contribution to Christian scholarship is so great that 600 - 800 is often called the Age of the Bede.

He is best known for his historical writings, sometimes called the Father of English History. In 731 he completed *Ecclesiastical History of the English Nation*, a description of the formation of the English nation from its first encounters with Rome. His careful scholarship and accuracy set a new standard for literature for the writing of history. It also put the history of the church at the center of the history of the nation. Most of his other writings were studies of the Bible.

Less than a century after his death he was given the title of “the Venerable.” In the eleventh century his body was stolen and moved to Durham where a commemorative stone in the cathedral remembers him. His tomb was desecrated during the Protestant Reformation. In 1899 the Roman Catholic Church declared him a “divine doctor,” and in 1935 he was sainted.

###### 3. **Boniface** (680 - 754)

Boniface (Wynfrith was his given name), known as the “apostle of Germany,” was sent by Pope Gregory II from England to evangelize Germany. Where churches already existed his goal was to fight heresy and bring all the churches into submission to Rome.



His evangelism turned out to be a systematic crusade against paganism by destroying idols, baptizing the heathen and building churches and monasteries. In a bold rebuke he chopped down the sacred Oak of Donar, the Thundergod, and used the wood to build a church dedicated to the apostle Peter. Later he would question such an aggressive approach.

Boniface was a gifted administrator. When he was appointed as archbishop by Gregory III in 732 he reorganized the church and named many bishops. He also helped Pepin secure the pope's recognition as the King of the Franks. Boniface saw the secular ruler as crucial to his ministry, "Without the protection of the prince of the Franks, I can neither rule the people or the church nor defend the priests and clerks, monks and nuns; nor can I prevent the practice of pagan rites and sacrilegious worship of idols without his mandate and the awe inspired by his name."

Boniface saw Christianity as identical with Romanism. Disagreement over clerical marriage, over the correct date for Easter, over the right to eat certain meats or even the frequency of making the sign of the cross during mass cause him to denounce men as false prophets. Yet it was this forcefulness that united the German Church.

Boniface was martyred on the banks of the river Borne in 754, as a horde of barbarians attacked a confirmation service for new converts. The massacre ended the life of Medieval Christianity's most outwardly successful and energetic missionary.

#### 4. **Cyril** (826 - 869) and **Methodius** (c. 815 - 885)

Cyril and Methodius were two brothers who were "the apostles to the Slavs." Cyril was a monk who taught philosophy in Constantinople. He was sent on a mission to Crimea in southern Russia, with his brother. While some professions of faith were made, no long-term foundations were laid at this time. Later, Prince Ratislav of Moravia, in reaction to Western infiltration, requested missionaries from Constantinople and the two brothers were sent again.

Cyril created an alphabet and put the Slavonic language into writing for the first time and translated the Scriptures. This alphabet is still used in Russian, Bulgarian and other Slavic languages. Cyril died but Methodius became archbishop at Sirmium, near Belgrade. Thus, Cyril and Methodius laid the foundation for the Church in Slavic Europe.

#### 5. **Bernard of Clairvaux** (1090 - 1153)

Bernard entered the abbey of Citeaux and spent most of his life at Clairvaux. He continually shifted between a life of ascetic retirement and a life of Christian involvement in the world.

He called the Church to a life of mystical devotion, challenging princes and popes. His view, outlined in his *Twelve Steps to Humility*, was that God could be known through mystical contemplation. Such a life was seen as a separation of soul and body, and emptying of worldly desire, and a final union of the soul with God.

This brought him in conflict with the university men of his day. His most noted target was **Peter Abelard** for relying on the worldly learning of the mind. One particular issue was Bernard's mistaken view of the atonement of Christ, which saw Christ's death as a payment to Satan to deliver mankind, known as "**ransom-to-Satan view of the atonement.**"

Bernard's father fought in the first Crusade and he supported the unsuccessful second Crusade. He wrote the rule for one of the most famous military orders, the Knights Templar. In his *Book of Praise of the New Chivalry* (1128), he endorsed a militant Christianity. He also launched an evangelistic mission to university students in Paris.

His hymns include "Jesus, the Very Thought of Thee", "Jesus, Thou Joy of Loving Hearts", "Jesus, King Most Wonderful" and "O Sacred Head Now Wounded." He also wrote many sermons, devotionals and commentaries. His theology moved away from God's judgment to God's infinite love and mercy. He felt a deep devotion to Mary and gave momentum to the still developing Mariolatry in the West.

Bernard's commitment to his beliefs set him apart from others of his day. However, his zeal produced a bluntness that often seemed uncharitable. He was controversial, but was an example of obedience to his convictions.

## 6. **Francis of Assisi** (1181 - 1228)

In his twenties, Francis became disenchanted with his reckless youth and materialistic values. With a new spiritual interest he made a pilgrimage to Rome where he encountered a leper and later received a vision to rebuild a small church on the outskirts of Assisi. These encounters led him to sell his possessions and take up begging in order to reconstruct more churches. In the winter of 1208 Francis heard a sermon on Christ's commission of the first disciples in Matthew 10:7-10. The sermon impressed him to a life of poverty and preaching.

Francis did not intend to establish the religious order named for him, the **Franciscans**, but he soon attracted a diverse group of disciples. This group, called the Friar Minor, had for its rule "to appropriate nothing for themselves, neither a house, nor a place, nor anything else...but beg alms trustingly." There was no test for admission and they were to serve the despised and rejected with joy. The friars obtained official sanction from Pope Innocent III in 1209.

The Friars also attracted women to their ideals. A second order for women was founded by **Clare Schifi**, an heiress of Assisi, known as the "Poor Clares." In many ways the women would remain truer to the Franciscan ideal than the men. By 1221 a third order was founded by a lay group, known as the Franciscan Tertiaries. Its members, married or single, continued in their vocations but lived simply and were forbidden to bear arms.

The Lateran Council IV (1215) sought to curb their "excessive enthusiasm" and reorganized them under existing monastic rules. Francis gradually retreated from the leadership of the Franciscans until 1223 when he spent his remaining years in solitude.

The new friars emphasized education but Francis believed this would betray the simplicity of the gospel, create pride and result in keeping possessions (i.e. books). The friars eventually entered into politics and intellectualism.

Francis was canonized by his friend Pope Gregory IX two years after his death. The Franciscans entered a bitter debate between the strict followers of poverty and those who sought to adapt the principles to the world. Pope John XXII even declared the strict ideals heretical in 1318. Yet many continued to look to Francis of Assisi as a great servant of Christ.

## 7. **Raymond Lull** (c. 1232 - 1316)

Raymond Lull was a Spanish mystic and Franciscan missionary who devoted his life to reaching Muslims for Christ. He has been largely overlooked by the Roman Catholic Church, but he was one of the most productive advocates for missionary activity in the Medieval Church.

By his own testimony, Lull began his life living in utter immorality. He underwent a profound conversion in his early thirties and embarked into the monastic movement. To Lull the ultimate demonstration of love for God was reclusiveness. One day he saw a vision of a pilgrim who, on learning of his seclusion, rebuked him for self-centeredness. This vision prompted him into missionary evangelism and, in particular, to the most hated and feared enemies of the Church, Islam.

Lull wrote in *The Tree of Love*, "I see many knights going to the Holy Land beyond the seas and thinking that they can acquire it by force of arms, but in the end all are destroyed before they attain that which they think to have. Whence it seems to me that the conquest of the Holy Land ought...to be attempted...by love and prayers, and the pouring out of tears and blood."

Lull traveled far and wide to seek support for his missionary efforts. He learned Arabic and wrote numerous books aimed to persuade Muslim intellectual to Christ. He took three trips to North Africa and each time suffered persecution. While he advocated preaching in love, his methods were very direct, such as showing how Muhammed violated every one of the ten commandments. Tradition holds he was martyred at age eighty-four as a result of preaching in North Africa. Lull's missionary movement was in sharp contrast to the pursuit of worldly pleasure and power of his Church leaders.

## B. Scholastics

### 1. **Anselm of Canterbury** (c. 1033 - 1109)

Anselm was an abbot who established a center of learning at a monastery in Normandy. After repeatedly declining the position, he was appointed archbishop of Canterbury in 1093. As archbishop he endured conflict with King William II ("Rufus") but unfortunately he received half-hearted papal support. Yet Anselm's significance lies not in his position but as a theologian.

Anselm reintroduced Augustine into theology. Anselm sought to demonstrate the existence and attributes of God by an appeal to reason. In his *Faith Seeking and Understanding*, Anselm develops the Ontological Argument which stated that the existence of the idea of God necessarily implied the objective existence of God. For God to exist in the mind is less perfect than to exist in both mind and reality. Therefore, the most perfect conceivable being must exist in reality, namely God.

Anselm nevertheless insisted that faith must precede reason: "I do not seek to understand in order that I may believe, but I believe in order to understand." Yet because he believed God created the mind for a purpose he advocated the use of reason during an age where deep thinking was at an ebb. This is why Anselm is sometimes described as the founder of Scholasticism.

Perhaps Anselm's greatest contribution to theology is in the area of the atonement. He offered what became known as the "**satisfaction theory of the atonement**" in his *Why Did God Become Man?* (1098). This work is written in a form of a dialogue between himself and a fictional character named Bozo.

Anselm's view of the atonement was that all human beings had sinned with and in Adam. God's honor demanded that every creature should subject itself to God. Since finite man could never satisfy the honor of an infinite God, "no one but one who is God-man can make the satisfaction by which man is saved." The voluntary death of the sinless Christ on the cross was the only way acceptable for man's salvation. The reformers built upon Anselm to further clarify the nature of the atonement, but Anselm's view was a vast improvement over earlier views which saw Christ's death as a payment to Satan in order to release man from bondage.

Anselm is acknowledged as the greatest scholar between Augustine and Thomas Aquinas.

## 2. **Peter Abelard** (1079 - 1142)

Abelard was a controversial French philosopher and teacher. He was controversial in his private life as well as in his teaching.

At the age of thirty-seven, Abelard was given the task of tutoring **Heloise**, the daughter of Fulbert, the canon at the Cathedral School of Notre Dame in Paris. He betrayed Fulbert and the seventeen year old was found to be pregnant by Abelard. He offered to marry her but she entered a convent so as not to damage Abelard's career. Later they were secretly married, but Fulbert conspired with family members to seek retaliation. A party of Fulbert's men came upon Abelard in his sleep to castrate and mutilate him. Abelard, moved to repentance, retired to a monastery and Heloise to a nunnery. Their lifelong correspondence, known through her published *Letters*, has made the two of them classic figures among the world's lovers.

Furthermore, Abelard sought to evaluate and understand his faith in light of reason. His motto, "I understand so that I might believe," reverse the order of faith before reason of Augustine and Anselm. Stressing the valued of reasoned experience, he maintained that all people should be able to read the Scriptures and arrive at conclusions on their own.

Abelard was a frequent target of **Bernard of Clairvaux**, who believe Abelard's critical method of theology undermined true devotion to Christ. In 1139 the two had an open dispute over the atonement.

Bernard argued that the sufferings of Christ had been in payment of a ransom to Satan in order to break man's bondage (known as the "ransom-to-Satan" view). Anselm earlier had taught against this view and that the atonement was made to God to satisfy God's honor which had been damaged due to man's sin.

Abelard saw both views as in error and immoral. He saw the atonement of Christ for its effect on man. When we contemplate God's love in the death of His Son, we are moved to repent and love Him in return. Thus Christ's death is an example to move us to accept forgiveness. This is known as the "**moral influence theory of the atonement**", and is far short of understanding the full work of Christ.

### 3. **Thomas Aquinas** (c. 1225 - 1274)

Thomas Aquinas is recognized as the greatest thinker and theologian of his age. The details of his life are not well known but he was a large man whose size and tendency to remain silent earned him the nickname "dumb ox." He was a Dominican who influenced the entire order.

His doctrine draws in part from the work of Aristotle and seeks to balance revelation and reason. His monumental *Summa Theologica*, written between 1266 and 1272, uses a question and answer format to discuss the question, "How can we know God?".

The influence of "Thomism" is great. His thinking was endorsed by a papal letter in 1879 by Pope Leo XIII. His influence upon Protestantism can be see in the area of apologetics, the defense of the faith. His distinction between what is available to all through nature and reason and what is derived from the revelation of God (which perfects reason) has been a dominant theme for many evangelicals today.

## C. Reformers

### 1. **Martin Luther** (1483 - 1546)

Martin Luther was a dedicated monk of the Augustinian hermits. He was ordained a priest in 1507 and in 1512 he was awarded a doctoral degree in theology, becoming a professor at the University of Wittenberg. A combination of his study of Romans for a lecture series in 1515-1516 and pastoral responsibilities at Wittenberg thrust him into center stage when he opposed indulgences in his *Ninety-Five Theses* in 1517.

According to Luther, his conversion took place after he became a public figure, in the year 1518. He suddenly understood through Romans 1:17 that Christ's righteousness was imputed to sinners on the basis of faith. This doctrine of **justification by faith** alone became the cornerstone for his opposition of Catholicism.

Luther sought to remain with the Church to work for reformation. However, his teaching on justification by faith, on the priesthood of believers, against the authority of the pope and against the sacraments resulted in his excommunication in 1521.

Luther was joined by two important colleagues, **Philip Melancthon** and **Andreas Carlstadt**. Melancthon would later waffle on doctrines such as predestination and the Lord's Supper, leading to many of Luther's followers to look on him with suspicion. Carlstadt would later leave Luther and join Ulrich Zwingli in Zurich.

In 1525 Luther wrote his most important theological treatise, *On the Bondage of the Will*. It was written as a response to **Erasmus' On the Freedom of the Will**, written the year before to oppose Luther. Erasmus argued that man's salvation was nearly entirely by the grace of God, with man's free will having a small part to play. Luther was forceful in teaching the salvation was exclusively by grace, embracing Augustine's view of predestination.

In 1527 Luther wrote against Zwingli's view of the Lord's Supper, which was the divisive issue of the century for Protestants. Luther had opposed Catholicism in its view of transubstantiation and in the concept of the sacrifice of the Eucharist. Zwingli taught that the Lord's Supper was a memorial in which the Christian renewed his commitment.

Luther, on the other hand, believed the elements do not change but nevertheless still believed Christ was present in the elements (known as "**Consubstantiation**"). He saw the significance of the Lord's Supper as not just a re-commitment, but as a means to receive the forgiveness of sin, accompanied by faith.

In October of 1529 Luther and Zwingli met at Marburg to discuss the issue. Luther saw Zwingli taught justification by faith but was unwilling to deny the physical presence of Christ in the Lord's Supper. The division between Lutherans and Reformed teachers remained.

In Luther's later years, his health failed and his bitter opposition to the papists, the radical reformers and the Jews grew. Yet he worked for military peace among quarreling rulers. He died in the town of his birth, Eisleben, in 1546.

## 2. **Ulrich Zwingli** (1484 - 1531)

Zwingli was a Swiss reformed and contemporary of Luther. He was ordained in 1506 and sent to Zurich in 1518 as the people's priest. He shared many of the same concerns as Luther, but his approach was even more radical.

In 1521 he persuaded the city to accept the Scripture as its only standard for religious issues. This break from papal authority led to rapid changes between 1522 and 1525: A Swiss translation of the Bible was begun, the fast of Lent was ended, marriage for clergy was allowed, monasteries were dissolved, images were removed, church services were translated and simplified, church discipline added, baptism redefined and finally, the plain Communion replaced the Mass.

Zwingli extended his reforms to other communities but zealous supporters who wanted even further reforms broke away in 1525. Zwingli was unable to unite with Luther due to the dispute over the Lord's Supper. This disunity left Zurich vulnerable militarily. Zwingli lost his life at Cappel in 1531 while serving as a chaplain to troops at war with other Swiss cantons.

Zwingli is considered the third great reformer behind Luther and Calvin. He rightly defended the Scripture and opposed distortions of purgatory, salvation by works, sacramentalism and clerical superiority. He also included some aberrations, such as eliminating music from worship, uniting church and state and enforcing discipline by secular penalties. Hurriedly, he initiated much reform which he left to others to perfect.

### 3. **John Calvin** (1509 - 1564)

Calvin was French reformer who is called the "organizer of Protestantism" because of his pastoral work in Geneva. He was well studied and earned a doctorate in law and was not converted until the early 1530's. Aligning himself with the Protestant movement, he resigned his church stipend which supported his studies, and his ties to Catholicism were permanently broken.

He spent most of his life as a refugee in Switzerland after King Francis I began to persecute Protestants in France. In 1536 he published his first edition of *Institutes of the Christian Religion*. It is one of the great works of literature and sets forth the basis for the Reformed faith. Its final edition was published in 1559.

Also, in 1538 Calvin accepted the leadership of the new reformed church in **Geneva**. Although church and state were to be separate but equal, Calvin's reformed extended to the city's law, trade and even sewage system -- even though he did not hold official office and was not even a citizen until 1559!

His leadership in Geneva was characterized by many trials, factions and even expulsion. He considered Geneva as "that cross on which I had to perish daily a thousand times over." Still Protestants flocked to the city. John Knox called it "the most perfect school of Christ...since the days of the apostles.

Calvin's legacy is not in his leadership as much as it is in his theology. He was a profound systematic theologian who integrated the beliefs of prior reformers. He strongly defended salvation by grace alone. He defended the Scripture as the basis for God's revelation and apart from what God has revealed we are strictly limited in our knowledge of Him. He was in awe that sinful humans had been reckoned to be righteous in Christ for God's glory. His theology was intended for spiritual maturity, not intellectual exercise.

While alive Calvin was not a popular hero and he deliberately avoided the limelight. He lived modestly, had few possessions, rented his housing and refused salary increases. Yet his greatness is seen in the lives of so many great leaders who came after him and based their doctrine upon the foundation that Calvin laid.

### 4. **Thomas Cranmer** (1489 - 1556)

Cranmer was an English priest who rethought the supremacy of the pope. He believed the ruler of each country had the right to govern. This often led to an internal conflict where he would have to choose between his personal beliefs and the will of the monarchy.

When King Henry VIII divided the English Church from Rome, he appointed Cranmer archbishop of Canterbury. Cranmer eventually and reluctantly accepted the position in 1533. He had earlier asserted his own independence from the Roman Church by marrying in 1532.

Cranmer gave approval for the dismissal of several of Henry's wives which showed his allegiance to the King. Yet his understanding of Christianity continued to develop and began to become concerned with reforming doctrine in England.

Cranmer supported the publishing of an English Bible and in 1538 he worked to provide an English Bible to every parish. Cranmer's greatest opportunity for influence came under King Edward VI (1547 - 1553). During this time Cranmer saw the cup was given to the laity at the Lord's Supper in the Church of England. He advocated the Protestant position of justification by faith and opposed the Roman doctrine of the Eucharist.

In 1552 he revised his *Book of Common Prayer* which took a more Protestant perspective than the previous edition. In 1553 he published his *Forty-Two Articles* which has served to form Anglican doctrine.

Under Mary Tudor in 1553, Cranmer's defense of Protestant doctrines of the sacraments led him to be charged with rebellion against the government, tried for treason and sentenced to death. The sentence was not carried out and he was only deprived of his office. At an Oxford commission in April of 1554, he rejected transubstantiation and advocated justification by faith.

However, after a further trial, he recanted his teachings in March of 1556 and accepted the Roman Catholic doctrine and anathematized the teachings of Luther and Zwingli. Perhaps his loyalty to the crown or his imprisonments led to this but it became a Roman propaganda victory.

Just before he was to be burned on March 21, 1556, Cranmer recanted his recantation and reaffirmed his former opinions in support of Protestantism. He died placing his right hand in the flames to show his regret for publishing what was contrary to the truth.



## 5. **Menno Simons** (1496 - 1561)

On January 21, 1525 the Radical Reformation asserted itself with a group in Zurich which believed the reforms of Zwingli were not moving far enough. This group baptized their adult members and opposed civil and religious authority outside the local parish.

In addition to the Swiss group, a German Anabaptism arose under **Thomas Munzer**, who believed in an inner spiritual transformation resulting in the believer acting in a revolutionary manner to bring in the kingdom of God. Munzer died at the Peasants Revolt in 1525.

In another debacle, Anabaptists attempted a takeover of the small German town of **Munster** in 1535 where three hundred of them were slaughtered. After the fall of Munster, Anabaptists needed new leadership to bring them to a biblical balance and to establish credibility.

Menno Simons was a priest whose brother was killed at Munster. He had been doubting transubstantiation and was baptized in 1536, renouncing his Roman beliefs publicly. By 1540 he had published *The Foundation of Christian Doctrine* outlining Anabaptist beliefs and had firmly established his leadership.

While Simons vigorously opposed his activist predecessors and was a pacifist, he was sought out by authorities. He sought to unify **Anabaptism** by purging it of false expectations of Christ's immediate return. His ministry was primarily moral and devotional as he traveled in northern Germany planting churches and preaching to congregations.

He differed from Luther and Calvin in the following ways:

- a. Baptism and the Lord's Supper were outward signs only and mediated no grace.
- b. Baptism was provided only to believers.
- c. He believed in the doctrine of separation of church and state. Separation from the world was so extreme that civil magistrates were not granted membership in Simons' churches.
- d. He believed in peaceful nonresistance.
- e. He believed it was unlawful for Christians to take oaths.
- f. He believed that Christ was brought to earth through Mary, not by Mary, in heavenly flesh, not receiving His humanity from Mary.

The **Mennonites** are named after Simons while Baptists and Brethren follow in much of his teachings.

## V. Key Writing of the Medieval Church: The English Bible

### A. Old English Bibles

1. The Book of Armagh: Armagh was founded by Patrick, the missionary, in the fifth century as the center for the Irish Church. The Book of Armagh (c. 600) was the only complete copy of the New Testament produced by the Irish Church, partly in Latin and partly in Irish.
2. Translations by Bede (c. 672 - 735): Bede wrote his historical works in Latin, but he translated the Gospels into Anglo-Saxon. On the day of his death he was dictating a translation of John's Gospel. These translations did not survive to today.
3. Aldhelm (d. 709) translated the Psalms but this does not survive either.
4. King Alfred the Great (c. 849 - c. 901) included a translation of the ten commandments at the beginning of his famous code of laws for Britishers.
5. The Lindisfarne Gospels were originally translated into Irish around 700. An Anglo-Saxon translation was added around 950. Other versions of the Gospels soon appeared, the Rushworth Gospels and the Wessex Gospels. Due to language changes, these became obsolete by 1300.

### B. The Wycliffe Bible (1388)

1. Versions and paraphrases of the Psalms and most of the New Testament existed by 1300.
2. The first complete Bible in English was the Wycliffe Version. **John Wycliffe** (1330 - 1384) was a dissident who brought a desire among the people to read the Bible in their own language. The first edition of the New Testament appeared about 1380 and of the Old Testament around 1388. Both were extremely literal translations from poor manuscripts of the Latin Vulgate.
3. Wycliffe probably did little of the actual translation work himself. His exact role in the translation is uncertain, but it is likely he supervised the work to some degree. The majority was done after his death by Nicholas of Hereford.
3. A later revision of the Wycliffe Version appeared by 1395, produced by Wycliffe's secretary, **John Purvey**. Because of Purvey's association with the Lollard movement, the version was opposed by the Church.
4. In 1408 the Council of Constantinople forbade the production or use of the English Scriptures without the permission of a bishop or council.
5. The spread of the Wycliffe Bible was slowed by the lack of movable type printing and by Wycliffe being perceived as a heretic.

6. The following events prepared the world for many mass produced versions translated from Greek:
  - a. The fall of Constantinople in 1453 caused many Greek scholars to move west with their Greek manuscripts.
  - b. The first book with printed type, the Gutenberg Bible, appeared in 1456.
  - c. Erasmus published a Greek New Testament in 1516.
  - d. The Protestant Reformation in 1517 championed the use of the Scriptures as man's authority.

### C. **The Tyndale Bible** (1526)

1. Because the Wycliffe Version was banned, because it was not yet in printed text and because it was translated from Latin rather than Greek, **William Tyndale** (1494 - 1536) sought to publish a new version. He approached the Bishop of London about the project but was denied. He resolved to undertake his translation in Germany, leaving in 1524 and never returning to England.
2. He completed his New Testament translation rapidly and by 1525 he was ready to go to print. His first attempt at printing was at Cologne but he was forced to flee to Worms to finish the task. His first complete New Testament was printed in 1526 and of the 6,000 copies, only two survive today.
3. The early editions of Tyndale's New Testament were smuggled into England, where bishops sought to destroy them. The Bishop of London ceremoniously burned copies and the archbishop of Canterbury began buying copies in order to eradicate them (thus financing further editions!). Sir Thomas More described the work as, "not the New Testament at all; it was a cunning counterfeit, so perverted in the interests of heresy that it was not worthy to be called Christ's testament, but either Tyndale's own testament or the testament of his master Antichrist."
4. The English of Tyndale's day was not identical to our written language. For example, Romans 12:1-2 of Tyndale's version reads, "I beseeche you therefore brethren by the mercifulness of God, that ye make youre bodyes a quicke sacrificise, holy and acceptable unto God which is youre reasonable servynge off God. And fassion note youre selves lyke unto this worlde. But be ye chaunged [in youre shape] by the renuyng of youre wittes that ye may fele what thyng that good, that acceptable and perfaicte will of God is."
5. Tyndale continued to revise his translation and in 1530 he completed a translation of the Pentateuch, the first five books of the Old Testament. He intended to finish the Old Testament but was ambushed in Antwerp, betrayed by fellow Englishman Henry Phillips. He was imprisoned for over a year and finally strangled and burned at the stake on October 6, 1536. His last words were said to be, "Lord, open the King of England's eyes."

6. Large portions of the King James Version are taken from the Tyndale Bible. Estimates are as high as ninety percent of Tyndale's words are found in the King James Version and seventy-five percent in the Revised Standard Version of 1952. Tyndale can rightly be called "the father of the English Bible."

#### D. **The Miles Coverdale Bible** (1535)

1. **Miles Coverdale** (1485 - 1568), an assistant and proofreader for Tyndale, published the first complete printed Bible in the English language in October of 1535 (while Tyndale was in prison). Coverdale made no claim to being a scholar and basically took Tyndale's translation as far as it had been published and referenced Luther's German Bible and the Latin Vulgate for assistance.
2. Coverdale was the first English publisher to separate the Apocrypha from the Old Testament and place it as an appendix.
3. Coverdale introduced chapter summaries as headings. He did not merely translate the Vulgate's brief headings but wrote new headings himself. The chapter divisions themselves had been introduced by Stephen Langton, Archbishop of Canterbury, in the eleventh century.
4. Two further editions were published in 1537, the second with the title page declaring, "Set forth with the king's most gracious licence." Indeed, the climate had changed in the two years since Tyndale's final prayer! Two final editions were printed in 1550 and 1553.

#### E. **The Matthew's Bible** (1537)

1. Also in 1537, Thomas Matthew published a Bible with the same declaration of royal approval. Thomas Matthew was a pen name for **John Rogers**, an assistant of Tyndale. Two-thirds of this Bible is from Tyndale and one-third from Coverdale. Within two years of Tyndale's death there were two versions freely circulating England.
2. The Matthew's Bible is sometimes known as the "**Cranmer Bible**" which derived its name from the Archbishop of Canterbury at the time, Thomas Cranmer, who wrote a preface for the 1540 and 1541 editions of the Bible.
3. On the title page of later versions appears, "This is the Bible appointed to the use of churches." Thus it is the first officially authorized English Bible.

#### F. **The Taverner's Bible** (1539)

1. Richard Taverner was a lawyer with a great interest in the English Bible. His knowledge of Greek led him to revise Matthew's Bible in 1539.
2. Taverner was once imprisoned for reading Tyndale's New Testament and again jailed in the Tower of London because of his involvement with Bible translation and revision. However, under Queen Elizabeth I he was appointed to political office.

3. His revision was not only minor, but its influence was small. One lasting effect was the introduction of a few English words to replace terms of Latin derivation.

#### G. **The Great Bible** (1539)

1. The Great Bible, published in 1539, was Miles Coverdale's revision of the Matthew's Bible. It was commissioned in 1538 in order to be placed into every parish church. The Great Bible was not reprinted after 1569 due to better translations to come.
2. It received the name "Great" because of its large size. Its pages measured nine inches by fifteen inches.
3. In 1546 King Henry VIII issued an order that "no man or woman...was to receive, have, take or keep Tyndale's or Coverdale's New Testament." Yet the Great Bible, made up of a combination of the work of Tyndale and Coverdale, was given royal approval and commanded to be placed in every church!

#### H. **The Geneva Bible** (1560)

1. The Geneva Bible was produced by a group of Protestant exiles in Geneva during the reign of Mary Tutor (1553 - 1558). Preliminary editions of the Psalms and New Testament were published in 1557, with a complete Bible published in 1560. A second edition appeared in 1562.
2. The Geneva Bible was the first English Bible translated throughout from the original languages. It used an updated Greek text and is the most accurate translation until the King James Version in 1611.
3. The Geneva Bible is also known as the "Breeches Bible" from its rendering of Genesis 3:7 ("they made themselves breeches" -- KJV "aprons"). From 1560 to 1644, one hundred and fifty editions appeared. It was gradually replaced by the King James Version.
4. The Bible verses were printed as separate paragraphs and numbered. The verse divisions were based on the Greek New Testament of Robert Estienne, also known as Stephanus, published in 1551. The Roman type was used, consisting of 23 letters, excluding J, V and W. Words having no direct equivalent in the original text but were necessary to make the translation readable were set in italics. Also, marginal notations showed variations between Greek manuscripts included notes and comments which presented a strong Reformation perspective.
5. It was the most widely used English Bible for about seventy-five years. It was dedicated to Elizabeth I but never officially authorized and only gained favor with the common people. For this reason it received the designation, "The People's Book." It was the Bible used by Shakespeare, John Bunyan, Oliver Cromwell, the Puritans and was brought to America on the Mayflower.

6. The Geneva Bible's superiority as a translation and popularity was something of an embarrassment to the Church of England, which advocated the Great Bible. Its popularity was partially due to its more convenient size and less expensive price. Furthermore, its popular notes and comments were not always supportive of Church doctrine and hindered its authorization. Between its translation and notes, the Geneva Bible fed the developing Puritan movement in England.

#### I. **The Bishops' Bible (1568)**

1. The Bishops' Bible was produced by the Church of England to counter to popularity of the Geneva Bible. Archbishop Parker formed a committee to undertake the work and used the Great Bible as their basis. The first edition was published in 1568 and eighteen editions were to follow over the next forty years.
2. Parker in presenting the Bible to Queen Elizabeth requested that the Bishops' Bible replace the Geneva Bible, describing it as "having interspersed diverse prejudicial notes, which might have been also well spared." Clearly it was the attempt to eradicate the Geneva Bible that was the motivation for the Bishops' Bible.
3. The number of notes in the Bishops' Bible was far less than the notes in the Geneva Bible, primarily because the Calvinistic notes in the Geneva Bible were simply omitted from the Bishops' Bible. Some of the Geneva notes were altered and many were left intact. For example, nearly all of the notes on Galatians were left unchanged between the Geneva and Bishops' Bible.
4. While this Bible was an improvement over the Great Bible, which it was designed to replace, it fell short of the Geneva Bible's scholarship. It was used in churches from 1568 to 1611, but it failed to win the hearts of the people and was given no formal recognition by Queen Elizabeth. The Bible found in the homes continued to be the Geneva Bible. Nevertheless, the Bishops' Bible was closely followed by the King James translators.

#### J. **The Douay-Rheims Bible (1609)**

1. The Douay-Rheims Bible was a Roman Catholic translation which was undertaken, according to its overseer William Allen, "with the object of healthfully counteracting the corruptions whereby the heretics have so long lamentably deluded almost the whole of our countrymen" (i.e. Protestant versions).
2. This Bible received its name because of the location of where it was published, the English College, founded by Roman Catholic refugees. The English College was located in Rheims when the New Testament was produced in 1582. The Old Testament was published in 1609 when the English College had returned to Douay.

3. The Douay-Rhiems Bible was a translation of the Latin Vulgate, because of its age, because of its freedom from discrepancies visible in Greek manuscripts and because the Council of Trent defined it as exclusively authentic. The Greek text was referred to but was not primary. The translation of Psalms was described as “a translation of a translation of a translation.”
4. The style of this Bible was difficult, many technical and Catholic terms used. *Deacon* was translated *minister*, *elder* translated *priest*, repentance was translated *penance*, and words such as *donances*, *archsynagogue*, *sancta sanctorum*, *exinanited*, *commersation* and *Paraclete* were used.
5. This Bible retained the apocrypha within the Old Testament, rather than as an appendix, in accordance with the Council of Trent. It remained the Bible for Catholics until the New American Bible was approved for translation by the Pope in 1943. The New American Bible was published in 1970, no longer using the Latin Vulgate as the text for translation.
6. With a Protestant monarch on the English throne, there was no threat that the Douay-Rhiems Bible would ever replace the Protestant translations in England. Actually, so few copies were reprinted that it would be difficult to attain a widespread use of this Bible.
7. The New Testament of the Douay-Rhiems Bible was used in the King James Version, but the Old Testament was published too late to be influential.

#### K. The King James Bible (1611)

1. The King James Bible, or “Authorized Version” (1611) was designed to supersede all previous Bibles. It was necessary because the people used the Geneva Bible and the Church of England used the Bishops’ Bible. While it was called “authorized”, there is no evidence that it was ever officially recognized. This may be due to the registers from the Privy Council from 1600 to 1613 were destroyed by fire.
2. The King James Version received its name because it was vigorously promoted by James I. One thousand ministers sought to reform the church by presenting James with the Millenary Petition in April of 1603, while James was on his way to London to receive the English crown. James responded by convening the Hampton Court Conference in January of 1604, “for the hearing, and for the determining, things reported to be amiss in the church.”
3. Ultimately, only one requested reform was accepted. John Reynolds, president of Corpus Christ College, Oxford, suggested to James at the conference that a new translation be undertaken. This suggestion, although opposed by the majority, was appealing to King James and he called for a version “which would embody the best in the existing versions and which could be read both in the public services of the Church and in homes and by private individuals.”

4. Fifty-four of the greatest scholars in Britain were named to sit on committees in three locations, Oxford, Cambridge and Westminster. The forty-seven translators who actually participated in the translation were divided between the Old and New Testaments. The group at Westminster translated Genesis through 2 Kings and Romans through Jude. The group at Oxford revised Isaiah through Malachi, the four Gospels, Acts and Revelation. The group at Cambridge revised 1 Chronicles through Ecclesiastes and the Apocrypha. The work of these committees began in 1607 and was completed in 1610.
5. Formally, it was a revision of the 1602 edition of the Bishops' Bible, "The ordinary Bible read in the Church, commonly called the Bishops' Bible, is to be followed, and as little altered as the Truth of the original will permit." However, the translators drew on the work of all previous English translations, translations into other languages and upon the original language. In fact, it has been estimated that nearly ninety percent of the King James New Testament is found word for word in the Tyndale version of 1525.
6. Notations regarding controversies over church or doctrinal issues were not included, which greatly facilitated the acceptance of the version. The many marginal notes included 765 in the New Testament indicating variant or alternative renderings. By the 1760's thirty thousand marginal references had been added.
7. Soon after the 1611 publication, three revised editions quickly appeared in the same year. As early as 1613, the translation showed over three hundred differences from the original 1611!

Later editions included:

- a. The "Wicked Bible" in 1631, named so because of the word "not" being omitted from the seventh of the Ten Commandments.
  - b. The "Vinegar Bible" in 1717, named so because of the chapter heading in Luke 20, which read "vinegar" instead of "vineyard."
  - c. The "Murderers' Bible" in 1795, named so because of the word "filled" in Mark 7:27 being misspelled as "killed."
8. The King James Version gradually gained ascendancy over the Bishops' Bible in the Church and later the Geneva Bible in practice. This transition took more than a generation to complete.
  9. Revisions of the King James Version have been made over time but the core problem was not the failure of the translators but with the text upon which it was based. The Greek text used was the 1550 edition of Estienne (Stephanus), who used the 1516 and 1522 Greek texts of Erasmus. The text used was based on only fifteen manuscripts of the twelfth to fifteenth centuries. In contrast, modern translations have over 5,000 Greek manuscripts available, dating as much as a millennium earlier.



10. The reasons for the gradual but overwhelming success of the Authorized Version are as follows:
  - a. The personal qualifications of the revisers, who were upstanding men and the best linguists of their day.
  - b. The clear belief that this translation was a national effort, fully supported by the King and the Church.
  - c. The results of nearly a century of translation work by men who sought to make a good translation better. This was an attempt to make better translations the best.
  - d. The organized system of cooperative work which followed the precedent of the Geneva translators.
  - e. The lofty style of the translators followed the literary climate of the day.

L. Questions for consideration:

1. Which Bible version do you use and why?
2. Do you think it would be helpful if everyone used your version?
3. Should we seek to establish an English translation to be used by everyone?

## The Modern Church

### I. Characteristics of the Modern Church

#### A. Religious Wars

##### 1. The Huguenot Wars

The **Huguenots** were Calvinists who were suffering persecution as Protestants in the Roman Catholic country of France. As Calvinism grew in the 1540's, special courts were set up in France to try heretics, who were often burned at the stake. The Calvinist mission effort from Geneva increased, as did the number of martyrs. By 1560 the number of Huguenots in France were estimated to be about 400,000, mostly the poor but also an increasing number of nobles with political clout.

In March of 1560, an extremist group of Huguenots failed in an attempt to kidnap the weak King Francis II. This incident heated the conflict and compromise was sought through a meeting between Protestant and Catholic theologians at Passy in 1560. However, when limited toleration was allowed permitting Huguenots to gather in places other than in walled towns, a militant Catholic protest resulted. The climax was a march on Paris in March of 1562 where Catholic nobles attacked a Huguenot congregation.

Civil war erupted in France as a series of conflicts were punctuated by short truces. The three parties in the conflicts were the Huguenots, the militant Catholics and the *Politiques*, who wanted to restore order. Religious differences became entangled with political ambitions. A peace was reached in August of 1570, where Huguenots were given four cities and were designated places of worship in other cities.

Yet the conflict continued in 1572 with a politically motivated attempt to eliminate the Huguenot leadership, known as the St. Bartholomew's Day Massacre. Casualties were estimated as high as 8,000 in Paris alone. Several more Huguenot wars were fought as the citizens were divided in loyalties and religion.

The Huguenot wars ended with a twist. Henry III was assassinated in 1589 by a fanatic Catholic monk, making Henry of Navarre, the Huguenot leader, the heir to the throne. In order to gain the throne and peace in France, Henry of Navarre converted to Catholicism, saying, "Paris is well worth a Mass." Henry succeeded in ending the civil war and in 1598 he issued the **Edict of Nantes**, granting the Huguenot full toleration, civil rights and a right to their own fortified towns.

##### 2. The Dutch War

Philip II of Spain received control of The Netherlands from his father, Charles V in 1555. Philip would rule Spain and its territories for the next forty-two years. While Charles resisted Protestantism with persecution, he had some respect for Netherlandish rights and beliefs. Philip, on the other hand, went beyond his father in seeking to secure political and religious conformity similar to Spain.

Philip sought to crush heresy by reactivating the Inquisition. His targets were the Anabaptists, who dominated the poorest segment of the population, and Calvinists, who were winning converts among the middle class.

The Protestants resisted Philip's attempts and their revolt led to the independence of the Dutch republic in 1579. The Netherlands were divided between the Protestant Union in the north (Holland) and the Catholic League in the south (Belgium).

### 3. The Thirty Years War

The **Thirty Years War** was another conflict between Calvinists and Catholics, this time in Germany between 1618 and 1648. Protestantism in Germany had won the hearts of the German people but the revived Catholic Counter-Reformation, led by the Jesuits, became increasingly aggressive. By 1566 the Catholics were beginning to gain back territory through German Catholic princes and were looking to regain supremacy throughout Europe.

In 1606 a Catholic procession in the Protestant city of Donauworth was stoned. In response, Maximilian led a Catholic occupation of the city and demanded the restitution of all Catholic property that had turned Protestant since 1555. At this time the battle lines were drawn, waiting for the right political climate to trigger the war.

Historians divide the Thirty Years War into four periods:

#### a. The Bohemian Period (1618 - 1623)

The official beginning of the war was in May, 1618, when a party of disgruntled Protestants tossed two Catholic representatives of the Holy Roman Emperor from a high window in Prague. This act put Bohemia into rebellion against the ruling Hapsburgs as they established Calvinist Frederick V as their King, rejected new Emperor Ferdinand II.

Frederick found little support outside Bohemia and found the forces of Spain and Bavaria formidable. The Catholic forces crushed the rebellion and enforced a ruthless policy of reconversion, expulsion and confiscation of Protestant property.

#### b. The Danish Period (1625 - 1629)

King Christian IV of Denmark entered the war against the Catholics with English financing. The controversial **Albrecht von Wallenstein** (1583 - 1634) raised an army for the Catholic Ferdinand II and defeated King Christian. Wallenstein, born a Protestant, was the richest noble in Bohemia and was a gifted military leader. However, his loyalty was to his own power rather than to any religion.

A peace between the two kings was negotiated on the grounds that King Christian would have no further role in German politics. The **Edict of Restitution** was issued in 1629, ordering the return of all Catholic lands seized since 1552, expelling Protestants from land ruled by Catholics and recognizing only the Lutherans, thus depriving the Calvinists of any rights.

c. The Swedish Period (1630 - 1635)

Traditionally believed to be the Protestant savior of Germany, Swedish King Gustavus Adolphus landed in Germany in June of 1630. His motivation was partly because of his sympathy with the Protestant faith and mostly due to his desire to protect his nation from what he saw as a growing threat to his country across the Baltic Sea.

Under Gustavus, the Protestant forces conquered Bavaria and captured Prague. Emperor Ferdinand once again called on Wallenstein in April of 1632. In a battle won by the Protestants near Leipzig in November of 1632, Gustavus was killed. Yet the slain Swedish king's forces continued to dominate. The Peace of Prague was reached in 1635, rendering the Edict of Restitution a dead issue in Northern Germany. The memory of King Gustavus was cherished by German Protestantism.

d. The French Period (1635 - 1648)

Devastation continued for another thirteen years as France, the ally of Sweden and the German Protestants, battled Austria, Spain and Bavaria.

After years of negotiation, the **Peace of Westphalia** was reached in October of 1648. Under the Peace of Westphalia the following conclusions were reached:

- 1) Calvinism was officially recognized and given full rights as a church.
- 2) The Edict of Restoration was abandoned.
- 3) The control of church lands would revert to those who possessed them in 1624.
- 4) Limited religious toleration was approved.
- 5) Princes could, if they wished, allow Protestants and Catholics to co-exist.
- 6) The Jesuits were excluded from Protestant lands.
- 7) The long-existing independence of Switzerland was formally acknowledged.
- 8) Autonomy was granted to 300 German townships.

Neither Protestants nor Catholics liked the Peace of Westphalia but both sides were tired of the war. With the peace, the approximate boundaries of Protestantism and Catholicism were drawn. These geographical boundaries were basically permanent, existing even to today.

To Germany, the Thirty Years War destroyed commerce, agriculture, scholarship and worst of all, people. Morality decayed and religion was badly tainted. The population of Germany fell from sixteen million to less than six million. Spiritually speaking, Germany has never fully recovered from this devastating war.

## B. American Colonization

In the two centuries following the settlement of the Americas, Christianity was transplanted by a variety of denominations. While Spain and France brought Roman Catholicism, other European countries imported a mix of Protestant denominations.

### 1. Roman Catholicism

In Central and South America, Spain was virtually the only European country to colonize. As the Spanish conquest developed, Roman Catholicism was established. The conversion of the native populations was largely the work of the monastic orders, mostly the Franciscans, the Dominicans and the Jesuits, actively supported by Spain. The same was true in Brazil, except the settlers were Portuguese. By 1770, the Franciscans had made their way north to California where an extensive series of mission stations were built.

The French were another country to import Catholicism to the New World. The French were largely Huguenot at the beginning of their activity but Catholicism soon became dominant. Most of the missionary efforts were accomplished by the Jesuits in North America. Quebec Canada was settled by the French, establishing Catholicism in the north. Jacques Marquette, a Jesuit missionary discovered the Mississippi River in 1673, which led to a string of Catholic mission stations being established. This led to the dominance of Catholicism in much of the Midwest United States and as far south as Louisiana. Maryland was founded by Lord Baltimore in 1632, a Catholic, but Protestants outnumbered Catholics from the start.

### 2. The Church of England

The Church of England was first transplanted to Virginia in 1607 and remained established by law throughout the colonial period. Yet the church was seriously handicapped by a lack of competent and worthy ministers. By 1689 the Church of England was seeking to establish itself as widely as possible. Maryland was made a royal colony in 1691 and the Church of England was established by law. Further colonies included South Carolina (1706), North Carolina (1715), and Georgia (1733).

However, the establishment of the Church of England was largely nominal due to its policy of religious toleration. Other Protestant denominations were attracted to these colonies and their influence quickly spread.

### 3. The Puritans

The **Puritans** were initially a movement within the Church of England to implement full Calvinistic reform. After being frustrated in bringing change to the Church of England, there became a large exodus of Puritans to America after 1630. Their goal was to create a purified Church of England as an example to the homeland.

The settlement of the Puritans in New England led to Congregational colonies in Massachusetts, Connecticut and later New Hampshire. A serious effort was made to establish a holy commonwealth on earth, based on the laws of the Bible. Believing that their ministers must be educated to read the Scriptures, **Harvard** College was soon founded in 1636.

Dissent from this religious state occurred with the growth of Baptists and Quakers. The Puritans attempted to suppress dissent but were not only unsuccessful but also were opposed by the government of England. England revoked the Massachusetts Bay charter in 1684 from the Puritans and the Church of England gained a permanent foothold in Boston by 1687. The new charter in 1691 continued to support the Puritans but toleration was granted to rival denominations.

The Puritans were weakened over time as their grandchildren did not retain the zeal of the founders. Liberal trends appeared at Harvard by the end of the 1600's. The Church of England grew through missionary efforts.

#### 4. The Baptists

**Roger Williams** (c. 1604 - 1683), banished from Massachusetts, founded a settlement of Rhode Island as a refuge for those under religious persecution. He was an avid opponent of religious coercion and his principles of liberty attracted many, including Quakers. Williams distrusted the Quakers but refused to violate his principles and never sought to curb them through the arm of the state. Providence was begun in 1636 and three years later the first Baptist Church in America was founded.

#### 5. The Reformed Church

In New York and New Jersey, extensive religious diversity was present early. By 1628 the first Dutch Reformed Church was founded on Manhattan Island. It was the earliest representative of the Presbyterians in America. Reformed churches were established by law, but by 1644 the religious makeup of Manhattan included Lutherans, Mennonites, Puritans and Roman Catholics.

Between 1647 and 1664 an attempt was made to prevent worship other than that of the Dutch Reformed Church, though concessions were made for Puritans who were more inclined to Presbyterianism. Dutch control passed to England in 1664, and the Church of England attempted to plant churches in New York with limited success.

#### 6. The Quakers

The **Quakers**, or **Society of Friends**, were a radical wing of the Puritan movement, founded by **George Fox** (1624 - 1691) in the 1650's. They emphasized the "inner light" as important as the Scripture. They were persecuted in England and many fled to America where they found somewhat more tolerance.

The Quakers settled mainly in Pennsylvania under William Penn in 1681. The Quaker policy of religious freedom attracted other groups to Pennsylvania, including Baptists and Mennonite refugees from Germany. In fact, no colony enjoyed the variety of religious bodies as Pennsylvania.

#### 7. The Lutherans

The first Lutheran groups in America came from Holland and settled in Manhattan in 1623. In 1638, Swedish Lutherans founded an independent colony along the Delaware River. In the eighteenth century, a great wave of German Lutherans flocked to America, centering in Pennsylvania.

## C. Calvinism vs. Arminianism

### 1. Jacobus Arminius

**Jacobus Arminius** (1559 - 1609) was a Dutch theologian who challenged Calvinist Reformed theology. After studying at the Geneva Academy, then headed by Calvin's successor, Theodore Beza, Arminius became a minister in Amsterdam in 1588.

Arminius reconsidered the theology of his teachers and began teaching against Calvinism. From the outset, his sermons on Romans seven drew criticism from Calvinists. He was accused of Pelagianism, a fifth century heresy emphasizing man's free will. He was also accused of deviating from the Calvinistic Belgic Confession (1561) and Heidelberg Catechism (1563). However, the charges were not pressed due to the support Arminius enjoyed from the city authorities.

As the dispute grew, Arminius left the pastorate to become a professor of theology at the University of Leyden in 1603, where he spent the last six years of his life in controversy. His lectures on predestination embroiled him in a sharp disagreement with colleague Francis Gomar. This conflict led to the division of the student body as well as the ministers of the Reformed Church. The death of Arminius in 1609 did nothing to slow the controversy that would ultimately define many denominations.

### 2. The Remonstrance

After the death of Arminius, forty-one his followers issued the **Remonstrance** of 1610, written to outline Arminianism and soften the Calvinist doctrine of predestination. Its major points of departure from Calvinism were:

- a. The decree of salvation is conditional upon man's response of faith in Christ and upon perseverance in obedience and faith.
- b. Christ died for all men, so that all men in principle have to potential for salvation.
- c. God's saving grace is not irresistible but may be rejected.
- d. It is possible for those who are Christians to fall from grace and lose salvation.

Those adhering to this statement of faith were known as "**Remonstrants.**" By accepting these points they deviated from the Calvinist doctrinal standards. The Remonstrants were not Pelagians because they believed Holy Spirit must help men to do things that are truly good, such as having faith in Christ for salvation. The Remonstrance provoked the Contra-Remonstrance, setting forth the orthodox Calvinist position.

### 3. The Synod of Dort

As the controversy flared, Calvinists sought a national synod to decide the issue. Not uncommonly, political issues interfered and the meeting was delayed until Maurice of Nassau, a Calvinist supporter, gained power in the Netherlands.

The **Synod of Dort** was held from November 13, 1618 to May 9, 1619. Representatives from various provinces participated. Also present were delegates from England, Scotland and the German states. French Calvinists were invited but were forbidden to attend by King Louis XIII. A total of fifty-six delegates attended.

The Remonstrants took issue with the goal of the synod -- to decide if the Remonstrant position was in accord with Calvinist confessions. The Remonstrants sought to revise the confessions, not to agree with them. Therefore, they chose not to attend and the Synod of Dort judged them based upon their writings.

As expected, the synod concluded Arminianism was not orthodox. Canons were written to summarize the orthodox position affirming the following:

- a. The Total Depravity of Man: After the fall, man cannot choose to serve God.
- b. Unconditional Election: God's choice of the elect is not conditioned upon any action by them.
- c. Limited Atonement: Christ died for the elect only, since those He died for are saved.
- d. Irresistible Grace: Divine grace cannot be rejected by the elect.
- e. Perseverance of the Saints: Once a man is elect, he is always elect and will persevere to the end.

Remonstrant ministers were ousted from their pulpits at the conclusion of the synod. The doctrine was still held to by some but it never had the influence in Europe that it was to have in England and America.

#### 4. The Influence of Arminianism

Over the past three hundred years, Arminianism has been one of the primary issues in denominational separation. The most famous Arminian was **John Wesley** (1703 - 1791), founder of the Methodists. His work had a great impact on England and the United States.

Today many denominations are sympathetic to Arminianism. In addition to the Methodists, most Pentecostal churches, such as the Assemblies of God are Arminian. Also, denominations coming from the Christian Holiness Association are Arminian -- the Wesleyan Church, the Salvation Army, the Church of the Nazarene, etc.

Furthermore, many of today's Baptist churches are Arminian. Originally, many Baptists were strongly Calvinist, but over time there has been a shift from Calvinism to Arminianism. Generally, the more conservative a Baptist church is, the more likely it is to be Calvinist in the doctrine of salvation.



## 5. Review of Theological Issues Between Calvinists and Arminians

- a. Original Sin: Calvinists believe in the total depravity of man and that guilt is inherited from Adam. Arminians believe that weakness is inherited through Adam.
- b. Human Will: Calvinists believe that natural man is in bondage to sin. Arminians believe natural man is free to do spiritual good.
- c. Grace of God: Calvinists believe in common grace given to all men and that saving grace is given to the elect. Arminians believe enabling grace is given to all men, that saving grace is given to those who believe and that persevering grace is given to those who obey.
- d. Predestination: Calvinists believe predestination is rooted in God's decree or choice. Arminians believe predestination is rooted in God's foreknowledge concerning man's choice.
- e. Regeneration: Calvinists believe regeneration is God's work alone. Arminians believe regeneration is God's work in conjunction with man's work.
- f. Atonement: Calvinists believe Christ's death is a substitutionary penal sacrifice for sins. Arminians believe Christ's death is a sacrifice that God benevolently accepted in place of a penalty.
- g. Extent of the Atonement: Calvinists believe that the atonement of Christ is intended only for the elect. Arminians believe that the atonement of Christ is intended for everyone.
- h. Application of the Atonement: Calvinists believe the atonement of Christ is applied by the power of the Holy Spirit according to the will of God. Arminians believe that the atonement of Christ is applied by the power of the Holy Spirit in response to the will of the sinner.
- i. Order of Salvation: Calvinists believe the order of salvation is first election, then predestination, union with Christ, calling, regeneration, faith, repentance, justification, sanctification and finally glorification. Arminians believe the order of salvation is first calling, then faith, repentance, regeneration, justification, perseverance and finally glorification.
- j. Perseverance: Calvinists believe in the perseverance of all the elect by the grace of God. Arminians believe perseverance is dependent on obedience.

## D. The Ecumenical Movement

### 1. Ecumenical Councils

Ecumenical (derived from the Greek word *oikoumene*, meaning inhabited world) councils are church conferences representing the whole of Christianity. The Roman Catholic Church officially recognizes twenty-one of these councils. Actually, only the first seven of these ecumenical councils can be described as representing the Church. Afterward, the split between the Eastern and Western Church and later the Protestant Reformation made unity impossible.

When Rome convened the “ecumenical” Council of Trent, Thomas Cranmer wrote to John Calvin that the Protestant Churches should arrange their own council to meet the claims of Trent. However, for centuries the Protestants were so scattered, geographically and theologically, and had so much difficulty between themselves that the idea of an ecumenical council was out of the question.

In the nineteenth century, a variety of Protestant denominations sought to cooperate in establishing evangelistic, missionary, and Bible societies. In 1846 individuals from over fifty British and American denominations formed the Evangelical Alliance to promote evangelism, education and religious liberty.

The modern ecumenical movement, responding to the obvious divergence, has redefined “ecumenical” to mean uniting, rather than bringing representatives of all churches together. Therefore, it is now possible to have an ecumenical trend in one small country.

### 2. The Edinburgh Missionary Conference

The modern ecumenical movement itself is normally dated from the **Edinburgh Missionary Conference** of 1910. This ten day conference was the first truly international conference of a multid denominational nature. It defined its theme as “missions,” but the degree to which various religious groups could work together was at the heart of the conference.

All churches with the exception of Roman Catholicism were represented. There were 1,355 delegates represented with their places being established by the incomes of missionary societies.

By far the most significant outcome of the meeting was the organization of a permanent representative body, able to coordinate missionary effort and negotiate with governments. This continuation committee was the very first representative, interdenominational organization to be formed. **J. R. Mott**, the chairman of the conference, was called to chair this committee as well.

From the continuation committee sprang three International Missionary Councils, which met for the first time in 1921. In 1937 at Oxford an agreement was reached that a new, more inclusive organization was needed. However, World War II postponed the implementation of the proposal.

### 3. The World Council of Churches

In 1948 the new organization was realized as 351 delegates representing 147 denominations, from 44 countries gathered in Amsterdam to form the **World Council of Churches**. The International Missionary Council formally joined the World Council of Churches in 1961 and the following basis for membership was established:

“The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfil together their common calling to the glory of one God, Father, Son, and Holy Spirit.”

From its birth, the World Council of Churches has been led by the more liberal denominations and churches. Conspicuously absent from most of these ecumenical endeavors was the Roman Catholic Church.

### 4. The Ecumenical Movement and the Roman Catholic Church

For centuries disagreements over the primacy of the pope, the meaning and practice of the Lord’s Supper, and other issues have kept Catholics and Protestants far apart. By calling the **Second Vatican Council**, Pope John XXIII opened the door of the Roman Catholic Church to the ecumenical movement. This was certainly the most significant result of Vatican II.

In Vatican II’s Decree on Ecumenism in 1964, Rome maintained its traditional belief that “only through the Catholic Church of Christ, the universal aid to salvation, can the means of salvation be reached in all their fullness.” However, for the first time the Roman Church was willing to recognize there were authentic Christians (“separated brethren”) outside of the Roman Catholic Church.

As a reflection of this new spirit, Pope Paul VI and the patriarch of Constantinople, Athenagoras, mutually lifted the excommunication that had divided the Roman Catholic and Eastern Orthodox churches since 1054. Furthermore, the Vatican established the Secretariat for the Promotion of Christian Unity which involved Catholicism with other Protestants. The Roman Catholic Church was admitted to the World Council of Churches as an observer in 1968.

### 5. The Ecumenical Movement and Evangelical Christians

Evangelicals have responded to the ecumenical movement in two basic ways, represented by two cooperative organizations. The **American Council of Christian Churches** and the **National Association of Evangelicals** both met separately for the first time in 1941. Both groups were much more interested in evangelism and mutual support than in bringing all churches together.

These organizations were conservative and orthodox in doctrine, yet they differed on their approach to separation from churches. National Association of Evangelicals accepted into membership any group or individual that was broadly evangelical. The American Council of Christian Churches required adherence to a narrower doctrinal statement and rejected anyone who had any dealings with the World Council of Churches.

To the American Council of Christian Churches, the World Council and its affiliate, the National Council of Churches, were apostate because they were tolerant of denials of orthodox doctrine. True believers were urged to leave their corrupt denominations and join or form pure churches. Over time the American Council of Christian Churches has been disrupted by a series of internal disputes.

The National Association of Evangelicals have been much more successful in terms of numbers and visibility. They formed the Evangelical Foreign Missions Association, to which dozens of well-known mission organizations belong and cooperate, and the World Evangelical Fellowship to coordinate worldwide ministry.

Over the years many interdenominational conferences have been held by evangelical Christians, usually for the purpose of foreign missions. Two of the most significant have been the World Congress on Evangelism, held in Berlin in 1966, and the International Congress on World Evangelization in Lausanne, Switzerland in 1974. Today there are many conferences of evangelicals which meet for planning and cooperation apart from the World Council of Churches.

## 6. Summary of the Ecumenical Movement

The World Council of Churches have sought to downplay the necessity of doctrinal agreement and evangelism while stressing the concerted social and political action in Christ's name. The National Association of Evangelicals have sought to restore evangelism to the primary place in the church's mission in the hope that more visible kinds of unity would follow.

The advance of the gospel seems to be an area where some churches can work together. However, is very difficult to have interdenominational cooperation without some doctrinal accommodation.

## 7. Questions for Consideration

- a. Which religious groups would you be unwilling to work with under any circumstances?
- b. Which doctrinal issues do you feel so strongly about that you would not encourage your mother to join a church representing that teaching?
- c. Which religious groups would you not want to speak at our church?
- d. What would you do if you were assigned to minister with a person from another church and you discovered they were living in clear immorality?

While it sounds nice to have multi-denominational cooperation in the name of Christian unity, in practice it is hard for conservative Christians to work with those who do not take the Scriptures as seriously.

## II. Key Concepts of the Modern Church

### A. Denominations

#### 1. The Church of England

##### a. Anglican

##### 1) The High Church Movement

The High Church Movement originated in the early seventeenth century in opposition to Puritanism. It emphasized the following doctrine:

- a) The Church of England was a full member of the historical church of God, tracing itself back to the apostles. That its liturgy contained original Catholic principles and its doctrine was in accord with original Catholic beliefs.
- b) A belief in a duly ordained and educated clergy that ministered two sacraments, baptism and the Lord's Supper, which were an indispensable means of grace.

This movement has since been absorbed into the modern Anglican Church.

##### 2) The Oxford Movement

Guided by men from the Oxford University, this development within the Church of England responded to liberalism, rationalism and immorality in the church. Emphasizing a return to the traditions of the church, the leaders of the movement called for a higher degree of holiness among clergy and church members.

This movement in 1833 began as a protest against state interference into the affairs of the church and used a series of pamphlets to defend the Church of England as a divine institution. It has therefore been called "Tractarianism." It is also known as Anglo-Catholicism, due to its sympathy toward Catholic doctrine.

##### 3) Latitudinarian

The Latitudinarian or Low Church were called such because they displayed a tolerant, antidogmatic temper and place a low emphasis on the historical church or doctrine of the sacraments and traditions. They held a high regard for the value of human reason and arose in opposition to the Oxford Movement.

##### 4) Episcopalian

After the American Revolution brought independence from England, the churches in America who were part of the Church of England met to form a new denomination. In 1783 the name Protestant Episcopal Church was chosen to distinguish the denomination from the Roman Catholic Church and from the church government of the Presbyterians and Congregationalists. The *Book of Common Prayer* was revised for American use and the church was a self-governing denomination following the Church of England doctrine.

## b. Puritan

The Puritans arose from the influence of sixteen century reformers, such as William Tyndale, John Knox and John Hooper. They sought to bring renewal to the Church of England along the lines of Calvinism.

The unity of the Puritans regarding the authority of the Bible ended in disunity over the interpretation of the Bible, especially over the issue of church government. Some, mostly English, advocated a state-church organization. This had been the historical Puritan perspective for it had sought to make all England Puritan. Yet others supported a congregational organization in cooperation with the state and still others believed in congregational churches separate from the state. This disagreement led to the dissolution of Puritanism.

The **Quakers**, or **Society of Friends** were a radical wing of Puritanism, originating in the 1640. Their first leader was **George Fox** (1624 - 1691) and the name "Quaker" was used from 1650 partly because people were expected to tremble before the Word of God.

The Quakers suffered persecution from Puritans and Anglicans. They were aggressively evangelistic and they actively opposed slavery. Their emphasis on the Spirit of God led meetings to be held where people waited for the Spirit to speak in and through them. They were pacifists who refused combat roles and refused to take oaths. They had no sacraments or ministers and women could preach sermons. Today they have declined to the place of a minor denomination.

## c. Separatist

### 1) Baptist

While there are Anabaptist influences among Baptists, the formation of the denomination began with **John Smyth** (c. 1560 - 1612) and an English Separatist congregation in exile in Amsterdam in 1608. Their study of the New Testament led them to disband and reorganize with believer's baptism as the basis for the fellowship. Smyth applied to join the Mennonites and three years after his death many of his followers were accepted into the Mennonites.

A small group of Baptists returned to England in 1612, forming the General Baptists, based on Arminianism. The first Particular Baptist church, or Calvinist, came between 1633 and 1638 and like the General Baptists, grew rapidly. Baptists were formed in America under a Separatist minister, Roger Williams, in Rhode Island in 1639.

Baptists in America grew considerable after the Great Awakening. Their denomination initially split along Calvinist and Arminian beliefs, with most tending toward Calvinism. In 1845 baptists from the south formed their own denomination on account of the slavery issue, leading to what is today the Southern Baptist Convention. The Northern Baptists split in the 1940's over the concern of liberal doctrine. The result is a more liberal American Baptist Convention separate from the Conservative Baptist Association of America.

## 2) Congregational

The Congregationalists believed that churches should be independent from the state, should be governed by the whole congregation and consist of only those who have responded to Christ. In 1582 Robert Browne, a Separatist leader, set forth Congregational beliefs in his treatise *Reformation Without Tarrying for Any*.

Congregationalism impacted America as early as the landing of the *Mayflower* in 1620. Congregationalists like Jonathon Edwards (1703 - 1758) played a major part in the Great Awakening. Great missionaries like David Brainerd, John Eliot and David Livingstone were Congregational.

However, the doctrinal tolerance of later Congregationalists led some of the church into Unitarianism and into liberalism. Liberalism led the Congregational Church to merge with the Christian Church (Disciples of Christ) in 1931 and with the United Church of Christ in 1957.

### d. Methodist

Methodism arose a student meeting at Oxford University in 1729, devoted to Bible reading and prayer. Included in this group, known as the Holy Club, were **John Wesley** (1703 - 1791), **Charles Wesley** (1707 - 1788) and **George Whitefield** (1714 - 1770).

The evangelistic ministry of these three men led to a Methodism congregation in London by 1740. John Wesley tried to keep the lay driven movement within the Church of England but the nature of the movement would not allow it. Methodism came to America around 1766.

John Wesley, an Arminian who taught that men could become entirely sanctified, and George Whitefield, a Calvinist, divided over the doctrine of predestination. Methodism followed Wesley while the followers of Whitefield formed the Calvinistic Methodists.

Between 1813 and 1817 many Negro Methodists formed independent churches, including the African Methodist Episcopal Church. As liberalism influence the Methodists, the United Methodist Church was formed in 1968 with a merger with the Evangelical United Brethren, itself a merged church.

In the 1840's and 1850's, the **Holiness Movement** attempted to preserve John Wesley's teaching of entire sanctification and perfectionism. By the 1880's the first holiness denominations began to appear including the Church of God, Anderson, Indiana (1880), the Church of the Nazarene (1908) and the Pilgrim Holiness Church (1897), which merged as the Wesleyan Church in 1968.

The Holiness Movement began to teach that entire sanctification was a "baptism of the Holy Spirit" in the late nineteenth century. By using the model of Pentecost, they gave birth to a host of **Pentecostal** denominations, including the Assemblies of God. Pentecostals typically believed in a second baptism of the Holy Spirit, evidenced by the practice of speaking in tongues.

## 2. The Lutheran Church

### a. Pietism

Pietism was founded by **Philip Jacob Spener** (1635 - 1705) to renew the Lutheran Church. Spener offered six proposals for reform in his *Pia Desideria* (Pious Wishes):

- 1) There should be “a more extensive use of the Word of God among us.”
- 2) There should be a renewal of the priesthood of all believers. He cited Luther’s urging for all Christians to be active in the work of ministry.
- 3) The reality of Christian practice should be taught, so that Christianity would be more than a matter of simple knowledge.
- 4) Restraint and charity should be shown in religious controversies. Those who err should be shown love and unbelievers should be prayed for.
- 5) The education of ministers should include training in piety and devotion as well as in academic subjects.
- 6) Ministers should preach edifying sermons, understandable by the people, rather than technical discourses which few were interested in or could understand.

Some Lutherans saw these proposals as leading to anti-intellectualism and separatism. Yet Pietism had an impact on the early missionary efforts of Spener’s godson, Nicolaus von Zinzendorf, and influenced the Mennonites, Moravians, Brethren, Dutch Reformed Churches and the Great Awakening in early America.

### b. The Lutheran Church in America

The various waves of immigrants to America led to a proliferation of Lutheran bodies. However, there have been a number of mergers between these groups resulting in the Evangelical Lutheran Church in America, the largest and most liberal of the major Lutheran denominations. Other major Lutheran denominations include the Lutheran Church Missouri Synod and the Wisconsin Evangelical Lutheran Synod.

## 3. The Reformed Church

### a. Presbyterian

The Presbyterians go back doctrinally to John Calvin and to the Scottish reformer, John Knox. They believe churches should be governed by presbyters, or elders. The Presbyterian church originated in Scotland in the early seventeenth century.

A Scottish delegation joined the Westminster Assembly in 1643, determined to have “no bishop and no king.” The Westminster Assembly was a milestone for Presbyterianism as the foundational creedal statement was agreed upon, the Calvinist **Westminster Confession** (1648).



In the United States, Presbyterianism has been challenged by the two major church divisions which plagued other denominations. One was the Civil War and the issue of slavery and the second was the rise of liberalism. The focal point of the debate over liberalism came at Princeton, the main Presbyterian seminary. In 1929 the seminary was reorganized to the disadvantage of long line of distinguished conservative theologians such as, **Archibald Alexander** (1772 - 1851), **Charles Hodge** (1797 - 1878), **B. B. Warfield** (1851 - 1921) and **J. Gresham Machen** (1881 - 1937).

Today the Presbyterian Church, USA is by far the largest Presbyterian denomination, however the conservative Presbyterian Church in America is growing while its liberal counterpart is losing membership.

#### b. Reformed

- 1) The Reformed Church in America, previously known as the Dutch Reformed Church, can be traced back to John Calvin. It came to America with the original Dutch settlers and adopted its current name in 1867. It founded Rutgers in 1770 to train ministers. The largest Reformed Church in America is the Crystal Cathedral in Garden Grove, California.
- 2) The smaller Christian Reformed Church separated from the Dutch Reformed Church in 1857 due to dissatisfaction with liberal trends and doctrinal laxness.
- 3) The Christian Church (Disciples of Christ) arose through Thomas Campbell, a Presbyterian minister who sought to unify churches by returning to the ideal of the New Testament. The church opposed denominationalism and any attempt to define it as such. It divided over the issue of instrumental music in the church in the mid 1800's, with those opposing instruments in the church forming the Church of Christ.
- 4) Finally, a merger of various liberal Reformed, Lutheran and Congregational churches merged in 1957 as the United Church of Christ.

#### 4. The Anabaptists

The Anabaptists have had a great influence in several denominations and among independent churches. However, strictly speaking comparatively few churches have remain out of the Anabaptist churches of seventeenth century Europe.

##### a. Mennonites

The Mennonites can trace themselves to the first Anabaptist congregation in Zurich, Switzerland in 1525. The Mennonite Church is the largest of this denomination with over a thousand churches, founded in 1683. There are many smaller Mennonite denominations.

##### b. The Old Order Amish

Organized in about 1865, the Old Order Amish adheres strictly to older forms of worship and attire. Presently there are several hundred Amish churches in Pennsylvania.

## B. The Great Awakening

The **Great Awakening** was a series of revivals in the American colonies between 1725 and 1760. The earliest revivals were in New Jersey through the preaching of **T. J. Frelinghuysen** (1691 - 1748), a Dutch Reformed minister.

The Great Awakening came to New England through the ministry of the great theologian and preacher, **Jonathon Edwards**, beginning in 1734. English evangelist **George Whitefield** did more than anyone to link regional revivals into a national awakening. Whitefield traveled throughout the colonies in 1740 calling men of all denominations to repentance and faith in Christ.

The revivalists met resistance from the established clergy, led by Charles Chauncy in New England. The revivalists were criticized on several counts:

1. For encouraging laymen to preach or “exhort.”
2. For charging the established clergymen with “spiritual darkness.”
3. For creating “uninhibited enthusiasm.”
4. For creating divisions within churches after preaching.

These criticisms brought Edwards to argue that nothing deserving the name of God falls short of creating a remarkable change in disposition, through the Holy Spirit, showing unselfish love for the things of God and a burning desire for Christian conduct in other men.

Those who followed Edwards and other proponents of the Great Awakening were known as “New Lights,” and their beliefs were known as “New England Theology.” The opponents of the Great Awakening were known as “Old Lights.” Presbyterians split into New Side and Old Side groups and Baptists divided into Separate and Regular Baptists.

The Great Awakening brought increased missionary activity among the American Indians, an early antislavery sentiment and the founding of universities such as Princeton, Brown, Dartmouth, Rutgers and the University of Pennsylvania. It also led to a willingness to question Puritanism’s historically close association between church and state. The Anabaptist view of separation of church and state gained more acceptance.

A **Second Great Awakening** rose between 1790 and 1835 under the influence of Yale President **Timothy Dwight** (1752 - 1817), a grandson of Jonathon Edwards, Yale professor **Nathaniel Taylor** (1786 - 1858) and evangelist **Charles Finney** (1792 - 1875).

Finney, in contrast to Edwards, Whitefield and other leaders of the Great Awakening, Arminian in theology. Finney, known as the “Father of Modern Revivalism,” employed techniques such as protracted meetings over many days, and the “anxious seat,” where people could contemplate their eternal destiny. These revivals lacked the theological integrity that accompanied the Great Awakening.

## C. Missions

### 1. The Moravian Missions

The surge of Roman Catholic missions during the sixteenth century Counter-Reformation had no Protestant counterpart for over a century. Protestant missions began with the Moravian Brethren under the leadership of founder **Count Nicolaus Ludwig von Zinzendorf** (1700 - 1760).

The Moravians took the Great Commission to heart by emphasizing that every Christian is a missionary and should witness through his daily vocation. The Moravian Church remarkably sent out one missionary for every sixty church members.

Zinzendorf, influenced by Pietism, gave up his life as a nobleman for the service of Christ. He purchased an estate where in 1722 he provided shelter to a group of Protestant refugees. Despite family objections, this Christian community, known as **Herrnhut**, thrived with more and more people coming to flee religious persecution.

The variety of religious backgrounds created discord which threatened the existence of the community. In 1727 a spiritual renewal brought a spirit of unity and dependence on God. A prayer vigil was begun that continued around the clock, seven days a week, for more than one hundred years.

The new spiritual enthusiasm led to a passion for missions. While Zinzendorf was in Copenhagen in 1731 he met a Negro slave from the West Indies whom he brought to Herrnhut and bring a sense of urgency to their missions task. Within a year, the first two Moravian missionaries were sent to the Virgin Islands and over the next few years missionaries were sent to Greenland, North and South America and South Africa. These missionaries were self-supporting laymen who sought to bring Christ's love as equals, not superiors.

Zinzendorf traveled widely to mission fields but his later years were tainted by excessive mysticism, the death of his wife and son, and financial difficulties. Yet his importance lies in creating a early missionary force which paved the way for many others in the next century.

### 2. The Baptist Missionary Society

**William Carey** (1761 - 1834), an impoverished English shoemaker and pastor, was deeply concerned for the unevangelized in foreign lands at a time when many churchmen believed the Great Commission was given to the apostles only.

In 1792 Carey published *An Enquirey Into the Obligation of Christians to Use Means for the Conversion of the Heathens*, an eighty-seven page pamphlet to present his case for foreign missions. He swayed a group of ministers to missions with a sermon on Isaiah 54:2-3 including his now famous quote, "Expect great things from God; attempt great things for God." Carey then formed the Particular (Calvinistic) Baptist Society for Propagating the Gospel among the Heathen, now the Baptist Missionary Society, and immediately offered himself as a missionary to India.

While Carey has come to be known as the “Father of Modern Missions,” his wife, Dorothy, can hardly be called the “Mother of Modern Missions.” Dorothy, pregnant with her fourth child, initially refused to spend the rest of her life in India. After delays and giving birth, she agreed to accompany William only if her sister would go with her. Soon after they arrived in India their five year old son died, sending Dorothy into lifelong mental and physical difficulty. She was later described by co-workers as “wholly deranged.”

Carey supported himself as a factory manager near Madras and set out to translate the Bible into Bengali. He started a Baptist church with a total of four people, all English. After nearly seven years in Bengal, Carey did not see one Indian convert to Christ.

In order to lead new missionaries arriving in India, Carey moved to the Danish territory of Serampore in 1800, where he would spend his last thirty-four years. During his missionary career, Carey made three Bible translations (Bengali, Sanskrit and Marathi) and helped in many other translations. Over his lifetime he supervised thirty-six Bible translations.

He was joined by William Ward and Joshua Marshman in 1799, and the three became known as the “Serampore Trio.” They founded 26 churches and 126 schools. They translated Scripture into forty-four languages and produced a number of grammars and dictionaries. The trio’s work brought much to India’s society, including her first savings bank, medical mission, seminary, Indian girl’s school and vernacular newspaper (in Bengali).

Carey was responsible for India’s first printing operation, paper mill and steam engine. He also worked tirelessly at evangelism, church planting, education, medical relief, agricultural experiments and social reform, such as against the practice of infanticide and widow burning.

Carey was ahead of his time in methodology. He respected the Indian culture rather than importing Western substitutes, sought to establish indigenous churches and provided the Scriptures in the native tongue. His work inspired many to follow in his footsteps.

### 3. The China Inland Mission

No missionary in the nineteenth centuries since the apostle Paul had a greater visionary plan of evangelism than **Hudson Taylor** (1832 - 1905) -- reaching the four million people of China. Taylor’s magnetic personality and organizational skill led to the establishment of the **China Inland Mission** in 1865, a missionary model which inspired dozens of other mission organizations to be founded along the same principles.

Taylor, an Englishman with part-time medical training, was sent to Shanghai, China with the short-lived Chinese Evangelization Society in 1854. The incompetence of the mission organization left Taylor to rely on faith in God for his supply. The frigid winter and a raging civil war made life even worse for him in China.

Foreign missionaries were commonplace in the coastal city and Taylor never felt comfortable around them, remarking there is “no place in the world where missionaries were more favored than in Shanghai.” He viewed them as lazy, self-indulgent, sarcastic and critical. This experience with other missionaries led him toward two major missionary innovations:

- a. In order to relate to the Chinese, Taylor adopted Chinese dress and culture. He even dyed his hair black and added a pigtail. Jesuit missionaries had taken up Chinese dress but the Protestant missionaries viewed him as an embarrassment.
- b. He began to travel inland from Shanghai along the Yangtze River. He visited numerous towns without any missionary influence, giving him a desire to reach beyond the coastal cities into the heartland of China.

In 1860 he returned to London with his new wife Maria to recover from health problems. Earlier he had resigned from the Chinese Evangelization Society, but the ineptness he saw moved him to send people to inland China with a different mission organization.

Unfortunately no mission would participate so he founded the China Inland Mission (CIM), asking God to send “twenty-four willing, skillful laborers,” two workers for each unreached province.

The founding of the CIM brought additional innovations:

- a. Taylor knew that China would never be reached if he had to wait for highly educated, ordained ministers to go, so he sought dedicated men and women from England’s large working class. By appealing to the working class he avoided competition with other agencies and provided a whole class of people a means to effectively service God in missions.
- b. Single women were employed as missionaries, including seven who returned with Taylor to China.
- c. The headquarters of the CIM would be in China rather than missionaries being directed from the other side of the world.
- d. The era of faith missions began with Taylor’s principle of depending entirely upon God for supplies. No CIM missionary was authorized to make direct appeals for money. This led to scrupulous efficiency in administration and a simple missionary lifestyle.

As Taylor traveled throughout England before returning to China, the English people were moved, not by his eloquent speech or his impressive knowledge, but by Taylor’s passion for lost souls. “A million a month dying without God,” he proclaimed, which had quite an impact in England. When Taylor sailed back to China in 1866, Charles Spurgeon noted, “China, China, China is now ringing in our ears in that special, peculiar, musical, forcible, unique way in which Mr. Taylor utters it.”

Despite opposition from missionaries and Chinese, some internal dissension and civil upheaval, the CIM became the leading edge of the missionary movement in China. By 1882 the CIM had entered every Chinese province. By 1895 Taylor led an organization of 641 missionaries, or half the entire Protestant missionary force in China. By 1914 the CIM was the largest mission organization in the world, peaking in 1934 with 1,368 missionaries.

Taylor retired in 1902, after the infamous Boxer Rebellion where ninety-one CIM missionaries were murdered in the Shansi Province alone. He died a few years later in the capital of the last province to open to missionaries.

His contribution to Christian missions is incalculable. Many organizations grew from the influence of Taylor and the CIM, such as the Christian and Missionary Alliance (1887), the Evangelical Alliance Mission (1890), the Sudan Interior Mission (1893), the African Inland Mission (1895), committed to the vision of reaching the inland frontiers.

#### 4. Wycliffe Bible Translators

After Taylor focused the attention of the missionary community on the inland territories, **Cameron Townsend** (1896 - 1982) brought the needs of the unreached ethnic groups to light through Bible translation.

Townsend began his missionary career in Guatemala in 1917 by selling Bibles. His attempts were frustrated by the rural area to which he was assigned. His Spanish Bibles were of no use to the Cakchiquel Indians, whose own language was unwritten. "Why, if your God is so smart hasn't He learned our language," asked one of the tribal people. This led Townsend to work on a Bible translation for Cakchiquel over the next thirteen years.

Townsend founded Camp Wycliffe in Arkansas in 1934 as a summer school to train pioneer missionaries in linguistics. In 1942, the camp formally organized as two separate corporations. **The Summer Institute of Linguistics** was design to represent the scientific linguistic and cultural training, while **Wycliffe Bible Translators** represented the actual missionary work.

By researching people groups that needed a Bible translation in their own language, Townsend moved the missionary frontier to the unreached peoples of the world. Today missionaries view each ethnic group as distinct, regardless of their nationality.

### III. Foes of the Modern Church

#### A. Deism

Deism is a belief that views God as the creator of the world but does not intervene in the world through supernatural acts. The classic illustration of a deistic view of God is found as early as Nicolaus of Oremes (d. 1382), where God is a clock-maker who wound up the clock of the world once and for all at the beginning, so that it now proceeds as world history without the need for his further involvement. Deists viewed God as so transcendent as to be uninvolved with present life.

As early as 1624, **Lord Herbert of Cherbury** (1583 - 1648), often called the father of Deism, taught that all religions had five basic ideas in common. These five were a belief in a supreme being, an obligation to worship, an obligation of ethical conduct, the need for repentance from sins and divine reward and punishment in the present life as well as in the next.

Deists denied the Trinity, the incarnation of Christ, the divine authority of the Bible, the atonement of Christ, the reality of miracles, any particular elect people such as Israel, and any supernatural redemptive act in history. Attacks were made upon the evidences for the Christian faith, such as fulfilled prophecy and miracles.

Deists denounced any type of religious intolerance since, in their opinion, all religions were valid alternates of the same basic idea. Deists were opposed to any religious fanaticism or emotional enthusiasm. In addition, all descriptions of God which depicted his vengeance, jealousy and destructive cruelty were considered blasphemous. The Deist viewed God as a gentle, loving being who intended mankind to behave kindly and with tolerance.

Deism flourished in Europe, particularly in France and England. It was prominent in America at the time of the Revolutionary War. Some prominent Deists include Matthew Tindal, Voltaire, Jacques Rousseau, Gottfried Leibniz, Gotthold Lessing, Benjamin Franklin, Thomas Paine and Thomas Jefferson.

Deism was very popular in the seventeenth and eighteenth centuries. It began to die out in the 1800's and today it is rarely held to as a formal belief system. Its effects live on in the denial of miracles, critical views of the Bible and in the behavior of many who act as if God has little of nothing to do with their lives.

#### B. Rationalism

Rationalism was similar to Deism in that it viewed man as having the full ability to discover truth apart from divine revelation. Reason was exalted as the source of all knowledge and the Bible was rejected as special revelation.

Deism and Rationalism were prominent together at about the same time, but rationalists were not as theologically defined. Some rationalists, like **Rene Descartes** (1595 - 1650), believed God was a finite dependant being. **Benedict De Spinoza** (1632 - 1677), on the other hand, held a more pantheistic viewpoint, that there was only one substance, termed God or nature. Rationalism was the forerunner to modern day secular humanism.

### C. Empiricism

Empiricism developed in England in response to Rationalism on the European continent. **David Hume** (1711 - 1776) is the clearest representative of this philosophy. Other English Empiricists were John Locke, Francis Bacon and George Berkley.

In his *An Enquiry Concerning Human Understanding*, Hume argued that all of man's knowledge of the world is the product of his experience. Like Rationalism, Empiricism denied supernatural acts and criticized biblical miracles.

Empiricism questioned the finality of the observable data. If truth concerning religion was discovered through observations and experiences, and if there was a diversity between personal religious experiences, the authority of Biblical revelation is undermined.

### D. Freemasonry

Another development of the Enlightenment was a religious organization known as Freemasonry. Freemasonry began as a group of professional masons in England in the twelfth century. It was reorganized as a religious and civic fraternity with the founding of the Grand Lodge in 1717. Many of its offices were filled with the upper class and numerous secret rituals were introduced.

Like Deism, Freemasonry considered all religions to be equal. It viewed itself as based on the fundamental aspects which hold all religions together. As such it incorporated idolatrous Egyptian and Assyrian religious elements. It opposed the doctrines of the uniqueness of Christ and the necessity of salvation through Christ alone.

The Roman Catholic Church frequently condemned Freemasonry, mainly for its Masonic secrets. Six papal bulls were issued against it between 1738 and 1884. While Deism influenced the church toward universalism among the educated, Freemasonry did so at a grassroots level.

### E. Unitarianism

Unitarianism, traced to the Anti-Trinitarianism of **Michael Servetus** (1511 - 1553) and the Rationalism of **John Biddle** (1615 - 1662), is a religious system that rejects the Trinity and the deity of Christ. Unitarians believe in the goodness of human nature and opposes doctrines of the fall of man, eternal damnation and the atonement of Christ.

Unitarians formed congregations to show that a genuinely religious community could be created without doctrinal conformity. Having no official creed, Unitarians rely on reason and experience. American Unitarianism gained an important victory in 1805 when Henry Ware was appointed at Harvard. Harvard Divinity School has been a center for Unitarianism.



## F. Darwinism

**Charles Darwin** (1809 - 1882) popularized the theories of evolution and natural selection in 1859 with his book, *The Origin of Species by Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*. In his *Descent of Man* (1871) he applied the principle of natural selection to human origins.

Darwin was an English naturalist who originally intended to become a clergyman. In 1850 he declared himself agnostic, a belief which influenced his writings. By 1870 he admitted that his theology was a muddle. On the one hand, he was sure the universe did not result from blind chance. On the other hand, he found no evidence of beneficent design in its details.

Darwin's writings touched off a strong reaction. British scientist T. H. Huxley defended Darwinism in debates with Anglican bishop Samuel Wilberforce and future British prime minister William Gladstone. While Darwin himself avoided such controversies, Huxley identified evolution with agnosticism, a term he coined to depict skepticism over the existence of God. Huxley thrust Darwin and his system into his attack of the church, the Bible and the Christian faith.

Darwin received persistent criticism from religious thinkers like Charles Spurgeon, who called Darwinism a "monstrous error." Later Ambrose Fleming founded the Evolution Protest Movement. The tide of popular opinion against Darwin did not turn until the Scopes trial of 1925 over the issue of teaching evolution in the public schools. While the jury's decision was against the teaching of evolution, Christianity was reported in the print media as being scientifically deficient.

Darwin's theory of evolution of plants and animals by natural selection has since been widely accepted. However, the theory is in particular contradiction to several Biblical truths:

1. That God was the Creator and Designer of all.
2. That human beings were created in the image of God and responsible to God.
3. The Biblical record of creation is authoritative and trustworthy.

Darwinism not only changed the non-Christian mind about the origin of man but many in the church followed this theory. In an attempt to retain a Biblical label, some have proposed "Theistic Evolution" by allegorizing the Biblical creation accounts and viewing God as working through evolution, giving substantial credibility to Darwinism. Others have proposed "Progressive Creationism," viewing the word *day* in Genesis One as being figurative of an age.

## G. Liberalism

Liberalism, also known as Modernism, was a major theological shift in the late nineteenth century and the twentieth century. Scholars increasingly denied the authority of the Scriptures and raised reason and experience as the standard of measure. Scripture became openly questioned and even criticized by clergyman. Liberals accommodated Darwinism readily.

Several manifestations of liberalism are:

1. The “social gospel” of **Walter Rauschenbusch** (1861 - 1918), a Baptist minister who advocated a redemption of society after working with poverty-stricken immigrants.
2. The “higher criticism” of German **Julius Wellhausen** (1844 - 1918), who proposed the Pentateuch was written by different authors (J, E, D and P) at different times -- as late as a thousand years after Moses.
3. *The Quest for the Historical Jesus* (1906) by **Albert Schweitzer** (1875 - 1965), who believed he discovered the true Jesus by reconstructing the Gospels. He pictured Jesus as accepting the Jewish expectations of the coming Messiah and expected the end of the world and the kingdom of God to be near. This implied that Jesus’ life was driven by a mistaken expectation.
4. The pastoral ministry of American Baptist **Harry Emerson Fosdick** (1878 - 1979), who saw preaching as group counseling and for whom John D. Rockefeller, Jr. built a church in New York decorated with carvings of men such as Charles Darwin, Moses, Confucius, Albert Einstein, Buddha and Muhammed and Jesus Christ.
5. The theology of liberal professor **Paul Tillich** (1886 - 1965), who rejected the need for Christian missions in Japan on the grounds that many Japanese had a greater insight into the reality of being through their own religion than the missionaries who came to convert them.
6. The “demythologizing” of **Rudolf Bultmann** (1884 - 1976), who taught that a loss of belief in a historical Jesus would enhance true faith since locating Jesus in a world of facts and objectivity would miss the present meaning of Christ, the object of faith.

The reaction to liberalism was a movement to oppose those destroying Biblical doctrine, known as **Fundamentalism**. The first evidence of this movement was a series of twelve volumes published between 1910 and 1915, called *The Fundamentals*, which was distributed free to three million Protestant ministers, missionaries and Christian workers around the world. A total of eighty-three articles covered these main themes:

1. A doctrinal statement and apologetic defense (e.g., God, revelation, the incarnation, the atonement, the resurrection, the Holy Spirit, inspiration).
2. A defense of the Bible against German higher criticism.
3. A criticism of movements consider non-Christian, such as Roman Catholicism, Mormonism, Eddyism (Christian Science), Darwinism, Rationalism and Socialism.
4. An emphasis on evangelism and missions.
5. Personal testimonies of the work of Christ through individual lives.

By 1910, five basic doctrines were generally regarded as under attack in the church:

1. The inerrancy of Scripture.
2. The virgin birth of Christ.
3. The substitutionary atonement of Christ.
4. The bodily resurrection of Christ.
5. The historicity of miracles.

The term “fundamentalist” came to identify someone who believed and actively defended the fundamentals of the faith. These five tenets were considered essential to the faith and the denial of them was a denial of Christianity.

Church struggles occurred in many denominations but the greatest battles were among Presbyterians and Baptists. The battlefield was seminaries, mission boards and the ordination of clergy. But by the late 1920’s fundamentalists had failed to purge the modernists from any denomination and had lost control of some denominations.

Several northern denominations were created in order to carry on the true faith in purity apart from the larger bodies regarded as apostate. They formed the General Association of Regular Baptist Churches (1932), the Bible Presbyterian Church (1938), the Independent Fundamental Churches of America (1930) and the Conservative Baptist Association (1947).

By the early 1940’s fundamentalism had become redefined as two groups emerged. One group continued to use the term to refer to themselves and to equate it with true Bible-believing Christianity. The practice of separation from liberals came to be regarded just as essential as the fundamentals of the faith themselves.

A second group regarded the term as undesirable, intolerant, anti-intellectual and foolish. They wished to regain fellowship with the larger main denominations and began to call themselves “evangelical.”

During the 1950’s and 1960’s fundamentalism and evangelicalism looked similar in regard to doctrine and moral issues, with the exception of the practice of separating from liberalism. Recently fundamentalism has seen the rise of what strict fundamentalists would call neo-fundamentalism, where some fundamentalists like Jerry Falwell and Tim La Heye have entered into the political arena.

Evangelicalism has likewise spawned neo-evangelicalism, or people who claim to be evangelical and believe in the infallibility of the Bible but who actually teach the Bible has errors. This movement has split the Southern Baptist Convention and has been centered at Fuller Theological Seminary. The battle for the essential doctrine of Biblical inerrancy continues.

## H. Freudianism

**Sigmund Freud** (1856 - 1939) provided the foundation for modern psychoanalysis and psychotherapy. He was an admitted atheist who viewed religion as a neurosis. His humanistic influence on man's spiritual problems was tremendous.

Some of the most prominent techniques used in Freudian psychoanalytic therapy include:

1. **Free Association:** Clients are urged to express their thoughts and feelings without any inhibitions or embarrassment.
2. **Dream Analysis:** Dreams are reported and analyzed as a way of bringing the material of the unconscious to the level of the conscious.
3. **Behavior Interpretation:** Another way of analyzing the unconscious is to interpret certain behaviors manifested by the client.
4. **Interpretation of Resistance:** An attempt is made to understand any and all of the client's efforts to avoid producing the materials of the unconscious.
5. **Interpretation of Transference:** Transference is the reliving of past conflicts and the imposing of the roles of people involved in those conflicts on the persons involved in current therapy. The therapist uses this response to gain an understanding of the client's unconscious feelings.

These practices are commonly used in modern counseling in a human effort to treat man's spiritual need. Since liberalism had undermined the authority of the Scripture, man was adrift without a God-ordained solution to his spiritual need. Freudianism began a modern attempt to meet this need apart from God.

The Freudian assumption that a man is not responsible for his condition leads to the assumption that he is not responsible for getting himself out of that condition. Since this is fundamentally a non-Christian assumption, the methods of therapy are consequently flawed.

In spite of no Biblical basis for Freudianism and even though it has been challenged by many psychologists, psychoanalysis has misled many Christians and Christian ministers into believing that it holds some solution to man's spiritual need.

Even worse, elements of Freudianism has been joined with elements Christianity in a form of American syncretism, where tenets of two conflicting religions are assimilated together resulting in a fundamental change to both. This has served to confuse Biblical Christianity and shortchange the transforming power of the gospel.

## I. Colonialism

Between the sixteenth and eighteenth centuries Christianity became a worldwide religion in connection with the expansion of the Portuguese, Spanish, French, Dutch and British empires. Catholic Jesuits adapted to the foreign cultures but many other Catholics were unable to appreciate anything non-European and were unwilling to depart from traditional practices.

Protestant missions began in the seventeenth century through the Dutch **East India Company** and New England missions to the American Indians. The East India Company was the most powerful worldwide trading company in the nineteenth century. It hired genuine missionaries as chaplains and translators, including the first Protestant missionary to China, **Robert Morrison** (1782 - 1834).

Because the East India Company was concerned with profit, not conversions, they typically only assisted missionaries for business purposes. Often missionaries were denied travel and harassed by the Company.

Nevertheless, the East India Company had, without intention or desire, paved the way for missionaries by making travel to, and residence in, Eastern countries safer and more practical.

This close tie between missions and colonialism has led to charges of imperialism. Certainly missionaries aided efforts to bring Western civilization to Asia and America.

However, in many cases missionaries were the first Europeans to arrive in foreign lands and lessened the negative impact of foreign domination. Yet even in these cases, Western culture and colonialism came with the missionary.

Early mission efforts to America involved converting and civilizing the Indians according to the British model. Missionaries like **John Eliot** (1604 - 1690), the "Apostle to the Indians," believed that segregation and isolation of Indian converts from their pagan brethren was essential to spiritual growth.

While Eliot trained Indians as preachers to be sent back to their tribes, a separated and alienated class of people had been created, less able to pass on their faith to their former community.

In the middle of the nineteenth century the famous "three-self" formula was developed to limit colonialist tendencies. Missionaries began to plant and develop churches that were "self-governing, self-supporting and self-propagating."

Throughout the twentieth century mission strategists have continued to study the means of communicating the Christian faith across cultural barriers with a goal of establishing a truly indigenous church.

## J. Cultism

Throughout history the church has been faced with false teachers. The church in the twentieth century has seen a greater diversity of false teaching than in any previous time.

As in previous centuries, false teaching is centered around two basic defects that define a group as a cult: a denial of the Trinity and salvation not by faith but by works.

Defined as such, dozens of religious movements corrupt pure doctrine. Some, such as the Church of Jesus Christ of Latter-day Saints, or Mormons, and the Watch Tower Bible and Tract Society, or Jehovah's Witnesses, number in the millions and appear in the mainstream of society. Others have fewer followers and some are socially aberrant.

These groups often demonstrate several common features:

1. An unbiblical teaching on the nature of God, particularly the Trinity.
2. Teaching another Jesus, denying his full humanity and deity.
3. Teaching a plan of salvation based upon man's works rather than God's grace.
4. Advancing prophetic messages that prove to be false.
5. New truth or new interpretations which conflict with historical orthodoxy.
6. Use of a non-Biblical source of authority.
7. Holding to a changing theological system.
8. Double-talk, or teaching a doctrine only within an organization but denying it publicly.
9. An authoritarian leadership leading followers into total dependence upon a person or the cult for belief, behavior and lifestyle.

In modern terminology, "cult" has come to mean a religious group with odd, deviant practices.

However, strictly speaking a cult is defined by doctrine. The litmus test for every religious group is what they teach concerning the Person and Work of Christ.

Never before has Christianity been opposed by such a plethora of pseudo-Christian perversions.

## IV. Key Figures of the Modern Church

### A. Missionaries

#### 1. **David Brainerd** (1718 - 1747)

David Brainerd was an intriguing missionary pioneer to the American Indians. He was a Puritan and a product of the Great Awakening. He zealously brought the gospel to scattered wandering tribes for only five short years. He died at the young age of twenty-nine, of tuberculosis.

After a moving conversion at the age of twenty, Brainerd enrolled as a student at Yale College in 1739 where he joined in the Christian enthusiasm of the Great Awakening. While at Yale he heard about the need of the Indians and after being expelled from Yale for a critical remark about one of his tutors (an obvious attempt by Yale to discredit the spiritual revival), he was appointed as a missionary with the Society for the Propagation of Christian Knowledge.

Brainerd was unprepared for the harsh life in the New England wilderness and suffered many medical difficulties. He never learned an Indian language and he struggled to work through unsaved Indian translators.

In the summer of 1745 he moved to New Jersey to work with Indians who actually responded to his ministry. He wrote, "It was very affecting to see the poor Indians, who the other day were hallooing and yelling in their idolatrous feasts and drunken frolics, now crying to God with such importunity for an interest in His dear Son!" By 1746 an Indian church of nearly 150 existed but Brainerd's health had failed.

Brainerd's place in history is based not on the limited success of his missionary endeavors but on the tremendous inspiration of his personal life. His journal, diary, and biography are classics of Christian literature. They were published soon after Brainerd's death by **Jonathon Edwards**, whose daughter Brainerd was engaged to marry. These writings have greatly influenced many missionaries throughout the centuries, including William Carey and Henry Martyn.

#### 2. **William Carey** (1761 - 1834)

William Carey was a humble shoemaker who by example stirred the Christian world toward foreign missions. His abilities were ordinary and he faced many oppressive trials over his forty year career in India but Carey was a great testimony of what God can do through a yielded commitment to Him. He explained the value of perseverance: "I can plod. I can persevere in any definite pursuit. To this I owe everything."

Before he departed for India he shook the English church by calling on missionaries to be sent to other lands. His *An Enquirey Into the Obligation of Christians to Use Means for the Conversion of the Heathens* (1792) has been ranked alongside Luther's Ninety-five Theses in its influence on Christian history.

Carey's church was distressed, his father judged him "mad" and his wife was adamantly opposed to his vision. Yet Carey, the "Father of Modern Missions," pressed forward for India.

Carey saw the first Hindu Protestant convert in 1800, eight years after his arrival in India. His efforts inspired the founding of several missionary organizations, beginning with the London Missionary Society in 1795. Indeed, his work sparked the entire Protestant world to carry out the Great Commission.

### 3. **Adoniram Judson** (1788 - 1850)

Adoniram Judson holds the distinction of being the first American foreign missionary. He was the son of a Congregational minister who strayed from his religious upbringing. He converted to Christ while at Andover Seminary and soon dedicated himself for foreign missions. While at Andover he was one of the founders of the American Board of Commissioners for Foreign Missions in 1810.

After the America Board received a large inheritance, Judson and his new wife Ann, known as Nancy, and equally committed to mission work, sailed for India in 1812. Expecting to meet William Carey and the English Baptists in India, Adoniram began studying the issue of baptism while on board.

Both the Judsons, along with Luther Rice, another of the six commissioned to India, became convinced of believers' baptism by immersion. They were baptized by William Ward upon arriving in India, creating an uproar among congregationalists in America. However, the Baptists were elated and quickly formed a society to underwrite their support.

Judson moved on to Rangoon, Burma where he began studying Theravada Buddhism and Burmese, translating the New Testament into Burmese. He creatively erected a Burmese style open-air pavilion to leisurely converse about Christ with inquirers and Buddhist monks. The culturally sensitive approach attracted crowds and brought people to Christ.

Judson became caught in a war between Britain and Burma. The Burmese did not distinguish between a Briton and an American and imprisoned him under dreadful conditions for a year and a half. His wife pleaded for his release but she eventually died soon after Judson's release. Her death greatly saddened Judson but he persevered to complete the Burmese Bible and continue ministry.

Later Judson married the widow of Baptist pioneer George Boardman and after her death while en route to his only furlough in America, he married novelist Emily Chubbuck. This last marriage was to a woman half his age and was controversial for a venerated saint of Protestant America. They returned to Burma where Judson died at sea a few years later.

### 4. **David Livingstone** (1813 - 1873)

No missionary has been more honored in the secular world than David Livingstone. He was one of Victorian England's greatest heroes and fueled African mission efforts for most of a century.



David Livingstone was raised from the age of ten working fourteen hour days in a cotton mill. He educated himself by reading while he worked and attending evening classes. He resolved at age twenty to become a medical missionary to China. However the Opium War prevented him from going to China and in 1840 he left for Africa with the London Missionary Society.

Livingstone was a versatile minister, serving as an evangelist, doctor, teacher, builder, gardener, shoemaker, carpenter and explorer. After arriving in Africa he became concerned with several practices:

- a. The exploitation of blacks by whites.
- b. The multitude of missionaries deployed in the south with innumerable villages remained untouched in the north.
- c. The need for greater use of Africans for missionary work.

Livingstone married the daughter of missionary Robert Moffat in 1845 and embarked with her on a semi-nomadic life. When his wife Mary delivered their fifth child along the Zouga River in 1851, Livingstone recorded one line in his journal about the birth, leaving more space for his exciting discovery of crocodile eggs. He compared his wife's "frequent pregnancies" to "the great Irish manufactory." After years of travel with his growing family he sensed it would be better to explore alone.

In 1852 Livingstone sent his family back to England, stating, "Nothing but a strong conviction that the step will tend to the Glory of Christ would make me orphanize my children." This decision enabled Livingstone to embark on his greatest exploration across the continent of Africa along the Zambezi River, a four year, six thousand mile journey. Meanwhile, Mary was described as living on the edge of poverty and drowning her misery in alcohol.

Livingstone returned to England a hero in 1856. After spending three days with this family he traveled over the next year on a speaking tour before enthralled crowds. He received some of England's highest honors and returned to Africa under the employment of the British government, severing his relationship with the London Missionary Society. Mary died in 1861 on her way to Africa to rejoin her husband.

In 1865 Livingstone began his final expedition, a seven year search for the source of the Nile River. Rumors arose that he had died and the *New York Herald* sent reporter **Henry Stanley** to Africa to find Livingstone dead or alive.

After months of searching Stanley found him in 1871 and later wrote,

I went to Africa as prejudiced against religion as the worst infidel in London....I saw this solitary old man there, and I asked myself, "why does he stop here? What is it that inspires him?" For months after we met I found myself listening to him, wondering at the old man carrying out the words, "leave all and follow me." But little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it.

Stanley brought much needed food, medicine and news from the world. Livingstone died a year after Stanley left and was given a state funeral at Westminster Abbey. Stanley returned to Africa to carry on the work of Livingstone. Stanley's most important contribution to missionary work was his pen, including a passionate plea for missionary volunteers, "Oh, that some pious, practical missionary would come here!"

Livingstone's life may have been eccentric but more than any other person, he opened the African continent for the gospel.

## 5. **Hudson Taylor** (1832 - 1905)

James Hudson Taylor was from a deeply religious English family but yet rebelled until age seventeen when he was saved through reading a tract in his father's study. He soon began to prepare to go to China as a missionary.

Taylor began to learn Mandarin Chinese by comparing a Mandarin version of the Gospel of Luke to an English version. He also entered medical training for missionary work, along with studying Greek, Latin and theology. He often put himself into situations that demanded that God would meet his financial needs.

Taylor sailed for Shanghai in 1853 and returned in 1866 with several missionaries from his newly founded China Inland Mission. Taylor believed that by deepening the spiritual life of Christians the mission field would never lack workers and recruited many missionaries from various denominational backgrounds to China. His primary writing toward this end was published in 1865, *China: Its Spiritual Need and Claims*.

He called these recruits to the same life of faith that he lived. They went to regions where none had ventured with the Gospel of Christ, in native dress and in dependence upon God for their needs. They served in a nation that was often hostile to foreigners.

Taylor's greatness is found throughout many organizations that adopted his principles of ministry. It is no exaggeration to say he single-handedly changed the way missions was done in the nineteenth century.

## B. Theologians

### 1. **Jonathon Edwards** (1703 - 1758)

Jonathon Edwards graduated from the Collegiate School of Connecticut, later Yale College, at the age of seventeen. It was at this time he was converted through reading 1 Timothy 1:17. In 1729 he followed his grandfather, Solomon Stoddard as a pastor in Northampton, Massachusetts.

Under Edwards' preaching, Northampton and surrounding communities experienced a spiritual awakening in 1734 - 1735. This led to the revival in New England, known as the Great Awakening. Edwards' sermons were not ranting but carefully reasoned doctrinal discourses based on Biblical interpretation and life application. Accounts indicate his delivery was dry, matter-of-fact and monotone.

The theology of Jonathon Edwards was clearly Calvinist. He attacked the rationalizing theology of Arminians and Deists. In 1754 he published his most famous book against Arminianism, *The Freedom of the Will*. His preaching reflecting his theology, insisting sin was inherent antagonism against God, and that salvation meant a radical change of the heart that was totally dependent upon the absolute sovereignty of God. This theme was central to what is arguably the most famous sermon in all American history, "Sinners in the Hands of an Angry God," preached by Edwards in 1741. He succeeded in balancing the response of the heart with the response of the mind to God.

Edwards' pastorate at Northampton ended in 1750 after a long controversy over the qualifications of communion. Edwards sought to restrict the Lord's Supper to those who professed their Christian faith, thus reversing the position of his grandfather who eliminated tests for communion.

He spent his final years engaged in pastoral duties at a small church in Stockbridge, Massachusetts, producing numerous theological works and serving in Indian missionary work. He reluctantly agreed to be appointed as president of the College of New Jersey, later known as Princeton University, but he died of smallpox a few months later. Yet his defense of the Reformed faith slowed the encroachment of liberalism from Europe to America.

## 2. **B. B. Warfield** (1851 - 1921)

Benjamin Breckinridge Warfield graduated from the College of New Jersey, now Princeton University in 1871 and from Princeton Theological Seminary in 1876. After a brief pastoral ministry in the First Presbyterian Church of Baltimore he taught at Western Seminary in Allegheny, Pennsylvania. It was while at Western that he published "Inspiration" in the *Presbyterian Review* in April 1881. This article presented the position the doctrine of the inerrancy of the Scriptures that Warfield was to defend for more than forty years.

In 1886 Warfield succeeded A. A. Hodge as professor of theology at Princeton Seminary, a position he retained until his death. From this position he championed doctrines of Biblical inerrancy, original sin, predestination, and other Calvinist doctrines.

His first controversy over these doctrines was in the Presbyterian Church in the USA in the late 1880's over broadening the Westminster Confession of Faith. Warfield regarded the Confession as "the final crystallization of the very essence of evangelical religion." The controversy over broadening the Confession occurred again in 1903 with regard to the proposed union of the Presbyterian Church in the USA and the Cumberland Presbyterian Church. Warfield opposed both the union and the revision of the Confession but his position did not prevail. The influence of conservatives in the denomination was on the decline.

Warfield published twenty volumes of sermons, lectures, doctrinal treatises, reviews and essays on theological issues. Some were gathered and published after his death, such as *Revelation and Inspiration* (1927) and *The Inspiration and Authority of the Bible* (1948). Ultimately, Warfield and his colleagues failed to turn the tide of liberalism among mainline Presbyterians.

## C. Preachers

### 1. **John Wesley** (1703 - 1791)

John Wesley, along with his younger brother Charles, led one of the greatest religious movements in the history of England, derisively dubbed "Methodism." **Charles Wesley** actually began the Methodists while at Oxford University in 1729 but John soon returned to the school and took leadership. John did not care for the nickname but later he defined a Methodist as "one that lives according to the method laid down in the Bible."

The Oxford Holy Club began to dissolve when the Wesleys sailed for Georgia in 1735 to serve as missionaries to the American Indians and pastor in Savannah. This attempt proved a failure and they returned to England in December of 1737. John wrote in his journal: "I went to America to convert the Indians but, oh, who shall convert me?"

Back in London John Wesley met Peter Bohler, a Moravian who instructed him in the assurance of salvation by faith. His journal records the meeting from May 24, 1738:

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given to me that he had taken away my sins, even mine, and saved me from the law of sin and death."

Charles Wesley had been converted three days prior through the same influence. Charles is best remembered for his hymns, totaling approximately eight thousand. Among them were "Hark the Herald Angels Sing," "Christ the Lord is Risen Today," and "And Can It Be?"

Wesley was much influenced by the Moravians as he soon traveled to Germany to meet Count Zinzendorf. Also encouraged by the Great Awakening in America, Wesley began preaching in the fields of Bristol in 1739. The Methodist revival in England had begun in spite of opposition by the Church of England. Wesley remained a member of the Church of England until his death and would not schedule meetings to conflict with Anglican services. He sought to keep Methodism within the Church of England his entire life.

During his last fifty years John Wesley rode 250,000 miles on the roads of England, Scotland and Ireland to preach 42,000 sermons. He rose at four in the morning to preach at five in the morning for over fifty years. Even at age eighty-six he preached a hundred sermons in sixty towns over a nine week period! He also published 233 books, seeking to provide the poor with "cheaper, shorter and plainer books."

However, Wesley's wife Mary however resented his work. She lied about her husband, destroyed his papers and in 1771 left him. Attempts at reconciliation were unsuccessful.

Wesley's tireless activity changed the face of British society. Upon his death the *Gentleman's Magazine*, a secular publication that had often criticized Wesley wrote:

“Where much good is done we should not mark every little excess. The great point in which his name and mission will be honored is this: he directed his labors towards those who had no instructor; to the highways and hedges; to the miners in Cornwall and the colliers in Kingswood....

By the humane and active endeavors of him and his brother Charles, a sense of decency, moral, and religion was introduced into the lowest classes of mankind; the ignorant were instructed; the wretched relieved; and the abandoned reclaimed....

Though his taste was classic, and his manners elegant, he sacrificed that society in which he was particularly calculated to shine; gave up those preferments which his abilities must have obtained, and devoted a long life in practicing and enforcing the plainest duties. Instead of being ‘an ornament to literature,’ he was a blessing to his fellow creature; instead of ‘the genius of the age,’ he was the servant of God!”

## 2. **George Whitefield** (1714 - 1770)

George Whitefield was a friend of John and Charles Wesley at Oxford, where he was converted to Christ. He was ordained in the Church of England and began preaching the necessity of the “New Birth.” Churches soon closed their doors to his gospel message and he went to public halls, barns and even open fields.

He was a tireless itinerant preacher who spoke over 15,000 times to millions of people in his thirty-four years of ministry (without the means of modern communication!). In addition to dozens of trips around Great Britain, he made seven trips across the Atlantic to the American colonies.

Whitefield became a leading figure in the Great Awakening when he visited America in 1738. In 1740 he toured New England in forty-five days, preaching over one hundred and seventy-five sermons to tens of thousands of people. When he left New England it was in a spiritual state never to be reached since.

His method of whirlwind preaching set a pattern for American revivalism. He was direct and simple but with a supreme ability to hold large audiences. Benjamin Franklin estimated that Whitefield could be heard by up to thirty thousand people at one time. Franklin and Whitefield were good friends but Franklin never accepted the efforts to lead him to Christ.

He was one of the first to use laymen in ministry. While he believed in ordained clergy he emphasized piety and gifts over official sanction. He also believed personal study was indispensable to the Christian. As a result he was directly involved in the founding of the College of New Jersey (now Princeton), the College of Philadelphia (now the University of Pennsylvania), and Dartmouth.

Whitefield was a strong Calvinist who preached on man's bound will and God's electing grace. This was at odds with John Wesley's Arminianism and in 1741 they officially divided from each other but maintained a mutual respect. Whitefield was once asked by another strong Calvinist if they would see Wesley in heaven. He replied, "No! He will be so near the throne and we so far from it that we won't even be able to see him."

Whitefield lacked the leadership skill of John Wesley but as a preacher he was unsurpassed. He chose not to allow doctrinal issues slow his preaching of the gospel and he built up churches across denominational lines. He had no desire to be exalted to greatness and avoided positions of leadership. Yet this Anglican's legacy has served to shape American Christianity.

### 3. **Charles Spurgeon** (1834 - 1892)

Spurgeon was converted to Christ at the age of fifteen and by the next year he was engaged as a village preacher. For three years he ministered near Cambridge until his growing fame brought him to pastor the Baptist church in New Park Street, London at the age of twenty.

Spurgeon's style was direct, animated and even humorous. He centered on basic Biblical themes and saw many conversions. Within his first year at New Park Street, the crowds grew too big for the building. This led Spurgeon to secure the Surrey Gardens Music Hall for his services. He was criticized for occupying a place of worldly amusement but on the first evening, October 19, 1856, over ten thousand people packed the building. Sadly, false cry of fire caused such panic that seven people died and many were injured.

In 1861 the congregation moved to its permanent home, the Metropolitan Tabernacle, that could hold as many as six thousand people. Spurgeon would continue in ministry there until just before his death. The church grew in membership from 232 to 5,311 during his thirty-eight year ministry.

Spurgeon was theologically a Calvinist. He was a dedicated evangelist and a careful expositor of the Scriptures. His sermons were printed every week and authored several books, some of which remain in print. He also founded an orphanage and a pastor's college, both of which still exist.

Spurgeon did not escape from controversial issues. He attacked Arminianism and hyper-Calvinism. In 1864 he preached a sermon attacking the Church of England doctrine of baptismal regeneration and accused the evangelical Anglicans of dishonesty for remaining with the Church of England and yet disagreeing with the Church of England doctrine of baptismal regeneration. This boldness did not endear him to some of his countrymen.

In 1887 he withdrew from the Baptist Union over the "Downgrade Controversy," or the issue of liberal theology among Baptists. Spurgeon's opposition to liberals, "who are giving up the atoning sacrifice, denying the inspiration of Holy Scripture, and casting slurs upon justification by faith," led him to be censured by the Union. Yet in spite of his enemies, he was recognized as the most gifted preacher of the nineteenth century.

#### 4. **D. L. Moody** (1837 - 1899)

Dwight L. Moody was from a small New England farming community and enjoyed little education. He moved to Boston to seek a career and became a Christian through a Congregational church. He left for Chicago in 1856 where he developed a successful business selling shoes.

Moody became increasingly interested in ministry and in 1860 he abandoned his business to work full time with YMCA evangelism to young men and to found a Sunday school for poor children. His ministries were interrupted by the Civil War but afterwards the Sunday school became the independent Illinois Street Church.

While Moody was willing to work with denominations, he always would carry out his work independent of such structures. This had an important influence over evangelicalism in the next century.

Moody was becoming well known in Chicago but his growing ministry came to an abrupt halt with the Chicago fire of October 1871. He underwent a spiritual renewal and began an evangelistic tour of Great Britain, along with singer Ira Sankey. Although unknown at the time, Moody found remarkable success, initially in Scotland and later in London. By the time Moody returned to the United States in 1875 he was an international figure and in great demand.

Moody's style was not sensational but his homespun illustrations appealed to the masses. His message was simple, characterized by the "Three R's: Ruin by sin, Redemption by Christ, and Regeneration by the Holy Ghost." Moody focused his ministry on saving souls and to do this he believed in verbal proclamation.

Moody became an important part of a growing interest in premillennialism. He regularly preached on the hope of Christ's return to rescue His people from the world and bring His kingdom to earth.

He also continued his influence through educational institutions. He founded schools for poor boys and girls. In 1886 he founded the **Moody Bible Institute**, which pioneered the concept of Bible institutes.

Moody's prediction "When I am gone I shall leave some grand men and women behind" could not be more true. In the first one hundred years of its founding over 5,400 Moody alumni have served under 245 mission boards in 108 countries of the world. An estimated one in eighteen North American missionaries in the world today are from the Moody Bible Institute.

Moody also impacted world missions through his summer Bible conferences, which brought Christian leaders from around the English-speaking world to teach on evangelism and holiness. The result of these conferences was formation of the dynamic **Student Volunteer Movement** in 1886. This movement inspired missionary efforts by thousands of young people for generations, under the motto "the evangelization of the world in this generation."

Moody's visit to Britain from 1882 to 1884 brought him to Cambridge University where he overcame ridicule to see an unprecedented response. Out of these evangelistic meetings came the "**Cambridge Seven**," seven of the finest university students in the country who gave up their careers to sail for China in 1885 with the China Inland Mission. Included in this group was **C. T. Studd** (1862 - 1931), considered to be the greatest cricketer in England and later the founder of the Worldwide Evangelization Crusade. The sacrifice of these men made an immense impact on the Western world, particularly in the universities.

D. L. Moody was more than a great evangelist. He recruited for Christ many leaders for the twentieth century and was one of the strongest influences in the expansion of Christianity in his generation -- in spite of never traveling beyond America and Britain.

#### 5. **Billy Graham** (1918 - )

For a half-century since D. L. Moody, no evangelist had attained world recognition until Billy Graham. Graham graduated from Wheaton College in 1943 to pastor a small Baptist church in Illinois. Two years later he resigned to become the first full-time evangelist with the newly formed **Youth for Christ** organization.

He quickly rose to national prominence in 1949 through his Los Angeles crusade meetings, where the attendance was large and the media gave widespread coverage. In the next few years his city wide evangelistic meetings in stadiums in some of America's largest cities established a pattern for mass evangelism.

Graham started a weekly radio broadcast, called "Hour of Decision," and established the Billy Graham Evangelistic Association. He organized trained staff to work at each crusade and enlisted the help of **Dawson Trotman** (1906 - 1956), the founder of The Navigators, to mold a follow-up system after the crusades. In 1954 the Greater London Crusade made Graham an international figure.

Graham has been criticized for his simplistic message and methods, for working with liberal churches and clergymen who stand against Biblical authority, for racially integrating his meetings and for accepting invitations to preach in communist countries. In spite of these criticisms an annual poll has listed him among the ten most admired men in America since 1951.

Graham has preached to over 100 million people in most countries of the world, more than anyone else in history. Countless millions have been reached by him through television, radio and films. An estimated two million have professed faith in Christ through his crusades. His integrity, humility and popular appeal has made him one of the most influential and well-respected religious leaders in the twentieth century.



## V. Key Writing of the Modern Church: The Modern Bible

### A. The Modern Language Bibles

#### 1. The Authorized Version

For centuries the Authorized, or King James Version (1611), was virtually the only English Bible used by the Protestant world. Even the Roman Catholic revisions of the Douay-Rheims Bible between 1749 and 1772 brought its style in line with the Authorized Version.

During the reign of Charles I (1625 - 1649) the British Parliament formed a commission to study revising the Authorized Version or producing a new translation, but it was never followed through. Minor revisions of spelling, etc. were done periodically, culminating in 1769 with Dr. Blayney of Oxford. The differences between the 1611 edition and this 1769 edition total at least 75,000. Blayney's edition has remained the standard form of the version.

The Authorized Version put to rest all controversy over the best rendering until the end of the nineteenth century. It gradually became so accepted that most people saw no distinction between the version and the original texts. People came to believe in the literal inspiration of the very words of the translation itself. Therefore, the idea of another translation was not readily accepted.

#### 2. The Revised Version

Over time, the English language changed in its usage, new archaeological discoveries were made uncovering older New Testament manuscripts and much more became known about the Hebrew language of the Old Testament. In 1870 a committee was formed of fifty-four of the finest British scholars to revise the King James Version. Their intent was "to introduce as few alterations as possible into the Text of the Authorized Version consistently with faithfulness."

On May 17, 1881 the *English Revised Version of the New Testament* was published. In less than one year nearly three million copies were sold in England and America. On May 22, 1881 the entire New Testament was published in the *Chicago Times* and the *Chicago Tribune*. In 1885 the Old Testament was published and the entire Bible was published in 1898, including the Apocrypha.

The Revised Version was clearly a more accurate translation, particularly because of the use of older and better Greek New Testament manuscripts. The Authorized Version was based on much earlier printed editions of the Greek New Testament which were based substantially on late manuscripts. The discovery of the Sinaitic manuscript (c. 340) in 1844 and the greater accessibility of Codex Vaticanus (c. 325 - 350) in Rome added to the improved Greek text. The basic Greek text used was largely that of B. F. Westcott and F. J. A. Hort, published in 1881.

While the version was well circulated, it was not well received. While the committee sought to retain the Authorized Version as much as possible, many old familiar phrases were replaced with new phrases. It would take several generations before changes in wording would be widely accepted.

### 3. The American Standard Version

*The American Standard Edition of the Revised Version* was published in 1901 as a counterpart to the Revised Version. It included renderings that were particularly favored by the American revision committee of the Revised Version. It replaced some antiquated terms, such as “Holy Ghost” with “Holy Spirit,” and shortened paragraph structures. It slowly gain influence in American churches and even in English churches. Unlike the Revised Version, the American Standard Version did not include the Apocrypha. The version was updated in 1971 as the *New American Standard Bible*.

### 4. The Revised Standard Version

In 1937 the International Council of Religious Education expressed a desire to revise the Revised Version based on additional manuscript discoveries and the change in literary style of English. A committee was formed to produce the *Revised Standard Version*, which would “embody the best results of modern scholarship as to the meaning of the Scriptures, and express this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature.”

*The Revised Standard Version: The New Testament* was published in 1946, with the Old Testament published in 1952 and Apocrypha in 1957, sponsored by the National Council of Churches in the USA. Its publication was well marketed and well criticized. In particular, the version was criticized for blurring the traditional Messianic passages, such as the substitution of “young woman” for the traditional “virgin” of Isaiah 7:14.

Yet it is particularly noteworthy because it was the first widely accepted translation after the Authorized Version and opened the door to other more conservative translations to be broadly accepted. In 1989 the *New Revised Standard Version Bible* was published to update the RSV.

### 5. Roman Catholic Versions

After the work of Richard Challoner in revising the Catholic Douay-Rheims Bible from 1749 to 1772, the attitude of publishing the Scriptures for laymen was far from enthusiastic. Nevertheless many unofficial translations appeared in the nineteenth century for Catholics. Few of these translations were widespread or notable.

The first published translation designed to replace the Douay-Rheims Bible was *The Jerusalem Bible* published in 1966 with extensive notes taken directly from a French version from 1961. These notes represent the liberal wing of Catholic scholarship. The Jerusalem Bible was the first Catholic translation in English to rely extensively on the original language manuscripts.

The first American Catholic edition of the New Testament was the Confraternity edition, published in 1941. The Confraternity edition was thoroughly revised under the new title, *The New American Bible*, in 1970. The translation of the New American Bible was authorized by the pope in 1943 and was the product of twenty-six years of work by over fifty Catholic, Protestant and Jewish scholars.

## 6. Other Protestant Versions

As might be expected, Protestants have produced the vast majority of the over 200 English translations (of all or part of the Bible) published. Below is a list of the most noteworthy of these translations:

- a. John Wesley published a revision of the Authorized Version in 1755, with around 12,000 changes.
- b. Robert Young, known for his analytical concordance, published *The Literal Translation of the Bible* in 1862 “to put the English reader as far as possible on a level with the reader of the Hebrew and Greek texts.”
- c. John Nelson Darby, leader of the Plymouth Brethren, published his *New Translation of the Bible* (1871, 1890), equipped with a full apparatus of variant textual readings.
- d. Joseph Bryant Rotherham’s *The Emphasized Bible* (1902) was one of the first to translate the name of God in the Old Testament as Yahweh.
- e. *The Twentieth Century New Testament* (1902) sought to “mediate the word of God in a plainer English idiom.” This translation was from twenty laymen and pastors who remained anonymous until 1955. Their motivation for a common speech translation was based the realization that the New Testament was written in the colloquial language of the first century.
- f. Ferris Fenton’s *The Holy Bible in Modern English* (1903) included the following pronouncement in the preface of his 1910 edition: “I contend that I am the only man who has ever applied real mental and literary criticism to the Sacred Scriptures.” The order of Fenton’s Old Testament followed the Hebrew Bible and the Gospel of John was placed at the first of the New Testament.
- g. James Moffatt published *A New Translation of the Bible* (1913, 1924) as a free paraphrase that while not always faithful to the original text, was very popular in Britain.
- h. *The Concordant Version of the Sacred Scriptures* (1926, 1957) was based on the principle that “every word in the original should have its English equivalent.” This resulted in a very wooden and mechanical translation.
- i. *The Basic English Bible* (1949) was a committee translation using primarily 850 of the most basic English words. To these 850 primary vocabulary words, fifty special Bible words and one hundred others special words were added. Its purpose was to communicate to an international audience and for use as an aid in learning English.
- j. C. K. Williams’ *The New Testament: A New Translation in Plain English* (1952) emphasized a simple vocabulary.

- k. One of the most popular of all modern translations has been J. B. Phillips' *New Testament in Modern English* (1958). Phillips claimed it was a translation but it was more truly a meaning-for-meaning paraphrase. It is uniquely fresh and insightful and still attempts to be faithful to the original text.
- l. Gerrit Verkuyl and other scholars produced the *Berkeley Version* (1945, 1959), compiled in Berkeley, California and is also known as the *Modern Language Bible*. It has been widely distributed by the Gideons International.
- m. *The New World Translation* (1955, 1961), published by the Watchtower Bible and Tract Society, Inc. was the Jehovah's Witnesses' theologically slanted work. It sought to defend its heretical denial of the deity of Christ by overtly changing several key texts to fit their theology.
- n. Kenneth S. Wuest's *Expanded Translation of the New Testament* (1959) attempted to indicate the precise Greek philological nuances of each part of speech. Not only did this make for difficult reading but for a tendency to interpret as well.
- o. *The Amplified Bible* (1965) added to the possible meanings of important words through parentheses, brackets, dashes and italics. It tried to give a full expression of the various shades of thought and meaning in the original text. An example is John 3:16:
- “For God so greatly loved *and* dearly prized the world that He [even] gave up His only-begotten (“unique”) Son, so that whoever believes in (trusts, clings to, relies on) Him shall not perish--come to destruction, be lost--but have eternal (everlasting) life.”
- p. *The Cotton Patch Version* (1968 - 1973) translated most of the New Testament based on the southern dialect. Clarence Jordan went so far as to replace Biblical place names with local ones (for example, the temple in Jerusalem becomes the First Baptist Church of Atlanta) to “help the modern reader have the same sense of participation in them [the Scriptures] which the early Christians must have had.”
- q. Not satisfied with the American work on the Revised Standard Version, the General Assembly of the Church of Scotland met in 1946 to commission *The New English Bible*, finally published as a whole with Apocrypha in 1970. According to C. H. Dodd, the general director of the work, it sought to render the original texts into a “timeless” English, “avoiding equally both archaisms and transient modernisms.” This version was much less literal in its translation than the Revised Standard Version.
- r. *The Living Bible* (1962, 1971) by Kenneth Taylor is one of the best selling versions of all time. Taylor himself admitted it is a paraphrase more than a translation but it provides a readability (and a marketing strategy) that has endeared it to many.

- s. *The New American Standard Bible* (1963, 1971) was a revision of the American Standard Version. Fifty-four scholars completed the translation in eleven years. It is one of the most literal and accurate translations.
  - t. Another widely circulated translation was the American Bible Society's *Today's English Version*, also known as the *Good News for Modern Man* (1966 - 1976). It brought the Bible to the level of newspaper English and was based on a Greek text prepared by an international committee sponsored by the United Bible Societies. Its low cost and clarity increased its popularity.
  - u. *The New International Version* (1973, 1978) has assumed the position of the best selling and most widely used translation. It was completed by an inter-denominational and international committee that sought to balance readability with accuracy. The result was a translation significantly less literal than the King James Version or the New American Standard Bible, but much more accurate than other simpler translations.
  - v. *The New King James Holy Bible* (1982) was a revision of the King James Version and based on the Majority Greek Text, rather than the critical text of the United Bible Society or the Nestle-Aland Greek text. This Greek text is very similar to that used by the Authorized Version and does not view older manuscripts more significantly than more recent ones.
  - w. *The Reader's Digest Bible* (1982), translated by Bruce Metzger and others, condensed the Bible into about 60% of its original length and reflects liberal scholarship in its introduction.
  - x. *The New Century Version* (1984, 1988), also known as the *Everyday Bible* and *The Word*, is yet another attempt at a modern language Bible.
  - y. *The New Revised Standard Version* (1989) updated the Revised Standard Version.
  - z. *Contemporary English Version: New Testament* (1991) was produced by the American Bible Society to make the Bible easier to listen to and more contemporary.
7. The Top Ten Best Selling Bible Versions of 1991 in the United States:
- a. *New International Version*
  - b. *King James Version*
  - c. *New King James Version*
  - d. *The Living Bible*
  - e. *New Century Version*
  - f. *New American Standard Bible*
  - g. *Today's English Version*
  - h. *New American Bible*
  - i. *New Revised Standard Version*
  - j. *The Amplified Bible*

## B. The Dissemination of the Bible

### 1. Bible Societies

The Bible society movement to place Scripture into the hands of people can be traced to the Pietist Van Canstein Bible Society in 1710. The modern movement began in 1804 with the founding of the **British and Foreign Bible Society** in London. This led to other societies, like the American Bible Society which was formed in 1816 to bring the Bible to American Indians and European immigrants. Further division of the societies occurred in 1825 when the British and Foreign Bible Society refused a request by some European societies to distributed the Apocrypha.

The British and Foreign Bible Society remained at the center of the societies until a merger the major societies formed the **United Bible Societies** in 1946. Today the United Bible Societies are involved in 609 translation projects and have an annual budget of \$53 million. In 1992 the United Bible Societies distributed 17 million Bibles worldwide, with another 14 million New Testaments and 618 million portions of the Scriptures!

Other specialize agencies involved in Bible distribution include the Scripture Gift Mission, The Bible League, Gideons International and The Pocket Testament League. Each year these organizations distribute millions of Scriptures in hundreds of languages.

### 2. Bible Smuggling

The most significant obstacle to Bible distribution in the twentieth century was governmental opposition. As many countries became communist and sought to eradicate the Scriptures from their country, most Christian organizations were willing to accommodate the government opposition. However, some took a more confrontational approach, most notably Open Doors under the leadership of **Brother Andrew**.

Defying government authorities, Open Doors has taken daring risks to smuggle Bibles into closed countries since the 1950's. In its most publicized delivery, "Operation Pearl" in 1981 delivered over two hundred tons of Bibles to China, with well over half reaching their intended destination. Nevertheless, in some areas of China today the are more than 1,000 believers for every Bible.

## C. The Translations of the Bible

Bible translation is not unique to the Modern Church but it was during this period that translation work exploded. By the time of the Reformation the Bible had been translated into more than thirty languages, such as Syriac, Coptic, Slavic, Latin and English. The emphasis on the Bible in the Reformation led to translations of most of the major European languages. By the beginning of the nineteenth century, thirty-four more Bible translations had appeared.

The modern missionary movement changed the approach to Bible translation work. Translations were no longer produced by monastic scholars in libraries but by untrained missionaries who saw it as essential to preaching the gospel.

Some of the most famous missionaries of the 1800's were involved in Bible translation, including William Carey, Robert Morrison, Adoniram Judson, Robert Moffat, Hudson Taylor and Henry Martyn. During the nineteenth century alone, portions of Bible translations appeared in nearly five hundred more languages.

In the twentieth century Bible translation became a specialized ministry with trained linguists commissioned to targeted languages. The advent of computers, missionary aviation and the development of linguistic science has improved the translation process dramatically. Since 1900 major portions of the Bible has been translated into over 1,900 additional languages and most of this has been since 1950. **Wycliffe Bible Translators** alone has completed 333 New Testaments and were working on another 863 projects by 1992.

Recent estimates by Wycliffe Bible Translators number the world's languages at 6,528. Of these languages less than one-third have any portion of the Scriptures but they number 94% of the world population. Only 4.2% of the world's languages have the entire Bible but they constitute 76% of the world population. Many, if not most, of these language groups are either sufficiently bilingual or are becoming extinct. Wycliffe estimates at least 925 languages still require a translation team.

#### D. Technology and the Bible

##### 1. Radio

Soon after the advent of commercial broadcasting in the 1920's, visionary Christians used this new media for the sake of the gospel. Pioneers such as Charles E. Fuller in California with the "Old Fashioned Revival Hour" and Paul Rader of Chicago brought the Bible to people through the airwaves.

Radio has been most successfully used as a missionary instrument, particularly in countries that refused to open their doors to Christian workers. **Clarence Jones** received permission from the government of Ecuador, a closed Catholic country to begin the world's first missionary radio program. On Christmas Day in 1931 all thirteen radios in the country were tuned to a 250-watt transmitter from **Radio HCJB** (Heralding Christ Jesus' Blessings). Ten years later a 10,000-watt transmitter beamed the HCJB broadcast from a 9,600 foot mountain to places like New Zealand, Japan, India, Germany and Russia.

Jones' success with HCJB led to other missionary radio stations. By 1948 the **Far East Broadcasting Company** was reaching into Asia from Manila in the Philippines. This became a strategic location in light of the communist takeover of China. In 1954 the largest and most diverse broadcasting organization was founded, **Trans World Radio**. TWR today broadcasts over five million watts of power with the potential of reaching eighty percent of the world's population. From Monte Carlo, Bonaire, Swaziland, Cyprus, Sri Lanka and Guam, it has programs in over eighty languages and dialects.

Today these missionary radio agencies broadcast 8,485 hours of programming each week in 211 languages. They are working on producing at least one daily program for each language spoken by more than one million people by the year 2000.

## 2. Recordings

Even though there is virtually no part of the world that is not reached sometime during the day by a gospel radio broadcast, large numbers of the world's population speaks a language which is impractical for radio to reach. Technology has brought the gospel to these most obscure tribes through the ministry of **Gospel Recordings**, founded in 1941 by Joy Ridderhof.

Gospel recordings used gramophone records to evangelize small tribal groups. Now known as Global Recordings and using more sophisticated tape media, they also reach the world's 1.1 billion illiterate people and even provide theological education. In 1992 there were millions of recordings made in 4,562 languages and dialects with another 2,000 that still should be recorded.

## 3. Television and Film

The success of television in disseminating the Bible is not yet comparable with either radio or recordings. Since the time Rex Humbard began a weekly religious telecast and Pat Robertson began the first religious television station in Virginia in 1961, Christian television has not matched the level of quality of programming seen in secular stations. Several highly-publicized moral failure of Christian television personalities and the rise of pseudo-Christian broadcasting has harmed the usefulness of the television medium for the gospel. Polls indicate Christian television has little positive influence on the lives of Americans.

On the other hand, the most successful film undertaking has been Campus Crusade for Christ's Jesus Film Project, based on the Gospel of Luke. It has been shown to over 440 million people in over 250 languages. In many countries where film is still a novelty, it has been useful in drawing many to hear the gospel. Estimates are as high as 31 million initially responding to the film.

## E. Summary of the Modern Bible

The Bible continues to be the most widely distributed book in the United States. According to recent surveys an estimated 93% of Americans own a Bible, and many own multiple copies in more than one translation. In addition, Americans have access to various Bible programs over the public airwaves. In spite of the quantity of Biblical material available and even with 59% of Americans professing to believe the Bible to be the inerrant Word of God, it remains little read and understood. Only 12% say they read the Bible on a daily basis.

This is in contrast to many nations around the world, particularly in current and former communist countries. It is truly ironic that while many who have easy access to the Scriptures often have little interest in them, those who have a scarce supply are so eager to devour what they have. Furthermore, millions of tribal people have no portion of the Word of God in their own language.

"...And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more." (Luke 12:48)



## Summary of Church History

### I. The Progressive Development of Doctrine

#### A. Bibliology: The Doctrine of the Scripture

##### 1. Gnosticism (1st - 3rd centuries)

The term Gnosticism comes from the Greek word *gnosis*, meaning “knowledge.” Gnosticism was a philosophy which centered on a search for higher knowledge. Gnostics taught that ordinary Christians were incapable of attaining this higher knowledge. Only certain spiritualists achieved the higher stated of special knowledge.

Gnosticism clearly opposed the authority of the Bible by seeking spiritual truth outside of the Scriptures. It replaced the teaching of the Bible with its own doctrines of Christ, man and evil. Men like Irenaeus, Tertullian and Hippolytus properly attacked Gnosticism for being pagan and for misusing the Bible. The denouncement of Gnosticism clarified the doctrine of the Scripture as God’s only written revelation to man, completely authoritative for faith and practice.

##### 2. The New Testament Canon (2nd - 4th centuries)

The formation of the New Testament Canon defined what the books of the Bible were. This formation occurred as the Bible books were recognized as being prophetic, apostolic and authoritative. Many Church Fathers and canons recognized almost all of the Bible books before the end of the second century and the Church universal was in agreement by the end of the fourth century.

While God determined the canon of Scripture, the early Church was moved to discover the canon by several stimuli:

- a. The demand of the church for an authoritative norm for faith and practice.
- b. Heretics, such as Marcion, who were denying the canonicity of certain books.
- c. The missionary ventures which sought to translate the Bible into foreign languages like Syriac and Old Latin.
- d. Persecutions which sought to destroy the Scripture, causing Christians to risk their lives for books considered sacred to them.

The issue of the canon surface again when the Roman Catholic Church accepted the Apocrypha as contained in the Vulgate. In 1546 at the Council of Trent the Catholic Church anathematized the reformers for not accepting the Apocrypha.

After the controversy of Gnosticism and the New Testament Canon, the doctrine of the Bible was clearly upheld as the inspired and complete Word of God. In the Ancient Church the inspiration of the Scriptures was assumed and in the Modern Church the canon of the Scriptures was assumed.

### 3. The Authority of the Bible (16th - 20th centuries)

The authority of the Bible was attacked by the Catholic Council of Trent in the sixteenth century. The reformers taught *Sola Scriptura*, or Scripture alone as the authority, while Rome taught that tradition was equal in authority with Scripture. By placing tradition on par with the Scriptures, the Catholic Church in effect elevated the Church above the Word of God as its interpreter.

The authority of the Bible was also attacked by the rise of Deism in the seventeenth and eighteenth centuries. Deism viewed God as no longer imparting revelation to man after the creation. The Bible was not God's Word to man but a great book of human wisdom.

The authority of the Bible directly questioned by liberalism of the nineteenth and twentieth centuries when the doctrine of inspiration came into doubt. Scholars increasingly denied the authority of the Scriptures and raised reason and experience as the standard of measure. Scripture became openly questioned and even criticized by clergyman.

## B. Christology: The Doctrine of Christ

### 1. The Trinitarian Controversy (4th century)

The Apostles clearly accepted the full and real deity of Jesus. The Church Fathers however, while passionate about Christ, were not forced to defend his deity and were therefore more ambiguous in their writings. Increasing persecution and heresy caused the Church leaders of the third century to defend the Biblical teaching concerning the Trinity.

As the Arianism heresy which denied the deity of Christ spread rapidly in the early fourth century, the newly converted Constantine convened the First Ecumenical Council in Nicaea in 325 to settle the issue. The result of this council was the condemnation of Arianism and the affirmation of Christ as God.

Arianism was not extinguished at Nicaea but actually grew in prominence. Also, the deity of the Holy Spirit was not addressed at Nicaea. The Second Ecumenical Council was convened in 381 to address the issues again. Once again and even more clearly Arianism was condemned and the Nicene Creed reaffirmed. In addition the deity of the Holy Spirit was affirmed.

### 2. The Christological Controversy (5th century)

Several heresies attacked the Person of Christ:

- a. Docetism was first, as early as the late first century, and denied Christ's human nature. It was associated with Gnosticism and was successfully opposed by Hippolytus and Irenaeus.
- b. Apollinarianism denied the complete humanity, arguing that Christ was God in fleshly form, but not also possessing a human spirit. It was condemned at the Council of Constantinople in 381.

- c. Nestorianism denied the unity of Christ, viewing his humanity and divinity and existing in two persons. Nestorianism was condemned at the Council of Ephesus in 431.
- d. Eutychianism taught that Christ was one person and one nature, denying the distinction between the human nature and divine nature of Christ. Eutychianism was condemned by the Council of Chalcedon in 451.

By the end of the fifth century well accepted creedal statements were written which affirmed Christ as the Second Person of the Godhead, affirming both his deity and real humanness.

### C. Anthropology: The Doctrine of Man

#### 1. Pelagianism (5th century)

Pelagianism taught that man's soul was created, without corruption, by God at the time of birth. It also taught that God's grace gave man free will in salvation and that man is capable of good or evil and even capable of perfection. Therefore, Adam's sin was not seen as directly affecting men. Pelagianism denied original sin along with the depravity of man.

Augustine led the opposition to Pelagius, who was universally condemned by the church at the Third Ecumenical Council in Ephesus (431).

#### 2. Arminianism (17th century)

The Arminian view of man was a refinement of Pelagianism. Arminians believed that man received from Adam a corrupted nature but the guilt of Adam was not passed on to man. Also they believed this corrupted nature of man was not volitionally corrupted but only physically and intellectually, thus enabling man to be able to seek God.

The reformers held to the view of Calvin and Augustine that man is inherently sinful and totally depraved. The doctrine of man is still not a settled issue across denominational lines.

### D. Soteriology: The Doctrine of Salvation

#### 1. The Reformation (16th century)

As the systems of penances and the traffic of indulgences developed in the Roman Catholic Church, the doctrine of justification by faith was jeopardized. Martin Luther triggered the Reformation by rejecting indulgences, penances, absolution by the Catholic priests and the doctrine of human merit. The reformers saw good works as the product of God's grace and were unworthy of any merit themselves while Roman Catholic Church saw good works as meriting God's grace.

The Roman Church responded to Luther's criticisms by excommunicating him and denounced the Protestant doctrine of justification by faith alone.

## 2. Calvinism vs. Arminianism (17th century)

The conflict between Calvinism and Arminianism centered around the role of man in salvation in the seventeenth century.

John Calvin developed Augustine's emphasis on God's irresistible grace, man's sin nature and predestination. Calvinism believed in the unconditional and loving choice of God by which he determines who must believe unto salvation. Man's election by God is therefore the cause of man's faith.

Jacobus Arminius became convinced in the early 1600's that Calvin and his followers were wrong and he taught the responsibility of man to make a choice. He believed that God's grace enables all men to believe, but that man may elect to resist God. Arminians define election as the conditional choice of God by which He determined who would believe based on his foreknowledge of who will exercise faith. Therefore, faith is the result of man's faith.

This controversy formed the basis for future denominational separation.

## E. Ecclesiology: The Doctrine of the Church

### 1. The Organization of the Church (2nd - 16th centuries)

Early Church Fathers as well as the New Testament saw a plurality of Church leadership. The establishment of ruling bishops over the Church in cities was seen with some the Church Fathers.

The Ancient Church saw the five bishops in Rome, Antioch, Jerusalem, Constantinople and Alexandria as being the most influential in position. Leo I in the fifth century sought to claim supremacy from the Apostle Peter but in was not until Gregory the Great 150 years later that the Bishop of Rome gained ascendancy over other bishops.

Martin Luther rejected the idea of an infallible Church, of the primacy of the pope and of a special priesthood. He and other reformers restored the Scriptural idea of the priesthood of all believers.

The visible Church was identified by Protestants not by the headship of the pope, nor by the rule of cardinals and bishops, nor by the unity of the Catholic Church, but by the pure administration of the Word and the sacraments. Reformed Churches also saw the faithful administration of Church discipline as an indispensable element of the Church.

### 2. The Sacraments of the Church (16th century)

Baptism and the Lord's Supper were universally accepted from the time of the Apostles as being God-ordained practices of the Church. At the Council of Florence in 1439 the Roman Catholic Church officially adopted seven sacraments: baptism, confirmation, the Eucharist, penance, priestly consecration, marriage and extreme unction.

At the Council of Trent in the sixteenth century the Catholic Church declared through sincere and contrite participation in the Mass, the satisfaction for sins is obtained.

The reformers took issue with the Catholic view of the sacraments. Baptism was taught by Catholicism to be a means of saving grace. Protestants saw true faith as essential in order for baptism to impart grace. Some Protestants, such as Anabaptists and later Baptists who denounced infant baptism, saw baptism as symbolic of an inward reality with no objective effect necessarily imparted to the participant.

Protestants opposed the Catholic teaching that Christ is sacrificed at each Mass to atone for the sins of the partaker. Protestants however divided on how the Lord's Supper was to be viewed. Lutherans believed Christ is actually present in the sacrament, confirming one's faith and forgiveness of sins. Calvinists saw Christ as spiritually present in the elements, which commemorate Christ's death and bestows grace through spiritual nourishment. Anabaptists and Baptists did not believe Christ was in the elements and the Lord's Supper is a memorial reminding the partaker of the benefits of Christ's death.

#### F. Eschatology: The Doctrine of Last Things

In the early Church, the literal method of Bible interpretation was used leading to a universal belief in the future earthly reign of Christ for a thousand years, or premillennialism .

With Origen in the third century came the popularity of an allegorical method of Bible interpretation, which resulted in amillennialism or a belief that the reign of Christ was not future and physical but present and spiritual -- in the hearts of believers. Amillennialism overtook premillennialism in the church when it was advocated by Augustine.

The reformers were more concerned with issues of salvation and the church and did not closely study eschatology. As a result, most reformers simply took the amillennial system of eschatology with them from Catholic Church.

Amillennialism continues to the modern era, primarily found in the mainline denominations, as well as in the Roman Catholic Church. Only the smaller reformation movements held to premillennialism, such as the Anabaptists, the Moravians and the Mennonites and later the Puritans.

The nineteenth and twentieth centuries saw a great interest in eschatology. Brethren leader John Nelson Darby was instrumental in bringing premillennialism back into prominence. Many conferences were conducted and eschatology was studied like never before.

In spite of some embarrassing date-setting for the return of Christ by some, premillennialism is now the most commonly held millennial position among evangelicals. In addition, most mission boards are either exclusively or primarily premillennial.

## II. The Pendulum Effect in Church History

### A. Montanism (2nd century)

Montanus fell into a trance in a village in Phrygia in 156 and reportedly began to “prophesy under the influence of the Spirit.” Two young women also prophesied, and the movement quickly spread through Asia Minor. Montanus claimed to have a new and final revelation, foretold the return of Christ and the establishment of the New Jerusalem in Phrygia, encouraged fasting and welcomed persecution.

The Asia Minor bishops finally excommunicated the Montanists about 177, but the sect survived until the 6th century. The failure of the Montanists caused those advocating special revelation from God with great skepticism until the twentieth century Charismatic Movement.

### B. Gnosticism (1st - 3rd centuries)

Gnostics saw salvation as coming through special knowledge. This search for knowledge came apart from Biblical faith in Christ. Famous teachers were Valentinus, Basilides and Marcion. Christians rightly attack Gnosticism for being a pagan heresy.

### C. Monasticism (3rd - 10th centuries)

Monasticism grew from the ascetic lifestyle of self-denial practiced by many Christians in the early church. It included a partial or total seclusion from the world. Rules for monastic living were developed, most notably by Benedict (480 - 543), which formed the basis for communal living. These fixed rules required obedience to a superior and lifelong vows of poverty, chastity and obedience.

The purpose of the monastic life was to seek God and gain perfection. This pursuit often involved service to mankind and a committed life of prayer. Monasticism has been criticized for encouraging the idea of salvation by works and elevating celibacy of marriage.

### D. Scholasticism (11th - 14th centuries)

Scholasticism, meaning “place of learning,” was a system and method of philosophy and theology which developed in the educational centers of medieval Europe. Much of its basis came from the Greeks, particularly the philosophy of Aristotle. Study and learning became popular after centuries of little progress in the academic realm.

Christian scholastics, such as Thomas Aquinas (1225 - 1274), sought to make an intellectual defense of the faith. Reason was given an exalted position alongside faith among the scholastics as they sought to represent Christianity in the scholarly community.

### E. Mysticism (14th - 15th centuries)

Mysticism, or the experience in which a person claims to arrive at a special union of love with God, became a popular response to the coldness of scholasticism. Mystics understood the knowledge of God as transcending the normal powers of the mind and reason. God was viewed through the embrace of unifying love, resulting in great feelings of joy and exultation.

Mystics claimed that to understand mysticism required a personal mystical experience. The most well-known mystics were Teresa of Avila, John of the Cross, Julian of Norwich and Von Hochheim Eckhart.

### F. Reformation Orthodoxy (16th - 17th centuries)

In contrast to the anti-intellectualism of mysticism, the Reformation was concerned with purity of doctrine and church organization. At issue was the Roman Catholic doctrine of salvation, the sacraments and papal authority. This Biblically based renewal movement stressed the Bible as the final authority on matters of faith and conduct and justification by faith.

By taking the Bible seriously, men like Martin Luther, John Calvin and Ulrich Zwingli corrected serious doctrinal errors. Unfortunately, later generations lost the spiritual vitality of the reformers and settled into a lifeless adherence to tradition.

#### G. Pietism and Methodism (17th - 18th centuries)

Pietism arose in the seventeenth century German Lutheran church to bring renewal to the existing spiritual deadness. It emphasized the need for genuine communion with God, attacked dead orthodoxy and called for evangelizing the heathen.

Methodism, founded by John Wesley in the 18th century, arose within the Church of England in spiritual renewal and personal discipline. Methodists were typically Arminian in theology, believing in free will on man concerning salvation and the possibility of Christians to lose their salvation. George Whitefield, who was instrumental in the Great Awakening, was one exception and founded the Calvinistic Methodists.

Pietism and Methodism brought life into dying Lutheran and Anglican Protestant Churches but there was a tendency in both movements to over-emphasize religious experience and claims of the Holy Spirit.

#### H. Liberalism (19th - 20th centuries)

Fueled by the Enlightenment, orthodox doctrine came into question by Protestant scholars in the middle of the nineteenth century. Rationalism exalted the reasoning of man above the revelation of God as freedom and progress were heralded. Freedom from old dogmas and freedom to investigate new ideas, and progress in the sciences which was seen as undermining the credibility of the Scripture.

Liberalism depreciated the value of the Bible by attacking its veracity or truthfulness. This led to a denial of the fundamental doctrines of the Christian faith.

#### I. Pentecostalism and the Charismatic Movement (20th century)

Pentecostalism constitutes several denominations which grew out of the Methodist Holiness Association and highlight the gifts of the Holy Spirit, and speaking in tongues in particular. It received its name from the giving of the Holy Spirit to the Church on the day of Pentecost in Acts 2.

The Charismatic Movement began in the 1950's as Pentecostal doctrine and practice became found in mainline Protestant denominations. The Movement has also had an impact on Catholicism as an estimated 50 million Catholics have been involved in Charismatic meetings. Charismatic growth has been most rapid in many Latin American countries where they are the majority of the Protestants.

Pentecostalism and the Charismatic Movement is the modern effect of a Church wide decline in theology (the study of God) and a rise in experientialism, or truth based on experience.



## Appendix I: The Beginning of Roman Catholic Practices

|  |         |
|--|---------|
| Prayers for the dead are practiced.....                                      | 300     |
| Making the sign of the cross .....   | 300     |
| Use of wax candles in worship begins.....                                    | 320     |
| Veneration of angels and saints begin .....                                  | 375     |
| The use of images begins .....   | 375     |
| The Mass as a daily celebration practiced .....                              | 394     |
| Beginning of the exaltation of Mary, as the term “Mother of God” is used.... | 431     |
| Priests begin to dress differently from laymen .....                         | 500     |
| Extreme Unction, or last rite of anointing, is practiced.....                | 526     |
| The doctrine of Purgatory, is established by Gregory I.....                  | 593     |
| The Latin language for prayer and worship is imposed by Gregory I.....       | 600     |
| Prayers are directed to Mary, dead saints and angels.....                    | c. 600  |
| Title of “Pope” is officially given to Boniface III by emperor Phocas .....  | 607     |
| Kissing the Pope’s foot begins with Pope Constantine .....                   | 709     |
| Temporal power of the Popes is conferred by Pepin, king of the Franks.....   | 750     |
| Worship of the cross, images and relics, is authorized .....                 | 786     |
| Holy water is used, mixed with a pinch of salt and blessed by a priest.....  | 850     |
| Worship of St. Joseph begins .....   | 890     |
| College of Cardinals is established .....                                    | 927     |
| Baptism of bells is instituted by Pope John XIII .....                       | 965     |
| Canonization of dead saints is established by Pope John XV.....              | 995     |
| Fasting on Fridays and during Lent begins.....                               | 998     |
| The Mass develops gradually as a sacrifice .....                             | c. 1000 |
| Attendance at Mass is made obligatory.....                                   | c. 1000 |
| Celibacy of the priesthood is decreed by Pope Gregory VII.....               | 1079    |

|   |      |
|---|------|
| The Rosary, or praying with beads, is invented by Peter the Hermit .....  | 1090 |
| The Inquisition is instituted by the Council of Verona .....  | 1184 |
| Sale of Indulgences begins .....  | 1190 |
| Transubstantiation is proclaimed by Pope Innocent III.....  | 1215 |
| Confession of sins to a priest instead of to God begins (Lateran Council) ...   | 1215 |
| Adoration of the wafer (Host) is decreed by Pope Honorius III.....  | 1220 |
| Bible is forbidden to laymen and placed on the Index of Forbidden Books<br>by the Council of Valencia.....  | 1229 |
| The Scapular, or devotional garment, is invented by monk Simon Stock ....   | 1251 |
| Cup is forbidden to the people at communion by Council of Constance.....  | 1414 |
| Purgatory proclaimed as a dogma by the Council of Florence .....  | 1439 |
| The doctrine of Seven Sacraments is affirmed by the Council of Florence...  | 1439 |
| The “Ave Maria” prayer to Mary begins .....   | 1508 |
| Jesuit order is founded by Loyola.....  | 1534 |
| Tradition is declared as authoritative as the Bible by the Council of Trent..   | 1545 |
| Apocryphal books are added to the Bible by the Council of Trent.....  | 1546 |
| The creed of Pope Pius IV is imposed as the official Church creed.....  | 1560 |
| Immaculate Conception of the Virgin Mary, proclaimed by Pope Pius IX..  | 1854 |
| The <i>Syllabus of Error</i> is proclaimed by Pope Pius IX and ratified by the<br>Vatican Council; condemning freedom of religion, conscience, speech,<br>press, and scientific discoveries which are disapproved by the Roman<br>Church; and asserting the Pope’s temporal authority over all civil rulers.. | 1864 |
| The infallibility of the Pope in matters of faith and morals<br>is proclaimed by the Vatican Council .....  | 1870 |
| The Public Schools are condemned by Pope Pius XI.....   | 1930 |
| Assumption of the Virgin Mary is proclaimed by Pope Pius XII .....  | 1950 |
| Mary is proclaimed the Mother of the Church by Pope Paul VI.....  | 1965 |

- From *Roman Catholicism* by Loraine Boettner

Appendix II: The Popes Recognized by the Roman Catholic Church

Appendix III: A Family Tree of Protestant Denominations

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Index

- Abelard, Peter 64 - 67  
 Adolphus, Gustavus 82  
 African Inland Mission 100  
 Against Heresies 21  
 Alban 14  
 Aldhelm 72  
 Alexander III 40, 47  
 Alexander IV 54  
 Alexander VI 54  
 Alexander, Archibald 95  
 Alfred the Great 72  
 Ambrose 24, 25  
 American Bible Society 123, 124  
 American Board of Commissioners for  
     Foreign Missions 110  
 American Council of Christian  
     Churches 89, 90  
 American Standard Version 120, 123  
 Amillennialism 21, 131  
 Amish 95  
 Anabaptists 50, 51, 71, 92, 96, 95, 131  
 Andover Seminary 110  
 Anglicans 91, 92, 116, 134  
 Anglo-Catholicism 91  
 Annates 54  
 Anselm 65 - 67  
 Antilegomena 29  
 Antony of Egypt 4  
 Apocrypha 33, 51, 56, 74, 119, 120, 124,  
     127, 136  
 Apollinarianism 3, 16, 18, 19, 24, 128  
 Apollinarius 12, 16  
 Apostles' Creed 7  
 Aquinas, Thomas 39, 66, 67, 133  
 Arianism 3, 9, 15, 18, 23, 24, 128  
 Arius 12, 15, 23  
 Arminianism 85 - 87, 92, 93, 96, 113,  
     116, 129, 130, 134  
 Arminius, Jacobus 85, 130  
 Asceticism 4, 27, 37  
 Athanasius 4, 8, 9, 15, 23, 26, 30  
 Athenagoras 89  
 Atonement 21, 22, 64, 66, 67, 86, 87, 101,  
     102, 104, 105  
 Augsburg Confession 50, 55  
 Augustine 5, 15 - 17, 23, 24, 25, 29, 30,  
     32, 33, 38, 45, 51, 62, 66, 68, 129, 131  
 Augustine of Canterbury 62  
 Augustinians 38, 67  
 Avignon 43  
 Babylonian Captivity 42, 43  
 Baptists 71, 84, 86, 92, 96, 97, 105, 110,  
     116, 131  
 Basil the Great 4, 9  
 Bede 14, 37, 62, 72  
 Belgic Confession 85  
 Benedict of Nursia 4, 37, 133  
 Benedict XIII 43  
 Benedictines 37, 38  
 Berengar of Tours 45  
 Bernard of Clairvaux 38, 46, 60, 63, 64,  
     67  
 Beza, Theodore 85  
 Bible Translation 28, 33, 68, 74, 98, 100,  
     124, 125  
 Biddle, John 102  
 Bishops' Bible 76, 78  
 Boardman, George 110  
 Bohler, Peter 114  
 Boniface 36, 37, 62, 63  
 Boniface III 135  
 Boniface IX 54  
 Boniface VIII 42, 43  
 Book of Armagh 72  
 Book of Common Prayer 70, 91  
 Boxer Rebellion 100  
 Brainerd, David 93, 109  
 Breeches Bible 75  
 Brethren 71, 94  
 British and Foreign Bible Society 124  
 Brother Andrew 124  
 Brown University 96  
 Browne, Robert 93  
 Buddhism 61, 110  
 Bultmann, Rudolf 104  
 Cajetan 55  
 Calvin, John 39, 50, 51, 69, 71, 85, 94,  
     129, 130, 134  
 Calvinism 50, 80, 82, 85, 86, 92, 116, 130  
 Calvinists 58, 80, 81, 85, 86, 87, 93, 113,  
     116, 131, 134  
 Cambridge Seven 118  
 Cambridge University 78, 116  
 Cambridge University 118  
 Campbell, Thomas 95  
 Campus Crusade for Christ 126  
 Canonicity 26, 31  
 Capuchins 39, 51

- Carey, William 97, 109, 110, 125  
 Carlstadt, Andreas 55, 68  
 Carmelites 38  
 Carthusians 38  
 Celestine of Rome 17  
 Celestine V 42  
 Cerularius, Michael 36  
 Charismatic Movement 86, 134  
 Charlemagne 36  
 Charles I 119  
 Charles V 56, 57, 80  
 Chauncy, Charles 96  
 Children's Crusade 47  
 China Inland Mission 98, 99, 112, 118  
 Chinese Evangelization Society 98  
 Christian and Missionary Alliance 100  
 Christian IV of Denmark 81  
 Chrysostom, John 23, 30, 32  
 Church of England 50, 70, 76, 77, 83,  
 84, 91, 93, 114 - 116, 134  
 Church of the Nazarene 86, 93  
 Cistercians 38  
 City of God 25  
 Clement of Alexandria 28, 30  
 Clement of Rome 28  
 Clement V 43, 54  
 Clement VII 43  
 Clement VIII 34  
 Cluniacs 38  
 Colet, John 39  
 Concomitance 45  
 Confessions 17, 25  
 Congregationalists 93, 110  
 Constantine 8, 9, 15, 32, 128  
 Consubstantiation 68  
 Contra-Remonstrance 85  
 Conventuals 39  
 Council of Alexandria 18  
 Council of Chalcedon 11, 12, 16, 18, 19,  
 25, 35, 129  
 Council of Constance 43, 45, 136  
 Council of Constantinople (1084) 61  
 Council of Constantinople (1408) 72  
 Council of Constantinople 9, 15, 16, 128  
 Council of Ephesus 10, 17, 18, 129  
 Council of Florence 130, 136  
 Council of Hieria 44  
 Council of Hippo 30  
 Council of Laodicea 30  
 Council of Nicaea (787) 44, 61  
 Council of Nicaea 8, 9, 15, 23, 128  
 Council of Pisa 43  
 Council of Tours 47  
 Council of Trent 34, 46, 51, 56, 58, 59,  
 60, 77, 88, 127, 128, 131, 136  
 Council of Valencia 136  
 Council of Verona 136  
 Counter-Reformation 51, 81  
 Coverdale, Miles 74, 75  
 Cranmer Bible 74  
 Cranmer, Thomas 50, 70, 74, 88  
 Creed of Constantinople 9  
 Creed of Nicaea 8, 9, 128  
 Crusades 36, 38, 46, 47, 49, 54, 61, 64  
 Cyprian 5, 14, 22, 33  
 Cyril 63  
 Cyril of Alexandria 10, 17, 18  
 Cyril of Jerusalem 30  
 Damasus 33  
 Darby, John Nelson 121, 131  
 Dartmouth University 96, 115  
 Darwin, Charles 103, 104  
 Darwinism 103, 104  
 De Nobili, Robert 39  
 De Spinoza, Benedict 101  
 Decius 14, 22  
 Deism 101, 102, 113, 128  
 Descartes, Rene 101  
 Diatessaron 34  
 Didache 28, 30  
 Diet of Worms 49  
 Diocletian 14, 32  
 Dionysius of Corinth 28  
 Dioscurus 19  
 Discalced (Shoeless) Carmelites 38  
 Docetism 3, 128  
 Dominicans 39, 54, 55, 67, 83  
 Domitian 13  
 Donatism 3, 16, 25  
 Donatus 15  
 Douay-Rheims Bible 76, 77, 119, 120  
 Downgrade Controversy 116  
 Dutch Reformed Church 84, 94, 95  
 Dwight, Timothy 96  
 Dynamic Monarchianism 3  
 East India Company 107  
 Ebionite 20  
 Ecclesiastical History of the English  
 Nation 62  
 Eck, Johann 49, 55  
 Ecumenism 89  
 Edict of Nantes 80



- Edict of Restitution 81, 82  
 Edict of Worms 50  
 Edinburgh Missionary Conference 88  
 Edward VI 70  
 Edwards, Jonathon 93, 96, 109, 112, 113  
 Eliot, John 93, 107  
 Empiricism 102  
 Enquirey, An 97, 109  
 Epiphanius 30  
 Episcopalian 91  
 Epistle of Barnabas 28, 29, 30  
 Erasmus 39, 60, 68, 73, 78  
 Ethelbert 62  
 Eucharist 5, 45, 57 - 59, 68, 70, 130  
 Eusebius of Caesarea 8, 21, 29, 30, 32  
 Eutyches 10, 12, 19  
 Eutychianism 3, 11, 19, 129  
 Evangelical Alliance 88  
 Evangelical Alliance Mission 100  
 Evangelical Foreign Missions Association 90  
 Evangelicalism 105  
 Far East Broadcasting Company 125  
 Ferdinand II 81, 82  
 Finney, Charles 96  
 Flavian 19  
 Fosdick, Harry Emerson 104  
 Fourth Synod of Carthage 30  
 Fox, George 84, 92  
 Francis I 69  
 Francis of Assisi 39, 51, 64  
 Franciscan Tertiaries 64  
 Franciscans 39, 64, 65, 83  
 Franklin, Benjamin 101, 115  
 Frederick V 81  
 Freemasonry 102  
 Frelinghuysen, T. J. 96  
 Freud, Sigmund 106  
 Freudianism 106  
 Fulbert 66  
 Fuller, Charles 125  
 Fundamentalism 104, 105  
 Fundamentals, The 104  
 Geneva Bible 75, 76, 78  
 Gnosticism 3, 27, 127, 128, 133  
 Gomar, Francis 85  
 Gospel of Hebrews 28, 30  
 Gospel Recordings 126  
 Graham, Billy 118  
 Great Awakening 92, 94, 96, 109, 112, 114, 115  
 Great Bible 75, 76  
 Great Schism 35  
 Gregory II 62  
 Gregory III 44, 63  
 Gregory IX 65  
 Gregory of Nazianzus 9, 24, 30  
 Gregory of Nyssa 9, 45  
 Gregory the Great 5, 35, 37, 53, 62, 130, 135  
 Gregory VII 37, 53, 135  
 Gregory XII 43  
 Gutenberg Bible 73  
 Guzman, Dominic 39  
 Hampton Court Conference 77  
 Harvard University 83, 84, 102  
 Heidelberg Catechism 85  
 Heloise 66  
 Henry IV 37  
 Henry of Navarre 80  
 Henry VIII 50, 70, 75  
 Herbert of Chisbury 101  
 Herrnhut 97  
 High Church Movement 91  
 Higher Criticism 104  
 Hippolytus 127, 128  
 Hodge, A. A. 113  
 Hodge, Charles 95  
 Holiness Association 86, 93, 134  
 Holy Club 93, 114  
 Honorius III 136  
 Hooper, John 92  
 Hospitallers 38  
 Huguenots 80, 83  
 Hume, David 102  
 Hus, John 41, 55  
 Hussites 48  
 Iconoclastic Controversy 44  
 Ignatius 4, 6, 13, 20  
 Immaculate Conception 38, 136  
 Imprimatur 60  
 Index of Forbidden Books 60, 136  
 Indulgences 49, 54, 55, 67, 129, 136  
 Innocent I 17  
 Innocent III 37, 42, 47, 53, 54, 136  
 Innocent IV 48, 54  
 Inquisition 39, 47, 54, 81, 136  
 Institutes of the Christian Religion 50, 69  
 Irenaeus 5, 6, 14, 21, 28, 30, 32, 33, 45, 127, 128  
 Islam 35, 36, 46, 47, 53, 65

- Jehovah's Witnesses 108, 122  
 Jerome 22, 24, 29, 30, 33, 56  
 Jesuits 39, 51, 57, 81, 82, 83, 107, 136  
 John 13  
 John of Damascus 44, 45  
 John of Jerusalem 17  
 John XXII 54, 65  
 John XXIII 89  
 Jones, Clarence 125  
 Judson, Adoniram 110, 125  
 Julius II 49  
 Justification by Faith 57, 67, 70, 129, 133  
 Justin Martyr 20, 32  
 King James Version 74 - 78, 119, 123  
 Knights of St. John 38  
 Knights Templar 38  
 Knox, John 50, 69, 92, 94  
 Langton, Stephen 74  
 Lateran Council 136  
 Lateran Council III 40  
 Lateran Council IV 45, 47, 53, 64  
 Latimer, Hugh 50  
 Latitudinarians 91  
 Lay Investiture 37  
 Leipzig 55  
 Leo I 10, 19, 35, 130  
 Leo III 36, 44  
 Leo IX 36  
 Leo the Armenian 44  
 Leo X 54, 55  
 Leo XIII 67  
 Leyden, University of 85  
 Liberalism 91, 93, 95, 103, 104, 106, 113, 128, 134  
 Lindisfarne Gospels 72  
 Livingstone, David 93, 110 - 112  
 Lollards 40, 48, 72  
 London Missionary Society 110, 111  
 Lord's Supper 2, 25, 45, 68, 69, 71, 89, 91, 113, 130  
 Louis XIII 86  
 Loyola, Ignatius 39, 136  
 Lull, Raymond 47, 65  
 Luther, Martin 30, 39, 48, 49, 51, 55, 57, 61, 67, 68, 70, 71, 74, 94, 129, 130, 134  
 Lutherans 50, 81, 84, 94, 95, 131, 134  
 Macedonius 12  
 Machem, J. Gresham 95  
 Mani 3  
 Manichaeism 3, 24  
 Marcion 3, 20, 127, 133  
 Marshman, Joshua 98  
 Martel, Charles 36  
 Martin V 43  
 Martyn, Henry 109, 125  
 Mary 6, 7, 9, 10, 11, 18, 21, 27, 35, 38, 44, 54, 60, 61, 64, 71, 135, 136  
 Mary Tudor 70, 75  
 Mass 58, 59, 69, 131, 135  
 Matthew's Bible 74, 75  
 Maurice of Nassau 85  
 Maximilian 81  
 Melancthon, Philip 39, 50, 68  
 Mennonites 71, 84, 92, 94, 95, 131  
 Methodists 86, 93, 114, 134  
 Methodius 63  
 Metropolitan Tabernacle 116  
 Miles Coverdale Bible 74  
 Millenary Petition 77  
 Modernism 103  
 Moffat, Robert 111, 125  
 Monasticism 4, 23, 24, 37, 65, 68, 133  
 Monica 24  
 Monophysitism 3, 16, 19  
 Monothelitism 3  
 Montanism 3, 23, 132  
 Montanus 132  
 Moody Bible Institute 117  
 Moody, D. L. 117, 118  
 Moravians 41, 94, 97, 114, 131  
 More, Thomas 39, 73  
 Mormonism 104, 108  
 Morrison, Robert 107, 125  
 Mott, J. R. 88  
 Muhammad 36, 53, 65, 104  
 Munster 71  
 Munzer, Thomas 71  
 Muratorian Canon 30  
 Mysticism 133  
 National Association of Evangelicals 89, 90  
 National Council of Churches 90, 120  
 Navigators, The 118  
 Nero 13  
 Nestorianism 3, 11, 19, 129  
 Nestorius 10, 12, 17, 18  
 New England Theology 96  
 New Testament Apocrypha 28  
 Nicephorus 44  
 Nicholas of Hereford 72  
 Ninety-Five Theses 48, 49, 67, 109

- Novation 33  
 Novationists 22  
 Observants 39  
 One Hundred and Six Anti-Theses 49  
 Ontological Argument 66  
 Opium War 111  
 Origen 12, 21, 22, 24, 28, 29, 30, 45, 131  
 Origin of Species 103  
 Otto I 37  
 Oxford Movement 91  
 Oxford University 40, 78, 88, 91, 93, 114, 119  
 Pachomius 4  
 Papal Schism 43  
 Patrick 72  
 Paul 13, 22  
 Paul III 48, 56  
 Paul IV 60  
 Paul VI 89, 136  
 Peace of Prague 82  
 Peace of Westphalia 82  
 Pelagianism 3, 10, 24, 85, 129  
 Pelagius 17, 25, 129  
 Penance 15, 22, 24, 52, 53, 54, 59, 129, 130  
 Pennsylvania, University of 96, 115  
 Pentecostalism 86, 93, 134  
 Pepin the Short 36, 42, 63, 135  
 Peter 13, 35, 63  
 Peter the Hermit 136  
 Philip II of Spain 80  
 Phillips, Henry 73  
 Pietism 94, 97, 134  
 Pius IV 58, 136  
 Pius IX 136  
 Pius XI 136  
 Pius XII 136  
 Pneumatomachism 3  
 Polycarp 13, 20, 28  
 Poor Clares 64  
 Prague University 41  
 Premillennialism 117, 131  
 Presbyterians 84, 94, 95, 96, 105  
 Princeton 95, 96, 113, 115  
 Privy Council 77  
 Pseudepigrapha 27, 30  
 Psychotherapy 106  
 Purgatory 5, 40, 52 - 54, 57 - 59, 69, 135  
 Puritanism 91  
 Puritans 75, 83, 84, 92, 96, 131  
 Purvey, John 72  
 Quakers 84, 92  
 Radbertus, Paschasius 45  
 Rader, Paul 125  
 Radio HCJB 125  
 Rationalism 91, 101, 102, 104, 134  
 Rauschenbusch, Walter 104  
 Reformed Church 50, 84, 85  
 Relics 61  
 Remonstrance 85, 86  
 Renaissance 39, 48  
 Revised Standard Version 74, 120, 122, 123  
 Revised Version 119, 120  
 Ricci, Matteo 39  
 Rice, Luther 110  
 Richard I ("the Lionheart") 46  
 Robbers Synod 10, 19  
 Robert of Molesme 38  
 Rogers, John 74  
 Rosary 60, 136  
 Rushworth Gospels 72  
 Rutgers 96  
 Sabellianism 3, 9, 15  
 Saladin 46  
 Salvation Army 86  
 Sankey, Ira 117  
 Scapular 136  
 Schifi, Clare 64  
 Scholasticism 66, 133  
 Schweitzer, Albert 104  
 Scopes Trial 103  
 Scots Confession 50  
 Second Council of Constantinople 12, 22  
 Second Great Awakening 96  
 Serampore Trio 98  
 Servetus, Michael 102  
 Shepherd of Hermas 28, 30  
 Sigismund 41  
 Simons, Menno 71  
 Sixto-Clementine Edition 34  
 Sixtus 34  
 Smyth, John 92  
 Social Gospel 104  
 Society for the Propagation of Christian Knowledge 109  
 Sola Scriptura 51, 128  
 Spener, Philip Jacob 94  
 Spurgeon, Charles 99, 103, 116  
 St. Bartholomew's Day Massacre 80  
 St. Peter's Cathedral 49, 54

- Stanley, Henry 111, 112  
 Stephanus 75, 78  
 Stephen II 36  
 Stephen of Rome 22  
 Stoddard, Solomon 112  
 Studd, C. T. 118  
 Student Volunteer Movement 117  
 Sudan Interior Mission 100  
 Summa Theologica 67  
 Summer Institute of Linguistics 100  
 Syllabus of Error 136  
 Synod of Dort 85, 86  
 Synod of Toledo 10  
 Tatian 34  
 Taverner's Bible 74  
 Taylor, Hudson 98-100, 112, 125  
 Taylor, Nathaniel 96  
 Teresa of Avila 38, 133  
 Tertullian 7, 23, 33, 45, 127  
 Tetzl, Johann 49, 54, 55  
 Teutonic Knights 38  
 Theodora 44  
 Theodore of Mopsuestia 30  
 Theodoret 30  
 Theodosius 10, 24  
 Third Synod of Carthage 30  
 Thirty Years War 81, 82  
 Tillich, Paul 104  
 Timothy 13  
 Townsend, Cameron 100  
 Tractarianism 91  
 Trans World Radio 125  
 Transubstantiation 5, 45, 52, 54, 57, 59, 68, 70, 71, 136  
 Tridentine Creed 58, 59  
 Trotman, Dawson 118  
 Tyndale Bible 73 - 75, 78  
 Tyndale, William 73, 74, 75, 78, 92  
 Unitarianism 93, 102  
 United Bible Societies 123, 124  
 Universalism 22, 102  
 Urban II 46  
 Urban VI 43, 54  
 Vatican I 26, 136  
 Vatican II 60, 89, 136  
 Vulgate 24, 33, 34, 51, 56, 72, 74, 77, 127  
 Waldensians 40, 48, 54  
 Wallenstein, Albrecht von 81, 82  
 Walo, Peter 40  
 Ward, William 98, 110  
 Warfield, B. B. 95, 113  
 Wellhausen, Julius 104  
 Wesley, Charles 93, 114, 115  
 Wesley, John 86, 93, 114 - 116, 121, 134  
 Wessex Gospels 72  
 Westminster Confession 94, 113  
 Wheaton College 118  
 Whitefield, George 93, 96, 115, 116, 134  
 William II ("Rufus") 65  
 Williams, Roger 84, 92  
 Wittenberg, University of 67  
 World Council of Churches 89, 90  
 World Evangelical Fellowship 90  
 Worldwide Evangelization Crusade 118  
 Wycliffe Bible Translators 100, 125  
 Wycliffe Version 72, 73  
 Wycliffe, John 40, 41, 50, 72  
 Xavier, Francis 39  
 Yale University 109, 112  
 Youth for Christ 118  
 Zinzendorf, Nicolaus von 94, 97, 114  
 Zwingli, Ulrich 39, 50, 51, 57, 68, 70, 71, 134

# Church History