

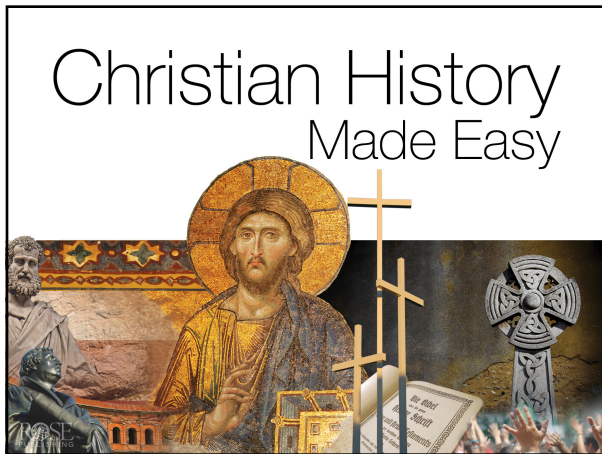


THE HISTORY OF THE *Church*

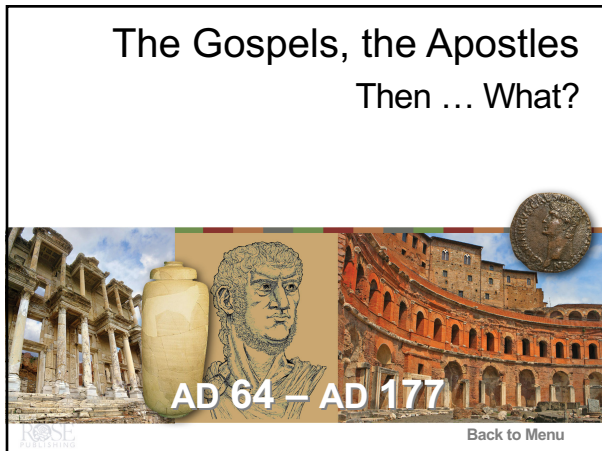
“IT’S OUR FAMILY HISTORY”

May 1, 2024
VTXA CMIT

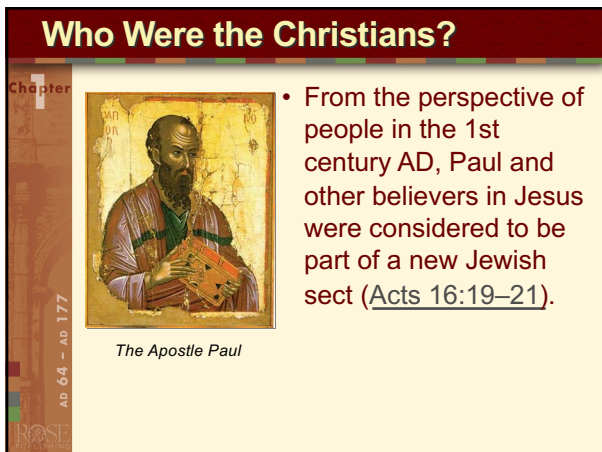




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2



3

Who Were the Christians?

Chapter 1



Coin with image of Emperor Claudius

- In AD 54, Emperor Claudius expelled from Rome all persons practicing the Jewish religion.
- This edict of Claudius included Jewish believers in Jesus (Acts 18:2).

AD 64 – AD 177

[Click Here for Map](#)

4

Who Were the Christians?

Chapter 1


- **Tragedies in two cities led to changes in perceptions of Christianity.**
 - AD 64: A fire destroyed 10 districts in Rome.
 - AD 70: The Roman army destroyed the Jerusalem temple.

AD 64 – AD 177

5

The Fire in Rome—AD 64

Chapter 1



Emperor Nero

- The fire probably began by accident in an oil warehouse.
- Many Romans claimed that Emperor Nero started the fire.
- To stop the rumors, Nero blamed the Christians.

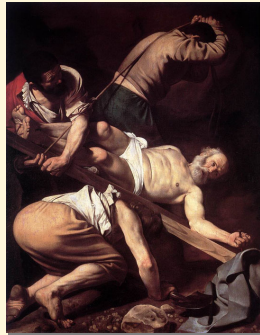
AD 64 – AD 177

6

The Fire in Rome—AD 64

Chapter

- The apostles Peter and Paul were probably martyred during Nero's persecution of Christians.



Crucifixion of Peter

7

Persecution of Christians

Chapter

- **Why did Romans despise Christians?**
 - Christians rejected the traditional Roman gods.
 - Romans misunderstood many Christian customs, especially the Lord's Supper.

8

Persecution of Christians

Chapter

- **Why did Romans despise Christians?**
 - Christians valued children and women in ways that challenged the social order.
 - Christianity seemed like a new religion; Romans were suspicious of new traditions.

9

Destruction of Temple—AD 70

Chapter

- The destruction of the Jewish temple also affected perceptions of the Christian faith.
- In AD 66, a group of Jewish insurrectionists took Galilee and Judea from the Romans.

AD 64 – AD 177

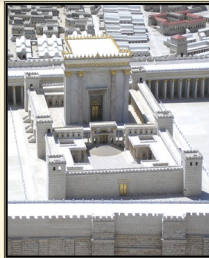
ROST

[Click Here for Map](#)

10

Destruction of Temple—AD 70

Chapter



Model of the temple that the Romans destroyed in AD 70

- Emperor Vespasian sent his son Titus to retake the rebel provinces.
- In AD 70, Titus destroyed the Jewish temple.
- Jesus predicted this event ([Mark 13:1–2](#)).

AD 64 – AD 177

ROST

11

Destruction of Temple—AD 70

Chapter



Masada

- The final group of Jewish rebels chose mass-suicide instead of surrender.
- They died at Masada, a fortress that Herod the Great had built near the Dead Sea.

AD 64 – AD 177

ROST


12

Destruction of Temple—AD 70

Chapter

AD 64 – AD 177

- After the destruction of the Jewish temple, the Jewish and Christian faiths each became more distinct as Judaism became less diverse.



The Arch of Titus commemorates the destruction of the temple


13

More Persecution

Chapter

AD 64 – AD 177

- In the late 1st century AD, Emperor Domitian demanded to be worshiped as “Lord and God.”
- Domitian and his successor Emperor Trajan persecuted Christians as well as Jews.



Trajan, Emperor of Rome, AD 98–117

14

More Persecution

Chapter

AD 64 – AD 177

- In AD 112, a governor named Pliny described how he dealt with Christians in a letter to Trajan.
- Pliny described Christian beliefs as “outlandish superstitions.”

15

The Apologists

Chapter

- Because Christians refused to worship the Roman gods and emperors, Christians were accused of “atheism.”
- Christian apologists defended their faith against false charges.

AD 64 – AD 177

16

The Apologists

Chapter



Justin Martyr

- Justin was a philosopher who became a Christian and an apologist.
- He believed that pagan philosophers had discovered dim shadows of divine truth.

AD 64 – AD 177

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The Apologists

Chapter



Justin Martyr

- Around AD 165, “Justin Martyr” was beheaded for his faith.
- Christianity grew because God’s Spirit was working; at the same time, God uses human factors as he enacts his sovereign will in the world.

AD 64 – AD 177

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How God Was Working

Chapter

AD 64 – AD 177

ROST

- **What human factors were important in the early church's growth?**
- 1. Christianity provided moral guidance in an immoral world.
 - Many Gentile "God-fearers" became believers in Jesus as their Lord and Messiah.

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How God Was Working

Chapter

AD 64 – AD 177

ROST

- 2. Christianity valued women and children.
 - Unlike Roman religions, both Jewish and Christian faiths called men to be faithful to their wives and considerate of their children.

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How God Was Working

Chapter

AD 64 – AD 177

ROST

- 3. Christianity offered relationship with a God who had intersected human history and who, through the crucifixion of Jesus Christ, understood humanity's suffering.
 - The awareness of Christ's sufferings comforted many early martyrs.

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How God Was Working

Chapter 1


- **Polycarp of Smyrna before he was executed for his faith:** “Eighty-six years, I have served Christ, and he has done me no wrong. How can I blaspheme my king, the one who has saved me?”
- **Sanctus of Lyons before martyrdom:** “Nothing is painful so long as the glory of Christ is near.”

AD 64 – AD 177

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How God Was Working

Chapter 1



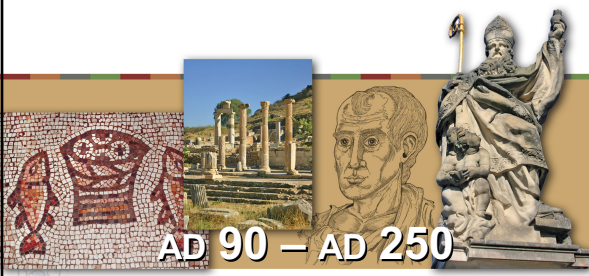
Blandina of Lyons

- **Regarding martyrdom of Blandina:** “They saw in the form of their sister him who was crucified for them.”

AD 64 – AD 177

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Balancing the Past with the Present



AD 90 – AD 250

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Chapter 2

Second and Third Centuries

- Between the 1st and 4th centuries:**
 - Certain bishops (or overseers) became responsible for all the churches in certain areas instead of one local church.
 - Buildings began to be built for the purpose of Christian worship.
 - Baptism began to include not only believers but also infants of believing families.

25

Chapter 2

Who Were the Gnostics?

- The Gnostics were a religious sect that emerged in the Roman Empire about the same time as Christianity.
- The word “Gnostic” comes from the Greek *gnosis* (“knowledge”).

26

Chapter 2

What Did Gnostics Believe?

- According to Gnostic theology:**
 - The physical world is the corrupt creation of a different god than the Father of Jesus.
 - Only secret, spiritual knowledge can free persons from the physical world.
 - Few people are capable of gaining this secret, spiritual experience.

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Chapter 2

How Did the Churches Respond?

- Christians responded by:**
 - Clarifying what sort of Christian writings should be authoritative or canonical.
 - Summarizing their faith in a confession known as the *Rule of Faith*.
 - Giving bishops (overseers) in certain cities the responsibility for maintaining doctrinal integrity in their churches.

AD 90 – AD 250

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Chapter 2

The New Testament Canon

- By the early 2nd century, many writings were circulating among Christians; many of them claimed to have come from Jesus or his first followers.
- Many of these writings were written in Gnostic communities, based on Gnostic experiences rather than any historical testimony about Jesus.

AD 90 – AD 250

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Chapter 2

The New Testament Canon

- Three standards emerged to determine which writings ought to be considered authoritative:**
 - Must be connected to eyewitnesses of the risen Lord or to close associates of eyewitnesses.
 - Could not contradict other authoritative writings.
 - Should be recognized by churches throughout the world.

AD 90 – AD 250

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The New Testament Canon

Chapter 2

AD 90 – AD 250

ROSE

- From the very beginning, the churches recognized as authoritative:
 - The four Gospels
 - The Acts of the Apostles
 - The epistles of Paul
 - At least one of John's epistles



Portion of John 18
dated approx. AD 110
(image courtesy of CSNTM.org)

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The New Testament Canon

Chapter 2

AD 90 – AD 250

ROSE

- Some disagreements persisted for several years over whether the other NT books could be clearly connected to eyewitnesses of Jesus.
- By the late 4th century, the “New Testament canon” had been settled.



Portion of John 18
dated approx. AD 110
(image courtesy of CSNTM.org)

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Confessions of Faith

Chapter 2

AD 90 – AD 250

ROSE


- Even in the 1st century, Christians confessed faith in specific ways:
 - “The Lord is One” was a Jewish confession of faith that early Christians also accepted ([Mark 12:29](#)).
 - “Jesus is Lord” was another early confession of faith ([Romans 10:9](#)).

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Chapter 2

Confessions of Faith

- The Greek word for fish (*ichthus*) represented a confession of faith among early Christians:
 - Iesous (Jesus)
 - Christos (Christ)
 - Theou (Divine)
 - Uios (Son)
 - Soter (Savior)



AD 90 – AD 250

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Chapter 2

Confessions of Faith

- In the 2nd century, a more comprehensive confession of faith emerged.
- This confession of faith was repeated when a new believer was baptized to distinguish between faithful Christians and Gnostics.
- It became known as the Rule of Faith, later as the *Apostles' Creed*.

AD 90 – AD 250

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Chapter 2

A Priesthood of Overseers

- In the 1st century, groups of equal elders (overseers) seem to have guided each local church (Phil. 1:1).
- During the Gnostic controversy, overseers in certain cities where the apostles had ministered traced their teachings and authority back to the apostles.

AD 90 – AD 250


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A Priesthood of Overseers

Chapter 2

AD 90 – AD 250

- Overseers in certain cities, such as Rome, gradually gained greater authority and began to oversee churches beyond their own cities.



Coliseum in Rome

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The Rule of Faith

Do you believe in God the Father, the Ruler of all things? Do you believe in Christ Jesus, God's Son, who was born by the Holy Spirit through the virgin Mary; was crucified under Pontius Pilate; died, was buried, and rose again on the third day alive from the dead; ascended into heaven; sat at the Father's right hand; and will come again to judge the living and the dead? Do you believe in the Holy Spirit, the holy church, and the resurrection of the flesh?

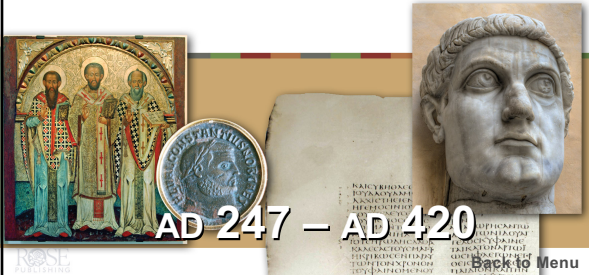
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The Church Wins ... and Loses

AD 247 – AD 420

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Chapter 3

Persecution and Aftermath

- AD 247 was the 1,000th birthday of the city of Rome.
- Because the celebrations focused on Roman gods and goddesses, many Christians refused to participate in the festivities.

AD 247 – AD 420

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Chapter 3

Persecution and Aftermath

- Soon after the celebration, plague ravaged the city of Rome.
- Hoping to regain the gods' good favor, Emperor Decius launched an empire-wide persecution of Christians.

AD 247 – AD 420

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Chapter 3

Persecution and Aftermath

- Anyone without a “sacrifice certificate”—granted by sacrificing to a pagan god—could be imprisoned.
- Origen of Alexandria was martyred during this persecution.

AD 247 – AD 420

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Chapter 3

Persecution and Aftermath

- This persecution ended with the death of Emperor Decius in AD 251.
- The effects of the persecution lasted for decades:
 - During the persecution, many church members sacrificed to Roman gods.
 - Others obtained fake sacrifice certificates.
 - Still others fled and hid from persecution.

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Chapter 3

Persecution and Aftermath

- **What about church members who obtained false certificates?**

CYPRIAN SAID ...	DONATUS SAID ...
These church members should be given a second chance; re-admit them to the church after they show the authenticity of their repentance through prayer and fasting.	These church members were never true believers; furthermore, if one of them had been a pastor, every baptism or ordination ever performed by that pastor was invalid.

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Chapter 3


The Last Roman Persecution

- In the early 4th century, Emperor Galerius recognized that, despite harsh persecution, most Christians still refused to worship the gods.
- On his deathbed in AD 311, Galerius declared that it was legal for Christians to worship Jesus alone “as long as they don’t disturb the public order.”

45

Chapter 3

Constantine Changes Everything




Emperor Constantine

- In AD 312, Constantine was fighting to become sole emperor of the Roman Empire.
- Constantine claimed to have seen a vision of Jesus before his victory in Rome.

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Chapter 3

Constantine Changes Everything




The "Chiron"

- Constantine's soldiers chalked the *chiron* on their shields—a figure that some seem to have understood as an abbreviation for "Christ."

47

Chapter 3

The Edict of Milan—AD 313



Roman coin from the reign of Constantine

- **Constantine declared in the Edict of Milan:**
"Our purpose is to allow Christians ... to worship as they desire, so that whatever Divinity lives in the heavens will be kind to us."

48

Chapter 3

AD 247 – AD 420

The Council of Nicaea—AD 325

- In the early 4th century, Arius of Alexandria began to teach that Jesus was not eternal God.
- **The followers of Arius sang in the streets**, “There was a time when the Son did not exist!”

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Chapter 3

AD 247 – AD 420

The Council of Nicaea—AD 325

- **Those who rejected Arius responded with the Gloria Patri**: “Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end.”
- To maintain peace, Constantine convened a council in the village of Nicaea, in northern Asia Minor.

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Chapter 3

AD 247 – AD 420

The Council of Nicaea—AD 325


- More than 300 bishops made their way to Nicaea; many elders and deacons—including Athanasius of Alexandria—were also present.
- On July 4, 325, Constantine called the council to order and declared himself a bishop and an apostle.

51

The Council of Nicaea—AD 325

Chapter

AD 247 – AD 420



Emperor Constantine and the First Council of Nicaea

- When Arius stated that Jesus had not existed eternally, all but two bishops agreed that this contradicted Scripture.
- The Creed of Nicaea responded to Arius' heresy.

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The Creed of Nicaea

“We believe in one God, the Father, almighty creator of all things visible and invisible. We believe in one Lord, Jesus Christ, God’s Son, begotten from the Father, uniquely begotten from the Father’s essence; God from God, Light from Light, very God from very God; begotten not created, of one essence with the Father.

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The Creed of Nicaea

Through him all things were made, in heaven and earth; for us humans and for our salvation, he came down and was made flesh—was made human—suffered, and rose again the third day; he ascended into heaven and is coming to judge the living and the dead.

(Continued on Next Slide)

54

The Creed of Nicaea

We believe in the Holy Spirit. The universal apostolic church curses all who say, 'There was a time when he was not' and 'Before he was begotten, he was not' and 'He came out of nothing,' or those who pretend God's Son is of another substance or essence or created or variable or changeable."

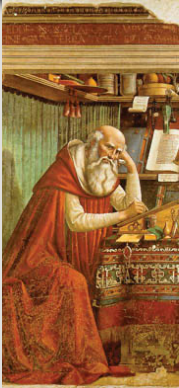
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Jerome and the Latin Vulgate

Chapter 3

- Jerome lived in the desert for two years before he realized he was not called to live alone.
- When he returned to Rome, the bishop asked him to create a reliable Latin Bible.



Jerome

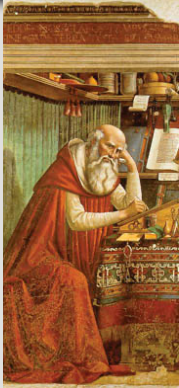
AD 247 - AD 420

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Jerome and the Latin Vulgate

Chapter 3

- A wealthy widow named Marcella financed Jerome's translation.
- Jerome, Marcella, and a friend named Paula embraced extreme self-denial—even to the point of refusing ever to bathe.



Jerome

AD 247 - AD 420


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Jerome and the Latin Vulgate

Chapter 4


- The Latin text that Jerome finished in AD 405 became known as the “Vulgate” (or “Common”) Bible.
- For nearly 1,500 years, the Vulgate was the Bible of the Roman Catholic Church.

AD 247 – AD 420



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Servant-Leaders or Leaders of Servants?



376 – 664

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Empires East and West

Chapter 4

- **The Roman Empire was organized into two parts:**
 1. Constantinople, also known as Byzantium, was the capital of the eastern Roman Empire.
 2. Rome was the capital of the western Roman Empire.

AD 376 – AD 664

Click Here for Map



60

Empires East and West

Chapter 4

- Emperor Theodosius ruled the Roman Empire from AD 379 until 395.
- Theodosius was the last emperor to rule both halves of the Roman Empire.
- Theodosius declared Christianity the official faith of the Roman Empire.

AD 376 – AD 664

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Human Body, Mind Divine?

Chapter 4

- During the reign of Theodosius, Apollinarius—a teacher in the eastern Roman Empire—claimed that Jesus had no human mind.
- According to Apollinarius, Jesus' body was human but his mind was divine.

AD 376 – AD 664

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Human Body, Mind Divine?

Chapter 4

- **The Great Cappadocians replied,** “If deity took the place of a human mind, how does that help? Deity joined to flesh alone is not truly human!”



AD 376 – AD 664

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First Council of Constantinople

Chapter 4

- To maintain peace, Theodosius convened a church council in the city of Constantinople in AD 381.



Emperor Theodosius with Ambrose, Bishop of Milan

AD 376 – AD 664

64

First Council of Constantinople

Chapter 4

- In Constantinople, more than 150 bishops reaffirmed the Creed of Nicaea while carefully clarifying the relationship between Christ's divine and human natures.



Emperor Theodosius with Ambrose, Bishop of Milan

AD 376 – AD 664

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First Council of Constantinople

Chapter 4

- The statement of faith formulated at the First Council of Constantinople became known as the Nicene Creed.
- Even while the Nicene Creed was drawing Christians together, the Roman Empire was falling apart.
- The "eternal city" of Rome had not fallen to foreign invaders for more than 800 years.

AD 376 – AD 664

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The Nicene Creed

"We believe in one God the Father Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord Jesus Christ, God's only Son, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of the same essence as the Father. Through him all things were made. For us and for our salvation he came from heaven:

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The Nicene Creed

by the power of the Holy Spirit he was born of the Virgin Mary and became human. For our sakes he was crucified under Pontius Pilate, suffered, died, and was buried. On the third day he arose in fulfillment of the Scriptures; he ascended into heaven and is seated at the Father's right hand. He will come again in glory to judge the living and the dead. His kingdom will never end.

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The Nicene Creed

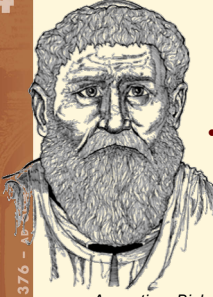
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son he is worshiped and glorified. He has spoken through the prophets. We believe in one holy, universal, and apostolic church. We recognize one baptism unto the remission of sins and await the resurrection of the dead and the life of the coming world."

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Augustine of Hippo

Chapter



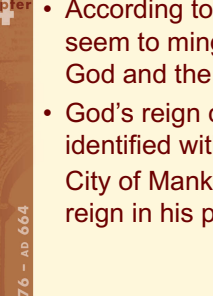
Augustine, Bishop of Hippo, AD 354–430

- Augustine wrote *The City of God* to help people to deal with the fall of Rome.
- Augustine had trusted Jesus years earlier, after reading [Romans 13:14](#).

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Augustine of Hippo

Chapter



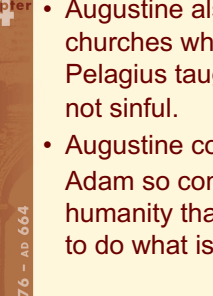
Augustine, Bishop of Hippo, AD 354–430

- According to Augustine, two realms seem to mingle on earth: the City of God and the City of Mankind.
- God's reign cannot ultimately be identified with any human regime; the City of Mankind will fall but only God's reign in his people's hearts will remain.

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Augustine of Hippo

Chapter



Augustine, Bishop of Hippo, AD 354–430

- Augustine also faced a crisis in his churches when a monk named Pelagius taught that human nature is not sinful.
- Augustine contended that the sin of Adam so completely corrupted all of humanity that no one naturally desires to do what is right.

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Augustine of Hippo

Chapter 4

AD 376 - AD 664



- Augustine argued that sexual relations transmit the sin nature.
- Infant baptism, Augustine claimed, purges the primal sin.

Augustine of Hippo

73

The Church Councils

Chapter 4

AD 376 - AD 664

- During this era of tumult, three more church councils clarified what Christians understood Scripture to teach about Jesus.
 - The Council of Ephesus (431)
 - The Council of Chalcedon (451)
 - The Second Council of Constantinople (553)

74

Council of Ephesus (431)

Chapter 4

AD 376 - AD 664

- **Why?** Nestorius was accused of saying that Jesus was two separate persons, one human and one divine.
- **What happened?** Nestorius was exiled.



Mary as "Theotokos,"
"God-Bearer"

75

Council of Chalcedon (451)

Chapter 4

- **Why?** Monophysites claimed that Jesus' divine nature swallowed up his human nature.
- **What happened?** Bishops affirmed that Jesus was one person with two natures: "Christ [is] ... recognized in two natures, without confusion, division, or separation ... but not as if Christ were parted into two persons."

AD 376 - AD 664

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Council of Chalcedon (451)

Chapter 4

- Bishop Leo of Rome sent a "Tome" to Chalcedon that influenced the decisions there.
- In 452, Leo also convinced Attila the Hun not to destroy Rome.



Attila Meeting Leo of Rome

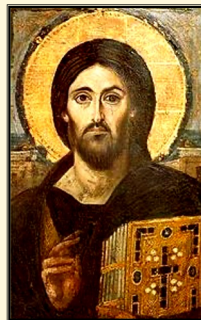
AD 376 - AD 664

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Council of Constantinople II (553)

Chapter 4

- **Why?** Monophysite theology became popular again.
- **What happened?** The council denounced both Nestorians and Monophysites.



AD 376 - AD 664

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Gregory the Great (540–604)

Chapter 4

AD 376 – AD 664

- Gregory was a powerful politician who gave everything away to become a monk.
- After serving the people of Rome during a plague, he was hailed as their new bishop.
- Gregory was the first bishop of Rome to gain the status that would later be linked to the title “pope.”

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From Multiplication to Division

496 – 1291

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What on Earth Was Happening?

Chapter 5

AD 496 – AD 1291

- The ancient Roman Empire was falling apart.
- The feudal system gradually emerged to provide a semblance of social order.
- Churches in eastern and western parts of the former empire were developing very different perspectives and practices.

81

Islam and Iconoclasm

Chapter 5



Sixteenth-century painting of Muhammad

- Muhammad lived in Mecca, a trading post in Arabia.
- In 610, Muhammad claimed an angel had entrusted him with words from *Allah*, the one true God.

82

Islam and Iconoclasm

Chapter 5

- Followers of Muhammad became known as “Muslims” from the Arabic “Islam” (“submission”).
- The words that Muhammad claimed to have received from the angel Gabriel were eventually recorded in the Qur’an (“recitation”).

83

Islam and Iconoclasm

Chapter 5

- After Muhammad’s death, Muslims conquered Arabia, North Africa, the Holy Land, and Spain.
- In 732, Charles Martel stopped their advance at the Battle of Tours.



Muslims believe that Muhammad journeyed into the heavens from the Dome of the Rock

84

Islam and Iconoclasm

Chapter 5

- Muslims rejected all idols and even pointed out that many Christians seemed to worship icons of Jesus (something that also concerned many Christians).
- In 725, a volcano rocked Constantinople; the eastern emperor wondered if this was a punishment for icon-worship.

85

Islam and Iconoclasm

Chapter 5



Icons in an Orthodox Church

- Conflict quickly erupted between “iconodules” (“icon-kissers”) and “iconoclasts” (“icon-smashers”).
- At first, the emperor sided with the iconoclasts.

86

Islam and Iconoclasm

Chapter 5



Icons in an Orthodox Church

- Iconoclasts claimed that iconodules were idolizing their icons.
- In 787, the Second Council of Nicaea allowed reverence of icons but clearly forbade worship of icons.

87

The Church Does the Splits

Chapter 5

- Between the 9th and 13th centuries, however, the Church splits into two communions:
 - Roman Catholic
 - Eastern Orthodox



88

The Crusades

Chapter 5

- In 1095, Pope Urban II called for a crusade to take Jerusalem from the “Turks and Arabs.”
- The pope promised anyone who participated in the Crusade the “equivalent of penance.”



The First Crusade

89

The Crusades

Chapter 5

- The First Crusade (July 15, 1099)**
 - Conquered Jerusalem, brutally slaughtering Jews and Muslims.
- The Second Crusade (1147–1149)**
 - Failed to take Edessa from the Muslims; afterward, Jerusalem fell into Muslim hands again.
- The Third Crusade (1189–1192)**
 - Also failed to retake Jerusalem.

90

The Crusades

Chapter 5

AD 496 – AD 1291

ROSE

- The Fourth Crusade (1202–1204)**
 - Never reached the Holy Land and became entangled in a series of financial and political issues which brought the Crusaders to Constantinople.
 - On Good Friday, 1204, the western Crusaders broke through the walls of Constantinople.
 - For three days, the Crusaders killed, tortured, and raped eastern Christians in the name of Christ.

91

The Crusades

Chapter 5

AD 496 – AD 1291

ROSE

- The relationships between eastern and western Christians never recovered from those three days.
- In 2004, Pope John Paul II declared,** “How can we not share, even at a distance of eight centuries, the pain and disgust? The fact that the Crusaders were Latin Christians fills Catholics with deep regret.”

92

God Never Stops Working

673 – 1295

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Mendicants in the Middle Ages

Chapter 6

- In the 1000s and 1100s, a class of mobile merchants emerged in Europe who traded goods or services for cash.
- Soon, clergy became mobile too.
- “Mendicant” clergy traveled from town to town, preaching to merchants and to their customers.

AD 673 – AD 1295

94

Mendicants in the Middle Ages

Chapter 6



Francis of Assisi

- Francis of Assisi was a soldier and the son of a wealthy cloth merchant.
- After hearing [Matthew 10:8–10](#), Francis removed his lavish clothes in front of a bishop and embraced a life of poverty.

AD 673 – AD 1295

95

“Dumb-Ox” to Scholastic Doctor

Chapter 6



Thomas Aquinas
(1225–1274)

- Thomas Aquinas’ parents tried to keep him from becoming a monk.
- But he became both a monk and the supreme scholar of his era.
- His *Summa Theologica*, though never finished, fills more than 4,000 pages.

AD 673 – AD 1295

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Everything Falls Apart



97

What on Earth Was Happening?

Chapter 7
AD 1294 - AD 1517

- During the final centuries of the Middle Ages, the world was wracked with war, plague, and political upheaval.
- New challenges brought new perspectives on the nature and function of the church.
- These new perspectives eventually led to the Protestant Reformation.

98

The Wisdom of Wycliffe

Chapter 7
AD 1294 - AD 1517




John Wycliffe

- An English theologian named John Wycliffe suggested that the church was not built on popes or councils or sacraments.
- Instead, the church, in its essence, was the people of God.

99

The Wisdom of Wycliffe

Chapter 7



AD 1294 - AD 1384


John Wycliffe

- According to Wycliffe, a person's actions showed whether he or she truly belonged to God (James 2:14).
- Wycliffe urged every believer to seek truth in the Scriptures.

100

The Wisdom of Wycliffe

Chapter 7




AD 1294 - AD 1384

- To enable every believer to study Scripture, Wycliffe and his Lollards translated portions of the Bible into easy-to-understand English.
- Wycliffe died of a stroke in 1384.
- Because of his influence on later Reformers, Wycliffe became known as the "Morning Star of the Reformation."

101

Jan Hus the Unhushable

Chapter 7




AD 1294 - AD 1415

- Jan Hus embraced Wycliffe's teaching and began to preach them from a pulpit in Prague.
- In 1415, the Council of Constance had Hus burned alive at the stake for his teachings—then had Wycliffe's bones unearthed and burned!

102

A Peasant Girl Named Joan

Chapter 7



AD 1294
ROS


Joan of Arc

- During the Hundred Years' War, a teenager named Joan believed she experienced a mystical vision.
- This vision compelled her to ask a French prince to allow her to lead a French army against the English.

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A Peasant Girl Named Joan

Chapter 7



AD 1294
ROS

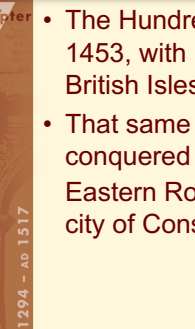
Joan of Arc

- She united the French army and led them in a victorious "arc" across France.
- Captured by the English, "Joan of the Arc" was burned alive as a heretic in 1431.

104

A Year that Changed History

Chapter 7



AD 1294 - AD 1517
ROS

- The Hundred Years' War ended in 1453, with England retreating to the British Isles.
- That same year, Ottoman Muslims conquered the last remnant of the Eastern Roman Empire, the ancient city of Constantinople.


105

A Year that Changed History

Chapter 7

AD 1294 – AD 1517

- On May 28, 1453, Orthodox and Catholic church members gathered for Communion in the Hagia Sophia in Constantinople.
- The next day, the church became a mosque; and later, a museum.



Hagia Sophia, today a museum in Istanbul, Turkey

106

A Year that Changed History

Chapter 7

AD 1294 – AD 1517

- Many Christian scholars from Constantinople fled west, in the direction of Rome.
- Among the valued items they took with them were manuscripts, especially New Testament manuscripts in the original Greek language.

107

A Year that Changed History

Chapter 7

AD 1294 – AD 1517

- This influx of Greek manuscripts influenced a renaissance of interest in ancient rhetoric, art, and writing.
- Renaissance scholars were known as “humanists” because they focused on practical human actions and interests.
- Among Christian scholars, the Renaissance led to a renewed interest in the original text of the New Testament.

108

A Year that Changed History

Chapter 7

AD 1294 – AD 1517

- Also in 1453, Johann Gutenberg pioneered the use of movable metal type to print books.
- New printing methods supplied humanists with mass-produced books.
- Greek and Roman classics, and the Bible, flooded Europe.



Gutenberg Bible Page

109

Wild Pigs in a Dirty Vineyard



1500 – 1609





Back to Menu

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What on Earth Was Happening?

Chapter 8

AD 1500 – AD 1609

- The Renaissance had led to a rebirth of interest in Greek language, art, and architecture.
- Biblical scholars were able to examine the text of Scripture in the original languages.
- Printing presses with movable metal type allowed mass-production of books and tracts.

111

Martin Luther the Monk

Chapter 3



Martin Luther

- Martin Luther had studied to become a lawyer, but during an unexpected storm, Luther vowed to become a monk.
- Even as a monk, he could not escape his deep awareness of his own sin and God's righteousness.

112

Martin Luther the Monk

Chapter 3



Martin Luther

- While studying the Greek New Testament, Luther saw that God imputes his righteousness to anyone who truly trusts Jesus.
- "The passage of Paul," Luther said, "became my gateway to heaven."

113

Martin Luther and Indulgences

Chapter 3

- In 1517, Pope Leo X allowed alms to be given to the Church in exchange for "indulgences."
- It was believed that indulgences released Christians from the temporal punishments for their sins.



Pope Leo X

114

Martin Luther, the Wild Pig

Chapter 3

- Martin Luther wanted to debate the validity of indulgences.
- On October 31, 1517, Luther nailed a list of 95 theses (topics for debate) on a chapel door in Wittenberg, Germany.
- **In response Pope Leo X declared,** "Arise, O Lord. A wild pig has invaded the Lord's vineyard!"



115

The Diet of Worms

Chapter 3

- Luther was summoned to the city of Worms for a gathering of leaders (known in Latin as a "diet").
- **Luther declared,** "My conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God, help me."
- After the diet, Luther went into hiding.

116

The Protestants

Chapter 3

- When a Roman Catholic prince outlawed Lutheranism in his territory, one group of Lutherans protested so harshly that they were dubbed "Protestants."
- The term soon described not only Lutherans but also other churches that separated from the Roman Catholic Church in the 1500s.

117

Meanwhile in France ...

Chapter 3

- John Calvin was a French lawyer-turned-theologian.
- At University of Paris, he wrote a speech filled with allusions to Luther's ideas.
- In 1534, he was forced to flee his native nation.



John Calvin

118

Calvin in Geneva

Chapter 3

- On his way to find a place of study in Strasbourg, Calvin was asked to lead the church in Geneva.
- Except for two years when he was asked to leave, Calvin spent the rest of his life in Geneva, Switzerland.



John Calvin

119

Calvin's Institutes

Chapter 3

- In Switzerland, Calvin wrote *Institutes of the Christian Religion*, the first systematic summary of Protestant theology.
- A central theme of *Institutes* is the knowledge of God.


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Chapter 3

AD 1500 – AD 1609

ROST

William Tyndale



William Tyndale

- An Englishman named William Tyndale wanted to translate the Scriptures so that even a “plow-boy” could understand.
- Bishops in England bought and burned Tyndale’s New Testaments.

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Chapter 3

AD 1500 – AD 1609

ROST

Tyndale and King Henry

- King Henry VIII declared himself head of the Church of England so his marriage vows to Catherine of Aragon could be annulled.
- In 1530, Tyndale denounced Henry’s deposition of his wife.



King Henry VIII of England

122

Chapter 3

AD 1500 – AD 1609

ROST

Tyndale and King Henry

- Tyndale was captured by Henry’s soldiers, strangled, and burned.
- **Tyndale’s last words were**, “Lord! Open the king of England’s eyes!”



King Henry VIII of England

123

Chapter 3

Tyndale and King Henry

- In 1538, Henry approved the “Great Bible”—a completed and revised version of Tyndale’s work—to be placed in every church in England.
- In 1553, Henry’s daughter Mary of Tudor returned English churches to Roman Catholicism, executing more than 300 Protestants in the process.

AD 1500 – AD 1609

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Chapter 3

The Anglican Church

- Elizabeth, another of Henry’s daughters, ruled England after “Bloody Mary.”
- Queen Elizabeth chose a middle way between Protestantism and Catholicism for the Church of England (or Anglican Church).
- Today, this middle way still characterizes the Anglican Church.

AD 1500 – AD 1609

125

Change Doesn't Always Do You Good

1510 – 1767

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What on Earth Was Happening?

Chapter 9

- Religious differences between Catholics and Protestants repeatedly turned into violent conflicts.
- In the St. Bartholomew's Day Massacre, French soldiers slaughtered thousands of Protestants.
- The Thirty Years' War, which began as a religious conflict, claimed at least 10 million lives between 1618 and 1648.

AD 1510 - AD 1767

127

Jacob Arminius

Chapter 9

- Not every conflict ended in bloodshed, however.
- Jacob Arminius developed the foundations of Arminian theology, but before Arminius was an Arminian, he was a Calvinist.



Jacob Arminius

AD 1510 - AD 1767

128

Jacob Arminius

Chapter 9

- While preparing to defend Calvin's view of predestination, Arminius became convinced that Calvin was wrong.
- The followers of Arminius summarized his views in the *Remonstrance*.



Jacob Arminius

AD 1510 - AD 1767

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Chapter 2

AD 1510 – AD 1767

The Arminian Remonstrance

- The five points of the *Remonstrance*:
 - 1. Every good human action occurs because of God's grace; humans do nothing righteous on their own.
 - 2. God saves every person who chooses to trust Jesus.
 - 3. Jesus died for everyone.
 - 4. People can freely choose to accept or to reject Jesus.
 - 5. Scripture does not clearly state whether Christians can forfeit their salvation.

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The Arminian <i>Remonstrance</i>	The Calvinist response at the Synod of Dort
"Man cannot, of himself, think, will, or effect what is good."	"Apart from regeneration, no one is willing to return to God."
"God has from all eternity determined to save those who would believe."	"Before the foundation of the world, God chose particular people in Christ to salvation."
"Jesus Christ died for all men."	"Christ redeemed only those who were chosen from eternity."
"Grace is not irresistible."	"Regeneration bends the will back to God."
"Whether believers are capable of forsaking their life in Christ, must be more particularly determined."	"God is faithful, powerfully preserving the converted in grace to the end."

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Chapter 3

AD 1510 – AD 1767

The Calvinist Response

- The five points of Calvinism can be remembered using the word **TULIP**:
 - **T**otal Depravity (Rom. 3:10–12; Eph. 2:1–3)
 - **U**nconditional Election (John 6:44; Rom. 9:10–16)
 - **L**imited Atonement (John 10:14–15, 28)
 - **I**rresistible Grace (John 6:37, 44)
 - **P**erseverance of the Saints (John 10:27–28; Rom. 8:29–39)

132

Meanwhile in England ...

Chapter 9



King James I

- In 1604, King James I met with a group of reformers at Hampton Court.
- These reformers wanted to purify the Church of England of all practices *not* found in Scripture.
- As a result, they became known as "Puritans."

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King James I and the Puritans

Chapter 9



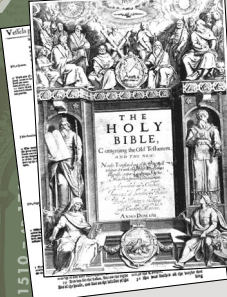
Geneva Bible with study notes

- King James I disliked the Puritans' Geneva Bible because of its Calvinistic study notes.
- When one Puritan suggested a new Bible translation, James quickly agreed.

134

King James I and the Puritans

Chapter 9



King James' translation of the Bible

- King James I gathered 47 scholars who worked 33 months on a new Bible translation.
- The first edition of the King James Version was published in 1611.

135

Chapter 9

AD 1510 - AD 1767

ROST

The Separatists

- After the Hampton Court Conference, some “Separatist” Puritans separated completely from the Church of England.
- One congregation fled to Holland and reorganized into two groups:
 - One group sailed to the American colonies.
 - The other group became the forebearers of a new expression of Christian faith.

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Chapter 9

AD 1510 - AD 1767

ROST

The Separatists

- The group of Separatists who sailed across the Atlantic Ocean to a new world became known as “Pilgrims.”
- The other group, influenced by Dutch Anabaptists, rethought their beliefs, and became known as “Baptists.”

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Chapter 9

AD 1510 - AD 1767

ROST

The English Baptists

- John Smyth was one of the Baptists’ early leaders.
- Smyth the Separatist became convinced that Scripture commanded believers’ baptism, not infant baptism.
- After Smyth’s death, his friend Thomas Helwys led the Separatist congregation home and founded England’s first Baptist Church.


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The English Baptists

Chapter 9

AD 1510

ROST



John Bunyan

- One of the most famous early English Baptists was John Bunyan.
- His wife's dowry consisted of two Puritan books—nothing more.


139

The English Baptists

Chapter 9

AD 1510

ROST



John Bunyan

- As Bunyan read these Puritan books, he was converted.
- “Down fell I,” he wrote, “as a bird shot from a tree.”
- He was baptized in 1653 into a Baptist church.

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The English Baptists

Chapter 9

AD 1510 – AD 1767

ROST

- After preaching without receiving permission from the Church of England, John was imprisoned.
- In prison, he penned his most famous book, *The Pilgrim's Progress*.
- He died in 1688, only a few months before a new ruler returned religious toleration to England.

141

You Say You Want a Revolution?



142

What on Earth Was Happening?

Chapter 10

- The 1600s and 1700s were years of revolution: national, political, religious, philosophical, and scientific.
- In the aftermath of the Reformation, the crucial question became:
 - "If neither a divinely-ordained king nor one established church determines what is best, how does that change the ways that we understand our lives?"

143

Revolution in the Social Order

Chapter 10

- The Pilgrim Separatists did not move to North America to establish religious freedom.
- They moved to the new world to establish a society based on their own beliefs.



Replica of the Mayflower

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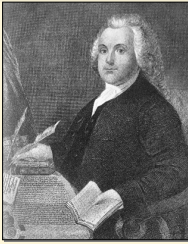
Chapter 10

AD 1620 – AD 1814

ROST

Revolution in the Social Order

- A Separatist named Roger Williams declared that civil judges should not enforce religious beliefs.
- When he also declared that “the Natives are the true owners of this land,” he was expelled from the community.



Roger Williams

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Chapter 10

AD 1620 – AD 1814

ROST

Revolution in the Social Order

- After three months in the wilderness, Williams received shelter from a Native tribe.
- In 1636, Williams bought a small bay from the natives, which became known as “Providence.”
- Under the leadership of Williams, a radical idea was birthed in Providence: A civil government that refused to favor any specific religious beliefs.

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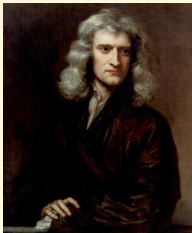
Chapter 10

AD 1620 – AD 1814

ROST

Revolution in Human Reason

- In the minds of many people, the time seemed right for a faith centered in universal reason.
- In 1687, Isaac Newton used calculus to show how gravity could explain the mystery of planetary movements.



Isaac Newton

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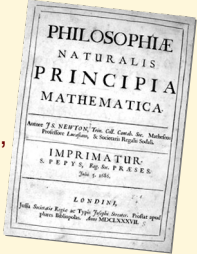
Chapter 10

AD 1620 – AD 1814

ROST

Revolution in Human Reason

- Newton published his proofs in a book titled *Mathematical Principles for Natural Philosophy*.
- In the words of one poet, “Nature and Nature’s Laws lay hidden in Night; God said, ‘Let Newton be!’ And all was light.”



Newton's book

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Chapter 10

AD 1620 – AD 1814

ROST

Revolution in Human Reason

- Inspired by new possibilities of scientific reasoning, later thinkers developed new perspectives on how to seek and discover truth.
- The result was the Enlightenment.
- The Enlightenment focused on individual reasoning, words, science, and natural order.

149


Chapter 10

AD 1620 – AD 1814

ROST

Revolution in Religion

- Even in this time of spiritual darkness, God's people were praying.
- In the early 1700s, these prayers resulted in a “Great Awakening.”



Quaker Meeting House built in 1699

150


Chapter 10

AD 1620 - AD 1814

ROST

Revolution in Religion

- Beginning in the 1720s, Niklaus Zinzendorf and the Moravian Pietists held prayer meetings at Herrnhutt in Germany.
- In literal obedience to 1 Thess. 5:17 & Lev. 6:13, prayers continued round-the-clock.



Count Niklaus von Zinzendorf

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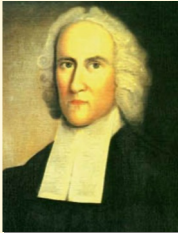
Chapter 10

AD 1620 - AD 1814

ROST

Revolution in Religion

- In 1734, more than 300 church members trusted Jesus Christ for the first time in the Northampton Awakening.
- Jonathan Edwards was pastor of the Northampton Congregational Church.



Jonathan Edwards

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Chapter 10

AD 1620 - AD 1814

ROST

Revolution in Religion

- In 1736, an Anglican priest named John Wesley was impressed by a group of Moravian Pietists on a ship.
- "I went to America to convert the Indians," John wept after seeing their faith, "but, oh, who shall convert me?"



John Wesley

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Chapter 10

AD 1620 - AD 1814

ROST

Revolution in Religion

- Two years later, John and his brother Charles were converted.
- Their methodical approach to discipleship in their "Holy Clubs" earned them the title "Methodists."



John Wesley


154

Chapter 10

AD 1620 - AD 1814

ROST

Revolution in Religion



George Whitefield

- George Whitefield became the most famous Methodist preacher.
- Thousands of people in the American colonies responded to his pleas for them to trust Jesus Christ.


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Chapter 10

AD 1620 - AD 1814

ROST

Revolution in Religion



George Whitefield

- When Jonathan Edwards heard Whitefield, he wept for joy.
- The response to Whitefield's messages was so amazing that people dubbed it "The Great Awakening."

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Chapter 10

AD 1620 – AD 1814

ROST

Revolution in the Political Order

- But as pastors began focusing on the revolution against the British, the revival fires of the Great Awakening began to fade.



Washington Crossing the Delaware

157

Chapter 10

AD 1620 – AD 1814

ROST

Revolution in the Political Order

- Many pastors favored the Revolution, with one pastor declaring, “the cause of America is the cause of Christ.”
- Others, including John Wesley, opposed it.
- In the end, the United States won independence from Britain.

158

Chapter 10

AD 1620 – AD 1814

ROST

Revolution in the Political Order

- In the third article of the new nation’s Bill of Rights, Roger Williams’ vision of religious freedom found its fulfillment:
 - “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

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Optimism Has Its Limits



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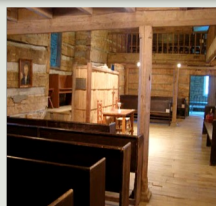
The Kentucky Camp Meeting

- Chapter
- AD 1780 - AD 1914
- On the American frontier, some aspects of modern thinking led to the acceptance of universalism—the belief that God will never condemn anyone.
 - One result of such unbiblical theology was spiritual darkness and apathy.
 - In the early 1800s, many American Christians began to seek a renewed vision of God's truth.

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The Kentucky Camp Meeting

- Chapter
- AD 1780 - AD 1914
- “Camp meetings” were one expression of this desire for a renewed awareness of God.
 - One of the most significant camp meetings occurred in August 1801, in Cane Ridge, Kentucky.



Cane Ridge Meeting House

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The Kentucky Camp Meeting

Chapter

- The pastor, Barton W. Stone, expected 10,000 people at most.
- More than 20,000 people showed up!
- Hundreds of pioneers repented of sins and turned to God.
- This marked the beginning of the Second Great Awakening, a series of American revivals that spanned three decades.

AD 1780 - AD 1914

ROST

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The Restoration Movement

Chapter



Barton W. Stone

- After the Cane Ridge meeting, Stone became convinced that Christians should leave denominations behind and return to the Bible only.
- His goal was to restore New Testament Christianity.

AD 1780 - AD 1914

ROST

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The Restoration Movement

Chapter

- In 1824, Stone joined with Alexander Campbell, who held similar ideals.
- Elements of their "Restoration Movement" continue today in the Churches of Christ, Christian Churches, and Disciples of Christ.



Alexander Campbell

AD 1780 - AD 1914

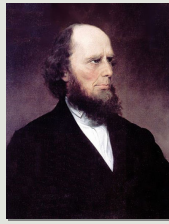
ROST

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19th-Century Evangelists

Chapter

- A former lawyer named Charles G. Finney was a key figure in the Second Great Awakening.
- Finney became a Christian in 1821; the day after he became a Christian, he became a preacher.



Charles G. Finney

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19th-Century Evangelists

Chapter

- As an evangelist and later as a college president, Finney encouraged women and African-Americans to attend the same sessions as males.
- At a time when many churches charged “pew rent,” Finney openly embraced rich and poor.



Charles G. Finney

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19th-Century Evangelists

Chapter

- At the same time, some of Finney’s opinions distorted historic Christian beliefs.
- Finney:
 - Rejected original sin.
 - Claimed Christians could be morally perfect in this life.
 - Presented conversion as a rational human choice rather than an act of divine grace.

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19th-Century Evangelists

Chapter

- Charles Spurgeon, the “Prince of Preachers,” was a Calvinist Baptist pastor in London.
- He proclaimed God’s Word to more than 10 million people during his lifetime—an amazing feat before radio and television.



Charles Spurgeon

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19th-Century Evangelists

Chapter

- Throughout his life, Spurgeon defended historic Christian orthodoxy and called all people to trust Jesus.
- He also spoke out against American slavery, sponsored orphanages, and supported laborers when they were treated unfairly.

170

Slavery, War, and Social Reform

Chapter

- The American Civil War began in April 1861 and lasted until April 1865.
- Christians in the North and South both claimed that God supported their cause.
- In the end, slavery ended—but the struggle for racial equality continued.



171

Responding to Modernity

Chapter

AD 1780 – AD 1914

- Optimism about humanity’s capacity to progress and to create a better world characterized much of the Modern Age.
- This optimism contributed to:
 - The expansion of mission efforts; and
 - The end of many social injustices, including enslavement and exploitation of Africans.

172

Responding to Modernity

Chapter

AD 1780 – AD 1914

- This emphasis on progress and on human capacities for change also presented many challenges.
- Influenced by Immanuel Kant, science and history were gradually moved out of the domain of faith.
- Religious faith became a matter of subjective feelings and good morals—not objective truth.

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Modern, Postmodern ... and beyond

1906 – 2009

Back to Menu

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Chapter 12

AD 1906 - AD 2009

ROST

What on Earth Was Happening?

- The Modern Age emphasized human potential, progress, and the material world.
- Theological liberalism called attention to “the universal fatherhood of God, the universal brotherhood of man, and the infinite value of the soul.”


175

Chapter 12

AD 1906 - AD 2009

ROST

The Pentecostals



Charles Fox Parham

- Pentecostalism grew during the fundamentalist-modernist controversies.
- In 1900, Charles Fox Parham had founded a Bible college in Topeka, Kansas.


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Chapter 12

AD 1906 - AD 2009

ROST

The Pentecostals



Charles Fox Parham

- Parham and his students became convinced that speaking in unknown tongues ought to accompany the “second blessing” of “Christian perfection.”

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The Pentecostals

Chapter 12

- The Pentecostal movement spread, soon reaching the Azusa Street Apostolic Gospel Faith Mission in Los Angeles.
- In 1914, several Pentecostal groups merged to form the *Assemblies of God*.



Azusa Street Mission

178

Liberalism & Fundamentalism

Chapter 12

- **Two reactions to theological liberalism:** fundamentalism and neo-orthodoxy.
- “Fundamentalist” originally referred to those who accepted these 5 doctrines:
 - 1. Jesus was uniquely divine.
 - 2. Jesus was born of a virgin.
 - 3. Jesus died as a sacrifice for sin.
 - 4. Jesus will come again.
 - 5. The Bible is “inerrant.”

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Liberalism & Fundamentalism

Chapter 12




Harry Emerson Fosdick

- In 1922, a liberal pastor named Harry Emerson Fosdick preached a message, “Shall the Fundamentalists Win?”
- John D. Rockefeller distributed the text of the sermon nationwide.

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Chapter 12

Liberalism & Fundamentalism



AD
ROST

Harry Emerson Fosdick

- According to Fosdick**
 “These are the things we have stood for: tolerance, an inclusive Church, the right to think religion through in Modern terms.... They call me a heretic. I am proud of it.”

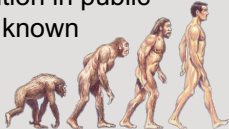
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Chapter 12

The Scopes Trial

AD 1906 – AD 2009
ROST

- In the early 20th century, fundamentalists increasingly rejected any belief that might be associated with liberalism.
- In 1925, some fundamentalists convinced the Tennessee legislature to outlaw teaching evolution in public schools; this became known as the *Butler Act*.



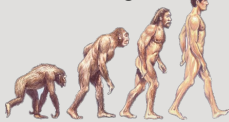
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Chapter 12

The Scopes Trial

AD 1906 – AD 2009
ROST

- The ACLU placed ads in newspapers, seeking an opportunity to challenge the Butler Act.
- Wanting to make his town famous, a businessman in Dayton, Tennessee, convinced a local biology teacher, John Scopes, to state that he had taught evolution.



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Chapter 12

AD 1906 – AD 2009

ROST

The Scopes Trial

- In the end, Scopes was convicted of violating the Butler Act and was fined.
- Prosecutor William Jennings Bryan offered to pay Scopes' fine.
- The modernist-fundamentalist controversy continued.



John Scopes

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Chapter 12

AD 1906 – AD 2009

ROST

The Ecumenical Movement

- Throughout the 1920s and 30s, tensions between liberalism and fundamentalism split several churches and denominations.
- In 1938, attempts were made to form a *World Council of Churches* that would bring denominations together.

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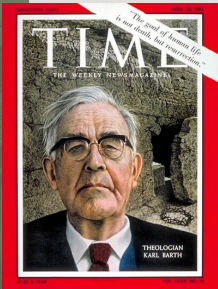
Chapter 12

AD 1906 – AD 2009

ROST

Neo-Orthodoxy

- In Europe, “neo-orthodoxy” had arisen as a response to theological liberalism.
- Karl Barth, a Swiss pastor, had been trained by theologically liberal professors in Germany.

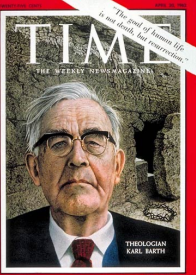


Karl Barth; Time Magazine, April 1962

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Neo-Orthodoxy

Chapter 12



- Having found theological liberalism lacking, Karl Barth looked for answers in the Scriptures.
- “The Word of God” became central to Barth’s theology.

Karl Barth; Time Magazine, April 1962

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Neo-Orthodoxy

Chapter 12

- According to Barth, the Bible is not the Word of God *per se*.
- The Word of God is the living event of God’s self-revelation in Jesus.
- The Bible becomes God’s Word when the Holy Spirit reveals Jesus through the Bible.

AD 1906 – AD 2009

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Neo-Orthodoxy

Chapter 12

- Some aspects of Barth’s theology reflected historical Christian orthodoxy.
- Other aspects were very different from what Christians had believed throughout history.
- Barth’s approach to theology became known as “neo-orthodoxy.”

AD 1906 – AD 2009

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Chapter 12

AD 1906 – AD 2009

ROST

Neo-Orthodoxy

- Barth's reaction against liberal theology influenced Dietrich Bonhoeffer, a German student.
- Bonhoeffer heard the gospel while studying in New York City.



Dietrich Bonhoeffer

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Chapter 12

AD 1906 – AD 2009

ROST

Neo-Orthodoxy

- During World War II, Bonhoeffer protested the Holocaust and became involved in the Valkyrie plot to destroy Hitler.
- On April 5, 1945, Hitler decreed Bonhoeffer's death.
- He was hanged at a concentration camp, using piano wire.



Dietrich Bonhoeffer

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Chapter 12

AD 1906 – AD 2009

ROST

The Rise of Evangelicalism

- In the middle of the 20th century, several conservative Christian leaders attempted to steer a course between:
 - Fundamentalism; and
 - Neo-orthodoxy, liberalism, and the ecumenical movement.

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Chapter 12

AD 1906 – AD 2009

ROST

The Rise of Evangelicalism

- In October 1941, several of these conservative Christians gathered at Moody Bible Institute to lay the foundations for the National Association of Evangelicals (NAE).
- Billy Graham and Carl F.H. Henry both deeply influenced the future of the “new evangelicals.”


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Chapter 12

AD 1906 – AD 2009

ROST

The Rise of Evangelicalism



Billy Graham

- Billy Graham rose to national prominence during an evangelistic crusade in 1949.
- Graham emphasized unity for the sake of evangelism.


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Chapter 12

AD 1906 – AD 2009

ROST

The Rise of Evangelicalism



Carl F.H. Henry

- Carl F.H. Henry set forth the theological case for evangelicalism in his book *The Uneasy Conscience of Modern Fundamentalism*.

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Chapter 12

AD 1906 – AD 2009

ROST

The Rise of Evangelicalism

- At Graham’s request, Henry became the first editor of *Christianity Today*.
- Henry also helped to define the term “inerrancy” for *The Chicago Statement on Inerrancy*.

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Chapter 12

AD 1906 – AD 2009

ROST

Christianity: Present & Future

- “Generation X”—children born between the mid-1960s and early 80s—were the first generation to be identified as “post-modern.”
- Postmodern means “after the Modern Age.”



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Chapter 12

AD 1906 – AD 2009

ROST

Christianity: Present & Future

MODERNITY	POSTMODERNITY
<ul style="list-style-type: none"> • Lasted from late 1700s until mid-to-late 1900s • Emphasized human reason, progress, and efficient organizations 	<ul style="list-style-type: none"> • Emerged in mid-1900s, influence continues • Emphasized shared experiences, images, and personal connections

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Chapter 12

AD 1906 - AD 2009

ROST

Christianity: Present & Future

- In the 21st century, Christianity is growing faster in the southern hemisphere than in the northern hemisphere.
- Africa and Latin America have experienced an amazing explosion of Christianity!



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Chapter 12

AD 1906 - AD 2009

ROST

Christianity: Present & Future

- Approximately 2 billion people today identify themselves as Christian:
 - 530 million in Europe
 - 510 million in Latin America
 - 390 million in Africa
 - 300 million in Asia
 - 250 million in North America
- If trends continue, the majority of the Christian population will live in Africa or Latin America no later than year 2025.

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WHY CHURCH HISTORY MATTERS

FOR A DISCIPLESHIP THAT DEEPLY CHANGES LIVES

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INTRODUCTION



I have been an avid reader and lover of history since college. And I have learned a lot from Scott Sunquist, a close friend for the past 34 years since our days in seminary together. Scott went on to get his Ph.D. in Asian Church history and missiology, and is now a Professor of World Christianity and a Dean at Fuller Theological Seminary.

Many evangelicals have a faulty, mistaken understanding of how the church unfolded around the world since the book of Acts. And, as you will see in the pages that follow, this has done great damage to our discipleship in Christ as well as our witness in the world.

I pray the powerful truths found in these pages will profoundly change your life and leadership as they have changed mine.

Blessings,

Pete Scazzero

Founder, Emotionally Healthy Spirituality



You may not be a great lover of history, but I ask you to stay with me in these next few pages in order to gain a larger perspective of why slowing down is so incredibly difficult and why the antidote will take so much time. William Faulkner, the American writer, said it best, "The past is never dead. It's not even past." This applies, not only to our personal shadows, but to institutions, nations, ethnic groups, and churches.

David Bebbington, a British historian, summarizes well the wonderful strengths of the Protestant evangelical movement that traces her roots to The Reformation, the Puritans, The Great Awakenings of the eighteenth and nineteenth centuries, along with leaders such as Jonathan Edwards, Charles Finney, John Wesley, Sojourner Truth, and William J. Seymour. These include:

- A commitment to lead people to a personal relationship with Jesus.
- An emphasis on actively reaching the world.
- A deep conviction of the Scriptures as the Word of God.
- A focus on the cross of Jesus Christ. ⁽¹⁾

These 500-year distinctives dwell deeply in our bones. I love our evangelical stream in Christian history and would not be here writing or leading without it.

Yet our emphasis on activity, now joined by the speed of change around us, has resulted in Christ-followers and churches without much depth. We give away truths that we have not lived. We speak of spiritual realities before they have time to take root in our own souls.

We need to learn about slowing down for loving union with Christ in a way that is powerful enough to transform us - and the people we serve. This requires we travel into different territory outside our tradition as Evangelicals/Protestants and learn from other Christians very different than ourselves. And we must do so, without losing the unique distinctives and gifts that we bring to the global church and her mission.

THE THREE MAIN BRANCHES OF CHRISTIANITY

There are three main branches of the Christian Church in the world today – the Roman Catholic Church, the Protestant Church, and the Orthodox Churches located primarily in the Eastern part of the world (e.g. the Coptic church of Egypt, the Syrian Church, the Russian Orthodox Church, the Greek Orthodox Church, the Armenian Church, the churches located in Iran, Iraq and in the Arab world.) ⁽²⁾

For the first 1,054 years of church history, there was only one church - the one, holy, catholic (i.e. universal), church. When problems or divisions presented themselves, the bishops and leaders gathered from the five major cities of the Roman, and later Byzantine, empire - Alexandria, Rome, Jerusalem, Antioch, and Constantinople. These became known as ecumenical, or church-wide, councils. They sorted out thorny issues such as the nature of God as Trinity and Jesus being fully God and fully human.

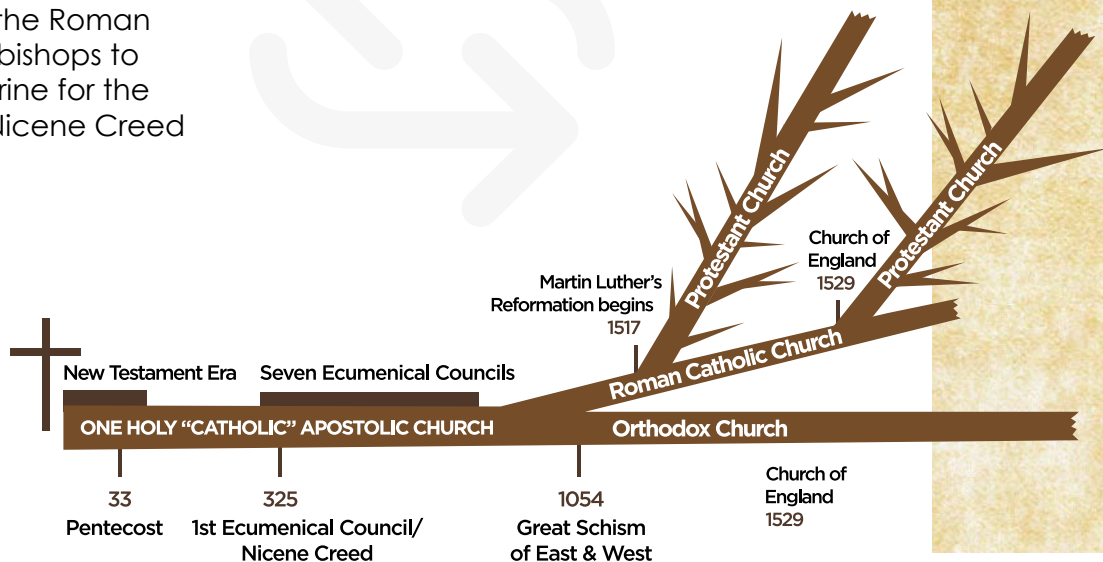
The first Council happened when the Roman emperor Constantine summoned bishops to a council at Nicaea to settle doctrine for the entire church. This resulted in the Nicene Creed of A.D. 325.

A second council of bishops met at Constantinople (present day Istanbul) in A.D. 381 to revise and expand this document and to affirm what we now know as the final version of the Nicene Creed (see appendix A).

What makes the Nicene Creed so important is that it has defined biblical Christian faith for over 1,600 years. The three main branches of the Christian Church - Protestant, Orthodox and Roman Catholic - agree that this "rule of faith" outlines the boundaries of Christian belief and provides a measure, or rule, for the proper reading of Scripture. Every week Christians recite this exceptionally compressed creed where each word was intentionally chosen and packed with meaning. To this day, if someone disagrees with the Nicene Creed, they are considered a sect or a cult, outside the boundaries of the Christian church.

While cultural, linguistic, and even theological tensions existed, there was only one church.

ALL THAT CHANGED IN 1054 AD.



TWO CHURCH SPLITS THAT STILL IMPACT US TODAY

1 **The greatest division in the history of the church, the great schism of the Eastern and Western Church, struck in 1054 AD.**

It had been building for centuries and had complex political, cultural, linguistic and theological roots.

The division broke open when the Roman bishop changed the Nicene Creed without consulting the other churches. In doing so, he declared himself infallible in matters of doctrine and faith. The leaders from the other cities excommunicated him. He, in turn, excommunicated them. Based on where you lived geographically, at that time, determined whether you were in the Eastern or Western church.

This was followed by the military Crusades of the Roman Catholic Church that began in the late eleventh century. In retaking Jerusalem from the Muslims, they also attacked and pillaged the Eastern Churches along the way. The besieging and sacking of Constantinople (present day Istanbul) with her churches, convents, and monasteries in 1204 opened a deep, wide wound that has not fully healed to this day. The Eastern and Western Church didn't speak to each other for over 900 years.

2 **The later corruption and decline of the Roman Catholic Church led to the second great church schism in history - the Protestant Reformation in 1517 AD.**

Protestantism replaced the authority of the Pope with the authority of Scripture. Now each person was empowered to interpret the Bible as they saw fit.

Since then the Protestant church has experienced over 300,000 splits.

A Russian Orthodox priest in my neighborhood sums up the way they view us and church history: "Pete, I am really glad you found faith in college. But now it is time to come home (i.e. to Orthodoxy). We have never left the apostolic faith. But you are outside the true church. Come back to your roots."

THREE TRUTHS OF CHURCH HISTORY

We spent a lot of time in seminary looking at the problems in the Orthodox and Roman Catholic traditions. But we failed to acknowledge three things.

- 1 The history of the first 1,054 years belongs to all of us - Protestants, Roman Catholics, and Orthodox believers.** I meet many Christians who ignore this history, acting as if God jumped from the book of Acts to the Protestant Reformation. And if people are not evangelical or charismatic Protestants, then they are probably not Christian. The Nicene Creed writers declared that any church that believed they were the only true church is heretical. This is our church family, our genogram - warts and all.
- 2 We have so much we can learn from our brothers and sisters who are different than us.** We are not the whole church. A true believer is someone who has a living relationship with Jesus Christ who died and rose again for our sins. They do not have to attend our church or be in our tradition.

There is much we can learn from Catholics and Orthodox believers - even though they have plenty of problems and we do not agree on a number of points. ⁽⁴⁾

3 **We have our own “dirty laundry” and blind spots.**

Think about it:

- Martin Luther intensely disliked Jews and wrote essays advising the German nobles to slaughter the rebelling peasants without mercy.
- Ulrich Zwingli condoned the torture and drowning of Anabaptists - some of them his own former students - because they believed in baptism by immersion.
- Jonathan Edwards and George Whitfield were slaveholders.
African-American believers in our church have questioned me if they were really Christian!
- The great outpouring of the Holy Spirit in Asuza Street (1906) in Los Angeles split terribly over race, resulting in black and white churches throughout America for decades.
- Many leaders of the Protestant Missionary Movement, along with a number of contemporary Evangelical leaders, have failed in their marriage and family life. John Wesley, for example, couldn't live with his wife; their marriage was, by all accounts, deeply troubled.

I remember fielding questions from a scholar with a Ph.D. in medieval church history one sunny afternoon over lunch at a monastic retreat center where Geri and I were on retreat.

She asked with a genuinely puzzled face, "I don't understand American Christianity, Pete? How can it be that a person with an MBA from a top business school one day declares that he is a pastor and starts a church? He doesn't have any theological training or understanding of church history. No seasoned ecclesiastical authorities affirm him. And he builds a church based on the best business practices that resembles a shopping mall more than anything else?"

I smiled. "It's a long story," I replied.

I love our branch of the church. But our genogram also has a shadow. Key dimensions of a full-orbed, biblical spirituality are not strong in our branch - such as silence, stillness, solitude, and waiting on God.

If we are to introduce our people to a discipleship that deeply changes lives, we must learn from Christians very different than us, from those with a long history of expertise in areas in which we as evangelicals are weak. The challenge is to do this while holding firmly to our distinct, unique strengths and contributions.

This is the reason we have spent 21 years developing **The Emotionally Healthy Discipleship Courses** for churches. It brings together the best of evangelical discipleship while, at the same time, drawing from the deep well of global church history. Why? So that we make mature, reproducing disciples who can impact the world for Christ.

Let me invite you to watch a short video on Emotionally Healthy Spirituality: A Strategy for Discipleship that Deeply Changes Lives at youtu.be/hUKHJvfq4s in order to learn more about how you can bring a larger, broader, and deeper discipleship to your church and ministry.

FOOTNOTES

1 - David Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Unwin Hyman), 1989; Mark Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield, and the Wesleys* (Downers Grove, IL: Inter-Varsity Press, 2003); Scott Sunquist, *History of the World Christian Movement, Volume 2*.

2 - My good friend, a global church historian and Dean at Fuller Theological Seminary, argues that a fourth division exists –The Spiritual Churches of Africa, China, and Brazil. He writes, “Other Spiritual churches that formed in the early decades of the 20th century were not technically Pentecostal in experience or theology, but they also started up independent of established churches (Protestant, Catholic or Orthodox Church) finding their inspiration directly from biblical witness and the Holy Spirit... Spiritual Churches, it can be argued, have been the main story in the transformation of the world Christian movement in the 20th century. See Scott W. Sunquist, *The Unexpected Christian Century* (Grand Rapids, MI: Baker Press), 2015.

3 - See Peter Gillquist, *Becoming Orthodox: A Journey to the Ancient Christian Faith, Revised Edition with Updated Epilogue*, (Ben Lomond, California: Conciliar Press, 1992). The author, a Cru (formerly Campus Crusade for Christ) staff worker, converted to Orthodoxy from Evangelicalism in 1967 along with 300 others.

4 - Augustine said it well: “In essentials, unity; in non-essentials, liberty; in all things, charity.”

APPENDIX A

THE NICENE CREED

We believe¹ in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only son of God, eternally begotten of the Father², God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father³.

Through him all things were made.

For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man⁴.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father [and the Son]⁵.

With the Father and the Son he is worshipped and glorified⁶.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church⁷.

We acknowledge one baptism for the forgiveness of sins⁸.

We look for the resurrection of the dead, and the life of the world to come.

AMEN.

THE NICENE CREED - BACKGROUND INFORMATION

For the first three centuries, the church found itself in a hostile environment, threatened both by persecution from the outside and ideas that were in conflict with Scripture. In the New Testament, for example, we observe Paul exhorting Timothy to “keep the pattern of sound teaching” he had received (2 Tim. 1:13) and to protect the truth from error. This developed in the first three centuries into a variety of creeds, the most famous being *The Apostle's Creed*.

When Constantine became emperor in 312 AD, he discovered that the empire was fractured by theological disputes, especially conflicts over the nature of Jesus Christ. Arius, a priest of the church in Alexandria, had argued that Jesus was created by God, and not fully God. This began to split the church and thus the empire. As a result, Constantine summoned a council of bishops from all over the empire to settle doctrine for the entire church. This resulted in the Nicene Creed of A.D. 325. A second council of bishops met in Constantinople (present day Istanbul) in A.D. 381 to revise and expand this to affirm what we now know as the final version of the Nicene Creed.

What makes the Nicene Creed so important is that it defines orthodox Christian faith for over 1600 years. The three main branches of the Christian Church - Protestant, Eastern Orthodox and Roman Catholic - agree that this “rule of faith” provides the boundaries of Christian belief and provides a measure, or rule, for the proper reading of Scripture.

Every day millions of Christians recite this exceptionally compressed creed where each word was intentionally chosen and packed with meaning. The Nicene Creed invites us to reflect on radical nature of what we truly believe about our God and the large vision of what He is doing in human history.

THE NICENE CREED - NOTATIONS

- 1** - “*We believe*” – This says that in the creed we profess the convictions that bind us together as a community. We stand together and recite them. We are a people defined by these words and truths.
- 2** - “*eternally begotten of the Father*” – From this point, the language about Jesus is directed to clarify that He was, in the fullest sense of the word, God. They piled phrase upon phrase, most drawn from Scripture, but some not, to assert a simple, but infinitely difficult truth: Jesus is the “*only-begotten Son*” of God.” This language and understanding comes out of John 1:1,2,14, that Jesus was not made by the Father as part of creation, but is rather an extension of the Father’s own existence. This is not a making by God but a sharing by the Father out of himself.
- 3** - “*one in being*” asserting the unity of the Father and the Son
- 4** - This is the heart of the creed. The all-powerful Creator of the universe entered our humanity and our history – for our salvation.
- 5** - “*who proceeds from the Father and the Son*” – this short statement continues to be a source of tension between the Eastern Church and Western Church. It was one of the explicit causes of the schism between Catholic and Orthodox Christians in A.D. 1054.
- 6** - “*the Holy Spirit*” is also worshipped and glorified. He is not only a power but a person and is to be thought of in the same manner as the Father and the Son.
- 7** - “*one holy catholic and apostolic church*” – The word catholic means universal (not the Roman Catholic church). It refers to the reality that the church of Jesus exists around the world and not simply in one denomination or local church.
- 8** - “*one baptism for the forgiveness of sins*” – Eph. 4:4-5 states there is “one Lord, one faith, one baptism...” While salvation is by grace through faith alone, all agree baptism is an essential mark of our leaving of the world, receiving of forgiveness and becoming part of the church of Jesus Christ.

APPENDIX B

A SHORT CHURCH HISTORY READING LIST

Church History in Plain Language, 4th edition - Bruce L. Shelly

The Desert Fathers: Sayings of the Early Christian Monks (Penguin Classics) - Benedicta Ward

History of the World Christian Movement: Earliest Christianity to 1453 - Dale Irvin and Scott W. Sunquist

History of the World Christian Movement, Vol. 2: Modern Christianity from 1454-1800 - Dale Irvin and Scott W. Sunquist

Church History: An Essential Guide - Justo L. Gonzalez

Becoming Orthodox: A Journey to the Ancient Christian Faith, Revised Edition with Updated Epilogue - Peter Gillquist

The Unexpected Christian Century: The Reversal and Transformation of Global Christianity - 1900-2000 Scott W. Sunquist

I. Why does church history matter?

- A. In a classic Peanuts comic strip, Sally carefully labels her paper, “Church History.” As Charlie Brown glances over her shoulder, Sally considers her subject.

“When writing about church history,” Sally scrawls, “we have to go back to the very beginning. Our pastor was born in 1930.”

Charles Schulz’s comic strip may be amusing, but it isn’t too far from the truth. In sermons and devotional books, Christians encounter names like Augustine and Calvin, Spurgeon and Moody. Their stories are interesting. Truth be told, though, most church members have a tough time fitting these stories together. The typical individual’s knowledge of church history ends with the apostles and doesn’t find its footings again until sometime in the twentieth century.

Still, the story of Christianity deeply affects every believer in Jesus Christ. The history of the Christian faith affects how we read the Bible. It affects how we view our government. It affects how we worship. Simply put, the church’s history is our family history.

When a child in Sunday School asks, “How could Jesus be God and still be like me?” she’s not asking a new question. She is grappling with an issue that, in AD 325, three hundred church leaders discussed in a little village named Nicaea [ni-SEE-ah], now the city of Iznik in the nation of Turkey. Even if you’ve never heard of Iznik or Nicaea, what those leaders decided will influence the way that you frame your response to the child’s question.

If you’ve ever wondered, “Why are there so many different churches?” the answer is woven somewhere within two millennia of political struggles and personal skirmishes. When you read words like “predestined” or “justified” in the apostle Paul’s letter to the Romans, it isn’t only Paul and your pastor who affect how you respond. Even if you don’t realize it, Christian thinkers such as Augustine and John Calvin and Jonathan Edwards also influence how you understand these words.

So, if the history of Christianity affects so much of what we do, what’s the problem? Why isn’t everyone excited about this story? Simply this: A few pages into many history books, and the story of Christianity can suddenly seem like a vast and dreary landscape, littered with a few interesting anecdotes and a lot of dull dates.

Despite history’s profound effect on our daily lives, most church members will never read Justo González’s thousand-page *The Story of Christianity*. Only the most committed students will wade through all 1,552 pages of Ken Latourette’s

A History of Christianity. Fewer still will learn to apply church history to their lives. And so, when trendy novels and over-hyped television documentaries attempt to reconstruct the history of Christianity, thousands of believers find themselves unable to offer intelligent answers to friends and family members.

What we don't seem to recognize is that church history is a story. It's an exciting story about ordinary people that God has used in extraordinary ways. What's more, it's a story that every Christian ought to know.

Except from "Church History Made Easy" by Timothy Paul Jones.

II. What you should know about Christian history AD 64-AD 177:

A. 5 Events You Should Know:

1. Jerusalem Council (AD 49 or 50): Church recognized that Gentiles did not need to become Jews to follow Jesus Christ (Acts 15).
2. Fire in Rome (AD 64): Flames destroyed nearly three-fourths of capital city. Emperor Nero blamed and persecuted the Christians.
3. Destruction of Jerusalem Temple (AD 70): After a Jewish revolt, Emperor Vespasian ordered his son, Titus, to regain Jerusalem. Titus torched the city and leveled the temple.
4. Pliny's Letter to Emperor Trajan (around AD 112): Pliny, governor of Pontus, asked Trajan how to handle Christians. Trajan ordered Pliny not to pursue Christians. Only when people were accused of being Christians were they to be hunted down.
5. Martyrdom of Polycarp (AD 155): Polycarp of Smyrna—modern Izmir, Turkey —was burned alive because he would not offer incense to the emperor.

B. 10 Names You Should Know:

1. Peter (martyred between AD 65 and 68): Leading apostle of the early church.
2. Paul (martyred between AD 65 and 68): Early Christian missionary and apostle.
3. Nero (AD 37-68): Roman emperor, persecuted Christians after fire in Rome.

4. Clement of Rome (died, AD 96): Leading pastor of Rome in the late first century. The fourth pope, according to Roman Catholics. Perhaps mentioned in Philippians 4:3.
5. Josephus (AD 37-100): Jewish writer. His historical works tell about early Christianity and the destruction of the Jewish temple.
6. Ignatius (AD 35-117): Apostolic church father and leading pastor in Syrian Antioch. Wrote seven important letters while traveling to Rome to face martyrdom.
7. Papias (AD 60-130): Apostolic church father. Wrote about the origins of the Gospels.
8. Polycarp (AD 69-155): Apostolic church father. Preserved Ignatius' writings.
9. Justin Martyr (AD 100-165): Christian philosopher and apologist. Martyred in Rome.
10. Blandina (died, AD 177): Slave-girl. Martyred in Lyons alongside the city's leading pastor.

C. 4 Terms You Should Know:

1. Anno Domini: Latin for "the Lord's Year," usually abbreviated AD. Refers to the number of years since Christ's birth. Dionysius Exiguus, a sixth-century monk, was the first to date history by the life of Christ. His calculations were off by between one and five years. So, Jesus may have been four or five years old in AD 1!
2. Century: One hundred years. The first century extended from AD 1 to 100; the second century, from AD 101 to 200; the third, from AD 201 to 300, and so on.
3. Yahweh: Hebrew name for God. The name means "I AM" (see Exodus 3:13-14).
4. Apostolic Fathers: Influential first-century Christians, such as Ignatius, Polycarp, and Papias. A few later theologians—such as Augustine—are known as church fathers.

III. What you should know about Christian history AD 90-AD 250:

A. 4 Events You Should Know:

1. Gnostic Controversy (AD 90-150): The Gnostics' false teachings first surfaced in the first century. By AD 140, Gnostics outnumbered Christians in some areas.
2. Second Jewish Rebellion (AD 132-135): Simon Bar Kokhba, claiming to be the Messiah, revolted against the Romans. Jerusalem was destroyed again.
3. Montanist Movement (AD 156-220): Montanists—also known as “New Prophets”—tried to return churches to the New Testament's emphasis on dynamic acts of the Spirit. Their harsh moral standards and failed prophecies led many Christians to reject the movement.
4. Books of the New Testament Recognized (before AD 190): The Muratorian Canon acknowledged every New Testament book with the exception of Hebrews, James, and Peter's epistles; decades passed before these texts were universally acknowledged.

B. 10 Names You Should Know:

1. Marcion (died AD 160): Proponent of Gnostic ideas. Rejected the Old Testament and tried to remove sixteen books from the texts that Christians recognized as apostolic.
2. Montanus (died AD 175?): Earliest leader of the New Prophets (also known as “Montanists”).
3. Maximilla (died AD 190?): Leader of the New Prophets.
4. Prisca (died AD 190?): Leader of the New Prophets, predicted Jesus would return to Phrygia.
5. Victor (died AD 198): Overseer of Rome. Excommunicated Christians in the eastern part of the Empire who celebrated Easter during Passover. Fourteenth pope, for Roman Catholics.
6. Irenaeus (AD 130-200): Church father. Defended eastern Christians during Easter controversy. Felicity (died AD 203): North African slave girl and Christian, probably a Montanist. Martyred with Perpetua, a fellow Christian.
7. Felicity bore a child in prison. Their captor scoffed, “You're in such pain now! What will you do when you're thrown to the beasts?” She replied, “Now, I suffer alone. Then, there will be another in me. He will suffer for me, for I am about to suffer for him.”

8. Tertullian (AD 160-225): North African church father. Attacked “modalism” (the belief that the Father, Son, and Spirit are not distinct in any way). Became a Montanist near the end of his life.
9. Hippolytus (AD 170-236): Roman theologian. Recorded the Apostolike Paradosis (Apostolic Tradition), which includes an early form of the Apostles’ Creed.
10. Origen (AD 185-254): Educator in Alexandria. Encouraged allegorical interpretation of Scripture.

C. 4 Terms You Should Know:

1. Heresy: Any teaching that directly contradicts an essential New Testament teaching.
2. Gnosticism: From the Greek, gnosis (“knowledge”), the belief that the physical world is evil and that only secret, spiritual knowledge can free persons from the physical world.
3. Docetism: From the Greek, docein (“to seem”), the belief that Jesus only seemed to possess a physical body. Most Gnostics were also Docetists.
4. Rule of Faith: A series of statements that tested a new believer’s understanding of essential Christian doctrines, known today as “the Apostles’ Creed.”

IV. What you should know about Christian History AD 247-AD 420:

A. 5 EVENTS you should know:

1. Era of Martyrs (AD 303-305): Emperor Diocletian issued a series of edicts that led to the harshest Roman persecution of the church.
2. Edict of Milan (AD 313): Emperors Constantine and Licinius affirmed Galerius’ decision to legalize Christianity.
3. Arian Controversy (AD 320-364): The Arian heresy remained popular until the late 300s. In AD 350, Arians outnumbered Christians in some areas of the Eastern Empire.
4. The Council of Nicaea (AD 325): Emperor Constantine invited every overseer in the Roman Empire to deal with the Arian heresy. The Creed of Nicaea

confessed the church's belief in the Trinity and in the full deity of Jesus Christ. The Council of Nicaea was later recognized as the first general council of the church.

5. Athanasius' Easter Letter (AD 367): For members of churches under his guidance, Athanasius made a list of authoritative Christian writings, including the same 27 books that appear in New Testaments today. In AD 397, the Synod of Carthage confirmed Athanasius' list.

B. 8 NAMES you should know:

1. Cyprian (died AD 258): Overseer of Carthage, North Africa. Allowed Christians who faltered during persecution to return to their churches.
2. Helena (AD 255-330): Devout Christian and mother of Emperor Constantine. In 326 she visited the Holy Land and had churches built in Bethlehem and on the Mount of Olives.
3. Eusebius of Caesarea (AD 263-339): Wrote the earliest surviving history of Christianity.
4. Pachomius (AD 292-346): Founder of communal (or cenobitic) monasticism in the Western Empire. His sister Mary founded religious communities for women.
5. Basil of Caesarea (AD 329-379): One of the Great Cappadocians, opposed Arianism.
6. Gregory Nazianzus (AD 329-389): One of the Great Cappadocians, opposed Arianism.
7. Gregory Nyssa (AD 330-394): One of the Great Cappadocians, Basil's brother.
8. Jerome (AD 345-420): Monk and scholar, translated the Vulgate.

C. 5 TERMS you should know:

1. Eastern and Western Empires: Diocletian divided the empire into two halves in 292. Rome remained the capital of the Western Empire until AD 476. Constantine placed the capital of the Eastern Empire in Byzantium, later renamed "Constantinople."
2. The Great Cappadocians: The Eastern theologians who helped Christians recognize Arianism as a false teaching. All of them were born in the imperial

province of Cappadocia.

3. Donatism: The belief that—if an overseer ever faltered under persecution—all ordinances and ceremonies that the overseer had performed were invalid. Donatism (named after Donatus, an early leader) split North African churches from AD 311 until the fifth century.
4. Arianism: The belief that Jesus is not fully God; Jesus is, rather, God's foremost creation. Arianism (named after the movement's leader) was denounced by the Council of Nicaea.
5. Vulgate: From Latin vulgaris ("common"), Jerome's translation of the Bible into ordinary Latin. The Vulgate was the official Bible of the Roman Catholic Church for 1,000 years.

V. What you should know about Christian History

376-664:

A. 5 EVENTS you should know:

1. First Council of Constantinople (381): The church's second general council denounced Apollinarianism and approved the Nicene Creed.
2. Emperor Theodosius Declared Christianity the Official Religion of the Empire (391).
3. Council of Ephesus (431): The church's third general council accused Nestorius of teaching that Jesus was two separate persons, one human and one divine.
4. Council of Chalcedon (451): At the church's fourth general council more than 500 overseers condemned the One-Nature ("Monophysite") view of Christ. They agreed that, according to Scripture, Christ was one person with two natures (one human, one divine). This became known as the Two-Nature ("Dyophysite") view.
5. Second Council of Constantinople (553): Around 542, One-Nature theology became popular again. Justinian, emperor of the Eastern Empire, convened the church's fifth general council to end the controversy. The council denounced the Three Chapters—the writings of three Nestorians (all of whom were dead anyway). The council also declared that Jesus' mother remained a virgin throughout her life.

B. 7 NAMES you should know:

1. Pelagius (died 420): Monk who taught that humans have the natural ability to please God. Denounced by a local council in Carthage (418) and by the Council of Ephesus.
2. Theodore of Mopsuestia (350-428): Theologian from Antioch who held some Nestorian views. His writings were included in the Three Chapters.
3. Augustine of Hippo (354-430): North African overseer. Greatest theologian of his era.
4. Benedict of Nursia (480-550): Father of Western monasticism. Wrote The Rule of Benedict, a manual for monks. Founded religious communities near Monte Cassino, Italy, with his sister Scholastica.
5. Columba (521-597): Irish missionary, founder of Iona monastery.
6. Gregory (540-604): First Roman bishop to attain the status that would later be linked with the title "pope." The sixty-fourth pope for Roman Catholics.
7. Augustine of Canterbury (died, 605): Monk sent by Pope Gregory I to begin new churches in England after barbarians destroyed previous missionaries' work.

C. 5 TERMS you should know:

1. General Council: One of seven councils acknowledged by Eastern and Western Christians.
2. Apollinarianism: The belief that Jesus had no human mind. Named after Apollinarius, an early proponent. The First Council of Constantinople condemned Apollinarianism.
3. Theotokos: A Greek word meaning "God-bearer." Many Christians called Jesus' mother theotokos. Nestorius criticized the term, arguing that Mary didn't bear only a divine being; Mary bore the Lord Jesus Christ, who was fully human and fully divine.
4. Nestorianism: The belief that Jesus was two separate persons, one human and one divine. Named after Nestorius who was unfairly accused of teaching this view. This view is more properly termed "hyper-Dyophysitism" ("beyond two natures").
5. Monophysitism: From the Greek monophysis ("one-nature"). The belief that Jesus' divine nature fully absorbed his human nature. Also called

“Eutychianism,” after an early proponent.

VI. What You Should Know About Christian History

496-1291:

A. 5 EVENTS you should know:

1. Third Council of Constantinople (681): The church’s sixth general council denounced Monotheletism (see below) and reaffirmed the beliefs of the Council of Chalcedon.
2. Pepin’s Donation (754): Pepin III, a Frankish battle-chief, gave part of Italy (the “papal states”) to the pope. In return, the pope granted Pepin the church’s approval and a royal title.
3. Second Council of Nicaea (787): The church’s seventh and last general council denounced Adoptionism, the idea that Jesus was not God’s Son by nature. The council also allowed Christians to revere—but not worship—icons.
4. Overseer of the Roman Church Excommunicated Eastern Christians (1054).
5. Investiture Dispute (1076–1123): In 1076 Emperor Henry IV claimed the right to invest bishops with their authority; Pope Gregory VII (Hildebrand) forced him to beg forgiveness for three days. In 1122 a concordat signed in Worms, Germany, allowed emperors to be present at bishops’ ordinations, but church leaders controlled the selection. The First Lateran Council confirmed the Concordat of Worms in 1123.

B. 5 NAMES you should know:

1. Clotilde (474-545): Frankish queen. Led her husband, Clovis, to become a Christian.
2. Charles Martel (690-741): Frankish battle-chief. Stopped Muslims from conquering central Europe.
3. Alcuin of York (740-804): Monk. Major contributor, with Theodulf of Orleans, to the “Carolingian Renaissance,” Charlemagne’s effort to decrease illiteracy and preserve ancient texts.
4. Godfrey of Bouillon (died, 1100): First king of Crusaders’ Latin (Roman) Kingdom in Palestine which lasted until 1291 when Muslims conquered the

port of Acre.

5. Pope Innocent III (1161-1216): One of the most powerful bishops of Rome. Claimed power over all secular rulers (1201). Initiated the Fourth Lateran Council (1215).

C. 5 TERMS you should know:

1. Monotheletism: From the Greek monothelos (“One-Will”). One-Will thinkers taught that Jesus had two natures, but only his divine nature could make choices. In AD 681 the Third Council of Constantinople affirmed that Jesus had two wills—one human, one divine. But, they added, his two wills never disagreed.
2. The Donation of Constantine: A document, forged around AD 800, which claimed Constantine gave the pope power over all other bishops, as well as large portions of Italy.
3. Holy Roman Emperor: The title which, in theory, made someone the heir of the ancient Roman emperors and the ruler of the Western Empire. In reality, Holy Roman Emperors only ruled portions of central Europe. German kings possessed the title from AD 962 until 1806, when Napoleon abolished it.
4. Albigensians: Heretical sect, named after Albi, the French town where they arose. Also called “Cathars” (“Pure Ones”). Condemned by the Fourth Lateran Council for their Gnostic teachings.
5. Transubstantiation: Roman Catholic and Eastern Orthodox belief that the Lord’s Supper elements become Jesus’ body and blood, even though their outer appearance never changes.

VII. What you need to know about Christian history

673-1295:

A. 4 EVENTS you should know:

1. Spread of Nestorianism (780-823): Nestorian monks took the gospel into India, Turkestan, China, Persia, and Syria. Nearly 100,000 Nestorians remain in southwest Asia today.
2. Children’s Crusade (1212): Nearly 20,000 children gathered around a shepherd-boy named Stephen to conquer the Holy Land. A merchant offered them free transportation, but then sold them into slavery.

3. Second Council of Lyon (1274): More than 500 bishops tried to unite Roman Catholicism and Eastern Orthodoxy under the pope's authority. Eastern Christians rejected the union.
4. Kublai Khan's Request (1266): Marco Polo's father met Kublai Khan in 1266. Christianity so intrigued Kublai that he asked for 100 monks to teach his people, the Mongols. Fewer than eight monks were willing to go. When the trip became severe, all of them turned back. When monks finally reached Mongolia in the late 1200s, it was too late. The Mongols had already converted to Islam.

B. 9 NAMES you should know:

1. Caedmon (died 680): Monk. First English Christian poet. Retold Bible stories in song.
2. Bede the Venerable (673-735): Christian scholar. Wrote a history of English Christianity.
3. Anskar (801-865): "The Apostle of the North." Missionary to Sweden and Denmark.
4. Alfred the Great (849-899): English king. Translated parts of the Bible into English.
5. Odo (879-942): Succeeded Berno as the abbot (leading monk) of Cluny monastery.
6. Peter Abelard (1079-1143): Professor of theology until his affair with a student named Heloise. Heloise's uncle attacked Abelard and had him castrated. Afterward, Abelard retired to a monastery where he wrote several important doctrinal treatises.
7. Bernard of Clairvaux (1090-1153): Powerful abbot of Clairvaux monastery. In 1128 he obtained approval for the Knights Templar, an order of crusader monks based at the Temple Mount in Jerusalem.
8. Bonaventure (1217-1274): Franciscan theologian. Francis of Assisi's biographer.
9. Thomas Aquinas (1225-1274): Scholastic theologian. Applied Aristotle's philosophy to Christian doctrine. "Angelic Doctor" of Roman Catholic Church.

C. 4 TERMS you should know:

1. Cistercians: Roman Catholic monastic order. Also known as “White Monks” (because of their undyed robes) or the “Sacred Order of Citeaux.” Named after Cistercium-Citeaux, the French town where Robert Molesme founded the order.
2. Waldensians: Group of lay-preachers. Also known as the “Vaudois.” Named after Waldo (Valdes), their founder. Condemned at the Third and Fourth Lateran Councils. They survived until the 1600s, when they joined the Protestant movement.
3. Franciscans: Roman Catholic monastic order. Also known as the “Order of Friars, Minor.” Many leading Scholastic scholars, including William of Ockham, were Franciscans.
4. Dominicans: Roman Catholic monastic order. Named after Dominic, their founder. Also known as “Black Friars” (because of their black robes) or the “Order of Friars, Preachers.”

VIII. What you should know about Christian History

1294-1517:

A. 3 EVENTS you should know:

1. Council of Vienne (1311-1312): Pope Clement V convened this council to disband the order of crusader monks known as the Knights Templar and to give their property to the king of France.
2. Council of Constance (1414-1418): Pope John XXIII summoned this council to end the Great Schism and to reform the Catholic Church. The council elected a new pope and declared that a church council “holds its power direct from Christ; everyone ... is bound to obey it.” This view became known as conciliarism.
3. Council of Florence (1438-1445): This council technically reunited Catholic and Orthodox Churches. However, Orthodox laypeople rejected the reunion. The council also claimed— against the Council of Constance—that the pope was superior to church councils. The council recognized seven sacraments to guide Christians from womb to tomb—baptism, communion, confirmation, confession, marriage, ordination, and last rites.

B. 7 NAMES you should know:

1. Meister Eckhart (1260-1328): Dominican monk and mystic. Sought “the unspeakable basis of all reality”—a point at which the soul becomes united

with God. Accused of heresy for his unorthodox views in 1326.

2. Marsilius (Marsiglio) of Padua (1275-1342): Wrote that the church derives its power from the state and that church councils are superior to the pope. Condemned as a heretic.
3. Jan Hus (1372-1415): Czech priest and reformer. Burned at the Council of Constance.
4. Julian of Norwich (1342-1417): Famous English nun and mystic.
5. Valla (1406-1457): Italian humanist. Proved The Donation of Constantine was a forgery.
6. Girolamo Savonarola (1452-1498): Dominican preacher. Introduced moral reforms in Florence, Italy. Defended Catholicism but became entangled in a political conflict with the pope. Hanged as a heretic in 1498.
7. Desiderius Erasmus of Rotterdam (1469?-1536): Renaissance scholar and Roman Catholic priest. Compiled Textus Receptus Greek New Testament.

C. 4 TERMS you should know:

1. Conciliarism: The belief that a church council has authority over all church members, including the pope. The Councils of Constance and Pisa were triumphs for conciliarism.
2. Ottoman Empire: Muslim empire, founded by the fourteenth-century warrior, Othman. The Ottoman “Turks” eventually ruled the area now known as Turkey. In 1453, they conquered Constantinople, the Eastern Empire’s last stronghold. The Eastern scholars who fled to Europe from Constantinople helped to trigger the Renaissance.
3. Renaissance Humanism: The Renaissance was a fifteenth-century revival of interest in ancient languages and in the humanities. Renaissance writers were called “humanists” because they focused on practical human actions instead of Scholastic logic.
4. Spanish Inquisition: This tribunal—formed in 1479 by King Ferdinand V and Queen Isabella—tortured, burned, and exiled thousands of Jews, Muslims, and heretics. Contemporary Roman Catholics have condemned the Inquisitors’ methods.

IX. What you should know about Christian history

1500-1609:

A. 5 EVENTS you should know:

1. Moscow Claimed As Center of Orthodoxy (1500): In 1448, Russian Orthodox Christians protested the Council of Florence by electing their own patriarch. After the Muslim Ottomans conquered Constantinople, Russians claimed that Moscow was the center of Orthodoxy.
2. Fifth Lateran Council (1512-1517): Reinterpreted the Council of Pisa's conciliar decrees. (If you can't define "conciliar" or "conciliarism," glance back at Chapter Seven.)
3. Luther's 95 Theses (1517): Martin Luther, a Roman Catholic monk, protested the sale of indulgences by publishing 95 topics for debate.
4. Union of Brest-Litovsk (1596): Several million Ukrainian Orthodox Christians entered into communion with the Roman Catholic Church. These Christians became known as Uniats.
5. Rheims-Douay Bible Completed (1609): Scholars from Douay College in England translated the Vulgate into English. The New Testament was published in Rheims, Germany. The Rheims-Douay was the standard Bible for English-speaking Roman Catholics for more than 300 years.

B. 10 NAMES you should know:

1. Balthasar Hubmaier (1485-1528): Anabaptist writer. He and his wife were killed for their faith.
2. Oecolampadius (1482-1531): First reformer to support laypeople's participation in church government. Defended Zwingli's view of the Lord's Supper at the Marburg Colloquy.
3. William Tyndale (1494-1536): English Bible translator. His Bible formed the basis for the King James Version.
4. Carlstadt (1480-1541): First reformer to observe communion in the people's language. Debated Eck at Leipzig.
5. Johann Maier Eck (1486-1543): Catholic theologian. Publicly criticized Luther's theology.

6. Martin Luther (1483-1546): German reformer. Emphasized justification by grace through faith.
7. Martin Bucer (1491-1551): German reformer. Tried to find a middle ground between Luther's and Zwingli's teachings about the Lord's Supper.
8. John Calvin (1509-1564): French theologian of the Protestant Reformation.
9. Heinrich Bullinger (1504-1575): Swiss reformer. Author of the Second Helvetic Confession, an important Calvinist statement of faith. Influenced the final form of the Heidelberg Catechism.
10. Theodore Beza (1519-1605): Succeeded Calvin as leader of the Genevan church.

C. 5 TERMS you should know:

1. Sola gratia, sola fide, sola scriptura: Latin for "grace alone, faith alone, Scripture alone." These words sum up the Protestant belief that justification is received by grace alone through faith alone and that the Bible should be the church's only authority.
2. Reformed Churches: Protestant churches, such as the Presbyterians, that were strongly influenced by Calvin and Knox.
3. Consubstantiation: Luther's belief that, after the prayer of consecration during communion, the body and blood of Christ coexist with the Lord's Supper elements.
4. Heidelberg Catechism: Reformed statement of faith, compiled in 1562. Widely used by Protestants for centuries.
5. Uniats: Christians in traditionally Orthodox areas who united with the Roman Catholic Church under the terms of the Union of Brest-Litovsk.

X. What you should know about Christian history

1510-1767:

A. 3 EVENTS you should know:

1. Persecution of Japanese Christians (1596-1643): In 1597, the Japanese government crucified 26 native Christians for their faith. Persecution continued until 1643. In 1859 and 1890, the Japanese government issued

agreements that legalized Christianity again.

2. Chinese Rites Controversy (1704): Dominican monks taught Chinese Christians neither to venerate their ancestors nor to partake in Confucian rites. Jesuit monks allowed both practices. The pope decided the Dominicans were correct. Severe oppression erupted against Catholics in China.
3. Suppression of the Jesuits (1759-1767): Theological and political disputes led to the removal of Jesuit priests from Portugal, Spain, and the Americas.

B. 8 NAMES you should know:

1. John I of the Cross (1542-1591): "Mystical Doctor" of the Roman Catholic Church.
2. Matteo Ricci (1552-1610): Jesuit missionary to China. Believed the Confucian Supreme One was also the threefold God of Christianity.
3. Rene Descartes (1596-1650): French philosopher. To find a firm basis for thought, he decided to doubt everything. He concluded that everything could be doubted except his own existence (hence his famous maxim, "I think, therefore I am"). He reasoned all other truths from that basis.
4. Blaise Pascal (1623-1662): French scientist and Catholic thinker. Supported Jansenism. Fragments of his defense of Christian faith were published after his death as *Pensees*.
5. Johannes Amos Comenius (1592-1670): Bohemian educator. For him, the final goal of education was not simply gaining information, but developing Christian character.
6. John Milton (1608-1674): English Christian poet. Argued for the separation of church and state. Wrote *Paradise Lost*.
7. Sor Juana Ines de la Cruz (1651-1695): Latina nun and Catholic theologian. Her bishop disallowed her studies, but she kept studying until a mystic experience fulfilled her longings.
8. Antonio Vieira (1608-1697): Portuguese priest. Worked to convert and protect Native Americans. Clashed with Sor Juana over theological issues.

C. 3 TERMS you should know:

1. Dissenters: English church members who agreed with the link between church and state but who disagreed with the Anglican Church's theology.

This group included Puritans and Catholics.

2. Nonconformists: English church members who disagreed with the entire concept of linking the church with the state. This title included Independents, Separatists, Congregationalists, English Presbyterians, Methodists, Quakers, and Baptists.
3. Jansenism: Jansen, a Catholic theologian, asserted that humans can do nothing good apart from God's grace. Jansen derived his teachings from Augustine of Hippo. Jansenism was condemned by the pope in 1653.

XI. What you should know about Christian history

1620-1814:

A. 5 EVENTS you should know:

1. Cyril Lucar Befriended Protestants (1623-1637): Lucar, the Orthodox patriarch of Constantinople, embraced Calvinism and gave the king of England one of the earliest known copies of the New Testament, the Alexandrian Codex. Four Orthodox synods denounced Lucar's Calvinist views.
2. Czar Peter Placed the Russian Orthodox Church Under the Government's Control (1721).
3. The Great Awakening (1720s-1750s): This religious revival began in the Congregational and Reformed churches of Massachusetts and New Jersey, emphasizing outward signs of conversion.
4. Methodist Conference Formed Within the Anglican Church (1784). The formation of the Methodist Conference paved the way for the Methodists to become a separate denomination.
5. Pope Pius VII Restored the Jesuit Order (1814).

B. 6 NAMES you should know:

1. Roger Williams (1603-1683): Upheld religious liberty in his booklet The Bloody Tenent of Persecution. Founded Providence, Rhode Island, after being expelled from Massachusetts.
2. George Fox (1624-1691): Founder of Friends Society. Fox removed all human elements, including baptism and communion, from worship, because he believed God guides Christians through an "inner light." The Friends were

harshly persecuted for their beliefs. One Friend told a judge he should “quake” before God’s wrath. So, the Friends also became known as “Quakers.”

3. Margaret Fell (1614-1702): Leader of the Friends Society. In 1666, wrote *Women’s Speaking Justified by the Scriptures*, a defense of women preaching.
4. Nikolaus Zinzendorf (1700-1760): Wealthy Pietist leader. Sheltered the Moravian Brethren and founded Herrnhut, a Moravian community.
5. John Wesley (1703-1791): Founder of the Methodist movement. Emphasized the pursuit of holiness and the achievement of “Christian perfection.”
6. Francis Asbury (1745-1816): Methodist circuit-riding preacher. He and Thomas Coke were the first Methodist superintendents in America.

C. 5 TERMS you should know:

1. Separatists: English church members who separated from the Anglican Church over several issues, including the degree of adornment in the church’s worship. (Separatists preferred simple worship; Anglican worship tended to be ornate.) Most Separatists became Congregationalists.
2. Moravian Brethren: Pietist descendants of the Bohemian Protestants, who derived from Jan Hus’ followers. Today, they are known as the United Brethren.
3. Pietists. Eighteenth-century Christians who emphasized experiencing God’s presence through intense, personal prayer and Bible study.
4. The Enlightenment: An intellectual movement in the eighteenth and nineteenth centuries that focused on human reason, words, science, natural law, and the created order.
5. Deism: From the Latin *deus* (“deity”). A movement that searched for a universal foundation on which all religions could agree. Most deists believed that a divine being had created the universe and natural laws. However, they also believed that this divine being was revealed to humanity primarily through the created order.

XII. What you should know about Christian history

1780-1914:

A. 4 EVENTS you should know:

1. Publication of Critique of Pure Reason (1781): According to Immanuel Kant's Critique, human reason can neither prove nor deny any spiritual reality, including the being of God.
2. Formation of African Methodist Episcopal Church (1816). Richard Allen, a free Black, formed the AME because some American Methodists refused to ordain African-American bishops.
3. Five Fundamentals Declared (1895): At a conference in Niagara the Evangelical Alliance, an association of conservative Christians, set forth five beliefs that they viewed as fundamental to their faith—the inerrancy of Scripture, and Jesus Christ's unique deity, virgin birth, substitutionary atonement, and future return.
4. Boxer Rebellion (1901): A Chinese political party reacted violently against foreign interference in China's national and cultural affairs. Many missionaries were murdered.

B. 7 NAMES you should know:

1. G.W.F. Hegel (1770-1831): German thinker. Taught that all ideas (theses), opposing opinions (antitheses), and debates (dialectics) are part of an upward process of intellectual evolution.
2. Soren Kierkegaard (1813-1855): Danish thinker. Emphasized subjectively experiencing God's revelation. Criticized coupling Christianity with any nation or culture.
3. J. Nelson Darby (1800-1882): Leader of the Plymouth Brethren, a Christian sect that stressed piety and simplicity. Taught a dispensational view of Scripture.
4. Ralph Waldo Emerson (1803-1882): Liberal philosopher and poet. Taught that "the highest revelation is that God is in every man."
5. George Mueller (1805-1898): Plymouth Brethren pastor and English social reformer. Founded orphanages that relied on Christians' gifts for support.
6. Walter Rauschenbusch (1861-1918): As a Baptist pastor in a New York slum, Rauschenbusch struggled to deal with social evils. He became the foremost proponent of the Social Gospel.
7. Cyrus I. Scofield (1843-1921): American lawyer. Wrote the study notes in the Scofield Reference Bible, which popularized dispensationalism among

conservative Christians.

C. 4 TERMS you should know:

1. Dispensationalism: The belief that God's work can be divided into distinct eras (dispensations). Dispensationalism treats nearly all biblical references to "Israel" as references to the earthly nation. Most dispensationalists also believe that Christians will be removed from the world ("raptured") before God judges the world. J.N. Darby and C.I. Scofield popularized this view.
2. Covenantalism: The belief that God's covenants with Israel are fulfilled in the church. Covenantalism treats most New Testament references to "Israel" as references to the church (see Romans 9:6-7; Galatians 6:16). B.B. Warfield and J. Gresham Machen defended this view.
3. Social Gospel: A Protestant movement that stressed social reforms more than personal salvation.
4. Holiness Movement: A movement within Methodism that stressed a spiritual experience (a "second blessing") that leads to "entire sanctification" and "Christian perfection." Charles Finney spread Holiness ideas in America. A convention in Keswick, England, popularized the movement in Europe. In 1908 several Holiness groups merged to form the Nazarene Church. Modern Pentecostalism arose among Holiness Christians.

XIII. What you should know about Christian history **1906-2009:**

A. 4 EVENTS you should know:

1. Azusa Street Revival (1906): William Seymour, a Black Holiness preacher, founded a mission on Azusa Street in Los Angeles. There, many people began to speak in "unknown tongues." The Pentecostal movement is still growing today.
2. Edinburgh Conference (1910): More than 1,200 delegates gathered for this missions conference. The gathering helped to trigger the modern ecumenical movement.
3. Wycliffe Bible Translators Organized (1934): Cam Townsend founded this organization to translate the Bible into other languages. By 1980, the Bible was translated into more than 1,600 languages. Translation continues today.

4. Dead Sea Scrolls Discovered (1947): A shepherd-boy found the earliest known copies of the Jewish Scriptures at Qumran, near the Dead Sea. The scrolls verified that modern copies of the Hebrew Bible were nearly identical to ancient copies.

B. 7 NAMES you should know:

1. Charles Fox Parham (1873-1929): Holiness preacher. Taught that speaking in “unknown tongues” was the sign of the “second blessing.” One of his students was William Seymour.
2. Teilhard de Chardin (1881-1955): Controversial Catholic theologian and scientist. Taught that all life is a process that will eventually be drawn into God’s being. For Teilhard, God is both the goal of this process and the power within the process. Teilhard influenced the beliefs that became known as “process theology.”
3. Albert Schweitzer (1875-1965): Theologian, musician, and missionary doctor. Schweitzer criticized the “quest for the historical Jesus.” At the same time, he argued that Jesus mistakenly expected the immediate end of the world.
4. Paul Tillich (1886-1965): Liberal Lutheran theologian. Tried to bridge the gap between modern culture and Christianity by adapting the Christian faith to modern people’s questions.
5. Harry Emerson Fosdick (1878-1969): Liberal Baptist pastor. His sermon “Shall the Fundamentalists Win?” questioned the inerrancy of Scripture and the Virgin Birth.
6. Bob Pierce (1914-1978): Evangelical leader. Founder of World Vision and Samaritan’s Purse.
7. Hans Kung (1928-): Controversial Catholic theologian. In the late 1960s he questioned the extent of the pope’s power. His license to teach as a Catholic theologian was withdrawn in 1979.

C. 4 TERMS you should know:

1. Fundamentalists: Originally referred to people who accepted the five fundamental beliefs (see Chapter Eleven). By the 1950s the term referred to conservative Christians who focused on precise personal standards and on separation from every hint of liberalism.
2. Theological Liberals: Persons who altered Christian theology to fit the outlook of the Modern Age by separating Christian theology from traditional

doctrines and biblical texts.

3. Evangelicals: Originally synonymous with “fundamentalists.” During the 1950s the term “evangelical” replaced “new [or neo-] evangelical” as a description of believers who emphasized Christian unity, the truthfulness and unique authority of Scripture, salvation by grace through exclusive faith in Jesus Christ, and the need for evangelism.
4. Postmodernity: The worldview that arose at the end of the Modern Age. The Modern Age lasted from the late 1700s until the mid-1900s. Modernity stressed words, reason, and the material world. Postmodernity has tended to emphasize personal experiences and the spiritual realm.